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THE
RELIGIOUS MONITOR,
AND
EVANGELICAL REPOSITORY:
DEVOTED TO THE PRINCIPLES OF THE REFORMATION,
AS SET FORTH IN THE
Formularies of the Westminster Divines,
AND OF THE
CHURCHES OF HOLLAND.

Edited by a Minister of the Associate Presbyterian Church.

VOLUME XI.

Thus saith the Lord, stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. JER. VI. 16.

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THE

RELIGIOUS MONITOR,

AND

EVANGELICAL REPOSITORY.

JUNE, 1834.

ART. I. *A Minister's Discourse to Himself on coming out of Trouble.*

Very many conclude that, as soon as trouble is past, they have no more to do with it. Others go a step beyond this, and suppose that by their *endurance* of trouble, they have established a credit with God's patience, on which they mean to draw for a greater indulgence in sin and folly than they ever did before; and so it frequently happens that ere their physician has well pronounced them out of danger, they rise up and run with unmeasured strides and burning avidity to the service of the devil. "The sow that was washed," not only "wallows," but plunges much deeper in her filthy mire than ever she did before. I have seen the man who came back from the very *grave's mouth* cast off all fear—set reproof at defiance—sport with the Sabbath, and discredit the Bible.

This is a sad and dismal issue of the corrections of the Almighty on a man. And a minister ought to take heed that *he* also is flesh, and that but for the free grace of the Most High, *he* might rise out of trouble and do even worse.

It may be asserted as a truth attested by experience, that it is more difficult to come *out* of trouble than to "walk in the midst of it." And that the sorest part of any trial to which christian grace is subjected is the conclusion of it. Because, in that part of the soul's way, it has to pass several very great dangers and snares; and besides, there is a greater aptness sometimes after standing some great trial through, to fall in one that is comparatively small. Noah withstood temptation when "all flesh had corrupted his way, and the earth was full of violence;" but after the whole race of man was swept away, and his own family left alone, he was overtaken with strong drink. Lot maintained a fair character in the midst of Sodom; but after it was consumed, and he and his two daughters lived in solitude, he fell into two gross sins—drunkenness and incest. And even Abraham, after trusting so far to God as to leave his country and kindred, and go out, not knowing whither he went, was afterwards so far overcome by distrust in God's protection, as to deny his wife as a means to save his life. Elijah, too, stood unmoved on mount Carmel, before Ahab and eight hundred and fifty of his idolatrous prophets, and boldly mocked them and their god, but a little after fled into the wilderness at the threat of Jezebel. All these, you will observe, after standing through long and sore trials and temptations, fell before comparatively small ones, and fell into the *very same* sins, which they escaped in the time of their great trouble. Hence it may be gathered, that if a minister's great trial has been on the

matter of submission, to the sovereign will of God, he ought to take great heed, on coming out of his trial, lest he, after all, become refractory, and disobedient, in some thing or other; or if it were on his self-denial, lest he fall into some fit of selfishness; or if it were humility, lest he become proud, or faithless—lest he be overtaken with unbelief, and deep despondency.

The danger of thus falling, may in some degree be accounted for by admitting that there may be in this case something like what takes place after a sore battle, in which one army has been victorious, and the other routed. The conquerors thinking themselves now secure, sit down to refresh, and regale themselves after their fatigues, while the other, exasperated by their defeat, turn again, and rally, and come upon their conquerors suddenly, and unexpected, and so gain by a single bold stroke, what they had lost in a regularly fought battle. So when we are ready to think the battle with pride, unbelief, and other kindred corruptions, to be over, and that we may lay ourselves to rest, all of a sudden they rise again as from the dead, on the signal of some trifling, unobserved, temptation, and ere ever we are aware, we are captives to the law of sin and death. This, when it happens, is a sore distress to the true believer, and greatly impairs the fruit of the victory. It brings much discredit upon the christian religion, in the estimation of the world; and it hardens the heart, and opens the mouth of adversaries. Therefore let not the private christian, and, more especially, the public minister of Christ Jesus, slack his diligence in acting out gracious dispositions, when he is coming out of trouble. Let him beware of laying aside any of his watchfulness, or any of his spiritual armour, or any of his earnestness in prayer, or any of his diligence in searching the word for light and direction. Let him keep close to the duties of his station, and be in all respects equipped and harnessed, as if momentarily expecting a new encounter.

The Psalmist seems to have been aware of this danger, and likewise of his need of divine guiding. For he says, "Thou hast delivered my soul from death, wilt not thou deliver my feet from falling." (Ps. lvi. 13.) If his soul was saved from death, he had, no doubt, come out of a great and sore trial. The title of the Psalm bears, "When the Philistines took him in Gath." He had just escaped from Saul, and he made a narrow escape again from the Philistines. But now when it was over, he perceives dangers in the way still. His feet may slide, and he may fall. And distrusting his own skill to choose his steps, he looks unto God who had borne him through his trials for help.

When the tried Christian shall be so far oversighted as to think that when a great trial is past, the danger is past too, he is ready to fall into a sort of spiritual torpor. For he will say within himself, 'I have endured so much, and struggled so long and hard, that now I may sit down and take some ease—a little indulgence—let duty pass with a less fervent mind, or be omitted for this time.' And if said, it will be done also. But by and bye he is surprised to find his heart as hard as ever—his graces all languid—his corruptions all vigorous and active—his tenderness of conscience, his fear of judgments, his grateful sense of mercies gone, and he is almost prepared "to return again to folly." Yea the very same folly for which he has suffered correction so lately and so severely. This is a sore case for a believer to be in. And he certainly may be in it, and at the same time know that he is so, and that his corruptions have got so under way that he cannot stop them; and so all the corrections sent him have in some measure been lost. It is not a case from which a minister is exempt; but rather one into which he is on some accounts more ready to fall than other men, because his "folly" may be more spiritual, and of the heart, and not so gross and frightful to the eye; or it may have

been something connected with his official life ; or it may be a folly which lies in the way which he is obliged daily to pass. Let him, therefore, in particular take heed of seeking after this deceptive relaxation. Let him continue in the same *attitude* in which he was when the trouble yet lay upon him—the attitude of praying, and *listening* after his prayers, “to hear what God the Lord will speak.” Looking up and expecting an answer. This is not a very straining exercise, and yet it is a very safe one.

When a great fight of affliction is just about concluding there is greater need to cleave fast to the promise, because there is frequently at that time a greater danger of *fainting* than before. Those who have had experience of a variety of troubles can better understand this than describe it. If we had access to hear the aspirations of their hearts at such time we would hear them saying, “Hear me speedily, O Lord, my spirit *FAILS*, hide not thy face from me, lest I be like unto them that go down into the *pit*.” (Ps. cxliii. 7.) Such are the sad and dismal apprehensions of the soul at the time to which I refer. It is as if God and Christ and all things in the spiritual world were becoming invisible, and faith and patience were about to give up the ghost—past experience, present sense, and future prospects vanishing, and the gulph of Atheism yawning beneath. Nothing can be more horrible in apprehension to the new creature than this. Some may think ministers can not be in such a case as this, and ministers that have never been in the deeps, may themselves think so ; but I know the contrary. The only help is the promise ; God’s bare word for it that we shall *not faint*. For “He giveth power to him that is *ready* to faint, and to him that hath no might, he increaseth strength.” (Isa. xl. 29.) It was this alone that kept the Psalmist at such a time from fainting. “I had fainted,” says he, “unless I had believed to see the goodness of the Lord in the land of the living.” (Ps. xxvii. 13.) God sometimes makes the day of trouble and the strength to bear it measure each other so exactly that they seem to end together. And it is so ordered that they may have it proved to *sense* as well as to faith, that nothing but his *own hand* keeps them from sinking ; that it was really and truly his own hand that *raised them up* out of great deeps, and thereby did show his love—fulfil his promise and answer their prayers. And to have *these truths* written out in soul experience, so memorable as this *almost fainting* will be, is worth more than the greatest library which the flames ever consumed.

There is very great danger, at the end of great trouble, of the *heart taking some wrong set*. When a man has got his bones broken, it is a very critical thing to have them set straight, and kept in that position, while the healing process is going on. And it is a very easy matter to give them a *wrong set*, and make them heal crooked. Now it is well known that the scriptures call great and sore trouble, and especially that which lies immediately upon the spirit, by the name of *broken bones* :—“that the bones which thou hast broken may rejoice.” (Ps. li. 8.) I say, therefore, in the language of analogy that when the heart *begins* to heal of its breaks and bruises, it is extremely ready to take some wrong set or other. The fair and natural set is when it *points* to the first and great commandment of the Law, “thou shalt love the Lord thy God with all thy heart, &c., and the second which is like unto it, thou shalt love they neighbor as thyself.”

But there are few hearts that set fairly in this position. It is much more common for them to take their old bent, whatever that was. We may see this in the history of Israel. Often had he his bones broken for idolatry, and almost as often when they were healed did they bend the same way again. And since this makes up a great part of the history of

that nation, for many generations together, it was because it was an exceedingly common thing in the case of individuals. And when this bent happens to be somewhat constitutional, like forwardness in Peter, the heart is so much the more ready to heal in that way again. Sometimes it heals with too great attachment to some creature or created enjoyment, at other times it effects too great an indifference towards them. Sometimes it heals into a sort of spiritual pride, and values itself too much upon its experience and estimates too highly its past sufferings. And sometimes it takes the opposite turn. Now a minister's heart is like another man's in this respect, and if it be generally true that the higher up the more apt to fall, he is more liable than others to these extremes. Much depends in this case upon the *means* selected for healing the wounds of the soul, some think they have been sad long enough and therefore greedily embrace the first opportunity of joining the gay circle and indulging in mirth. Others betake themselves to some favorite pursuit, and others, to their gain, with determination to make up their lost time, and they all get their wounds healed quickly; but alas! for the healing! The corrections of God are worse than in vain to them. The wind of satan now fills their sails, and it is one to a thousand if they are not swallowed up in the vortex of their own corruptions. Not a few of the Lord's own people miscarry in this matter. It was no doubt very proper that King Hezekiah should kindly entertain the men who came all the way from Babylon to congratulate him, and surely the singular mercies of God, in adding 15 years to his life, and condescending to work a miracle to confirm his word, furnished him an abundance of matter.

But instead of showing to these foreigners the greatness, the riches, and the magnificence of the God of Israel, he must needs show them his *own*. Some good people at this time seek healing by telling all their troubles, and their great trials to some intimate friend of theirs, but neither is this a very safe way. For it is extremely difficult, to say the least of it, to manage it so as not to infer that a larger portion of the praise is due unto themselves than to the Lord, if indeed they do not go the length of murmuring and complaining against him. A minister goes to be healed by the sympathies of his congregation, and the condolence of his brethren, or perhaps he may betake himself to some curious entertaining study, but neither is this the way. What then is the way for a minister and all others to be healed? The answer is easy. The work is God's. His name is Jehovah Rophi. The Lord, the Healer. "He hath torn and he will heal us, he hath smitten and he will bind us up," (Hos. vi. 1.) It remains then to go and put our case into his hands for cure, pleading his name and promise, saying, "Heal me O Lord, for my bones are vexed," and in the mean time let us be doing good each in his own place, and at his post, and the minister pursuing his holy calling as he is able, and the cure will be certain and in due time complete. This is the way, and while we profess to adopt it, let us beware of seeking to be our own healers, by leaning on some self devised expedient.

It ought to be remembered too that there are but few wounds that are cured by one dressing, so it is here. We ought, therefore, to go frequently, at least every day to the Great Physician to have our wounds opened cleansed and dressed anew with fresh application of the blessed promises.

On coming up out of trouble there is danger of *forgetting* the way in which the Lord has led us. It is clearly a duty to keep this way in remembrance. Moses said unto Israel, "And thou shalt remember *all the way* in which the Lord thy God led thee these forty years in the wilderness." (Deut. viii. 2.) There was scarcely any danger of their forgetting the historical facts of that journey. We find Jephthah three hundred years afterwards

giving a succinct and accurate account of it, (Judg. xi. 14,) and it does not appear from verse 2d that he was the most pious character. And there is just as little danger of a minister or private Christian forgetting the history of his troubles. The losses, privations and sufferings generally make an impression deep enough to last to the latest breath. That, therefore cannot be the meaning of that command. Neither is it that to which I allude. This forgetting is not so much the weakness of the memory, as the treachery of the heart, which lets those moral and spiritual instructions wear off, that were at first deeply impressed upon it by the weight and force of trouble. Moses tells them in the same verse, that the way through the wilderness was, "*to humble them to prove them and know what was in their heart,*"—"That he might make thee to know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live;" and again "thou shalt also consider in thine *heart*, that as a man chasteneth his son so the Lord chasteneth thee." Under these four heads are comprehended all the things which the Lord teaches his people in all ages by means of the way in which he leads them. And *these* are the things which he commands them to remember. And these are the things concerning which I say we are in great danger of forgetting them on coming up out of trouble—the *humbling* views of ourselves and our life and actions, the humble impressions which we received from the touches of his mighty hand, which made the inmost soul cry out "Behold I am vile"—the discovery made by means of trouble to us of what was and is in our hearts, its bottomless pollution, Atheism, hardness and rebellion, and its weak graces, faint spiritual desires, and its oft being on the very point of fainting—the experimental proofs which we had of being supported by the words of *God alone*, when outward helps failed one after another, and all other refuge failed—and the evidence we had in the midst of trouble that God was chastening us as a Father, and not punishing as a Judge.

There is an extreme readiness in the human heart to part with remembrance of these things. And all the preceding things, of which there is danger, greatly favour it. The return of health and prosperity, the countenance of friends, and many other circumstances occurring at the end of trouble, take the thoughts off these things, and draw the attention and the heart to other objects. Life becomes more or less *new*, according to circumstances, and in the same proportion wins upon the affections, and so the solemn lesson, imprinted on the soul is greatly effaced, and almost forgotten, even by the child of God, even by the minister of Jesus Christ. Now the danger in this case is, that the heart will quickly wax gross, and the ear dull of hearing, and a relapse into old folly will ensue, and relapses are generally more dangerous than the first stage of the distemper, and more difficult of cure. The consequences in regard to a single person may be learned in the general from the consequences of the same thing in the case of Israel. For they "*soon forgot his mighty works,*" soon ceased remembering the way in which the Lord had led them. "*There arose another generation, which knew not the Lord, nor the works which he had done for Israel.*" The next thing stated, is, that they served Baalim and Astoreth and forsook the Lord. And then they were given into the hands of spoilers and they could not any longer stand before their enemies—and whithersoever they went out, the hand of the Lord was against them for evil. When they repented and cried to the Lord in their distress, he heard them, and raised up judges and saviours, and delivered them. But again they forgot and would not hearken to the Judge, and the next time they went a step farther in sin and backsliding, and thus continued until they became confirmed in apostacy, and correction was no more of any use; and they were thrust out of their

land into captivity. Now although a child of the promise will never be cast off utterly; yet it is impossible to tell into what terrible condition he may bring himself by this conduct. He may be put in irons, bands may lie on his loins, God may cause men and devils to ride over his head. The *Father's* rod may cut deep into his very soul, and the dreadful fierceness of his wrath may roll over him. He may come to his wit's end and be driven distracted. If then we would not be fools and mad against our own comfort, and ungrateful to God, we will do well to take heed to the way in which he has led us through trouble, and use all diligence to retain it upon our hearts, in our thoughts, our resolutions, our course of life, and we ought to make a faithful record of it by which we can refresh the memory; and our prayer should be,—"make strong what thou hast wrought for us, Lord."

On coming out of trouble we should begin to look for "*the peaceable fruits of righteousness.*"

If we have been rightly "exercised thereby," there will be such fruits. They will begin to spring up and grow to a rich harvest. And our care should be to keep down the weeds of the flesh from rising up and choaking them, and to have them constantly watered by the rain of sound doctrine, and the dew of the spirit of Christ. If we are in right exercise, we will be in a proper frame of heart to say, "It hath been very good for me that I was afflicted." Upon looking back on the way in which the Lord has led us, or upon comparing ourselves with ourselves before and after, we will ordinarily see some of the "good," or if we see it not in distinct particulars, we will probably find that trouble hath brought us into some good state of mind, or if not, that we may at least have such a degree of confidence in the wisdom and faithfulness of God's management, that we are sure it must be so. And short of this last we cannot be in right exercise and ought not to be satisfied with our frame of heart. Without it, all is not wright, if indeed all be not wrong together, and we be *not* in heart what we are in profession—a Christian. For in every instance of a Christian's trouble we know that it *must be* very good for him whether he see it or not. And therefore he owes it as a solemn Testimony to the faithfulness of God, "who keeps covenant and mercy for them that fear him, to acknowledge it."

But more particularly, it ought to be inquired at the heart. Is there any *gratitude* on coming out of the great depths? This is one of the fruits. And if we have faith in the above mentioned text, although we may have no sense of it, we will be naturally led to the duty of gratitude. Besides, the very fact that we have *come out* of trouble, must be owing to God. Every child in the family of God, much more every minister, that is one indeed, must acknowledge that, "had not the Lord been on my side—I had sunk beneath the stream." (Ps. cxxiv.) And therefore, "I, while I live, will call on him who bowed to me his ear." (Ps. cxvi.) Many was the time that I was just about to sink. My chin was under the water. "The sorrows of death compassed me;" so that I could many a time see no way of escape. "The pains of hell gat hold upon me." I felt something like the agonies of despair; and saw something like the sparks issuing from the pit's mouth; I was ready to give up all as lost, forever lost; and when, as it seemed to me, I was going down, "I called on the name of the Lord, O Lord I beseech thee deliver my soul," and "He helped me." I know it was He, for He only could. All the powers of proud philosophy stood aghast at the greatness of my distress. No friend could come so near my case as to give me his hand, and lift me up. There was nothing in all past experience like it. Had it not been an Almighty arm that was underneath me, unseen and unfelt, by me, I must have gone down forever more.

Another of these fruits is, a hearty desire to "render unto the Lord for his benefits." It is true that we have nothing to render; our goodness cannot reach to him, and the Psalmist, in the 12th verse of that last mentioned Psalm, puts it as a question which could never be answered by any creature, "*What shall I render unto the Lord?*" for the greatest rendering would have no proportion to his favours, and I have literally nothing at all to render. Still that does not prevent this desire, and still the desire will find sundry ways to express itself. First, the Psalmist says, "I will take the cup of salvation, and call on the name of the Lord." I will praise him for my deliverance. I will keep it in remembrance. Therefore Second, I will render back to him all his benefits in the services of new obedience. The *for* is a supplement, and the words are far more expressive without it; thus: *What shall I render unto the Lord?* That is the question; all his benefits to me; that is the answer. I will turn them over into spiritual affections, self-denials, holy duties, public acknowledgments, self-deportment, and send them up to him again to be accepted through Jesus Christ, the Mediator. Third, I will renew my engagement to be his. I will say, "O Lord, truly I am thy servant, I am thy servant, the son of thy handmaid." And fourth, "I will pay my vows before all his people in the midst of Jerusalem."

Another fruit of trouble is *humility*. This is sometimes the fruit of correction in a child. If any good at all has been done by affliction, pride has been mortified and brought under, in some measure. If the spirit is not any broken by it, if the heart is as stout as before, the neck as stiff, and the head as high, it is clear that it has not been sanctified. And this is often the case. It is therefore a matter of no less importance, to ascertain whether affliction has made us more humble or not, than whether it has done us any good at all or not. And no Christian, or Christian Minister, can be acting in character, or truly alive to his own spiritual interest, who is not earnestly concerned on coming out of it to find this effect in himself. Is the soul like a weaned child?—Willing to submit in a cheerful manner to the divine will—to have the outward condition present and future, moulded according to the divine purpose—willing to let him take from us and give to us as seemeth good to him?

Another fruit is, *longing* after God, and after eternal glory. When correction produces the right effect on a child, it makes it more desirous than ever to enjoy the father's smile, so it is likewise with the child of God. It draws the heart to him. There is nothing at such a time so desirable and sweet to the soul, as a good word from his lips—some expression of his love—some return of his favour. Before trouble is done, sometimes it brings forth this fruit in the soul. The following is the language of a soul yet in deep perplexity: "As the heart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God. When shall I come and appear before God." (Ps. 42.) His absence is more painful than ever. It is sad to be kept from the ordinances of his house, but sadder still to be there without him. This world, and all sublunary enjoyments without him is but a desert of burning sand, and death loses all its terrors through the hope of coming into his presence with exceeding joy at last. In proportion as the assurance of this arises in the soul, the magnitude of all sufferings past, present, or to come, diminish into nothing—"are not worthy to be compared with the glory that shall follow." The few years that intervene are accounted by the thirsting soul but a "moment."

Neither can this fruit be alone, for another that will always be found with it is a *diminution of delight* in the creature. It is proper, nay a duty, to take delight in all that God gives to us; but that delight will, in the case I am considering, be temperate and more free of excesses than

before. It will be a delight equal to, but not exceeding the nature and measure of enjoyment which the creature can yield. The delight felt on the occasion will be more from a consideration of the giver than of the gift. Again, there will be a *greater delight in drawing near to God*. As natively as the thirsty man resorts to the fountain, does the soul, thirsting for the living God, draw towards his house, his people, his ordinances, the word, the sacraments, and especially prayer, in which it breathes out its longings, and pants after him. It is in this duty that "the heart and flesh cry out for God."

Farther: There will be along with this, greater delight in contemplating and *appropriating* the *righteousness* of Christ. For that is the foundation of all our hopes of coming before God. Therefore he will appear "the chief among ten thousand, yea, altogether lovely." The soul will delight in saying over and over again to itself, "He hath made with *me* an everlasting covenant, ordered in all things and sure; this is *all my salvation and all my desire*." Farther, there will be much *greater watchfulness* against sin, and especially against the old folly which was the ground of his contending with us. There will be a very great caution in choosing the individual steps when the same path must again be taken. There will be a most wakeful jealousy when we come to the same spot where we fell before. It will not be the danger of outward circumstances that will alarm us most. The very brute takes that alarm when coming to the same place again, but it is the heart "which turns aside like a bow that shoots deceitfully," and ere ever we are aware, may turn us into the ditch again. This watchfulness of which I speak is "full of eyes before and behind, and within," and it has learned this prayer, which is in a manner familiar to itself: "Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." No other grace can learn this prayer so fully.

Again: The heart ought to be softened towards others, and chiefly those in trouble, to communicate with them. There ought to be not only a readiness, but a strong desire to communicate to them of the goodness which we have received of the Lord, the light, comfort, direction and deliverance. As if the heart could make proclamation to the whole religious world—the whole family in earth and heaven, "*come hear, ALL ye that fear God, and I will tell you what he hath done for my soul*"—"Ye that walk in darkness and have no light"—Ye that are about to say, "Surely I have washed my hands in innocency in vain"—Ye that are "come into deep waters, while the floods are going over you"—Ye whose soul is in prison," and ye whose "spirit is wounded," and who say, "while I suffer thy terrors, I am *DISTRACTED*, thy *fierce wrath* goeth over me, thy terrors have cut me off," listen to me, and I will prove from what the Lord hath done for my soul, and how he did it, that none of you need ever despair while you find yourselves yet out of hell. I thought my case was so singular that never any had been in it before, and never any would be in it after. I thought all my past experience of his love must have been a delusion,—my professions hypocritical—myself no better than an atheist, yea, even a "beast." None of you can have more horrible thoughts, or be tempted to more horrible things. I cried, but he gave me no answer; and I concluded that he had shut out my prayer, so that it could not pass through; that he had covered himself with a cloud, dark and frowning; and there appeared to be written on it, in large letters, "Because I called and ye refused; I have stretched out my hand, but ye did not regard, I also will laugh at your calamity, and mock when your fear cometh." I could not see a single text that spoke in my favor; and I was left to say, "*fails his word ever more?*" "I am

cut off;" "my hope is lost;" "I shall go down to the pit with them that have no strength." The drops of his wrath that fell into my soul gave me unutterable anguish, which threatened to extinguish my very being. "Troubles great" flowed upon me from every quarter, I found "no standing"—I sank. I had no more recollection of any thing; and all gave me up for a drowned man. Yet all this time the Lord was looking on with an eye of compassion, and was only waiting the proper time to step in to my rescue. Accordingly, "when all refuge failed me," "He took me and drew me out of the great deeps." He recovered me and brought me to myself again, by this word and many others like it: "Be of good cheer, thy sins be forgiven thee;" which came with a reviving power and restored me to comfort. He also let me see that "He *heard* the voice of my petitions;" that he was my Father, and I his child. Now can any of you be in a more hopeless condition? "Trust him, for you shall yet praise him," as well as I.

Another fruit of trouble is, to set the soul to diligent preparation for death—"to having the loins girt, and the lamps burning," and to be looking for, and hastening unto, the coming of the day of God—to a "dying daily," and trying how we can let go our hold of all under the sun, turn about our face towards eternity, and lay down the soul upon the promise. It will set us on doing the work given us, whatever that be, with all our might. And a minister in particular it will set on preaching—in season and out of season—on fighting the good fight of faith—maintaining and defending to his latest breath, at all hazards and pain, every *jot and tittle* of God's truth, in order that when he is gone, posterity may know what God hath done for his Church, when he delivered her at the glorious reformation—that race may praise him unto race—may praise him and show his mighty deeds. While my tongue can move, let this be its theme.

ART. II. *Animadversions on certain offensive articles published in "The Christian Magazine, conducted under the supervision of the Associate Reformed Synod of New-York, John F. McLaren, Editor."**

The cause of truth suffers greatly in consequence of the divisions which are found in the church of Christ. To heal these divisions should be the constant aim and effort of every Christian. To kindle jealousies, which always have a tendency to divide the imperfect children of God; or to add fuel to the flame, already kindled, is not the work of those peace-makers whom our divine Redeemer pronounces blessed. To awaken feelings of resentment which, through the exercise of Christian forbearance, and for the sake of Christian peace and harmony, had been permitted to die away, is not consistent in any one who professes to follow the prince of peace.

While great professions of charity and liberality characterize the age in which we live, it is lamentable still to find so many whose practice is directly the reverse of their profession. With all the liberality of this age, divisions in the church not only exist, but are greatly increasing. In the different branches of the church, reciprocal suspicions are indulged, and an improper rivalry promoted. And, as in times past, so at the present, approximation in principle seems to strengthen jealousies, and sharpen the bitterness of hostile feeling.

This train of thought has been occasioned by the perusal of certain articles, published in "The Christian Magazine," a work which declares it—

* We owe an apology to the writer of this article for not having sooner inserted it in the Monitor, as it was written towards the close of the last year.

self to be under the supervision of the Associate Reformed Synod of New-York. In these articles are things, towards the Associate Church, so unkind, so uncourteous, and so different from the expression of feelings in a friendly letter, lately addressed to us by a committee of the Associate Reformed Synod of New-York, that we must, in the judgment of charity towards that ecclesiastical body, consider their "supervision" of this Magazine merely nominal.

We lament the necessity of the following animadversions.

In looking over the "Presbyterian" of the 4th of September last, we noticed an article credited to the "Christian Magazine," headed "The Scottish Church," signed "J. F." We were sorry to find such an article, in such a respectable weekly paper. But we did the editor the justice to believe, that, had he seen the drift and design of this production, he would by no means have inserted it in his paper. We consider him, therefore, in no degree responsible.—Our complaint is against the conductors of the Magazine.

Two parts of the paper under consideration claim our notice:—What the writer says of the United Secession Church in Scotland; and what he asserts of Old Light Burgers, &c. In his description of the United Secession, he says, "As her doctrine, government, and worship are, *in every particular* the same with that of the Associate Reformed, a particular description of it is quite unnecessary."

With an inquiry as to the truth of this statement, we would not have troubled the readers of the Monitor, but for the manifest design of the writer. It is well known that many from the United Secession are emigrating to this country. And, although the *Associate* Synod in this country could not but disapprove of the Union, which produced the United Secession Church of Scotland, it is well known that many coming from that body unite with the *Associate*, rather than with the *Associate Reformed*. The above quotation from the paper of J. F. is designed to induce those who come from the United Secession in Scotland, to connect themselves with the Associate Reformed. We do not *insinuate* any such intention in that writer; but *speak it plainly*. We feel warranted to do so by the concurrent opinions of all to whom we have submitted that production for an opinion.

Were the peculiarities of the Associate, and Associate Reformed branches, fairly exhibited to emigrating brethren; and were they all to unite with the Associate Reformed from a preference to their views, we should by no means envy the prosperity of our Associate Reformed brethren. Yea, we should rejoice to see a church, which holds so many important truths in common with us, prospering by the accession of those who, from an examination, might prefer their communion to ours. But we cannot submit in silence to misrepresentation. We feel bound here to notice the assertion of J. F., that in doctrine, government, and worship, the United Secession is, in every particular, the same with the Associate Reformed.

We lament that there are differences between the Associate, and Associate Reformed Synods; and we also lament that the United Secession approximates to the Associate Reformed, in *some* of those things which we have always considered, in our Associate Reformed brethren, a departure from reformation principles. While we believe that there are many in the United Secession that are in principle the same with us, we readily admit that, as a body, that church differs from us in important particulars. But that that body is in every particular the same with the Associate Reformed, we as plainly deny.

There are several points of difference. The United Secession still retain the Westminster Confession of Faith, without mutilation, as their

Confession of Faith. But the Associate Reformed have made alterations in that Confession, which imply either that they differ from those who retain the Confession entire, or that they unnecessarily disturb the peace and harmony of the Church with changes which effect no difference.

The United Secession still exhibit their peculiar principles in the form of a Testimony. We have, however, to lament that that branch of the Church have so far departed from Secession principles, as to refuse to enact as a term of Christian fellowship, even that which we consider, in some respects, a defective form. But a mere nominal *stated* testimony, makes the United Secession to differ from the Associated Reformed, who are destitute even of the form.

The Associate Reformed maintain, or at least, tolerate among them, what is usually termed "Catholic communion," or fellowship, in sealing ordinances, with those who belong to other communions. The Associate Reformed *Synod of New York*, in particular, retain in their communion, and without even the slightest censure, ministers and people, who are known to have fellowship with undisguised Arminians, Hopkinsians, and Pelagians; and who make use of mere human compositions, instead of an inspired Psalmody, in public and family worship. Whatever individuals of the United Secession may do, we believe that the great body are not prepared for such looseness, and that many of them, knowing the existence of such a state of things, would prefer the communion of the Associate Church, with all the reproach which she suffers, to the communion of a Church thus *liberal*.

There are other particular points of difference; but surely these are sufficient to justify us in asserting that the statement of J. F. is incorrect. Although many emigrants from Britain have been *induced* to believe that the Burgher Church in that country, and the Associate Reformed in this, are one and the same, this is a great mistake. The Associate Reformed were never in reality united with the Burghers; unless the fact of ministers and people, coming from the Burghers, uniting themselves with the Associate Reformed, constituted a union; and in this case, were it of any importance, the Associate Synod might claim a relation also. The Associate Reformed are neither Burgher nor Anti-Burgher. They *exist* as a separate Society in consequence of an attempt to unite the *Associate Church*, the greater part of whose ministers were Anti-Burghers, while in Britain, and the Reformed Presbyterian Church, whose principles concerning the civil magistrate's power, J. F. in a subsequent part of his production, calls "curious notions." While some faithfully adhered to their principles and retained the name of the Associate Church, others would not forsake what they considered to be the truth, and so retained the name of Reformed Presbyterians. But there were others (and these were mostly Anti-Burghers originally) who, without retaining the peculiar distinctive principles of either, assumed the name of both, and introduced themselves to the world, as the *Associate Reformed Church*.

With these remarks, we pass, for the present, this part of J. F.'s "curious notions," to animadvert a little upon the other exceptionable part. He says, "The old light Burgher—the old light Anti-Burgher—the allies of the Anti-Burgher Synod in the United States—and the Reformed Presbyterian Synod, come next. I mention them together, as they are in fact the same, though they bear different names. They have each about thirty congregations. They are all keen for religious establishments. They have all the same curious notions about the magistrate's power, and seem to think as much of the solemn league and covenant, as of the covenant of grace," &c.

"The old light *Anti-Burgher*, the allies of the *Anti-Burgher Synod* in the United States."—We have no desire to disclaim our connexion, and a perfect coincidence of views, with those in Scotland, who from principle opposed the swearing a certain clause in an oath, called the *Burgess* oath. But we must here notice the care of this writer to withhold from the Associate Synod in this country, and the Associate Synod of Original Seceders in Scotland, the names by which these bodies are designated. This, no doubt, arises from an overweening desire to have the Associate Reformed considered the same with the Burghers in Britain; and the end to be gained by this is evident.

We are happy to state that such are the principles of the Associate Synod of Original Seceders, in Scotland, ("old light Anti-Burghers,") that the Associate Synod in this country ("Anti-Burgher Synod in the United States,") upon a careful examination of these principles, as exhibited in their Judicial Testimony, did find nothing which, in their estimation, would mar Christian fellowship with them as a sister Church. We therefore, are far from being ashamed to own *our alliance* with these faithful but reproached brethren. The term "*allies*," however, is evidently used by this writer in this place, to express a kind of contempt. The associate bodies thus *intended* to be reproached, will, perhaps, suffer nothing from the expressions of contempt from such a writer, except it may be the suffering which arises from feelings of sorrow in finding one about entering upon the ministry of reconciliation with such an evident destitution of good feeling and good manners.

J. F. asserts that the old light Burghers, old light Anti-Burghers, and Reformed Presbyterians in Scotland, "are in fact the same." We are sorry, on a two-fold account, to be constrained to say that this assertion is *not true*. We are sorry, in the first place, because, that brethren in Christ Jesus, who hold in common, the fundamental articles of the Christian Faith, and who are in so many respects one, and who all have such an apparent regard to truth, have nevertheless, such differences as constrain them, even though they greatly respect one another, for the sake of truth and consistency, to continue separate communions. Would to God the differences of these brethren were removed, and they all *consistently* united in a visible Church fellowship.

We are also sorry to have occasion to declare this assertion untrue, because we thus virtually charge the writer either with *falsehood*, or with *ignorance*. Christian charity forbids the former: and yet, the latter, in present circumstances, is no trivial charge. We sincerely lament that one intending to be "a teacher in Israel" should attempt to *inform* the *Christian public* in a matter, of which he is himself *so ignorant*.

We might here, without injustice to J. F., simply deny the truth of his assertion, and call him to the proof. But we will go a step farther, and assert, what can easily be proved, that, so far are these religious bodies from being "in fact the same," attempts at union between the Associate Synod of Original Seceders, and the other bodies named, have as yet proved unsuccessful: and, what is peculiarly unfortunate for J. F.'s reputation as a writer, this failure, at least in one case, was in consequence of a *difference* upon one of those very points, which he mentions as a "curious notion," in which all these bodies are *agreed*. Here then, we think it proper to make the declaration that we have in our possession *documents* to prove that J. F.'s assertion, that "they have all the same curious notions about the magistrate's power," is, to say *the most*, that our *sense of propriety* will permit us, and *the least* that the *cause of truth* demands from us—a *misstatement*. And his assertion that "they are all *keen* for religious establishments," we pass at present, with the single and simple declaration that it is *just as devoid of truth* as the preceding.

The expression, "they seem to think as much of the solemn league and covenant as of the covenant of grace," is evidently a *fling* at the Associate Church for maintaining the religious duty of solemn public covenanting. This is surely inconsistent, and unbecoming in one who subscribes the constitution of the Associate Reformed Church, which recognizes the duty of "keeping pure and entire all such religious worship and ordinances as God hath appointed in his word; particularly swearing by the name of God, and vowing unto him."

We have good reason to believe that these branches of the Church of Christ in Scotland will yield to none in attachment to the fundamental doctrine of the covenant of grace; and we bless God that *they* are not of those number who, for fear of the world's reproach, have renounced their solemn covenant engagements, and who add iniquity to iniquity, by joining with scorners in mocking at a holy ordinance of divine institution.

In conclusion, we must be permitted, in justice to ourselves, to state, that when we first read this strange account of the "Scottish Church," we were satisfied it was from the pen of a mere Sciolist; and although we felt indignant at his treatment of those with whom he should not have meddled, we resolved to suffer his performance to pass in silence to its merited oblivion; hoping that the writer, from the maturity of more years, might be able to give a better specimen of literary talent, and as the work of grace might progress in his heart, his vanity might be corrected, and that he would be more conscientious in the choice of means to accomplish an end. And, from the feelings of kindness towards us expressed by the Associate Reformed Synod of New-York, we had hoped that, in "supervising" their "*Christian Magazine*," they would have instructed their editor not to insert such silly and offensive articles in future. But unhappily this hope has not been realized. But from the editor himself, and (what makes the case still more hopeless) from an *older* correspondent, this abuse is continued in a subsequent number of that Magazine. This circumstance has induced the belief that we are not merely *warranted* in the above animadversions and those which follow; but under *obligation* to speak thus plainly and explicitly.

If any of the readers of the Monitor shall, by means of the statements which we herein make, discover in any of these writers for the Christian Magazine, a recklessness of truth; let not the charge of untenderness be laid at our door; blame those who give the offence, and provoke the exposition.

Lest the amount of this communication should be too great for insertion in one number of the Religious Monitor, we will reserve our animadversions upon other two papers for another number; and, for the present, subscribe ourselves

A Minister of the Associate Church.

ART. III. *The Life of Mr. John Livingston, minister of the gospel; written by himself during his banishment for the cause of Christ.*

(Continued from vol. 10, page 373.)

In February, 1637, one Frankhill, of Castlerath, who yet used to come some Sabbaths, to hear sermons at my mother's house, being in Dublin, informed the State against Mr. Blair and me. Order is given to apprehend us. One night one Andrew Young, a servant of Mr. Blair's, who dwelt hard by our house, overheard a *Pursevant* calling to a stabler, to

prepare against to-morrow morning, because they had orders to go to the north, and bring up two Scottish deposed ministers. This Andrew immediately goes to a stable, prepares a horse, and rode all that night, and in two days after brings us word, so that Mr. Blair and I went out of the way, and came over to Scotland. When we came to Irvine, to Mr. Dickson's, he told us, that some good gentleman of that country had been with him, having heard that we were come to Scotland, and desired him not to employ us to preach, for fear that at such a time, the bishops being there upon the urging of the *service book* might take occasion thereby to put him out of his ministry; but, said he, I dare not follow their opinion so far to discountenance you in your sufferings, as not to employ you as in former times; but would think rather, so doing would provoke the Lord, that I might be on another account deposed, and not have so good a conscience. We were very unwilling either to occasion his trouble, or dissatisfy any of the gentlemen of the country; but he urged with such grounds, as we could not get refused. After that I went to Dean, and Lowdon, and Lanerk, to Edinburgh, and remained there some space; being at some private meeting every day. And when I returned to the communion of Irvine, which was March 26th, I found that my wife, having come only a visit from her mother's house to Newtown, to see the Lady Airds, and finding some of our Kellinchie folks coming by to go to Irvine communion, bringing with her the child sucking her breast, and a servant woman to wait on her; she came with the purpose to have gone back presently, but I kept her still, and brought her with the child to Lanerk to my father's, and sent to Ireland for some of our goods, and remained in Lanerk till I went to Stranrawer. While we were at Irvine, the Lord called home sweet Mr. Robert Cunningham, minister at Holywood, March 29, 1637; for both he and all the rest of the deposed ministers, were forced to fly out of Ireland. He had many gracious expressions of the Lord's goodness to him, and his great peace in regard of the cause of his suffering, and spoke much and well to the Presbytery of Irvine, who came to see him the day before he died. A little before he died, his wife sitting on a low bed where he lay, and having her hand on his hand, he was in prayer, commending to God his flock of Holywood, and his dear acquaintance and children; at last he said, *And, O Lord, I commend to thy care this gentlewoman, who is now no more my wife*; and with that he gently thrust away her hand, and after a while he slept in the Lord.

In the beginning of June, my wife went to Ireland, being sent for to be with her mother who was dying; because I might not go myself, I sent my brother Samuel with her. After the death of her mother, she returned in September next, and came and remained in Lanark, where the 7th of January following, she brought forth her second son William. All that Summer, 1637, I had as much work of preaching in public, and exercises in private, as any time before; partly in Lanark, partly in the west, and at communions in divers places in the Stuary of Kirkubright, and Presbytery of Stranrawer, whiles I was waiting at the port, for my wife's coming out of Ireland.

This summer, several ministers in Scotland were charged with *horning* to buy and receive the *service book*, which stirred up great thoughts of heart through the land, beside a tumult in Edinburgh, by some of the common people at the first reading of the *service book*. The true rise of that blessed reformation in Scotland, began with two petitions against the *service book*; the one from the west, and the other out of Fife, which met together at the *council door*, in Edinburgh, the one not knowing of the other. After that, about the 20th of September, a great many other petitions were presented against the *service book*: these being denied by

the king, the number of petitioners and their demands increased, for they desired not only exemption from the *service book*, but also from the *five ceremonies of Perth*,* and the *High Commission Court*;† and these things being denied, they at last desired freedom from Episcopacy and a free Parliament, and General Assembly. When all these were still denied, and their number had so increased, that in some sort they were the whole body of the land; they considering that the Lord's controversy with them was the *breuch of covenant*, did in the beginning of March, 1638, renew the national covenant, which had formerly by authority of the king and Parliament, several times been sworn. I was immediately sent post to London, with several copies of the covenant, and letters to friends at court, of both nations. To avoid discovery, I rode in a grey coat and a grey montiro-cap. One night riding late, the horse and I fell to the ground, where I lay about a quarter of an hour as dead; the first thing I discovered when I came to myself, I found the guide sitting under me, and crying and weeping; yet it pleased the Lord I recovered, and got to ferry bridge, where, after a day or two's stay, I did in two days come to London; but one of my eyes, and part of my cheek being bloodshot, I did not go to the street, but Mr. Eleazer Borthwick delivered the letters for me. Some friends, and some of the English nobility came to my chamber, to be informed how matters went. I had been but a few days there, when Mr. Borthwick came to me and told me, that the Marquis of Hamilton had sent him to me, to show he had overheard the King saying, I was come, but he should endeavor to put a pair of fetters about my feet. Wherefore, fearing to be waylaid in the post way, I bought a horse and came home by St. Albans and the *wester way*.

I was present at Lanerk, and at several other parishes, when on a Sabbath, after the forenoon sermon, the covenant was read and sworn; and I may truly say, that in all my life time, except one day at the Kirk of Shots, I never saw such motions from the Spirit of God; all the people generally, and most willingly concurring; where I have seen more than a thousand people all at once lifting up their hands, and the tears falling down from their eyes, so that through the whole land, except the professed papists, and some few, who, for base ends, adhered to the prelates, the people universally entered into the covenant of God, for reformation of religion, against prelates and the ceremonies.

The fourth period of my life, I reckon from the time that I entered in the ministry at Stranrawer, till I was transported to Ancrum. In the end of May, 1638, I got letters from the Earl of Cassils, to come to his house of Cassils, in reference to a call to a parish, wherein he had some interest. When I came there, there came both at one time commissioners from the town of Stranrawer, in Galloway, and from the parish of Straitoun, in Carruck, with a call to me. I desired some time to advise; and because both equally urged, I propounded, that we should refer the matter to the determination of six ministers, viz:—Messrs. Robert Blair, David Dickson, Andrew Campt, Alexander Henderson, Samuel Rutherford, my father, who, by occasion of another meeting, were all to be at Edinburgh within a few days: my own mind inclined most to Straitoun, because it was a more obscure place, and the people being a landward simple people, were the more likely to be wrought upon by the gospel. But they all having heard both parties, advised me to hearken to the call of Stranrawer, being a thorough-fare way, within

* These were some Episcopal, or rather Popish ceremonies enacted by a packed assembly convened by James I., for the purpose of thrusting Episcopacy on the Church of Scotland. They were kneeling at the Lord's table, confirmation, &c.

† A Court having supreme ecclesiastical jurisdiction, and also civil power; and proceedings much like the inquisition in examining.

four miles of Port Patrick, and nearer for the advantage of our people in Ireland. So I was there received by the Presbytery, the 5th of July, 1638, and shortly after transported my family thither; and I remained in the ministry of that place until harvest, 1648, when by the sentence of the General Assembly, I was transported to Ancrum, in Teviotdale. Because I had some household furniture to carry, and the way was so far, I put my family in a boat at Irvine, and put in a tolerable quantity of meat and drink. The wind being the first day very fair, we were like to be soon at our port. The boat's company consumed most of all our provisions, so that by a calm, and a little contrary wind, being three days at sea, the last day we had neither meat nor drink, nor could reach any coast; and my wife had then a child sucking at her breast, yet it pleased the Lord, we came safe to Lochryan.

Some of our friends came out of Ireland, and dwelt in Stranrawer, and at the communions twice in the year, great numbers used to come; at one time, five hundred persons. At one time I baptized twenty-eight children, brought out of Ireland. Providence so ordered, that I was a member of the General Assembly at Glasgow, November, 1638, which established the reformation of religion, and of the rest of the General Assemblies, even until that in the year 1650, except that of Aberdeen in the year 1640.

When I came first to Stranrawer, some of the folks of the town desired to come to our house, to be present at our family exercise. Therefore I propounded, that I would rather choose every morning to go to the church, and so each morning the bell was rung, and we convened, and after two or three verses of a Psalm sung, and a short prayer, some portion of the scriptures read and explained, only so long as a half hour glass ran, and then closed with prayer. The whole parish was within the bounds of a little town, the people were very tractable and respectful, and no doubt, had I taken pains, and believed as I ought to have done, more fruit would have appeared among them. I was sometimes well satisfied and refreshed, being with some of them on their death bed.

I was sent out by the Presbytery in the year 1640, to go with the Earl of Cassil's regiment when our army went to New-Castle. Our army lay awhile at Chusely wood, a mile or two from Dunse, till the rest of the army came up. I had there a little trench tent, and a bed hung between two leger chests, and having lain several nights with my clothes on, I being in want of sleep, did lie one night with my clothes off; that night was very cold, and while I slept, all the clothes went off me, so that in the morning I was not able to stir any part of my body; and I had much ado, with the help of my man and baggage man to get on my clothes. I caused them to put me on my horse, and went to Dunse, and lay down in a bed, and caused them to give me into the bed, a big tin stoup* full of water, whereby a sweat was procured; so that before night I was able to use and put on my clothes. When the whole army was come up, it was found there was want of powder and of bread, the biscuit being spoiled, and of cloth to be huts to the soldiers. This produced some fears that the expedition might be delayed for that year. One day when the Committee of Estates and general officers, and some ministers were met in the Castle of Dunse, and were at prayer, and consulting what to do, an officer of the guard comes, and knocks rudely at the door of the room where we were, and told there was treachery discovered, for he, on going to a big cellar, in the bottom of the house, seeking for some other thing, had found a great many barrels of powder, which he apprehended was intended to blow us all up. After search, it was found that the

* A mug or pitcher.

powder had been laid in there the year before, when the army departed from Dunse-law after the pacification, and had been forgotten. Therefore, having found powder, the Earls of Rothes and Loudon, Mr. Alexander Henderson, and Mr. Archibald Johnston, were sent to Edinburgh, and within a few days brought as much meal and cloth to the soldiers, by the gift of well affected persons there, as sufficed the whole army.

The 20th of August, 1640, the army marched into England; and after some little opposition made by the English army, passed Tyne at Newburn, had Newcastle rendered to them, and after two petitions to the King, followed the treaty at Ripon, and thereafter the Parliament of England, Nov. following, where the large treaty was concluded. It was laid upon me by the Presbytery of the army, to draw up a narration of what happened in that skirmish, at Newburn, which I did in a paper out of that I saw or heard from others, by the help of the Lieutenant General. It was very refreshful to remark, that after we came to quarter at night, there was nothing to be heard almost through the whole army, but singing of psalms, prayer, and reading the scripture, by the soldiers in their several huts; and I was informed, there was much more the year before, when the army lay at Dunse-law. And indeed all our meetings and consultings, both within doors and without, in the fields, always the nearer the beginning, there was so much the more dependance upon God, and more tenderness in worship and walking; but through process of time we still declined more and more. The day we came to Newburn, the General and some others stepped aside to Haddon on the wall; where old Mr. Finnick met them, and burst out and said, "And is it so, that Jesus Christ will not come to England, for reforming of abuses, without an army of twenty-two thousand men at his back?"

November, 1640, I returned back to Stranrawer; all the rest of the parishes of the country had before that, contributed money to buy clothes for the soldiers whom they had sent out. This was not yet done in Stranrawer, by reason of my absence. We had sent out our fourth sensible man,* viz: fifteen men; the town was but little and poor; all the yearly rents were estimated at two thousand merks scots,† out of which a part of a ministers stipend was to be paid, but the Earl of Cassils paid a great part of it. On the Saturday morning after I came home, one came to me to enquire if I had any word to the army, he being to go the Monday or Tuesday following. Therefore at our meeting in the church on that Saturday, I propounded unto them the condition of the army, and desired they would prepare their contribution to be given to-morrow after sermon, at which time we got forty-five pounds sterling, whereof we sent fifteen pounds sterling to our own soldiers, and fifteen pounds to Captain Ellis's company, who were all Irishmen, and so had no parish in Scotland to provide for them, and fifteen pounds to the Commissary General, to be distributed by public order. The reason we got so much was, that there were sundry families of Irish people dwelling in the town. One Margaret Faine, the wife of William Scot, a maltman, who had fled out of Ireland, and were but in a mean condition, gave seven twenty-two shilling sterling pieces, and an eleven pound piece.‡ When the day after I enquired at her, how she came to give so much, she answered, "I was gathering, and had laid up these to be a part of a portion to a young daughter I had, and as the Lord hath lately been pleased to take my daughter to himself, I thought I would give him her portion also."

In summer, 1641, the General Assembly was kept, and after that the Parliament, where the King was present, and ratified all the preceding

* Every fourth man of those who were liable to be drafted.

† Equal to £108 6s. 6d. sterling. or about \$450.

‡ 7 guineas and a moidore

work of reformation. When I was coming home from that Assembly, I staid with my father in Lanerk till it pleased the Lord to call him home to himself. He was worn with sore pains of the gravel, but he had great peace of mind. He died on Saturday morning, and was to be buried on Monday following. The night before the funeral, I had a sore fit of the gravel, which now and then for five years had taken me, and continued, but with long intermissions, for eight or nine years thereafter. This put me in fear that it might continue the term of the burial; therefore I besought the Lord, if he be so pleased to free me of the pain, till I might perform that duty to my father, to see him buried, although it should come sorer on me thereafter. About eight o'clock I was fully freed of the pain, and so continued till all was done, and was making account that it would not return at that time; but within an hour after I was come into the house, my pain came again, and continued a day or two.

[To be Continued.]

ART. IV. *Some improper or doubtful expressions considered.*

MR. EDITOR—In a foot note, attached to an article of mine, sent to you for insertion in the Monitor, entitled "*Some improper or doubtful expressions considered*," which particularly refers to the following exhortation, which is often given: "Make up your peace with God;" and to an expression in prayer often used, "May we be enabled to make up our peace with thee," you put the following query: "May not these expressions be warranted from Isaiah xxvii: 5?" so that I shall consider this query put by you in the light of an objection that may be made to what I have said in reference to the use of those expressions, and endeavor to answer it accordingly.

In order to ascertain the meaning of this verse, it might be proper, first, to inquire whether the words, as they read in our Bibles, are a correct translation, and might not be rendered otherwise? Secondly, whether, if they are a true translation, they are to be taken in a proper, or in what may be called an improper sense?

To lay hold on God's strength, is to believe in Christ; and the words, "And let him make peace with me, and he shall make peace with me," mean that in this way, he shall have it, as provided of God for him, as certainly as if he procured it himself, and it were possible for him to do so: just in a manner similar to that by which in the way of believing a person who has no righteousness of his own, becomes the righteousness of God in Christ. Accordingly, they might be rendered so as to give them this exact meaning: For the word in the Hebrew, which in that passage is rendered in the English translation. *to make*, is a word which is always to be understood according to its connexion, like its corresponding word in the Greek. Among the meanings given to the latter, in the New Testament, it is sometimes used to signify *to have*, or *to hold*, *to shew*, *to bring*, &c. And as according to the analogy of faith in other parts of scripture, to make peace with God, is not our work; but we have to take up with peace, as already made, and enjoy it by faith; and as Arch-Bishop Leighton says, "'Tis grace alone, the most free grace of God, that contrives, and offers, and makes the peace." So they might, with all propriety, be rendered. "Or let him take hold of my strength, that he may have peace with me, and he shall have peace with me," or enjoy it in this way, so as he shall not be disappointed. He shall have it in a real delightful and abundant enjoyment of it. At the same time, the same word, which is rendered

peace, also signifies safety, security, and well being, generally, as in Gen. iv: 34, compared with verse 27; and it cannot be denied, that this follows a taking hold of Christ by faith, for righteousness and strength.

In a strictly correct translation of the Holy Scriptures, where a word will bear different renderings, that which corresponds most nearly with the analogy of faith, is the one to be chosen; and the one I have given, would appear to me to be that rendering. Or if they are to be read as they are, as I see no reason why they should not, they seem to be taken in the improper sense, as many other expressions of scripture are to be taken; as when it is said, "O Jerusalem! wash thine heart from wickedness"—"Make you a new heart and a new spirit." Or, as when our Lord says to the young man, who came to him, enquiring what good thing he would do, that he might inherit eternal life, expecting it by doing, instead of believing in Christ, and taking up with it as God's free gift in the gospel. "If thou wilt enter into life, keep the commandments." *q. d.* "If you will seek it by doing, go and try whether you really can obtain it in this way." And taken thus improperly, it would appear to be with special design of the Holy Spirit, as if they seem to be intended to meet man in all his legal propensities, in the way of showing that there is not, in himself, or in any performances of his, what will answer for the purpose of making up his peace with God. Man, by sin, is a debtor to the law and justice of God, and this is what has broken in upon the peace which was between God and him originally. And as if a person owed a debt, which he is unable to pay, and the creditor, or some other for him, should put a note in his hand, containing a promise that the payment of it shall be secured, and should say, "Accept of this; it will pay your debt; or this is that by which you may pay your debt." So the Lord may be considered as saying, in this passage, in effect, Here is what will secure your peace—Take hold of my strength—believe in Christ, and all will be safe and well, eternally so. But in this last consideration of them, viz: as used improperly, I question whether it is suitable to use them either as a direction to man, in reference to his duty to God and himself; or as an expression in prayer, more especially while the thing intended by it may be expressed to far better advantage, and with less danger, in words that will not be so readily mistaken as to their proper import. I believe they serve not properly as a rule in prayer. For "though the whole word of God is of use to direct us in prayer," yet it is not always a rule of prayer, in the very form of words it makes use of, but in the instruction it gives about the things to be prayed for.

I have said that the expression, when used in either way, carries in it an Arminian air, and is to be shunned for this reason. And this will appear when it is considered that Arminians speak of God not as reconciled by the death of Christ, but reconcilable and placable, which supposes that it belongs to us to make the peace with God ourselves, while the obedience and death of Christ only served to put this in our power, by disposing God to accept of our imperfect righteousness, as the pacifying means. I know that some use the words in a sound sense, understanding by them nothing more than that a closing in with Christ by faith, is connected with a state of peace with God, and is the way to come into the enjoyment of the blessing of this peace sensibly, so by the petition, as presented to him in prayer, they express their desires that they may be found in that state of peace, and enjoy the comfortable evidence of it. Yet I consider it to be improper, as an expression in common, in the duty of prayer, without a distinct reference in the use of it to this: and improper in social or public prayer, as there is a danger of its being taken in a bad sense. The language I find not used generally by evangelical divines, but only by those who are Arminians, or who lean towards the

Baxterian scheme of doctrine ; and when used by the first, it is in a disagreement with the doctrines they generally teach. Even the excellent Henry, judicious in general as a Commentator, fails in his explanation of this passage, perhaps from taking the words as they are given in our English translation, without considering them according to the analogy of faith, and speaks in a language with which I trust few of your readers will agree. These are his words : " This is the only way, and it is a sure way to reconciliation ; let him take this course to make peace with me, and he shall make peace : and thereby good, all good shall come unto him. God is willing to be reconciled to us, if we be but willing to be reconciled to him." This places men before hand with God in the matter of salvation, while according to the order of scripture, God is always represented as at first hand with us ; and it supposes God not to be reconciled, but only reconcilable by the death of Christ, and reconciled by the sinner laying down his enmity against him. It leaves man to perform a condition for himself, in order to his acceptance before God, instead of taking up with an absolutely free salvation ; and seems to be what is testified against by us, as a Church, in Article 8th, of our Testimony, entitled, **OF THE SURETYSHIP AND SATISFACTION OF CHRIST**, wherein this is testified against, as an error, by whomsoever it is maintained, " That Christ made a perfect satisfaction for none, but a general satisfaction for all. In consequence of which, God, though fully reconciled to none, is willing to be reconciled to all, or any who come to the terms of that which the teachers of this error call the *new law*, or gospel covenant ; but which may with greater propriety be called a new covenant of works, devised by men, but utterly unknown in the revelation which God has given to us of his will."

If the word peace is to be taken in another sense, in the passage under consideration, than for that peace with God which is through our Lord Jesus Christ, namely, for outward peace in the way of escaping divine judgments, as I am not sure but some understand it in this way ; and there is some appearance, from the connexion, as if it might be understood in this way ; in such a case, it answers not at all as an objection to the view which I have taken of the expression, as used in exhorting persons as to what is connected with their duty and safety, and in prayer, as a petition presented to God. And it is not necessary that I should say any thing on this, if it could be shewn with certainty, to have done it, was all that was required to answer the objection. But as the general run of commentators understand it in the other sense, let what has been advanced be duly weighed, that it may be seen whether in this sense of the word, it could warrant the use of the expressions according to the analogy of faith.

[To be Continued.]

ART. V. *The Secession Testimony abundantly consistent with Liberty of Conscience, in a Letter to a Friend.*

(Continued from Vol. X. page 377.)

" The wisdom that is from above," &c. James iii. 17.

In this article of the Confession, (viz : ch. 23, sec. 3,) which we are now endeavoring to vindicate, there are three things considerable.

1st. The Magistrate's authority to take order,—*That all blasphemies and heresies be suppressed, and all corruptions and abuses in worship and discipline prevented.* Now, in all manner of consistency with liberty of conscience,—(1st.) It is competent unto

him *forcibly* to extirpate a religion that is contrary to the light of nature, inconsistent with a due subjection to civil government, and incompatible with the freedom of the gospel. No body can pretend conscience for such a religion: or if they do, they can have no title to the liberty of a profession of it; while it must be attended with the injury and slavery of others. Were it necessary, it were easy to show, that *Popery* has all these ingredients in it. In this case, the extirpation thereof, at the *Reformation*, was essentially necessary unto a defence of the natural rights of mankind, liberty of conscience, the progress of the gospel; nay, to the safety of men's lives and properties. If any doubt this, they may go over the seas, to those places where Popery still reigns, and they shall find it to be true, to their cost. Consequently, *Protestant* princes acted nowise, beyond their sphere, as the guardians of the rights of mankind, when they concurred with the *Protestant* part of their subjects, in the banishment of *Popery* from their dominions. They did no more than was foretold they should do; all their failure lay in not doing it more effectually. But the time is coming, it is to be hoped, when they shall be spirited to make a clear and thorough riddance of the scarlet whore. (Rev. xvii. 16.) "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire." And, as in all places, Popery had so much the ascendant, that Protestants could not obtain the freedom of their consciences, in the enjoyment and profession of the gospel, without resisting unto blood; it belonged in an especial manner to kings and magistrates, whom God had armed with the sword, to draw the same, in their defence. Thus, I most heartily agree with the following clause of the 24th Article of the *Scots* Confession:

"Moreover to kings, princes, rulers and magistrates, we affirm, that chiefly and most principally, the conservation and purgation of the religion appertain; so that not only they are appointed for civil policy, but also for the maintenance of the true religion, and for suppressing of all idolatry and superstition, whatsoever."

He is the guardian of the religious, as well as of the civil rights of his subjects,—against all that would forcibly deprive them of them, or impede them in the exercise of them. Thus, the acts of the *Parliament of Scotland*, abolishing the Pope's jurisdiction, and extirpating his cruel religion; thereby restoring liberty of conscience in the enjoyment and profession of the gospel,—were highly necessary, lawful and praiseworthy. They amounted to no more than a guarding of the subjects of that kingdom, against what would have violently despoiled them of their liberties. And, a steady and impartial execution of them, would have gone a great way towards *suppressing all blasphemies and heresies, or even the preventing of all corruption and abuses in the worship and discipline of the church*. Upon the same principle, it was competent unto the *Parliaments of Scotland and England* to abolish *Prelacy* in the last century; and to the King and other Magistrates, even in their magistratical capacity,—to swear in the *Solemn League and Covenant* to extirpate *Prelacy*; that is to say, to withdraw all legal support and encouragement from it, hereby, depriving it of that power which it had hitherto claimed and exercised for suppressing the truth, and persecuting the professors of it. While they did so, they did no more than engage to vindicate the rights of conscience, clear the way for the progress of the reformation, and make it safe for people to serve God according to his own appointment,—things which were manifestly competent unto them. Prelacy is manifestly calculated for oppression; and accordingly, has always been found in woful experience, to persecute all who would not bow the knee to it,—except in so far as it has been restrained from exerting its natural rapaciousness, by the civil powers. This was then, and would still be, a sufficient reason for the plucking of it up, root and branch,—even upon the principles of the largest liberty. What would suffer none to live beside it, could it only get leave to show its teeth, is certainly very undeserving of the public encouragement.

2. It is competent unto the *legislature*, to abolish such *legal establishment*, or parts of it, or laws and ordinances, as are in favor of any *blasphemy or heresy, any corruption or abuse in the worship and discipline of the church*; because in so far as they have the positive countenance and encouragement of law,—they stand in the way of the free progress of the truth and the practice of godliness; and are contrary, not only, to the interests of Christ, but to the good of mankind. And, as *Dr. Owen* on *Toleration*, page 306 observes, "Whoever forbids or hinders the free passage of the gospel of Christ, is not only sinful and impious towards God, but also injurious towards men." Now, all the *legal establishments* of religion that I know in the world, are, in one degree or other, in favor of error and corruption. They are all in part cemented with Anti-Christian mortar; and a dreadful downfall is awaiting them, in the total overthrow of the *Romish beast*. Beside innumerable other corruptions; according to the *legal establishment* in *England*, the king is the head of the *English* church; he possesses much the same place in her, as the *Pope* did in times of *Popery*. Sundry corruptions are not yet clearly purged out of the *legal establishment* in *Scotland*. Nay, some popish corruptions have still, all the countenance that law can give them. *Patronage*, for example, that great support of the Anti-Christian state, is the legal

entrance into almost all the churches of that Kingdom. And in some of the best *reformed* churches abroad, the ecclesiastical judicatories dare not meddle in almost any cause, be it ever so purely spiritual and necessary; but with the good leave of the state. Well, there is a dreadful downfall, I say, awaiting these establishments, in the day when the Lord comes to plead his controversy with *Anti-Christ*, and all the *pillars* of it. There must be a *removing*, (or more agreeably to the original) a *change or translation of those things that are shaken, as of things that are made*, viz: of kingdoms and states, in respect of their opposition to the free course of the gospel of Christ; *that those things which cannot be shaken may remain*, namely, the Kingdom of Christ. (Heb. xii. 27.)* Such is the issue, that God will have things brought to, in these last days. *Yet once more*, says God, *I shake not the earth only but also heaven*; as in the verse preceding, what was just now quoted. And blessed shall they be who are the instruments hereof. But who will be to them, who stand out against Christ, till they are made to bow to him. (Psalm ii. 8—12.)

Well, an abolishing of such establishments or laws, would go a great way towards *suppressing or preventing* what is here said to be the Magistrate's duty to *suppress and prevent*. What is it that is the great support of most errors and corruptions, but the corrupt establishments and laws, in favor of them? So these being removed, those would fall of course. *Prelacy*, for example, would soon be at a low pass, if the kings of the earth withdrew their power from it. No further regard would paid to the *patron's presentation*, if the corrupt law establishing it were once abrogated. And the getting of *legal establishments* framed in such a manner, as to give no longer countenance to errors and corruptions, but to open a free passage to the reformation; were the great things our worthy forefathers were laboring for, at the time in which the Confession was compiled; and so may be justly viewed as principal things intended in this passage of it. Upon the whole, we may here see, by the way, of what importance a *testimony* against the corruptions of the *legal establishment in Scotland* is; it is nothing less than a banner for Christ against some of the props and pillars of *Anti-Christ*. And thus, the controversy about the *Burgess-oath* is not of so little moment, as some people are apt to take it be.

3. Instead of giving positive countenance and encouragement to errors and corruptions, or to erroneous and corrupt teachers, and professors, in the maintenance and spreading of their errors and corruptions; he is to give all possible discountenance and discouragement to them; consistently with a not infringing of their natural rights, life, liberty and property; while they carry themselves as good subjects of the civil state. Though he is not to suffer any of his subjects to deprive them of their natural rights; he may refuse to grant them *any positive toleration* in their erroneous and corrupt courses; while he cannot, as a magistrate, give any manner of countenance to that religion, or profession of religion, to which he has no freedom to give countenance, as a Christian. Though all protection is due to them, as good subjects; no manner of encouragement is due to them, as erroneous professors. I heartily agree with what the judicious *Dr. Owen* says, in his *Treatise on Toleration*, page 308. "Positive actings by way of supportment and assistance, maintenance, allowance of public places, and the like, in behalf of persons deviating from the truth, in those things wherein they deviate, is contrary to the rule of the word, and duty of them in authority: for error hath neither right, nor promise; nor is any precept given in behalf thereof." Some people are so prodigiously inattentive, as to imagine, that because *Seceders* bear testimony against all *positive toleration*, they must needs be for *persecution*. But the foresaid judicious author could readily perceive a *medium* between these two. So that after what was just now quoted from him, he immediately adds, "The defence and protection of erring persons from violence and injury, in those things wherein they have a right, is no acting of his duty about religious things; but a mere dealing for the preservation of human society, by the defence of persons not acting against the rules thereof." And he subjoins on the margin, "for this cause the emperors of old, still allowed the Novatians the liberty of worship." But of this also, in the application of that article of the *acknowledgment of sins*, which respects the *toleration*; which I beg you may take in connection herewith. And if the civil magistrate carry himself in this manner towards erroneous persons, it will be more effectual for the *preventing and suppressing* of error, than the most *sanguinary* laws, or even the most rigorous execution of them.

Farther, though he must not punish *dissenters* for their non-conformity to the best establishment, that can be made; he may show his disapprobation of it so far as to refuse to employ them in places of power and trust, under him, and entrust only those who are the *fast* friends of the true religion, and will lay out themselves, in their respective stations and places of abode, for the encouragement of the church in the maintenance of the truth, and particularly, in the impartial and vigorous exercise of discipline. And there is one case, at least, in which, even this seeming partiality is indispensably

* See a Sermon of Dr. Owen's on this text.

incumbent on him ; namely, whenever there is just ground to conclude, that provided they could get into a share in the government, they would improve their power for overturning the establishment, and depriving those belonging to it of their liberty. In this case, it is the business of the legislature, as the guardians of the liberties of the subject, to exclude them. And such a case actually happened in Scotland, in the year 1650. But our principles, on this head, have been laid open in the explication of that article of the *acknowledgement of sins*, which respects the *public resolutions* ; to which I refer.

4. It is manifestly incumbent on the legislature to enact good and wholesome laws against *vices* ; that is, all open transgressions of the second table of the law ; nay, and all such violations of the first table too, as strike against the public good of society ; such as atheism, blasphemy, the denial of a state of future rewards and punishments, perjury, cursing, swearing, with all profane trampling upon public institutions of worship, such as, open breach of the Sabbath ; as also all abusive or reproachful speeches concerning the pure worship of God, and the professors of his holy name : and not only to enact them, but to put them in vigorous execution. While the light of nature and reason manifests such things to be evil, and while the external peace of society requires they should be restrained, at the same time that no body can pretend conscience for any of them. The civil powers cannot be construed of as acting beyond their sphere, to punish them. Nay, a punishing of them is nothing more than a due observation of that golden rule of common equality, laid down by our Lord. (Luke vi. 31. "And as ye would that men should do to you, do ye also to them likewise.") At the same time, it is easy to see, that it will be of eminent advantage for the thriving of religion, and the preventing and supporting of whatever is opposite to it. If due care was thus taken to oblige people to be *sober* and *decent*, serious religion, instead of being the object, of a common *odium* and ridicule, (as is now wofully the case) would soon come into credit and repute.

5. I know not but there may be some erroneous *teachers*, whom it may be highly warrantable for the legislature to restrain. And for a description of them, I shall use the words of Dr. Owen in his foresaid *Treatise on Tbleration*, page 311, whom no body can well accuse of *intolerant* principles. He takes his description of them from 1. Thess. v. 14. Acts xvii. 5. 2. Thess. iii. 2. 1. Tim. i. 9. And I shall borrow his description for your use. They are such, he says, as the foregoing Scriptures call "disorderly, vagabond, wandering, irregular persons, fixed to no calling, abiding in no place, taking no care of their families ; that, under a pretence of teaching the truth, without mission, without call, without warrant, uncommanded, undesired, do go up and down, from place to place, creeping into houses," &c. And adds he, "I did, as yet, never observe any other issue of such undertakings ; but scandal to religion, and trouble to men in their civil relations." And when this is the case, the magistrate acts nowise out of character, or beyond his sphere, when he protects his subjects from being annoyed by them. How far the above is applicable to the strolling *Methodists*, in our day, I shall leave to those who are acquainted with them to determine.

Upon the whole, we are carefully to distinguish between those errors, which, either in their own nature, or in the manner of publishing them, are contrary to the light of nature, inconsistent with a due subjection to civil government, and incompatible with the freedom of the gospel ; and those which may consist with all these. As it is only in respect of the connection of religious opinions with the natural rights of mankind, that they are cognizable, rewardable or punishable by the civil magistrate as such ; so it is the broachers of errors of the former sort, not of the latter, that it is competent unto him to silence and punish. As the civil powers are God's vicegerents for the defence of our natural rights, against all encroachments upon them from whatever quarter ; so church office bearers are Christ's vicegerents for the defence of our spiritual privileges, against whatever invasions are made on them : And provided, only, the civil powers do what is incumbent on them for the defence of the church's natural rights, she is clothed with sufficient armor by her great head, for the defence of all her spiritual privileges. Thus, it appears in what sense we are to understand the latter part of the 4th. Sec. of the 20th Chap. of the Confession, viz : "They who, upon pretence of christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God. And for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature, or to the known principles of Christianity, whether concerning faith, worship, or conversation ; or to the power of godliness ; or such erroneous opinions or practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established in the church ; they may lawfully be called to account, and proceeded against by the censures of the church, and by the power of the civil magistrate."

All officers, whatsoever, are censurable by the church. And as the foresaid author, in the foresaid treatise, page 295, says, "The spiritual sword of discipline may be lawfully sheathed in the blood of heresies. No spiritual remedy can be too sharp for

a spiritual disease. When the cure is suited to the malady, there is no danger of the application." He means, the due application according to Scripture rule, in contradistinction to civil punishments. But those offences only which strike, and only in so far as they do strike, against the light of nature, particularly, the good, the external order and peace of society, are punishable by the State. It is plain, as he would argue very widely, who should plead, that because such and such an offense is not punishable by the Magistrate, it is therefore, not censurable by the church; so he would reason as absurdly, who should insist, that because such and such an offense is censurable by the church, it must therefore be punishable by the Magistrate.

Some may perhaps think, that it would be extensively beneficial to religion, and a mighty strengthening of the Church's hands in the exercise of discipline; if all opinions and practices contrary to the laws of Christ's house, were severely punished and effectually suppressed by the sword of the civil magistrate. But they don't reflect, that it is not of the nature of the true religion to be bettered, but hurt, by such methods of procedure. Nor is it of the nature of error to be much damaged, but rather benefitted by them. They may make it hide its head for a time; but the more forcibly that it is suppressed, it will readily break out with so much the greater violence in the issue, or vent itself in a more close and covert manner, which will be still more dangerous for the truths and the church of God, than the open publication thereof. Nor do they reflect, that it would be to clothe the Magistrate with an *Erastian* power, even to allow him to be a proper judge of what is truth, and what is error, in all cases whatsoever; for his punishing in the capacity of a Magistrate, necessarily supposes his also judging in that capacity, or it would be to maintain, that it behoved him implicitly to follow the determinations of the church, and punish whomsoever she censured. The first of these would be to make him a *Pope*, the last, a *Beadle*, or something worse. Nor do they consider, that if the Magistrate were to claim and exercise such a power, it would be of an unspeakable disadvantage to the truths and church of God; if in one instance it suppressed error, it would in a hundred instances, suppress truth; even as those who are called Christian Magistrates, have been so many times oftener on the side of error, than of truth. Farther, they don't foresee, that it behoved to issue in almost continual persecution; that very religion, or profession of religion which was caressed by the Magistrate in one country, would be hunted down with fire and sword by the magistrate in another. And even supposing him never to oppress the truth, methinks persecution in favor of the truth, is every whit as shocking as persecution of the truth itself. For my part, I should think it almost a distinguishing characteristic between truth and error; that the former allows of no persecution for conscience sake, while the latter does. (See James iii. 15—18.) Nor do the patrons of this objection advert, that the state's punishing what the church has branded with the odious epithet of *heresy*, is the very foundation stone, and chief support of the *Anti-Christian* state. Accordingly the Romish beast rose, and was upheld, by the powers of the earth giving their power and strength unto him; for the shocking purpose of punishing heretics, and obliging all to be Catholics; and he has fallen, and will still fall, by the kings of the earth withdrawing their power from him, in this respect. (See Rev. xvii. 12—18.) And it would seem to me, that Christians shall be effectually cured of the fiery spirit of persecution, before the final overthrow of *that man of sin*.

It will not be sufficient to say, that the Magistrate is only to suppress such errors as sap the foundations of Christianity, and are extremely prejudicial to practical godliness, that is, such as are commonly called *fundamental*. For, if the distinction formerly laid down, (viz. between those errors, which, either in their own nature, or in the manner of publishing them, are contrary to the light of nature—inconsistent with a due subjection to the civil government, and incompatible with the freedom of the gospel; and those which may consist with all these;) I say, if this distinction be not rested in, as the rule, according to which, he is to punish, or not—there are in reality no bounds that can be assigned, within which, he ought to confine himself, but he must just go the very utmost length it is possible for him to go. No other limits can be prescribed to the Magistrate, without granting him to be a proper judge in matters of pure religion, and not merely of truth and error, but of the nature and quality of both; which were grossly *Erastian* in him to pretend to, and a task extremely difficult and dangerous for any to presume upon. It is his province to judge of things in so far as they suit or do not suit with the public weal. But in so far as he launches forth into the deep things of God, he goes quite beyond his sphere. It is still of as little weight to allege, that he is to satisfy himself with moderate punishments, or at least such as are suited to the nature and quality of the offenses he punishes. For, beside the *Erastian* power with which this still invests him; such moderate punishments are either effectual to conversion, an end which they are nowise calculated to produce, or according to what was already hinted, they really answer no valuable end. The truth is, if errors are persisted in, which I am confident civil punishments will never prevent, the only effectual punishment is death, which is surely no moderate punishment.

But I have insisted too long on this, especially, as those on whose account this letter is written, are, I imagine, in no difficulty about it. To have said so much, however, will tend to prevent mistakes. I proceed, therefore, to consider,

2. The Magistrate's authority, to "*take order, that unity and peace be preserved in the church, that the truth of God be kept pure and entire, that all corruptions and abuses in worship and discipline be reformed, and all the ordinances of God duly settled, administered and observed.*" That is, he is to do what is competent unto him to do in these matters. And without assuming a judicial cognizance of revealed religion, dictating to his subjects in matters of conscience, or infringing the natural liberties of peaceable dissenters, it is competent unto him,—

1. To enact laws in defence and protection of a due profession of the true religion. It were profane indeed, to suppose he could give the sanction of his authority to the true religion itself. But there is no absurdity in allowing he may authorize his subjects to make profession of it, giving the sanction of his authority to the free and peaceable enjoyment of it, and declaring that it is with his good will that they should make profession of it. As I have elsewhere expressed myself, "it is undoubtedly competent unto the civil powers to establish, secure and protect their subjects in the full and peaceable enjoyment of their natural rights; and religious rights, (though supernatural with respect to God, yet with respect to fellow creatures) are no other than natural rights,—versant about religious matters. Thus supposing the church to make due profession of the true religion, and the civil powers to be in communion with her, it is competent unto them, in their judicative capacity to declare, that as they, in the character of church members, are fully satisfied about the truth of that profession of religion which is made by the church; so they guarantee, secure and confirm her in the full and peaceable enjoyment of it, against all that would attempt to undermine her constitution, or deprive her of her privileges. Again, when the church, attains to further degrees of reformation, and applies to the civil powers for a law securing her in the profession of it; it is in like manner competent unto them, to pass a law securing her in the possession of it accordingly."

Some people, may perhaps, be shocked at hearing of a legal establishment of religion, as if it were an Anti-Christian abomination. But there is no manner of ground for the heinous charge, provided always, the establishments be not formed upon the Anti-Christian plan. Nor are we to be presently alarmed, as if all that must needs be Anti-Christian, which is boldly opposed, under that odious character. It is no unusual thing for Satan to transform himself into an angel of light; and under the covert of appearing to condemn a thing to seek to establish it. There can certainly be no difficulty about it, according to the manner in which we have stated it. While there are those who plot and labor to deprive christians of the liberty of a free and peaceable enjoyment of their privileges; why may they not seek to be protected against their injurious encroachments, by those, whose proper province it is, to provide, that they may lead a quiet and peaceable life in all godliness and honesty? And why might not they grant them their protection accordingly? Suppose one to live in such a bad neighborhood, that he could not perform the worship of God in his family, without meeting with disturbance from an outrageous rabble; why might he not apply to the magistrates of the place for protection from their abuse? And why might not they grant him their protection accordingly? Just as, when the churches are so circumstanced, that they cannot get leave to worship God in the manner they know to be agreeable to his will, or to manage their own affairs by the laws laid down by the one lawgiver of his people, in all spiritual matters, without having ceremonies, laws, and officers of men's contrivance, forcibly obtruded upon them; why might they not apply to the legislature for a law in their favor, against all such invasions upon their privileges, and securing them in the full and peaceable enjoyment of them? And why might not the legislature pass such a law accordingly? They could not be construed of, as acting beyond the sphere of the guardians of the liberties of the people in doing so. Now, it is a matter of public notoriety, that Papists, and those of an Anti-Christian spirit and temper, have hitherto plotted and struggled with all their craft and power to deprive the protestant churches of their liberties; and there have not been wanting those, who come in privily to spy out their liberty, which they have in Christ Jesus, that they might bring them into bondage; a malignant party within the church seeking to betray her liberties to the enemy without: and a legal establishment of a due profession of the true religion, is the church's legal security against all such intrusions; it is the civil powers becoming the guarantee of her liberty. The people of Scotland are deprived of their natural liberties, by the law of patronage; but especially through the rigorous execution of it by the church judicatories. And why might not they seek the repeal of that law, with a ratification of their liberty to choose their own pastors, as their security against having any under that character obtruded upon them for the future? The times may, perhaps come, when there will be no occasion for any such security to religion, (Isaiah xi. 6—9.) But in the mean time, it is the duty of Christians to accommodate themselves to times as they have them, and provide against the perils of them accordingly.

"All this, (as I have elsewhere expressed myself,) is competent unto, and consequently incumbent upon the civil powers, as the guardians of the natural rights belonging to themselves and other church members, without going out of their sphere as civil rulers, encroaching upon the peculiar business of the church, or infringing the liberty of any man's conscience. And laws to all this effect, are proper enough for being enforced with civil pains and punishments; as a transgression of them would amount to a plain and palpable breach of the peace. Nor could the due execution of such penalties be an infringing of liberty of conscience; while no man can pretend conscience for injuring his neighbor, and while it is by no means pleaded, that any pieces of reformation whatsoever should be imposed upon people by civil penalties. There is plainly, a wide difference between a people's *securing* religion to themselves, and a *forcing* it upon others.

"The several pieces of reformation attained unto by the Church of Scotland between 1638 and 1650, were secured to her by the Parliament, against a malignant party in the Kingdom, who, struggled with might and main to deprive her of them, and to get the insupportable yoke of Prelacy and uninstituted ceremonies wreathed about her neck. Church and State thus joined hand in hand, in a vindication and defence of their just rights and privileges. The Parliament not only withdrew all legal encouragement from preceding corruptions and impositions; but gave positive countenance and support unto the church in carrying on the work of God. And in this respect, we bear testimony to the State, as well as to the Church Reformation of that period. Various pieces of attained-to Reformation were overlooked and passed by, without any security given to the Church in the profession of them, by the revolution-parliament, and the revolution-church, sat down upon this establishment of her rights, without remonstrating against the defects thereof. And we bear testimony against both accordingly."

To be concluded.

ART. VI. *Correspondence between the Lords and Commons in the Parliament in England, and the General Assembly of the Church of Scotland; also between said Assembly and the Assembly of Divines met at Westminster, 1648—1643.*

(Continued from Vol. X. page 381.)

The Letter from the Synod of Divines in England to the General Assembly.

Right honorable, right reverend, and dearly beloved in the Lord Jesus,—"*As cold waters to a thirsty soul, so is good news from a far country.*" We your Brethren, yet remaining in the Furnace of affliction, and still labouring in the very fire, have at length, by the good hand of God upon us, attained so far toward the mark at which we all aim, that we shall now send you, by two of your reverend and faithful Commissioners, Mr. Robert Bailie, and Mr. George Gillespie, (our much honored Brethren) some good news of that great work, after which your zeal for truth and Peace hath so much thirsted, and for which you *have not loved your lives unto the death*. Our progress therein hath not been so expeditious as was desired and expected. This, unto such as either know not, or consider not, the weight and greatness of the work, nor the manifold difficulties which have occurred to obstruct our proceedings in this day of darkness and calamity (too sad to be expressed) hath been like unto *hope deferred; which makes the heart sick*: howbeit, we trust, *that when their desire* (namely that which we have prepared, and are further in travail with) *shall come unto them, it will be*, through God, *a tree of life*, as to our great comfort and encouragement, we already perceive it to be to both the honorable houses of Parliament.

Touching the several papers brought to us from your honorable and reverend Commissioners, by the hands of the Committee appointed to treat with them in matters of Religion (one of the Papers, being given in the 10th of November 1643, concerneth the several sorts of Church-officers and Assemblies: Another, bearing date the 24th of January 1643, concerneth Congregational Elderships, and Classical Presbyteries: The other, being presented the 15th of August last, representeth the necessity of making greater speed in settling the intended uniformity in Religion, according to the late solemn covenant:) We hold it our duty, in regard both of the aet and inseparable Union, which the Lord hath happily and seasonably made between you and us, and of your indefatigable and inestimable labour of love to this afflicted Kingdom, to give your Lordships and the rest of that venerable Assembly, some brief account.

Concerning one Confession of Faith, and Form of Catechism, we make no question of a blessed and perfect harmony with you. The public doctrine, held out by our church to all the world (especially when it shall be reviewed, which is in great part done) concurring so much with yours, may assure you of your heart's desire in those particulars, so soon as time and opportunity may give us liberty to perfect what we have begun.

The chief reason of laying aside the review of our public doctrine, after the happy and much desired arrival of your reverend Commissioners here, was, The drawing up and accelerating of a directory for worship, and of a Form of Church Government; in both of which we stood at a greater distance from other Reformed Churches of Christ, and particularly from yours (which we very much honor) with whom our solemn, sacred National Covenant requireth us to

endeavor the nearest conjunction and uniformity; that we and our posterity after us, may as brethren live in faith and love, and the Lord may delight to dwell in the midst of us.

Nor have our labours therein been frustrated: For we have perfected and transmitted a directory for worship, to both houses of Parliament; where it hath received such acceptance, that it is now passed in both the honorable houses of Parliament; which we hope will be to the joy and comfort of all our godly and dear brethren in all His Majesties Kingdoms and Dominions.

We have not advised any imposition which might make it unlawful to vary from it in any thing; yet we hope, all our reverend brethren in this Kingdom, and in yours also, will so far value and reverence that which upon so long debate and serious deliberation hath been agreed upon in this Assembly, (when it shall also pass with you, and be settled as the common public directory for all the Churches in the three Kingdoms) that it shall not be the less regarded and observed. And albeit we have not expressed in the directory every minute particular, which is or might be either laid aside or retained among us, as comely and useful in practice; yet we trust that none will be so tenacious of old customs not expressly forbidden, or so averse from good examples although new, in matters of lesser consequence, as to insist upon their liberty of retaining the one, or refusing the other, because not specified in the Directory; but be studious to please others rather than themselves.

We have likewise spent divers months in the search of the Scriptures, to find out the mind of Christ concerning a Form of Church Government, wherein we could not but expect the greatest difficulty: for our better progress herein, we have with all respect considered the several papers of your honorable and reverend Commissioners, touching this Head: and do with all thankfulness, acknowledge their great zeal, judgment, and wisdom expressed therein as also, the excellent assistance and great furtherance of your reverend Commissioners in this great work; which now, through God's goodness, is very near to a period also.

In pursuit whereof, we made a strict survey and scrutiny of every proposition, that we might find it agreeable to, and warranted by the word of God, in a method of our own; without resting upon any particular model or frame whatsoever already constituted: what we have performed, and how far we have proceeded therein, we leave to the information of your reverend Commissioners, who have been eye and ear witnesses of all that hath past, and we doubt not but you will shortly receive a satisfactory answer from hence, so soon as it shall be passed in the honorable houses of Parliament.

And now, right honorable, and right reverend brethren, let it not seem grievous that we have thus delayed the satisfying of your own earnest and just expectation: It is the lot of Jerusalem, to have her walls built in troublous times, when there are many adversaries. Nor let it offend, that (albeit we acknowledge the many, great, and inestimable expressions of your love, zeal, and helpfulness unto us every way in the day of our distress, to be beyond all that we can in words acknowledge) we profess plainly to you, that we do most unwillingly part with those our reverend and dear fellow labourers, your Commissioners, whom now you have called home, to render an account of their employment here; which hath been so managed both by them and the rest of their honorable and reverend colleagues, as deserveth many thanks and all honorable acknowledgement, not only from us, but from you also.

Give us leave to add, that the long experience we have had of the great sufficiency, integrity, and usefulness of them all, in the great work of Christ our common Lord and master, inforceth us (next to our greatest suit, continuance of your fervant prayers) to be earnest suiters, not only for the continuance of these excellent helpers, Mr. *Alex. Henderson*, and Mr. *Sam. Rutherford*, yet remaining with us, but also for the speedy return hither of our reverend brethren that are now going hence, for the perfecting of that work which yet remains. And this suit we trust, you will the rather grant, because of the great and joint concernment of both churches and Kingdoms in these matters.

Now the spirit of wisdom and of all grace rest upon you in all your great consultations, as at all times, so especially now when you shall be gathered together in the name of the Lord Jesus, for the further building up and polishing of his church; and cause the fruit of all your labour to be to the praise and glory of God, and the comfort and rejoicing of the hearts of all the *Israel of God*: reward all our dear brethren of that Sister Church and Nation manifold into their bosem, all the labours, love, and sufferings which they have afforded, and still do cheerfully continue, for our sakes and the Gospel's, in this distracted and bleeding Kingdom; suppress all commotions and bloody practices of the common enemy, in both, yea in all the three Kingdoms: set up the throne of Jesus Christ, and make all the Kingdoms to be the Lords, and Jerusalem to be a praise upon Earth, that all that love her and mourn for her, may rejoice for joy with her, and may suck and be satisfied with the breasts of her consolation.

Westminster, Jan. 6, 1644.

Subscribed by your most loving brethren, and fellow laborers in the work of the Lord, in the name of this whole Assembly,

WILLIAM TWISSE, Prolocutor,
CORNELIUS BURGESS, Assessor.
JOHN WHITE, Assessor.
HENRY ROBROUGH, Scriba.
ADONIRAM BYFIELD, Scriba.

Direct.—To the right honorable, and reverend, the General Assembly of the Church of Scotland, these presents.

The General Assembly's Answer to the Right Reverend the Assembly of Divines in the Kirk of England.

Right reverend and well beloved in the Lord Jesus.—Amidst the manifold troubles in which this Kingdom hath been involved, and under which it still laboureth; we greatly rejoiced when

It was testified unto us by our reverend brethren, and under your hands in your letter, and these papers, by them presented to us from you, what progress you had made in the much desired work of uniformity; and acknowledge, that the same hath *comforted us concerning our work and toil of our hands*, and seemeth to us as an olive branch, to prognosticate the abating of the waters which overflow the face of the Earth.

When we consider, that you have walked in paths unusual, which have not been haunted by travellers there, as the public way, though pointed out as the good old way by the Reformed Kirks, we do not wonder that you have carefully adverted in every step to set foot upon sure ground. When we behold that strong and high tree of Episcopacy so deeply rooted by continuance of time, not lopped of the branches, and the *stump of the root left in the Earth with a band of iron and brass*, but plucked up by the roots; we do confess that the Carpenters, though prepared, have a hard task, requiring time to hew it down, and root it up: and when we call to mind how much the Service-Book hath been cryed up as the only way of God's worship, how many thereby have had their wealth, and how difficult it is to forego the accustomed way; we admire the power and wisdom of the good God who hath prospered you in your way, and led you this length, through so many straits, and over so many difficulties in so troublous a time.

We do for our part not only admit and allow, but most heartily and gladly embrace the Directory of worship, as a common Rule for the Kirks of God in the three Kingdoms, now more straitly and firmly united by the solemn League and Covenant; and we do all in one voice bless the Lord, who hath put it in the hearts, first, of the reverend, learned, and pious Assembly of Divines, and then, of the honorable houses of Parliament, to agree upon such a Directory as doth remove what is none of Christ's, and preserve the purity of all his ordinances, together with uniformity and peace in the Kirk. Only we have thought necessary to declare and make known, that the clause in the Directory for the administration of the Lord's supper, which appointeth the table to be so placed that the Communicants may orderly sit about it, or at it, is not to be interpreted, as if in the judgement of this Kirk it were indifferent for any of the Communicants not to come to and receive at the Table; or as if we did approve the distributing of the elements by the Ministers to each Communicant, and not by the Communicants among themselves: in which particulars, we still conceive and believe the order and practice of our own Kirk, to be most agreeable and suitable to the word of God, the example of our Lord Jesus Christ; and the nature of that heavenly feast and table. Nevertheless, in other particulars we have resolved, and do agree, to do as ye have desired us in your letter; that is, not to be tenacious of old customs, though lawful in themselves, and not condemned in this Directory, but to lay them aside for the nearer uniformity with the Kirk of England, now nearer and dearer to us than ever before; a blessing so much esteemed, and so earnestly longed for among us, that rather than it fail on our part, we do most willingly part with such practices and customs of our own, as may be parted with safely, and without the violation of any of Christ's ordinances, or trespassing against scriptural rules, or of our solemn covenants.

We do in like manner agree to, and approve the propositions touching Kirk government and ordination; and have given power to our Commissioners who are to meet in Edinburgh, to agree to, and conclude in our name an uniformity therein, betwix the Kirks in both Kingdoms, so soon as the same shall be without any substantial alteration ratified by an ordinance of the honorable houses of the Parliament of England according to our act of approbation sent to our Commissioners with you.

As for the returning of our Commissioners, though the counsel and assistance of our reverend brethren might be of good use to us in these difficult times, and their particular stations and employments importune the stay of those who are come unto us, and the return of those who stay with you, yet preferring the public good, looking upon the profit which may redound unto all by their continuing with you, we have satisfied your desire, and renewed their commission; Praying God they may (as we are confident they shall) prove answerable to our trust, and to your expectation.

Concerning one Confession of Faith, and form of Catechism, we apprehend no great difficulty: And to that which remains to be perfected in the matter of Kirk-government, we do believe, and both you and we know by experience, that there is no word impossible with our God. He that hath begun a good work among you, will also perform it of his good pleasure. Go on in the Lord your strength, and the spirit of truth lead you into all truth: the God of all grace and peace that brought again from the dead our Lord Jesus that great shepherd of the sheep through the blood of the everlasting covenant, and by him hath called us unto his eternal glory, make you perfect in every good work to do his will working in you, and by you, and among you, that which is well pleasing in his sight, stablish, strengthen, settle you, through Jesus Christ our Lord.

Subscribed, in the name of the General Assembly of the Kirk of Scotland, by the Moderator of the Assembly.

Edinburgh, 13 Feb., 1645.

ART. VII. *The Religious Examiner, again.*

It appears from the last Religious Examiner, that we have entirely failed in our attempt to bring its editor to do an act of justice to the Associate Church, respecting the gross misrepresentation made by one of his correspondents, and to which we lately had occasion to refer. The worthy editor still insists, that it is in itself a doubtful point, whether our Synod, by the constitution spoken of in their Narrative, mean the very constitution, which they expressly mention by its date, or one which was not adopted till *fifteen years* after the Narrative was written! The passage referred to in

the Narrative, and which we have already presented before the eyes of the editor, reads thus—"But these (the articles of union) soon gave way to what is still more defective and ambiguous, viz: the Constitution framed by a Synod of these united brethren, 1783. This last is one of the most dubious professions of the faith we remember to have seen made by any church." Now, one might very reasonably suppose, that almost any person of common discernment could see, that the Narrative here refers to "the constitution framed by a Synod of these United Brethren," in the year, ONE THOUSAND SEVEN HUNDRED AND EIGHTY THREE, (this is precisely what those figures mean,) and not to the one which was afterwards adopted in 1799. Yet some how, or other, the very intelligent and respectable editor ("we are in good earnest") cannot penetrate the meaning of this passage, (for surely if he could his honesty would have lead him to say so,) and hence he stoutly insists, that it is "a passage extremely dubious," though (such is his amiability and courtesy) he is willing not only to accept, but also to give us thanks for our *explanation* of it! Yes in a short editorial article, in which he justifies his correspondent, he *thrice* insists, that the passage, above quoted from our Narrative, leaves it dubious as to the constitution referred to! He calls it "a passage eminently calculated in itself to act an *ignis fatuus* with its readers"—"a passage extremely dubious and calculated to mislead"—and a passage containing "a dubious reference!" Quære? What would old Luther, who was wont to call things by their right names, have called such an editor? — Perhaps he would simply have said, that he was *incurrigible*, and with that gentle reproof have let him pass.

N. B. As the editor professes to be gratified with what he calls our *explanation of a dubious passage*, will he be so kind as to *gratify* his readers also, by inserting in the next Number of the Examiner, our article containing that *explanation*?

ART. VIII. General Assembly of the Presbyterian Church.

The most important proceeding of this body, at its recent meeting, was the disposal of the "Appeal and complaint of the Second Presbytery of Philadelphia, against the Synod of Philadelphia." Our readers are already informed, that at a former meeting, the Assembly divided the Presbytery of Philadelphia, on the principle of *elective affinity*, as it has been termed; this division the Synod refused to recognize, and divided the Presbytery by a geographical line; and thus virtually excluded the Presbytery which had been constituted by the Assembly. After several days discussion, the *complaint* of the Presbytery was sustained by a vote of 118 ayes, to 57 nays; and the "appeal" was sustained by a vote of 90 ayes, to 81 nays.

The Appeal and Complaint of the Second Presbytery of Philadelphia against the Synod of Philadelphia, were then declared to be sustained.

Mr. I. V. Brown gave notice that he claimed in behalf of himself, and those of the minority who may choose to unite with him, the right to enter a protest against this decision.

Dr. Tucker, Mr. E. Phelps, Mr. Williamson, Mr. Wm. Wylie, Mr. A. A. Campbell, Mr. White and Mr. S. B. Wilson were appointed a committee to draw up a minute, in conformity with the vote just taken, and expressive of the views of the Assembly.

And the committee reported the following resolutions, which were adopted, viz:

1. *Resolved*, That the appeal and complaint of the Second Presbytery of Philadelphia, against the Synod of Philadelphia, be and the same are hereby sustained; and the act of said Synod, so far as it was intended to unite the Second Presbytery with the Presbytery of Philadelphia, is hereby declared void.

2. *Resolved*, That this resolution shall not be so construed as to affect the integrity of the Presbytery which was constituted under the order of the Synod of Philadelphia by the name of the Second Presbytery of Philadelphia in November last; but the same is hereby recognised as a constituent part of the Synod of Philadelphia. The Assembly, however, recommend to the Synod to change the name of the said Presbytery.

Dr. Ely vindicated the original act of the Assembly constituting the Second Presbytery, and in confirmation of his reasoning, proceeded to show that the General Assembly had in fact repeatedly exercised the right of dividing Presbyteries. In 1794, this very Synod of Philadelphia requested the General Assembly to divide the Presbytery of Carlisle, and it was done. This proved clearly that both the Synod and the Assembly believed that the Assembly possessed this power. The Presbytery of Albany in 1802 made a similar application, which was granted. Dr. Ely also showed from the records of the Assembly, that there were other instances in which this power of forming new Presbyteries had been exercised, and if the General Assembly had the power in these cases, they had also the power to constitute a Presbytery of picked men; of such persons as Dr. Skinner, Mr. Patterson, and the other men with whom he had the honor of co-operating.

It is probable the Synod will still refuse to recognize this *affinity* Presbytery, and that the next Assembly will attach them to some other Synod, or adopt some other equally absurd measure. Such a measure would not be more incongruous than the present one; they have now a few picked individuals scattered among two Presbyteries, and constituted into a separate Presbytery, merely that they may have the privilege of going on unmolested, in the very charitable, honest and christian practice of traducing their more faithful brethren, villifying the standards of their own church, and publicly trampling under foot their solemn ordi-

nation vows. And what presents a still darker picture in this affair, is, that there does not appear the least hope that the injured minority will, by any proper act, vindicate either their own integrity, or the suffering cause of their Divine Master.

ART. IX. *Ecclesiastical Record.*

The Associate Presbytery of Miami met on last Thursday, at Carmel meeting house, when Mr. Henderson was ordained to the office of the holy ministry, by the *laying on of the hands of the Presbytery*, and installed pastor of the Congregation of Carmel and its branches. Rev. Mr. Templeton preached the sermon, as is usual in that society, and Rev. Mr. Adams delivered the charge and address to pastor and people.—*Hanover (Ia.) Miscellany.*

ART. X. *Affairs of the Monitor.*

Ten years have elapsed since the publication of the Religious Monitor was undertaken. God, in his good providence has hitherto blessed this undertaking and crowned it with success, notwithstanding its many imperfections. And there is reason to believe that its tendency has been, in the main beneficial, although it has not always given satisfaction to all its patrons. It has not always been what its publishers would have been glad that it should have been. And who ever saw a faultless work of this kind? The utmost watchfulness and skill cannot always exclude things that will prove positively injurious. But that its tendency on the whole is highly beneficial to the Associate Church we have no manner of doubt. And should it be withdrawn, its loss would be felt by many who are now comparatively indifferent about its success.

We have commenced the XI. Volume under less flattering prospects than any previous volume since the first, in the belief, that it is a duty to persevere so long as there is any hope of being sustained.

A variety of causes have contributed to produce a temporary pressure on its circulation; one of which is the present derangement of the commercial operations of the country, and the consequent scarcity of money. The discontinuances have been much more numerous, without any corresponding increase of subscriptions; payments have been more backward, and a greater number of names have been struck from the subscription list, for neglect to pay their dues, than at any former period.

A new and intolerable evil has recently come to our knowledge, to which it would be scarcely possible to give credence, were not the fact well established, to wit: that some individuals in the character of agents, have long since collected money from subscribers, which (we hope through inattention) has never been accounted for: an exposure in such cases would be extremely unpleasant; but if the evil continues, it will become necessary.

Of other causes retarding its circulation we do not now design to speak. And we have only to add that the character, design and effect of the Monitor is now well known; and there is probably not a well informed individual in our communion who has not made up his mind in relation to it. All such, therefore, as desire to see this work go on successfully, will be under the necessity of increasing their exertions, in some degree, in order to the accomplishment of their wishes, in this respect. With them we leave the matter, praying that God may lead his people to the use of such means for the maintenance of his cause among them, as he will be pleased to own and bless.

THE
RELIGIOUS MONITOR,

AND
EVANGELICAL REPOSITORY.

JULY, 1834.

ART. I. *Some improper or doubtful expressions considered.*

(Continued from page 20.)

VII. Another improper expression in use, sometimes, in prayer, is in addressing the object of prayer, "thou who hast died for us."

A three in one God is the object of prayer, but a three in one God did not die for us. An address of this kind might answer in the prayer of a Swedenborgian, who denies a trinity of persons in Godhead, turning the trinity of persons, Father, Son and Holy Ghost, into a trinity of essences, so as that the Godhead, who is the divine essence, called the Father, or Creator, being united to the human essence is what is called the Son and Redeemer, according to his view of this sacred mystery. But it is not suitable in the prayer of a sound trinitarian. Because the Godhead is the proper object of prayer, and not so much as this is in any one person in distinction from the rest, but as it is in all the three persons equally. When prayer is addressed to any of the persons of the trinity, more immediately, as sometimes the Father is the person addressed, or the Son, or the Holy Ghost, it is not as a distinct person of trinity, but as the Godhead is in that person; and the Godhead or the other persons are to be considered as addressed through him. The Father is the more immediate object generally addressed, and to be addressed through the Son by the Holy Spirit.

VIII. Many, in prayer, seek a covenant right to their temporal mercies, and in asking a blessing upon their meals, seek a new covenant right to the blessing before them. This would suppose that the mercies in themselves are new covenant blessings, because the things men have their right to through the covenant of grace are unquestionably in themselves new covenant blessings; blessings which, through the obedience and death of Christ, they can only obtain, and are purchased blessings; because it is through the purchase of Christ that men have their right to those things they obtain through the covenant of grace, together with the presentation of them as covenant blessings in the gospel, and promise of enjoying them, laying before them their warrant to make use of them. But the things we have in Christ and through the covenant of grace are not temporal things or common mercies of providence. Of believers who only are made partakers of the blessings which come through that covenant, it is said, that "God the Father hath blessed them with all spiritual blessings in heavenly places (or things) in Christ." The blessings of the covenant of grace are peace, pardon, justification, sanctification, communion with God; and in a

word all grace here and glory hereafter; and no blessings besides are mentioned, as coming to us by Christ, or through the covenant of grace, in the word of God. These are the things which the gospel, which proposes the blessings of the covenant of grace to us treats of; and the bestowment of them upon us by God, as the God of providence, who feeds the ravens, and fills the young lions that cry unto him, gives men their right to them. A new covenant blessing, which we are to seek upon the things already received and before us in the goodness of providence for our use, and the right to them are altogether different.

The very names given to them in the common usage of mankind, if at all appropriate, shew that the right which persons have to them, lies in the possession of them as bestowed upon them in providence, for their use. They are called common benefits, common mercies, and the blessings of a common providence, names given unto them to distinguish them from those far more precious blessings, which the gospel reveals, and offers to men, and which believers have their right to, and possession of, through the covenant of grace. The right of all to these things, according to the measure in which they are bestowed upon them, is so certain, that it is made their duty to use them for the maintenance of life, and for their outward comfort and benefit, as blessings of God's providence, bestowed upon them, for these ends and not to do so would be their sin. The man though a wicked man, would in common reckoning, and according to the express tenor of the word of God, be guilty of a breach of the 6th Commandment, who would because he is wicked, and proves himself to be so, deny himself the use of the daily means of life, having them bestowed upon him in providence for this end.

There appears to me to be a particular propriety, in taking notice of this expression, as it is an expression which has been much and long in use, in the religious exercises I have mentioned, in which we are to have our words few and well ordered, as we address our Heavenly Father in them; and as the doctrine of the covenant right to these things has been taught by many Divines of note, and, even among Seceders it is an expression much in use, though evidently in flat contrariety to their own publicly professed principles, which imply and teach the contrary. To say that others than believers have no proper right to these things, and that believers have a new covenant right to them, is either truth or error. That it carries in it the appearance of error, I think I have shewn in a way which will satisfy those who lie open to conviction on the subject.

Were the doctrine of the covenant right in itself a truth, the expression as it is used in prayer and in asking a blessing, upon our meals would still be improper upon the principle I plead, in a former number of these papers, as a believer in his addresses to God would be seeking what, upon this supposition he has already, and believes belongs to his state as a justified person. The believer's rights which are connected with his justified state, are not variable things, which have need to be renewed every day. They have not to be sought every time he prays to God in the things themselves, but in the evidences of them. But as it is an untruth, the petition in every view that may be taken of it, is improper.

In connexion with the preceding we might take into consideration another expression, which is also frequently made, which is, that *man forfeited his right by sin to the common benefits of life, and by breach of the covenant of works*. The thing assumed being taken for granted, this is used often as a proof that a person's right to these things again comes through Christ, and by virtue of the covenant of grace. There is no warrant for this expression, that can be brought from the scriptures, that I can find, which are the only foundation of our faith, in the whole matters of truth and duty. Life was promised indeed to Adam, in the way of his keeping

the covenant of works and the means of life, were supposed by that promise to be given and continued with man, for the support of that life, so long as they were to be necessary. And death on the other hand was threatened in case of disobedience. But the death threatened as the event shewed was not instant death as to the full execution of the sentence, as death temporal was included in the death he was to die, should he break the covenant. Therefore, his temporal life being continued, the means of its support were to be continued and his right to use them, from the very fact of its continuance; and his being provided with them, that he might use them for this purpose, is supposed. Death and life were only properly the things, the covenant of works, had a respect to in the threatening and promise, or the matters to which the threatening and promise of that covenant referred; and the means of life, as Adam had them in innocence, and as man still has them, were accidental, not necessary to even the preservation of the life of man, beyond the will of God, who is pleased that they be so now, as they were to Adam before the fall. And who knows if Adam had kept the covenant of works, so as that he and his posterity had come unto the fuller enjoyment of the life promised, these things had been no more necessary for the support of that life, he was to enjoy as the fruit of his obedience? We know that in heaven the bodies of the saints will not need to eat and drink for their sustenance, as we do now. And perhaps had Adam kept the covenant so as that the promised blessings had come upon himself, according to the tenor of that covenant, and upon his posterity; eating and drinking as an employment as it is necessary, now had been no more required by them, nor labour for the purpose of obtaining those things any more used: But as the saints in heaven are employed, and even will be employed in spiritual exercises serving God day and night in his temple above, Adam and his posterity had in a similar way been employed. The life of man being maintained by meat and drink, and other material things, for the comfort and health of his body, being necessary to him in his present or worldly state, as so much of them were necessary to Adam in innocence, and labour necessary to the acquiring of these, seems to be owing to the state of trial Adam was in, and to temptations to which mankind are now exposed, to afford them employment which might be useful to them in keeping them out of the way of temptation, which, being more at leisure they would be more endangered by, and to which through the corruption that is in man, they would now fall a ready prey in such a case. And as when the day of the believer's temptations will have come to an end, eating and drinking as means of life, and labour to acquire these things, will be no more necessary, so had Adam continued in obedience until the time of his trial was finished, in all probability these things had been no more necessary. Witsius in his economy of the covenants, Boston in his Fourfold State, and Fisher and Erskine on the question "what special act of providence did God exercise towards man when he was created?" in the 28th question of their explanation of that question, in the shorter Catechism, with others, think that the life promised in the covenant of works was eternal life in heaven, and conclude that this was the case from the contrary threatening implying eternal death in it, and from the consideration of the declaration of our Lord to the young man in the gospel, on enquiring of him what good thing he should do to inherit eternal life, "if thou wilt enter into life keep the commandments," and also from the commandment being said to be ordained unto life, in (Rom. vii. 10,) though the Apostle found it in his own experience as a fallen sinner to be unto death. And if so, these things could not in any sense be included in the promise of that covenant, as in this case, the promise would have begun its accomplishment if man had kept the covenant, only after

the course of obedience was finished, which he had to pass through, in his probationary state. But these things being not necessary in an heavenly state, to higher and better things it was confined. Indeed Adam had an advantage arising from his obedience at the very time he was giving it, as "In keeping the commandments there is a reward."—But that could not properly be said to be a covenant reward, as the condition was not fulfilled that was to entitle him to this, according to the free promise of God, implied in the covenant itself. It was but the reward that naturally attends a life of obedience to God, irrespective of any covenant obligations of his to that effect.

But laying aside the argument which would arise from supposition, that the life promised is eternal life in heaven, which Adam had entered upon immediately after he had passed the time of his trial, it does not appear from any consideration of Adam's situation as in a state of innocence. The word *forfeited* signifies the right to a thing lost, by some default in the person who loses the right. Man in innocence had no right to these things he enjoyed beyond the will and pleasure of God to continue them with him. The covenant of works gave him no right to them, as they were but mere accidents in connexion with the life promised to man, in virtue of his keeping that covenant, and not necessary, but in virtue of the will and pleasure of God, that they should be the means of that life promised so far as temporal life was embraced in it. And now that man possesses them according to the same good pleasure of God, his right to them is as good as ever. It arises, as it ever did, from his possessing them as bestowed upon him in providence; as the means of life and outward comfort to him in his present worldly condition, wherein he stands in need of them for this purpose.

Moreover some of these very common benefits, we might say a very considerable share of them, so far from being forfeited by man's sin, by man's sin only, they have become needful, as our clothing had not been necessary but for the sin of man, houses to shelter us from the storm, medicines for our bodies in sickness, weapons of war, fleets and armies for our country's defence; a civil magistracy to preserve peace and order in civil society, our court houses, our jails and penitentiaries had not been necessary but for this. And the gospel, one of the greatest outward mercies we enjoy, had not been necessary; nor we enjoyed it, but through the sin of man making way for our need of it, and being the reason why the Lord in the riches of his love and mercy has provided us with it.

We find that the very curse as it is pronounced upon man after the fall, is pronounced in such a way as teaches that his right to these things was not lost to him, through this means, as in pronouncing it on the earth for his sake he is required to till it, and warranted to expect, though with much sorrow, labour and trouble, a return in this way for his maintenance, "cursed is the ground for thy sake. In sorrow shalt thou eat of it all the days of thy life."

ART. II. Watt's Preface to the Psalms.

MR. EDITOR—On recently looking over an old library I met with the following preface, written by I. W. WATTS, D. D., and prefixed to the 24th edition of his works, entitled "*Hymns and Spiritual Songs*," printed in Glasgow, A. D. 1770, by R. & T. Duncan.

I am of opinion, that, in this day eminent for investigation, that document should come into judgment, and be disposed of according to truth,

because it contains the reasons, be they good or bad, why human songs, or human imitations of divine songs, were introduced into the worship of the General Assembly Church.

I have also thought that it might not be unprofitable to append some strictures to a few of the exceptionable parts of it, for the purpose of inviting the attention of the reader more closely to it; for its believed that nothing more is necessary for the condemnation of human Psalmody, in the visible church, with all that has accompanied this practice, than an attentive reading of this preface. I am now prepared to assert, and expect to prove, that the reasons contained in the preface, for the introduction of human composures into the praises of God, are all without foundation in truth, and are based on ignorance and infidelity. This may seem a hard charge to allege against so large and respectable a portion of Christians as is contained in that church; yet it is hoped that they will not suffer such smiting to break their heads, as this would disqualify them from giving a patient and intelligent hearing to the reasons which shall be adduced in support of these charges. Why this preface of the Doctor's has been suppressed from its original object, which was to introduce his human composures at all times into the praises of worship, all upon reading it, may judge for themselves.

I shall now give the preface and append the strictures.

PREFACE.

"While we sing the praises of our God in his church, we are employed in that part of worship, which of all others is the nearest akin to heaven; and it is a pity that this of all others, should be performed the worst upon earth. The gospel brings us nearer the heavenly state, than all the former dispensations of God amongst men: and in these last days of the gospel, we are almost within sight of the kingdom of our Lord, yet we are very much unacquainted with the songs of the New Jerusalem, and unpracticed in the work of praise. To see the dull indifference, the negligent and thoughtless air, that sits upon the faces of the whole assembly, while the Psalm is upon their lips, might tempt even a charitable observer to suspect the fervency of inward religion; and it is much to be feared, that the minds of most of the worshippers are absent or unconcerned. Perhaps the modes of preaching in the best churches, still want some degrees of reformation; nor are the methods of prayer so perfect as to stand in need of no correction or improvement, but of all our religious solemnities Psalmody is the most unhappily managed. That very action which should elevate us to the most delightful sensation, doth not only flatten our devotion, but too often awaken our regret, and touches all the springs of uneasiness within us.

"I have long been convinced that one great occasion of this evil arises from the matter and words to which we confine all our songs, some of them are almost opposite to the spirit of the gospel, many of them foreign to the state of the New Testament, and widely different from the present circumstances of Christians. Hence it comes to pass, that when spiritual affections are excited within us, and our souls are raised a little above this earth, in the beginning of a Psalm, we are checked on a sudden in our ascent toward heaven, by some expressions that are most suited to the days of *carnal ordinances* and fit only to be sung in the *worldly sanctuary*. When we are just entering into an evangelical frame by some of the glories of the gospel, presented in the brightest figures of judaism; yet the very next line perhaps which the clerk parcels out unto us, hath something in it so extremely jewish and cloudy that darkens our sight of God the Saviour. Thus by keeping too close to David in the house of God, the veil of Moses is thrown over our hearts. While we are kindling into divine love by the meditations of the "loving kindness of God and the multitude of his tender mercies," within a few verses some dreadful curse against men is proposed to our lips, "that God would add iniquity unto their iniquity, nor let them come into thy righteousness, but blot them out of the book of the living," Psalm. cix. 26, 27, 28, which is so contrary to the *new commandment* of loving our enemies; and even under the old Testament is best accounted for, by referring it to the spirit of prophetic vengeance. Some instances of the Psalmist, that are expressive of the temper of our own hearts, and the circumstances of our lives, may compose our spirits to seriousness, and allure us to sweet retirement within ourselves; but we meet with a following line, which so peculiarly belongs but to one action or hour of the life of David or of Asaph, that breaks off our song in the midst, our consciences are affrighted, lest we should speak a falsehood unto God; thus the powers of our souls are shocked on a sudden and our spirits ruffled, before we have time to re-

flect that this may be sung only as a history of ancient Saints, and perhaps, in some instances, that salvo is hardly sufficient either; besides, it almost always spoils the devotion by breaking the uniform thread of it; for while our lips and our hearts run on sweetly together, applying the words to our case, there is something of divine delight in it; but at once we are forced to turn off the application abruptly, and our lips speak nothing but the heart of David. Thus our own hearts are, as it were, forbid the pursuit of the song, and then the harmony and the worship grows dull of mere necessity.

"Many ministers and private Christians, have long groaned under this inconvenience, and have wished, rather than attempted a reformation; at their importunate and repeated requests, I have, for some years past, devoted many hours of leisure to this service. Far be it from my thoughts to lay aside the book of Psalms in public worship, few can pretend so great a value for them as myself; it is the most devotional, and divine collection of poesy, and nothing can be supposed more proper to raise a pious soul to heaven, than some parts of that book; never was a piece of experimental divinity so nobly written and so justly revered and admired; but it must be acknowledged still that there is a thousand lines in it, which were not made for a church in our days to assume as its own; there are also many deficiencies of light and glory, which our Lord Jesus and his apostles have supplied in the New Testament; and with this advantage I have composed these spiritual songs; which are now presented to the world. Nor is the attempt vain-glorious, or presuming; *the least in the kingdom of heaven is greater than all the Jewish prophets*, (Math. xi: 11.)

"Now let me give a short account of the following composures.

"The greatest part of them are suited to the general state of the gospel, and the most general affairs of Christians. I hope that there will be very few found but what may properly be used in a religious assembly; and not one of them but may well be adapted to some seasons, either of private or public worship. The most frequent tempers and changes of our spirits, and conditions of our life, are here copied, and the breath of our piety expressed according to the variety of our passions, our love, our peace, our hope, our desire, our sorrow, our wonder and our joy, as they are refined into devotion, and act under the influence and conduct of the blessed Spirit; all conversing with God the Father by the new and living way of access to the throne, even the person and Mediator of our Lord Jesus Christ. To him also even to the *Lamb that was slain, and now lives*, I have addressed many a song; for thus doth the holy Spirit instruct and teach us to worship in the various short patterns of christian psalmody described in the Revelations. I have avoided the more obscure and controverted points of Christianity, that we might all obey the directions of the word of God, and sing his praise with understanding, (Psalm, xlvii: 7.) The contentions and distinguishing words of sects and parties are secluded; that whole assemblies might assist at the harmony, and different churches join in the same worship without offence.

"If any expressions occur to the reader, that savour of an opinion different from his own, yet he may observe, these are generally such as are capable of an extensive sense and may be used with a charitable latitude. I think it is most agreeable, that what is provided for public singing, should give to sincere consciences as little disturbance as possible. However, when any unpleasing word is found, he that leads the worship may substitute a better, for (blessed be God,) we are not confined to the words of any man in our public solemnities.

"The whole book is written in four sorts of metre, and fitted to the most common tunes. I have seldom permitted a stop in the middle of a line, and seldom left the end of a line without one, to comport a little with the unhappy mixture of reading and singing which cannot presently be reformed. The metaphors are generally sunk to the level of vulgar capacities. I have aimed at ease of numbers, and smoothness of sound, and endeavored to make the sense plain and obvious. If the verse appears so gentle and flowing as to incur the censure of feebleness, I may honestly affirm that sometimes it cost me labor to make it so, some of the beauties of poesy are neglected, and some wilfully defaced; I have thrown out the lines that were too sonorous, and have given an allay to the verse, lest a more exalted turn of thought or language should darken or disturb the devotion of the weakest souls. But hence it comes to pass, that I have been forced to lay aside many hymns after they were finished, and utterly exclude them from this volume, because of the bolder figures of speech that crowded themselves into the verse, and a more unconfined variety of numbers which I could not easily restrain.

"These with many other divine and moral composures, are now printed in a second edition of the poems entitled, *Horæ Lyricæ*; for as in that book I have endeavored to please and profit the polite part of mankind, without offending the plainer sort of Christians, so in this it hath been my labour to promote the pious entertainment of souls truly serious even of the meanest capacity, and at the same time (if possible) not to give disgust to persons of finer sense and nicer education, and I hope in the present volume, this will appear to be pursued with much greater happiness than in the first

impression of it, though the world assures me the first has not much reason to complain.

"The whole is devided into three books.

"In the first I have borrowed the sense and much of the form of the song from some particular portions of scripture, and have paraphrased most of the doxologies of the New Testament, that contain any thing in them peculiarly evangelical; and many parts of the Old Testament also, that have a reference to the times of the Messiah. In these I expect to be often censured, for too religious observance of the words of scripture, whereby the verse is weakened and debased, according to the judgment of critics, but as my whole design was to aid the devotion of christians, so more especially in this part; and I am satisfied I shall hereby attain two ends, viz:—assist the worship of all serious minds, to whom the expressions of scripture are ever dear and delightful, and gratify the taste and inclination of those who think nothing must be sung unto God, but the translations of his own word. Yet you will always find in this paraphrase dark expressions enlightened, and Levitical ceremonies and Hebrew forms of speech changed into the worship of the gospel, and explained in the language of our time and nation, and what would not bear such an explanation is omitted and laid aside. After this manner should I rejoice to see a good part of the book of Psalms fitted for the use of our churches and David converted into a Christian; but because I cannot persuade others to attempt this glorious work, I have suffered myself to be persuaded to begin it, and have, through divine goodness, proceeded half way through.

The second part consists of hymns, whose form is mere human composure; but I hope the sense and materials will always appear divine. I might have brought some text or other, and applied it to every verse, if this method had been as useful as it was easy. If there be any poems in the book that are capable of giving delight to persons of a more refined taste and polite education, perhaps they may be found in this part; but except they lay aside the humour of criticism and enter into a devout frame every ode here already despairs of pleasing. I confess myself to have been too often tempted away from the more spiritual designs I proposed by some gay and flowing expressions that gratified the fancy. The bright images too often prevailed above the fire of divine affection, and the light exceeded the heat, yet I hope in many of them the reader will find that devotion dictated the song, and the head and hand were nothing but interpreters and secretaries to the heart, nor is the magnificent boldness of the figures, comparable to that divine license which is found in the eighteenth and sixty-eighth Psalms, several chapters of Job, and other poetical parts of scripture, and in this respect I may hope to escape the reproof of those who pay a sacred reverence to the holy Bible.

"I have prepared the third part only for the celebration of the Lord's supper, that in imitation of our blessed Saviour we may sing a hymn after we have partaken of the bread and wine. Here you will find some paraphrases of scripture and some other compositions. There are above a hundred hymns in the two former parts that may be very properly used in this ordinance, and perhaps sometimes appear more suitable than any of these last, but there are expressions generally used in these, which confine them generally to the table of the Lord, and therefore I have distinguished and set them by themselves.

"If the Lord who inhabits the praises of Israel shall refuse to smile on this attempt for the reformation of Psalmody amongst the churches, yet I humbly hope, that his blessed Spirit will make these composures useful to private Christians; and if they but attain the honor of being esteemed pious meditations, to assist the devout and retired soul in the exercises of love, faith, and joy, it will be a valuable compensation of my labours; my heart shall rejoice at the notion of it and my God shall receive the glory. This was my hope and view in my first publication; and it is now my duty to acknowledge to him with thankfulness how useful he has made these compositions already, to the comfort and edification of societies and of private persons; and upon the same ground I have a better prospect, and a bigger hope of much more exalted service to the church, by the large improvements of this edition, if the Lord who dwells in Zion, shall favour it with his continued blessing.

"Note in all longer Hymns, and in some of the shorter, there are several stanzas included in crotchets thus []; which stanzas may be left out in singing without disturbing the sense. Those parts are also included in such crotchets, which contain words too poetical for meaner understandings, or too particular for whole congregations to sing. But after all it is best in public Psalmody, for the minister to choose the particular parts and verses of the Psalm or Hymn that is to be sung, rather than to leave it to the judgment or casual determination of him that leads the tune.

"Note since the sixth edition of this book the author has finished what he had so long promised, viz: the Psalms of David imitated in the language of the New Testament; which the world seems to have received with approbation, by the sale of some thousands in a year's time. It is presumed that that book, in conjunction with this, may appear to be such a sufficient provision for Psalmody, as to answer most occasions

of the Christian's life ; and if an author's own opinion may be taken, he esteems it the greatest work that ever he has published or ever hopes to do, for the use of the churches."

" March 3, 1720 "

The first section contains the complaint. It is very evident from the second sentence of this section, with many such expressions throughout the preface, that one of the radical causes of the Doctor's discontent with the book of Psalms, as containing exclusively the songs for divine worship, was his ignorance of the commencement of the gospel day ; for he always speaks of it as beginning with the New Testament ; but this is a mistake, for the gospel day commenced in Paradise, before yet our first parents were thrust out. The holy Spirit saith in the epistle to the Heb. ch. iv. "For unto us was the gospel preached, as well as unto them," (meaning the Jews) ; their day was a gospel day as well as ours. If the doctor had known this, he would not have been so hampered with the gospel Psalms, divinely given in the former dispensation. The concluding sentence of this section clearly proves to my mind the doctor's ignorance of the nature of praise in the church *militant* as distinct from that of the church *triumphant*. See his words "that very action which should elevate to the most delightful and divine sensation, doth not only *flatten* our devotion, but too often awakens our *regret*, and touches all the springs of *uneasiness* within us." This sentence contains the second defective operation of the doctor's mind, when he was moving toward the *ark* to give it an unholy touch. If the doctor instead of slandering the book of Psalms, had made them the subject of meditation, he would have discovered in the 101st Psalm, 1st verse, that distinction in these words, "I will sing of mercy and *judgment*." The song of the church *militant* should often have *regret*, or *repentance*, in it. She has of right her penitential Psalms, and this *regret*, instead of putting her away from her Lord, brings her nearer to him. See the 34th Psalm, 18th verse : "The Lord is nigh to them that be of a *broken* heart, and loveth such as be of a contrite spirit."

The second section accounts for the complaint. In this section he brings his *railing accusation* against many of the Psalms. See his words ; "I have long been convinced, that one great occasion of this evil arises from the *matter* and *words* to which we confine all our songs, some of them are *almost opposite* to the *spirit* of the gospel." Yea altogether opposite ; see about the middle of this section, where he quotes a portion of one of the Lord's songs, which he says "is so *contrary* to the *new commandment* of loving our enemies." See at the last of the section where he says, speaking of many of the divine songs, they "speak nothing but the heart of David." "Many of them are *foreign* to the state of the New Testament Church, and widely different from the present circumstances of Christians." See another portion of the same section, to the same effect, "we meet with a following line which so peculiarly belongs but to one action, or hour of the life of David, or of Asaph, that breaks off our song in the midst, our consciences are *affrighted*, lest we should speak a *falsehood* unto God."

I shall now sketch those reasons why Hymns of human composure and imitations of divine songs were introduced into the General Assembly Church, in the room of the *Lord's* songs, and sustain my charges against them, that they are founded on ignorance, or what is worse, infidelity !

The first objection lies against the *matter* of many of the divine songs. Now I ask all intelligent persons but infidels, if Christ either mediately or immediately, is not the entire matter of the book of Psalms ? Take Christ out of the book of Psalms and you have nothing but the husk, he is, in one of these ways, alluded to, in every word. When he was confirming the faith of his disciples, as *it is written* in Luke xxiv. 44 ; aware that the mouth of slander would be opened against the Psalms of Zion, as not

speaking of him, he testified that they did, taking care to quote them by *name* which he did not do respecting the other scriptures there alluded to, but gave them the general appellation of law and prophets. Then ignorance or infidelity alone could have generated a charge against the *matter* of the book of Psalms seeing it is Christ.

The second charge lies against the words. Let us try this one by what is *written*. See Psalm xii. 6., "The words of the Lord are pure words, as silver tried in a furnace of earth purified seven times;" from which it appears that the Holy Spirit gave that book a shield to defend it from the doctor's arrows. Therefore, ignorance or infidelity alone could have originated this charge; for if the poetical translation of the Psalms has destroyed their inspiration, we have no inspiration in our English Bible, and are therefore in heathenish darkness.

The third reason for antiquating *many* of the book of Psalms is, that they are almost opposite to the spirit of the gospel, yea altogether "*contrary to the new commandment of loving our enemies*, and "*speak nothing but the heart of David.*" Heavy charges indeed to bring against the word of God, which, if true, would not only be sufficient to exclude those *many* from being used in praise, but with equal and sufficient force from the list of inspiration. But let us see what is *written* in the second epistle of Peter i. 21. "Holy men of God spake as they were moved by the Holy Spirit." 2 Tim. iii. 16, 17, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished to all good works." Now in the presence of these scriptures, what but ignorance or infidelity could have moved the doctor to use the expression referred to. Now let us look at the 69th Psalm, selected by the doctor as a specimen of the *many* that are *contrary to the spirit of the gospel* and of the *new commandment*. This Psalm, which, perhaps of all others, contains the most pointed allusions to the sufferings of Christ upon the cross, and immediately preceeding it, (and as an evidence of this, it is frequently used at the dispensation of the supper, where divine songs are preferred,) commences in the words of the divine antitype, by David the type, and sweet Psalmist of Israel, in which he pours out his plaint to his father, in immediate view of the bloody baptism with which he was about to be baptised, that so greatly *streightened* him until it was *accomplished*. Having just survived the horrid night he spent in the garden of Gathsemane, in which his soul was *exceedingly sorrowful even unto death*, and still more dreadful scenes being at hand. Judas had now betrayed him with his deceitful kiss. Caiaphas, upon whose head was poured the sacred perfume at the expense of the *victim* of his cruelty, by whom he had been raised to the highest earthly dignity in the church militant, had now through *envy* delivered his kind benefactor to Pilate for crucifixion, who, well knowing that he had been delivered through *envy*, condemned him to death on a verdict of innocence, contrary to all law. Added to all this, these sufferings were vindicative; Caiaphas and Pilate being but the officers to bring to pass the *determinate council and fore-knowledge* of God. This awful combination of circumstances let the waters into the soul of Christ, in the first verse of the Psalm; and in the second, into deep mire where there was no standing, and into deep waters that overflowed him; and so he proceeds in this mournful song, conflicting with his unparalleled sorrows, until in the 21st verse he received the gall and vinegar, *peculiar* to his sufferings on the cross; and while in another portion of inspiration, he is represented as praying for his *elect* enemies, he is here represented as praying *against* his *reprobate* foes. And Oh believer! of what use would Christ's prayers be for you, if he did not pray against your enemies? The latter prayer is as essential for his glory and your

good, as the former.] This should have been the very last Psalm selected, as containing reasons why the New Testament worshipper should lay aside, as *songs*, many of the Psalms, as there is no piece of inspiration in which the interests of Zion are more deeply rooted, as it is a Psalm of the cross. Now let us look at those verses, singled out by the Doctor, as his *mock*, at which to let fly his arrows, taken from the quiver of infidelity.—They are the 26th, 27th and 28th verses, which he says is *so contrary* to the *new commandment* of loving our enemies. One would have indeed reasonably thought, that it never would have been necessary to produce arguments to a professed Christian, to prove that the laws of God were in no sense contrary to each other; but the Doctor's assertions against these verses has prevented us from realizing such a reasonable hope.

Let us apply to the standard, and see what is *written* in the 5th Chap. of Matthew, 17th verse, where Christ, who knew all things, knew "that of our own selves, men would arise, speaking perverse things to draw away disciples after them," and you will find him conflicting with, and overcoming the very error assumed by the Doctor; which is, that Christ came to give *new commandments*, *contrary* to the *old*. Now Christ says this was a slander, for he came not to *destroy* the law, but to *fulfil* it; and then proceeded to the second table, the sum of which *is*, and *ever* was, love to our neighbour.

To shew that he was more for the law than they were, he commences with the 6th commandment, shewing that it applied to the thoughts and words, as well as to actual murder. And here for correct understanding, it is necessary to notice that in this comment of our Lord on a number of the precepts of the divine law, with a view to correct abuses, that when he spoke of precepts, as they were in the divine law, he identified them by the "*words of old time*;" but when he alludes to those things that existed either by permission, as in the case of divorce, or loss of teeth, or that existed by an ignorant view of the law, as in hating enemies, he omits the words *of old time*, and only uses the words *it hath been said*. In the 43d verse Christ sets out the false doctrine, and marks it as such, by omitting the words of *old time*, and merely stating *it hath been said*, thou shalt love thy neighbor, and hate thine enemy; the former part being true in and of itself, but not true as a criterion to determine the proper objects of love. For the Jews falsely believed the word *neighbor* applied only to their notion, and its friends. See their error on this point confuted at large in the 10th Chapter of Luke, where Christ, in answer to the question, *Who is my neighbor?* showed that it might mean a Samaritan, a people always hated by the Jews. See a statute given to them of *old times*, 23d Chapter of Deuteronomy, 21st verse: "Thou shalt not abhor an Edomite, nor an Egyptian." This *new commandment* is only a *renewed* commandment that was as old as the law of nature, and rehearsed for the purpose of warding off slanders.

It necessarily follows from the above, that the Jews were as much bound to love their enemies as we are; and if so, the Old Testament worshipper had the same cause of complaint that we have to *many* of the Psalms, (of which this 69th is a specimen,) and therefore should have hunted for some *Doctor* to have removed the *cause of disease*, by stretching forth his hand against the Lord's anointed, and turning *David* into a *Christian*. From all which it appears that this objection of the doctor was founded in ignorance of his Bible. I have said enough on this objection to satisfy the intelligent Christian, that it is anti-scriptural; and as to the ignorant or infidel class of men, I have nothing to expect from them.

[To be Continued.]

ART. III. *Observations on Remarks on Dr. Bullions' Tract on Repentance.*

"A critic was of old a glorious name,
Whose sanction handed merit up to fame;
Beauties as well as faults he brought to view:
His judgment great, and great his candour too.
But now, O strange reverse! our critics bawl
In praise of candor with a heart of gall."—*Churchill.*

It has been reckoned the duty of a candid Reviewer to dwell on the excellencies as well as the defects of his author—to point out his elegancies, as well as to note his blemishes, and so to treat his work that "beauties as well as faults be brought to view." But it is the characteristic of a critic of little taste, or learning, that he studiously passes over whatever may be most worthy of approbation in the writings of an author, while he diligently hunts out and magnifies little mistakes and inaccuracies. Nay if an elegant, or bold and glowing expression; a *verbum ardens* as Cicero would have said, is to be found in a whole book, it is like to be the very expression that our undiscerning critic will attack with the greatest severity.

A rather curious specimen of this sort of criticism appeared in the May number of the Religious Monitor. It is entitled "Remarks on an article headed 'Repentance, a Tract, by the Rev. Alexander Bullions, D. D., Cambridge, New-York,' in the 7th and 8th Nos. of the present volume of the Monitor." As it can scarcely be expected, that any thing like a review of a review can be a welcome article to the editor of a periodical, in what follows I will study the utmost brevity, that I may occupy but little space in your pages.

The Reviewer seems to take exception to the author's name and titles being appended to his work. But it is difficult to see why he should be blamed for this. It is a mere matter of taste, and according to the proverb—*De gustibus nil disputandum*. Besides, it accords well with the bold and honest character of the author of this tract, to state his sentiments openly. Sometimes also when a person's name is no way celebrated, and he may have no title to annex to it, he may be willing to conceal it like this reviewer and myself; none of which things may have any weight with an author who has been dignified with the title of D. D. But passing this, which perhaps was not worth minding, I will proceed to notice the remarks of the Reviewer.

The first thing that claims our attention is the remark about the saying of the Epicurean Philosopher. It appears the following expression occurs in the Tract, viz: "The knowledge of sin, said an Epicurean Philosopher, is the beginning of safety." The Reviewer considers it objectionable in the Doctor to quote from the Epicurean, and thinks it must be offensive to pious people in general. "I am persuaded," says he, "that most serious persons, under a due feeling of reverence for the word of God, would be grieved to see the manner in which a sentiment from a heathen is introduced and confirmed." Not having any very intimate acquaintance with the Epicurean Philosophy, I would not wish to be understood as defending the opinions and dogmas of that sect. Still, however, if a sentiment be correct in itself, I cannot see how it can be any thing the worse for having been repeated by an Epicurean Philosopher. It may indeed be, as is conjectured by the Reviewer, that some serious persons may be grieved at seeing the sentiment of an Epicurean "introduced and confirmed," but surely their grief will be entirely without reason. And I am inclined to think that a much greater number of serious persons will be glad to find that even a heathen was right in some things, although he might be wrong in too many of his opinions. If, therefore, the sentiment be correct in itself, I have no doubt the Doctor was quite right in introducing and confirming it; and I have as little doubt that most serious persons will be very well pleased to see it, for it is reasona-

ble to think that serious persons would rather find another person to have been right than wrong, even if he should happen to be an Epicurean Philosopher.

Moreover, besides the reasonableness of the thing, the Doctor is in this case kept in countenance by the example of the apostle Paul. When he disputed with the Epicureans and Stoics at Athens, he repeated certain sayings of their own poets, who had taught the same doctrine that he was inculcating. (Acts xvii : 28.) In this passage it has been thought he might refer to Arratus, or to Homer, or Hesiod, all of whom had advanced the same sentiment. Now I have never understood that "serious persons, under a due feeling of reverence for the word of God," have been "grieved" because the apostle Paul introduced and confirmed a sentiment that had been held by some heathens. And if they are not grieved at the apostle, why should they be grieved at Dr. Bullions? For in this case it appears to be impossible to blame the Doctor without censuring the apostle, for they both quoted from heathens.

Having shewn that the Doctor is, in this instance, fully sustained by apostolic authority, which it is hoped will not be called in question, we may now consider the quotation itself, viz : "The knowledge of sin is the beginning of safety." This the Reviewer admits "may be understood in a sound sense." And the question very naturally arises, Why did he not then understand it in "a sound sense," and so let it rest? One would have thought this would have been satisfactory to most *candid*, *not to say serious* persons. But not so to our critic. He no sooner asserts that the expression will admit of an interpretation that is sound and harmless, than he attempts to put such a construction upon it as will render it "erroneous" and "dangerous." This is the more inexcusable from the consideration that the sense, in which it is used by the Doctor, is limited and defined, both by the general character of the Tract and by the immediate context. It is distinctly stated in the Tract, that in evangelical repentance, there is an apprehension of the mercy of God in Christ, through the instrumentality of faith. And it is said to be a canon of criticism, as I think it is a law of common sense, that any expression in a work that may be thought doubtful, ought to be understood in the sense most consistent with the general principles laid down by the author. According to this rule, the knowledge of sin will appear to be the beginning of safety, in no other way than it discovers to the sinner his guilt and danger, that he may be led to the Lord Jesus Christ for safety. It is in this way that the law, by which is the knowledge of sin, is a schoolmaster to bring us to Christ, that we may be justified by faith.

This interpretation is sanctioned by the context. For it is immediately added, "some are so ignorant of the law of God, that they know not when they keep or violate it." But the knowledge of sin is the beginning of safety, because by this knowledge we discover our danger, which is essential to our safety, inasmuch as a sinner, without the knowledge of his sin, cannot be persuaded that he needs a saviour. It thus appears that the expression in question, as used by the author of the Tract, merely asserts that the knowledge of sin is essential to safety, and with this the application of redemption begins, according to the well established doctrine of the Catechism. "Effectual calling is the work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel."

But the Reviewer contends "that the expression of the Epicurean, as it there stands, is susceptible of an erroneous meaning." This reminds me of a certain traveller, who enquired the way to a particular place he meant to visit, and who, after he was shown the way, still asked his di-

rector, But can I not get off the road? To be sure you can, was the reply. But what would you do off the road? So our critic is not content with an expression that admits of a "sound sense." To please him, it must not even be "susceptible of an erroneous meaning." But this is too much to be expected from fallible and erring man, as his own writings abundantly prove. They are indeed but too "susceptible of an erroneous meaning." To say nothing about the penitent being, safely anchored on a rock, (which may indeed be a most *critical figure* of speech, but it is certainly contrary to the common usages of language, and no doubt it would incur the censure of Captain Hall, who maintains that ships should always be kept as far as possible from rocks, especially in a stormy season,) will not the expression in page 362, viz: "The scripture plainly assures the sinner, that there is no safety for him, while he is under sentence of condemnation," admit of "an erroneous meaning?" Some severe critic, from this expression of our Reviewer, might think him unsound on the cardinal doctrine of election. For if it be admitted that God, from all eternity, elected some to everlasting life, surely there never could be a time when it could be truly said, there was no safety for any of the elect. For their safety is made to depend exclusively on the good pleasure of God, and he hath appointed them to obtain salvation by Jesus Christ. The apostle says, (Rom. v: 8,) "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." How then can it even be truly said, there is no safety for elect sinners.

Again it is stated in the same page, that "there is a knowledge of sin, which so far from "being the beginning of safety," "directly hurls into the vortex of despair." Is this expression not also susceptible of an erroneous meaning? If we were to follow the example of the Reviewer, we must understand him as teaching that legal repentance necessarily issues in despair, because some individuals under law terrors have committed suicide. But surely this would be a very erroneous doctrine, and if generally reduced to practice, would be a very dangerous, as well as fatal doctrine. But I have no disposition to put any such interpretation on the language of the Reviewer. On the contrary, I am willing to understand them in the very soundest sense of which they are susceptible. And I have written these few lines with the charitable intention of persuading him to put the same sort of construction on the language of his neighbor, of which his own stands so much in need.

I had intended to make some observations on the following part of this review, but it is all so much of a piece with that which has been the subject of the foregoing remarks, that they may be briefly despatched.

I can see no objection to the phrase, "as true as gospel," if it be conceded that the gospel is true, and provided it be spoken seriously. It is objected that it is unsavoury to the people of God, because it may have been used by the profane and irreligious: but if we are to refrain from using all the expressions that have been misused by the profane and impious, we might abandon to their sole and separate use, the greater part of the terms in use among theologians. At this rate divine truth itself might be reckoned unsavoury.

I pass without remark, the witticism about the arsenic, as containing but little humour, and because I have no inclination to handle poison without necessity.

I admit that the Doctor, in giving an account of what Christ, as Mediator, has done, has not said all that he might have said on the head of his priestly office. But, as this is the first time I ever heard of Dr. B.'s saying too little on any subject, I think he may well be excused for this time, if it were no more than for the singularity of the thing.

It is said in the Tract, that "in adults, legal repentance is properly the

precursor and preparation for evangelical repentance." And again:—"Legal repentance may, and generally, if not uniformly, does precede faith." There is nothing at all erroneous in these expressions. But the Reviewer has treated them just in the same way that he treated the saying of the poor Epicurean. Though they will admit of a "sound sense," he tries to make them erroneous and dangerous, by a forced construction. Because Dr. B. has said legal repentance may, and generally, if not uniformly, does precede faith, the Reviewer represents him as having said that there is a necessary connexion between legal repentance and faith, so that whoever has experienced legal repentance, will of necessity become a partaker of saving faith. But Dr. B. has said no such thing. Neither will his language admit of any such construction. All that can be legitimately inferred from it, is, that in the case of adults, the subjects of saving faith have generally been convinced of sin by the law, and that in the hand of the Spirit, it was a schoolmaster to bring them to Christ. But it does not follow that all who are the subjects of legal repentance will necessarily believe in the Lord Jesus Christ and be saved. The very utmost that can be made of these expressions, is, that many who experience the workings of legal repentance, at length find rest in Christ. It would be quite as unfair to infer from the Doctor's language, that all the subjects of legal repentance believe unto salvation, as it would be to infer from the language of the Reviewer, that all the subjects of legal repentance must necessarily follow the example of Judas, who went and hanged himself.

It is said in the Tract, that "it is a sight by faith of Christ, as crucified, and of God, as reconciled, that produces that kindly sorrow which true penitents feel, and which brings them to Christ." In remarking on this sentence, the Reviewer refers "to the grammatical rule that would," as he says, "require the last *which* in the sentence, to refer to the same word to which the following *which* does;" viz: Kindly sorrow; and on this singular construction he founds the erroneous doctrine, that it is repentance that brings sinners to Christ. A sentiment which he says he does not believe Dr. B. entertains.

In this last expressed article of his belief, I have no doubt the Reviewer is perfectly correct. But it is to be regretted, that he has not thought fit to trouble the reader with the grammatical rule, that requires his construction of the sentence. I have a curiosity to see it, as I have an idea that it must be a newly invented one. According to the rule hitherto in use, it appears that when "several relative clauses follow one another, and have a similar dependance in respect to the antecedent, the same pronoun must be employed in each." According to this rule, perhaps the word *which* ought to have been repeated three times in the above sentence, had not the Doctor, from regard to elegance of diction, in one instance, used *that* instead of *which*, which grammarians say may be done occasionally, to avoid the too frequent repetition of the same word. But this does not alter the meaning of the sentence. The doctrine taught is precisely the same, whether it be allowed to stand as it is, or *which* be substituted for *that*. It indeed teaches very clearly, that it is a sight by faith of Christ crucified, and God reconciled, that produces true repentance, and brings the sinner to Christ. I need scarcely add, that I would like very well to see the Reviewer trouble the reader with the grammatical rule that would require the last *which* in the sentence, to refer to the same word to which the preceding *which* does.

The last article on which the Reviewer remarks, is treated much in the same way with those already noticed, and therefore need not detain us long. Under the head, "Motives to Repentance," among other things, it is said, "Till we repent, we remain under God's sentence of

condemnation, and must perish." From this and some other expressions of a like nature, the Reviewer attempts to represent Dr. B as teaching, that repentance is the condition of our justification before God, to the exclusion of the righteousness of Jesus Christ imputed to us." And he adds with less charity than in a former instance, that they "would almost induce the belief that Dr. B. had, by some unaccountable oversight, actually fallen into the sentiment."

I pass the distressing casualty of Dr. Bullion's having "fallen into a sentiment," without observation, because, although it may be an error in rhetoric, it may be harmless in divinity. But the construction which the Reviewer puts upon the Doctor's language, is of the most injurious tendency, and ought to be exposed. Dr B. had previously stated, that it is a sight by faith of Christ as crucified, and of God as reconciled, which produces true repentance, and also that repentance precedes not, but follows faith. After this, he proceeds to show the necessity of repentance, and that it is essential to salvation. In discussing this subject, he uses the following expressions, viz: "Till we repent, we remain under God's sentence of condemnation, and must perish." "Life and death are suspended on repentance." "Remaining impenitent, we are condemned; repenting, our sins are blotted out, and we ourselves are saved." Here candor requires us to admit that other expressions might have been used to advantage; still, if these be considered in their connexion, they cannot be otherwise understood than, as strongly asserting the absolute necessity of repentance, and that without repentance, there can be no salvation. This is, I think, sufficiently evident, from its being stated in the Tract, that there is a looking to Christ by the eye of faith, previous to mourning for sin," and also from a reference to the words of our Lord—"Except ye repent, ye shall all likewise perish." Now this is precisely the doctrine of the Catechism. It teaches that "To escape the wrath and curse of God, due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life," &c.

I cannot see what objection the Reviewer can have to this doctrine, unless he means to say that sinners can be saved without repentance. To use his own phrase, one would be led to believe he has "fallen into this sentiment," from his endeavoring to shew there is a difference between the words "except," and "till," which he accuses the Doctor with having overlooked, and he refers us to several commentators on the place, and to Scott among others. I had the curiosity to look into Scott, and had the satisfaction to observe that he asserts the necessity of repentance much in the same way with Dr. B. For he considers the text "applicable to the case of sinners in general, who must either repent or perish miserably by the just judgment of God upon them." And indeed it ought not to be viewed in any other light, than an intimation to the sinners to whom it was first addressed, as well as to all others who might hear it, that if they persisted in impenitence, they will surely perish. This is exactly what the Doctor says; but it is by no means satisfactory to his Reviewer, which would induce the belief, that in his opinion, sinners may be saved without repentance.

The general tenor of the Reviewer's remarks on this subject would also lead to the same conclusion. The Doctor had stated that the impenitent cannot find admission into heaven. With this his Reviewer is by no means satisfied; and it is difficult to see what objection he can have to it, unless he think that they can. In the course of his reasoning, he takes occasion to state, that justification and pardon, and admission into heaven, are the same thing. "Pardon of sin," says he, "and admission into heaven, or acceptance with God, is justification." But this statement is so manifestly erroneous, that it scarcely needs to be refuted. For were it

true, it would at once exclude from the benefits of justification, all the saints on earth, who are living by faith. And this would be contrary to the express words of Christ, (John iii : 36.) "He that believeth on the Son, hath everlasting life."

The Reviewer further asks, "Can the sinner not lay hold on Christ, as set before him in the gospel offer, until he has found his heart weaned from sin." Now it is a blessed truth, that Christ is freely offered in the gospel to the chief of sinners, who are invited to believe in the Lord Jesus Christ, and they shall be saved. Yet there can be no cordial reception of Christ by faith while the heart remains hard and impenitent. For although faith be the alone instrument of justification, "yet," says the Confession of Faith, "is it not alone in the person justified, but is ever accompanied with all other saving graces." Faith and repentance are indeed different graces, and are distinct subjects of thought and discourse, and we are in the habit of speaking of faith as preceding repentance, nevertheless no one can be made a partaker of saving faith without experiencing repentance. Repentance is a saving grace as well as faith. Both of them are essential to salvation. Hence it is said in the Confession of Faith, that repentance is "of such necessity to all sinners, that none may expect pardon without it." Surely then Dr. B. ought not to be blamed for saying that the impenitent cannot find admission into heaven without repentance.

It is singular, that the very text quoted by the Reviewer on this subject, confirms the statement of Dr. B. It is Matt. ix : 13. "I am not come to call the righteous, but sinners, to repentance." This proves that the way in which Christ saves his people, is not by allowing them to continue in the love of sin, but by bringing them to repentance. I would have been willing to have dwelt at some length on this subject, were it not that these observations have been drawn out to too great length already. I shall therefore conclude, with the single remark, that my object is not so much to expose the errors of this critic, as to extract the sting from the tail of his criticism, and to wipe away the reproach of heresy, undeservedly cast on a Reverend Divine, who appears to me to be sufficiently orthodox.

A.

ART. IV. *To Correspondents.*

To prevent mistakes, or inferences, which might prove injurious to the circulation and usefulness of the Monitor, it is incumbent on us to explain more fully the principles by which we endeavor to be governed in relation to articles offered for insertion in our pages.

At an early period of our progress it was announced that original communications, from any of the Ministers of the Associate Church, would be inserted. This was done with a view to obtain a respectable quantity of new matter. But we never intended by this license, to deprive either ourselves or others of the privilege of candid and fair criticism on any thing that might appear; nor do we suppose that any have so understood the matter. But in matters not really important, it has been judged most judicious to let them pass without comment, lest we should appear to be impertinent, if not invidious. We allude to such things as obscurity of meaning, peculiar modes of expression, inconclusive reasoning, and sometimes inaccuracy of sentiment, which are occasionally found in a great majority of writers. Therefore we desire not to be held responsible for

every expression found in the writings of correspondents, the responsibility resting upon the writers themselves. Such as would apply this rule to the conductors of a periodical, would, if placed in like circumstances, soon discover its injustice. If the general tendency of the work be to vindicate truth, and if nothing should find its way into its pages calculated to unsettle the minds of the people as to any article of their public profession, it is about as much as should be required.

Keeping these principles as nearly in view as possible, as being the best we could adopt, many *expressions* have passed without remark, with which we could not agree, believing that any note or comment, which we might make, would increase rather than diminish the evil, especially in cases where the writer's name was appended, or (which is much the same thing,) where it was generally known. On this principle, some remarks respecting prayer, page 330, and the "*Tract on Repentance*," were admitted without comment.

On the principles explained above, many *articles* have also been admitted, the seasonableness, or expediency of which, might at least be questioned. It was so in relation to the controversy respecting "*the previous publication of the purpose of marriage*," and one of the writers then claimed to be heard, on this very ground.* It was so in relation to the Review of the Tract; and is so now in relation to the "Observations" of A. on that Review, which will be found in the present number. It is true, the introduction of the Review purports, to leave the decision to us respecting its insertion; but it was well known that it would have given offence to have rejected it; and under all the circumstances, however much its expediency may have been doubted, it could not well be refused without claiming for the writer of the Tract exemption from criticism, which it is presumed no writer desires.

After much deliberation, we have come to the determination, so far to depart from our ordinary rule respecting the admission of articles designed for our pages, as to admit nothing further, (unless, indeed, something should be offered especially tending to the defence of the truth and the edification of readers,) respecting either the "*Tract*," the "*Review*," or the "*Observations*" on that Review, for the following reasons:

1. The name of the author of the Tract having been appended to it, the minds of some appear to have been diverted wholly from the Tract to the author.
2. The Reviewer appeared to labor under disadvantage in his article from a fear that this would be the case.
3. The writer of the Remarks on the review, evidently founds his production on the supposition that the Reviewer aimed rather at the author of the Tract than at the Tract itself, which is evident to us from the poetical quotation heading his article, and from other things contained in it.
4. It is evident if the first three reasons be well taken, that no additional light will be shed upon the doctrine of Repentance, by allowing a discussion of this kind to go on. These reasons are satisfactory to us, and we hope will be so to our readers.

In coming to this determination, we have seen the necessity, and felt the force of the Apostle's declaration, that he knew "*no man after the flesh*;" and have imposed a necessity upon ourselves of noticing some things in the Tract, the Review, and the Observations on the Review, lest the reader should be left in doubt respecting some plain things, concerning which there should be no doubt.

As the doctrine of repentance is so plainly laid down in our Standards, and in a number of excellent Catechisms in general circulation, and is so frequently insisted upon from the pulpit, and is so highly practical in its

*See Vol. ix. page 222.

nature, that all our members probably possess a tolerable knowledge of this doctrine, and all have the means at hand for possessing a thorough knowledge of it, it would be unseasonable to say any thing directly respecting it at present. Hence we shall barely attempt to rescue a few plain points from that obscurity in which they have been involved, by a few brief animadversions upon such passages in each of the above mentioned articles, in the order in which they were published, as appear to us either to obscure the truth, or the sentiments of the writers commented upon.

According to this arrangement, we commence with the Tract. At page 208 we find the following expressions: "The knowledge of sin, said an Epicurean philosopher, is the beginning of safety. This is true as gospel, and proved by this, that while all are sinners, there are few penitents."

The first sentence, without some qualifying phrase, is, in our opinion, untrue; and the proof adduced in the second sentence makes it still worse, unless we take from it all meaning;* for it supposes "the knowledge of sin" to be the efficient cause of repentance; else why is ignorance in the very next sentence said to be "*the true and sufficient cause*" of impenitence? Let us see what this doctrine will prove.

The knowledge of sin is the beginning of safety. The devils possess the knowledge of sin.† Therefore, the devils have begun to be safe. But lest any should cavil against this reasoning because the devils are not under a dispensation of grace, we will change the terms. Rom. i: 18, it is declared, that "the wrath of God is revealed against all who *hold the truth* in unrighteousness," and holding the truth, certainly implies knowledge of sin. it will then stand thus: The knowledge of sin is the beginning of safety. They that hold the truth in unrighteousness, have the knowledge of sin. Therefore, such as hold the truth in unrighteousness have begun to be safe. Thus we may see where this doctrine would lead us; from which we conclude that this saying of the Epicurian philosopher, said to be "true as gospel," is not so.

But let us not do the author of the Tract injustice; he had laid down a position, as containing the first ingredient in repentance, in these words: "Correct apprehensions of the abominable nature and fearful consequences of sin, and also of God's gracious character as the just God and the Saviour;" and had just entered upon the proof and illustration of this position, when the saying of the Epicurian occurs; and had he simply asserted, that "the knowledge of sin is the beginning of safety," and left the Epicurian to his long and undisturbed repose, the expression we think would naturally have been qualified by the proposition under discussion, and we have no doubt was intended to be so qualified; and so the Reviewer and A., and our humble selves might have saved our time, paper and ink; and what is of vastly greater consequence, our readers might have been saved the trouble of wading through so many pages of unprofitable and unedifying matter. For it will scarcely be maintained that the knowledge of sin, spoken of by the Epicurean, was saving knowledge; and this circumstance naturally leads the mind of the reader to suppose, that the author of the Tract spoke of the same kind of knowledge of sin, that the Epicurean intended.

From the view we have taken of this subject, it will be observed, that

* We say, *unless we take from it all meaning*; for we are not quite sure, that it has any. We tried it several different ways, and the best proposition we could make of it, is, "the knowledge of sin is the beginning of safety," because, *while all are sinners, there are few penitents*. Now we are utterly at a loss to discover any connection between the premise and conclusion, if the conclusion be not predicated on the assumption, that the knowledge of sin is the efficient cause of repentance.

† They are said to "believe and tremble;" this certainly implies knowledge of sin.

we do not see the force of A.'s apology for the introduction of the Epicurean, drawn from Acts xvii: 28; because the saying quoted by the Apostle is taught by the light of nature; but not so in regard to the saying quoted by the author of the Tract, taken in an evangelical sense; and because the Apostle was writing under the direction of inspiration, and *knew* what was true; the author of the Tract was not, and therefore was not authorized to say of any human expression it "is true as gospel;" especially, unless its counterpart could be found in the scriptures, which appears not to be the case in this instance. And furthermore, it cannot be said of any other writings, than the scriptures, *taken as a whole*, that they are "true as gospel;" and hence to say this of a single sentence, carries in it an air of irreverence towards divine revelation. But let this matter pass, which perhaps has already been dwelt upon too long.

It would be an useless repetition, to dwell any longer particularly on the Tract, or the Review, as we should in general repeat the sentiments of the Reviewer; for we have not been able to discover any thing in his remarks materially uncandid or unfair; nor any thing inaccurate, excepting the declaration, that "Pardon of sin, admission into heaven, or acceptance with God is justification." The words "admission into heaven," should have been omitted, unless the writer intended to refer to the open justification of all the people of God at the last day, which is not probable, as such a reference was not called for in that place, and would have been in bad taste. But as A. has clearly pointed out this mistake, we shall pass on to a brief notice of some things contained in his observations.

It appears from the quotation heading A.'s observations, that he supposed the Reviewer was influenced by bitterness towards the author of the Tract. Of this we see no evidence; but the contrary appears to us upon the face of the Review. This however is a matter of opinion, concerning which every reader will form his own conclusion.

The remarks in the first paragraph, respecting the duty of a critic, have a more immediate respect to literary beauties and defects; but the Reviewer professed to comment upon the *theology*, not the *literature* of the Tract.

As the Reviewer admits, that the saying, "the knowledge of sin is the beginning of safety," "may be understood in a sound sense," A. asks, "Why did he not then understand it 'in a sound sense,' and so let it rest?" To this question it may be replied, that it is not always safe to let things rest, which *may* be understood in a sound sense; because in such cases, in nine times out of ten, the ordinary reader will take the unsound sense; and because the teachers of error almost invariably introduce their sentiments by using erroneous expressions which *may* be understood in a sound sense. This is abundantly attested by the experience of the church in every age; especially is this true in relation to phrases like that noticed by the Reviewer, page 363, respecting what Christ has done in his priestly office, in which only a part of the truth is asserted; and that part would shelter under it the most pernicious errors, extensively prevalent in our day.

A. seems to suppose that the expression of the Reviewer, page 362, that "the scripture plainly assures the sinner that there is no safety for him while he is under sentence of condemnation," may admit of the same kind of criticism, as that which the Reviewer has applied to some expressions of the Tract, as implying an objection against the doctrine of election! We think this expression admits of no such criticism; because it is in all respects true. So far from this declaration implying an objection against the doctrine of election in any sense, that doctrine confirms the declaration; for the very purpose of election is to bring the sinner out from

"under sentence of condemnation." The golden and indissoluble chain, is, "whom he did predestinate, them he also called; and whom he called, them he also JUSTIFIED; and whom he justified, them he also glorified." (Rom. viii : 30.) Therefore, the safety of the elect sinner lies wholly in the infallible certainty that he *shall be justified*. Much more might be said on this point, but we think it must be manifest to the weakest capacity, that this saying differs widely from the declaration, that "there is no safety for elect sinners."

Again: we are unable to see that any "dangerous," or "fatal doctrine," can be inferred from the expression, taken in its utmost latitude—"that there is a knowledge of sin, which so far from being the beginning of safety, directly hurls into the vortex of despair." According to the commonly received definition of legal repentance, among sound divines, it is that which flows from a dread of *God's wrath*, and in which the sinner is mostly taken up with the *fatal consequences* of sin. If this would not hurl the sinner "into the vortex of despair," in the same proportion as it is experienced, we cannot even conceive what would do so. To say that legal repentance may, or if you please, that it *uniformly* does precede evangelical repentance, is quite different from the saying that legal repentance is the *preparation* for evangelical repentance. For a state of *condemnation* uniformly precedes a state of *justification*. But to say that the former is a preparation for the latter, would be to say that, the longer a sinner continues in his wickedness, so much the more *prepared* is he for being righteous. So, to say that legal repentance, which is neither a grace, nor a duty, but a sin, is a preparation for evangelical repentance, which is both a grace and a duty, is to say that sin is a preparation for graces and duties, which is absurd.

As A. has adverted to rules of criticism, it is supposed that we may be permitted the same privilege. We have somewhere read something like the following: "Never to look for more from an author than he profess-
edly or impliedly intended to give." It is believed that a recurrence to this rule would have saved a serious illustration of a serious subject, from the appellation—"the witticism about the arsenic;" and from being passed over as containing "little humor."

The controversy between the Reviewer and A. respecting the construction of the relative pronoun, "which," not coming within the scope of our publication, and not being very important, we pass it over, and recommend the parties to some literary work, for a settlement of that question.

We think the expressions,—“till we repent we remain under sentence of condemnation”—“till the heart is weaned from sin, it cannot accept of the grace of the gospel”—and “life and death are suspended on repentance,” which A. at least palliates, can neither be taken in a sound sense, nor successfully vindicated.

The *first* cannot be true; because union to Christ, faith and justification, all, in the order of nature, precede repentance; and justification is a simple *instantaneous act* of God, in which the sentence of condemnation is removed; but repentance as exercised by the penitent, and this is that of which the writer of the Tract was speaking, is a complex and *continuous act*. Hence it follows conclusively that this saying cannot be true; for as we have seen, its opposite is true, to wit: *till we are justified, we remain impenitent*.

The *second* cannot be true, as the Reviewer has shown, page 366, and as is shown in the third particular of the note to page 367, to which the reader is referred. But we may add, that it is conceded, that a weaning of the heart from sin *commences* when faith begins to be acted; yet this does not help the expression, because faith is the first in the order of na

ture, and accepting the grace of the gospel is an act of faith. Therefore, if we retain the phraseology of the expression, its opposite will be found true, to wit: "*till the heart accept the grace of the gospel, it cannot be weaned from sin.*" And to this correspond the words of Christ: "Without (*separate from*) me, ye can do nothing." Moreover, it may be observed that this saying carries its own condemnation on its front; for if the heart be weaned from sin it has no necessity for accepting either of Christ, or the grace of the gospel; and it would be as inconsistent for it to accept the grace of the gospel, as it would for the angels in heaven to do so.

This is a point of the highest moment, and we are reluctant to dismiss it. It was one of the main grounds of the controversy between the fathers of the Secession and the General Assembly of the Church of Scotland. And if any one doctrine, more than another, has distinguished the Secession Church from other denominations, it has been the untrammelled offer of the gospel to all within its sound; neither restricting it to the sensible, nor the penitent sinner, but exhorting all, "the stout-hearted, and far from righteousness," the vile and the unbelieving, in the name of our Lord Jesus Christ, and commanding them by his authority to receive him and his righteousness by faith, for justification, repentance, sanctification, and at last the enjoyment of God in heaven. And it is this that gives the deepest die of inalignity to the rejection of the gospel offer, and aggravates the condemnation of gospel despisers to a degree, that the scenes of eternity alone can fathom. But if this saying were true, the despisers of the gospel would remain on a level with the heathen as to the degree of their guilt, and the declaration of our Lord (Luke x: 14.) would no longer be true, that "it shall be more tolerable for Tyre and Sydon at the judgment" than for those cities, which received not his apostles and disciples.*

* The General Assembly of the Church of Scotland, that met in 1717, condemn, in the strongest terms, the following proposition advanced by the Presbytery of Auchterarder, viz:

"That it is not sound and orthodox to teach 'that we must forsake sin in order to our coming to Christ, and instating us in covenant with God,' for, the General Assembly 'declare their abhorrence of the aforesaid proposition, as unsound and most detestable.'"

On this deed of the Assembly, the *Associate Presbytery*, in their "Act concerning the Doctrine of Grace," speak as follows:

"Now, if this proposition is to be abhorred as unsound and most detestable, namely, that it is not sound and orthodox to teach, that we must forsake sin in order to our coming to Christ, and instating us in covenant with God; then, according to that act of Assembly, it would be sound doctrine to teach, That a sinner must forsake his sin in order to his coming to Christ, or, which is the same thing, That it is a man's duty to forsake his sin, in order to his coming to Christ; but this is evidently contrary to scripture: For,

1. Although it is the unquestionable duty of the creature to forsake and abandon whatever is forbidden by the law of his Creator: yet, since life and immortality are brought to light by the gospel, the law binds to the observation of that order and connexion of duties, which is laid out in the word of grace; and it is plain that the first and leading duty, required in the law, upon the revelation of the grace of God in the promise of the gospel, is, 'to believe that report; for without faith it is impossible to please God.' (Heb. xi: 6.) 'He that believeth on the Son hath everlasting life; he that believeth not the Son shall not see life, but the wrath of God abideth on him.' (John iii: 36.) Hence it follows, that according to scripture, every act of the soul, as performed by a person before saving faith or coming to Christ, is sin; for whatsoever is not of faith is sin, and therefore cannot be a forsaking of sin.

2. As the above act of Assembly is contrary to the scripture order and connexion of duties, so likewise it is contrary to that order of gracious operation held forth in scripture; for our forsaking of sin (being a branch of true repentance, importing the purification of the heart, and the exercise of love, which is the fulfilling of the law) is in scripture expressly declared to be a fruit of faith, which faith is the soul's coming to Christ; and consequently to maintain, that we must forsake sin in order to our coming to Christ, is as much as to say, we must have repentance, purity of heart, and love, in order to our believing in Christ; whereas, on the contrary, the Lord hath declared in his word, that faith worketh by love; that he purifies the heart of his people by faith, and has promised, that they shall look upon him whom they have pierced, and shall mourn for him. According to the Assembly's doctrine, our forsaking of sin, which is the removal of the soul's disease, must be at least commenced or begun, in order to our coming to him who is the physician; and that we must repent of our sin in order to our

Finally: If the first two sayings cannot be maintained, the *third* falls to the ground of necessity. But it may be observed on this saying, that "life and death are suspended on repentance;" that when one thing is said to be suspended on another, it supposes the thing on which it is suspended, to be either the *efficient* or *procuring* cause of that thing. To illustrate this—A. contracts with B. to perform a certain service, and B. promises a certain reward, on the performance of that service. Here the reward is suspended on the performance of the stipulated service; and the service being performed, and the promise having been made good, B. is the *efficient* cause, and A.'s service the *procuring* cause of the reward. So, if "life and death be suspended on repentance," then repentance is the *procuring* cause of life, which is not true. Moreover, repentance, as it is exercised by the penitent, is a good work, and we think it would startle A. himself to hear the doctrine taught, that life and death are suspended upon good works. Nor will it help the matter, but make it worse, to say that the author of the Tract was urging motives to re-

coming to him, who is exalted to give repentance as well as forgiveness of sins: whereas the Spirit of God, in scripture, has declared that God having raised up his Son Jesus, hath sent him to bless us, in turning away every one of us from his iniquities: and that sinners are called and invited to look and come to Christ for salvation, both from sin and wrath, and this without regard unto any previous qualifications in them. This coming is indeed inconsistent with a resolution to go on in sin: yet it is plain that no sinner can wash himself before he come to the fountain opened for sin and uncleanness: whereas the Assembly have inverted this order, and have said upon the matter, that we must be holy, or so and so qualified, in order to our coming to Christ, or having a vital union with him; which is the very soul of Neonomian and Arminian doctrine. According to scripture, all gracious actings of the soul, whereof the forsaking of sin is an eminent one, flow from that virtue and influence, which is derived from Christ the true vine, and that in a way of faith's union with him; since without him, or separate from him, we can do nothing; and therefore it is vain to pretend to any gracious, evangelical or acceptable act, but by virtue of grace and strength derived from Christ, or until the soul come to Christ, and be united to him, as the living root, and fountain of all gracious influence.

3. As forsaking of sin is no small part of conversion, so the above act of Assembly evidently tends to exalt man's natural powers, and his own ability to convert himself, or prepare himself thereunto; and thus it greatly favors the Pelagian doctrine on this head, expressly contrary to scripture, which declares, that naturally we are dead in trespasses and sins; without strength, yea, that our mind is enmity against God.

"Wherefore the Presbytery did, and hereby do, upon the grounds and reasons above mentioned, condemn the following propositions, as unsound doctrine. 1. That (notwithstanding the aforesaid gospel order and connection of duties) mankind sinners must forsake their sins, in order to their coming to Christ, and being instated in covenant with God. 2. That a natural man can of himself forsake his sin; or, that he can receive any strength from Christ, to enable him to forsake sin in a spiritual and evangelical manner, until by the power of the Spirit of Christ working faith in him, he come to Christ, is united to him, and thus created in Christ Jesus unto good works. 3. That any good or commendable qualifications are required or expected of sinners, in the gospel call or offer, in order to their coming to Christ, and being instated in covenant with God. All which propositions are contrary to the doctrines held forth from the holy scriptures in our Confession of Faith, chap. ix: § 3. "Man by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto." And Chap. xiv: § 1. where the principal acts of saving faith are said to be, "accepting, receiving, and resting upon Christ alone for—sanctification," whereof forsaking sin is a branch.

"And the Presbytery acknowledge, assert and declare, that it is the duty of all, upon the revelation of Christ in the gospel, and without looking for any previous qualifications in themselves, instantly to believe in him for salvation, both from sin and wrath; and that, in so doing only, they will be made, in a gospel manner, to mourn for sin, forsake it, and live unto righteousness; so that it is not possible for any man, of himself, to forsake his sins, nor is it inconsistent with the divine method of grace held forth in the gospel, that a sinner should receive strength and grace to forsake his sins, or actually to exercise gospel repentance, until he is determined and enabled by the power of the Spirit of faith, to look or come to Christ, the Prince and Saviour exalted to give repentance and forgiveness of sins.

"Therefore upon the grounds and reasons aforesaid, the Presbytery exhort and warn all under their inspection to be aware of every doctrine that has a tendency to pervert the gospel order in the manner above condemned; or to exalt corrupt nature unto ability of will to any spiritual good accompanying salvation: as the above doctrine, of forsaking our sin in order to our coming to Christ, manifestly doth; in regard a natural man can no more forsake his sin, or qualify himself for the grace of God, than the Ethiopian can change his skin, or the leopard his spots, according to the doctrine contained in the aforesaid passages of our Confession, and in our Larger Catechism, Q. 32."

penitance; for while its *necessity* may be urged as a motive, yet to urge as a motive, that life and death are suspended upon it, appears to us to be the very essence of *legalism*.

This doctrine makes nothing against the *necessity* of repentance, as A. seems to suppose; for repentance is necessary, as it is inseparably connected with, and is in fact a part of salvation. The necessity of repentance, is the doctrine taught (Luke xiii: 3, 5,) without any reference to its peculiar offices, or the place it occupies in the scheme of salvation.* And in order to derive the least countenance from this text in support of the first expression animadverted upon, it would be necessary to render *ἕως μὴ*, *till*, while their uniform renderings are *except*, *unless*, *if not*.† Besides, while the rendering of *ἕως μὴ* by the word *till*, would not help this expression, it would make the text declare, that sinners *perish till* they repent, whereas they do not perish till all opportunity for repentance is removed.

Therefore, if we be not altogether in the dark, it will be seen that it required no very great stretch of candor in A. to admit "*that other expressions might have been used to advantage*"! It is however to be regretted that the author of the Tract had not himself, instead of his friend A., responded to the Reviewer; for it is matter of deep interest to the church to know whether he really maintains these sentiments or not.

But in order to remove all doubts respecting the candor of A.'s observations, we beg leave to refer the reader to page 48, where all must agree with him, that the writer of the Tract "ought not to be blamed for saying that the impenitent cannot find admission into heaven without repentance." Had the Reviewer blamed him for a sentiment like this, he would have condemned the truth, and exposed himself to merited rebuke. And had any thing like this appeared in the Review, it would have justified the charge of unfairness implied against him by the whole tenor of A.'s observations.

In conclusion, A. says: "My object is not so much to expose the errors of this critic, as to extract the sting from the tail of his criticism, and to wipe away the reproach of heresy undeservedly cast on a Reverend Divine, who appears to me to be sufficiently orthodox." Here, it is believed, lies the whole difficulty of this affair. The Tract must be swallowed, right or wrong, and the Reviewer condemned, because "a Reverend Divine" stands in the way. To this circumstance we ascribe all those things in the observations of A., which we have seen it a duty to notice, seeing that few men possess all those qualifications requisite to constitute a fine writer, in a greater degree than A., and that he has the faculty of diffusing an interest into his productions, which secures for them a reading, even in cases where his sentiments are not received. For we hold that the object of every writer should be not so much to reproach any human

*The text in Luke xiii: 3. does not hold forth a connection between repentance and pardon, but only between not repenting and perishing. There is a great difference between these two connections. Let the argument be this: *Except ye repent, ye shall perish*. Therefore, if ye do repent, ye shall live. Here, as Mr. Boston observes, "the consequent is true, but the consequence is naught." It is no better reasoning than it would be to say, Because he who does not pray, shall perish: therefore he, who prays, shall be saved. To this purpose is Calvin's answer to the Papists, when they allege, that men must be justified by their good works, because they are condemned for the want of them. Calvin's Institutions, Book iii. Chap. xviii. sect. 10. The contraries here, says Mr. Calvin, are not equal: for one deviation, however small, from the pure and perfect rule of God's law, renders a person unrighteous and liable to eternal death. (Jam. ii. 10.) But it is not one nor a few good works, but an unremitted course of obedience, without any the least defect, that will constitute a person righteous in the sight of God. And it is a maxim with regard to a particular action, That it is not morally good, unless it has all the requisites of a good work: the want of one of them renders it evil.—Dr. Anderson.

† See Parkhurst, Screvillius, and Donnegan's Lexicons.

being; nor yet so much to "wipe away" reproach, deservedly or "undeservedly" cast upon another, as to vindicate truth and "expose error."

But some one may be ready to inquire, why have we entered upon a serious argument, to disprove the truth of two or three expressions, which may have occurred inadvertently, and which the author, for aught we know, would disclaim? To such an inquiry we reply, that these expressions have been respectfully pointed out to the author, as being erroneous, and he has neither explained nor disclaimed them; but on the contrary another individual has stepped forth in their vindication, and endeavored to maintain that their author is "sufficiently orthodox," in the use of them. This not only furnished a sufficient reason for the course we have taken, but demanded it. No doubt A. has been influenced by a commendable zeal to defend a brother; but this must not be done at the expense of precious truth, even though that brother should be "a Reverend Divine." For it is a mournful truth, that the hedges about Zion have been broken down, and her land marks removed, almost uniformly by Reverend Divines. Need we refer to instances? Who was it that in our own day stabbed the Associate Reformed Church, almost to her vitals, and accomplished more towards unsettling the faith and order of the Churches of the Reformation, than the whole body of laymen in the United States? We do not ascribe any such motives or intentions to the writer of the Tract. But if the friends of that gentleman were anxious to produce such a result, they could not more effectually accomplish their purpose, than by justifying his errors, and condemning all who point them out, with a view to their correction, as being actuated by improper motives. And here it may be asked, why this ridicule and implied charge of bitterness against the Reviewer? Such things always savor of a bad cause. These are the weapons now so successfully wielded by the corrupt majority in the General Assembly. Supposing the Reviewer was actuated by the most malignant spirit, yet if the Tract be invulnerable, the friends of its author need not be troubled to search for the motives of such as praise or blame. Let the question be stripped of these extraneous matters. The expressions that have been objected to, are either true or false. If true, let that be proved; if erroneous, let that be acknowledged.

But, says an objector, the true doctrine is taught in the Tract, and, therefore, it was uncandid in the Reviewer to point out these erroneous expressions. The weight of this objection we are entirely willing to rest on a precedent which the writer of the Tract cannot object to, however much it may be objected to by his friends. In a review of Dr. Beman's Sermons on the Atonement,* the author of that Review, after having placed a number of "mutually subversive statements," in juxtaposition, applies to them the strongest language of reprobation, such as—"We live in an age of hypocrisy, in which good names are given to bad things, and a little truth is mixed with error, that it may the more effectually and fatally deceive."

In concluding this delicate subject, it becomes us to say, that we regretted the appearance of the Tract, for we had reason to fear that it would call out an unfavorable review, if published without comment; and we knew that any comment of ours would not be well received. We knew, also, that to point out those expressions for correction, or to refuse the insertion of the Tract, would give offence, having before had some experience in this way, from the same quarter. We regretted the appearance of the Review; for we had indulged some hope, that the expressions criticised, would not have attracted particular attention,

*Religious Monitor, vol. ii: page 103—105.

and so would have passed off without criticism. And we regretted the appearance of A's observations still more, because, as appears to us, A., in his zeal to convict the Reviewer of an improper spirit, obscures some important truths. But since the Reviewer has clearly pointed out some erroneous expressions, they should not be vindicated even though they might cast some degree of censure upon their author; for truth is precious, and we are bound to maintain it, and cannot go back, whoever or whatever may stand in the way. It is not for us to speak of motives any farther than they are declared and obvious; it is not for us to account for unsound expressions which may be used by our correspondents; nor to say what degree of censure they merit, or whether they are censurable at all or not. But it is for us to redeem an often repeated pledge to our readers, to maintain to the utmost of our power, the doctrines of the Reformation, as these are maintained and witnessed for by the Associate Synod. And so entirely conscious are we of being influenced by no other motive than the one now mentioned, that, while we have deemed it a duty to exclude any thing further directly respecting the Tract, we not only agree to admit without any impeachment of motives, but with thankfulness, the correction of any error, into which we may have fallen, either now, or at any other time.

ART. V. *Proceedings of the General Assembly.*

MR. ERROR.—On the 30th of May, Mr. Jennings, of the Presbytery of Ohio, rose in his place and offered a resolution in opposition to some prevailing errors, which, being seconded, and a few remarks offered, was, on motion of Dr. Tucker, of Troy, indefinitely postponed, for the purpose of taking up the following, which was adopted with great unanimity, viz :

“Resolved, That this Assembly cherish an unabated attachment to the system of doctrines contained in the standards of their faith, and would guard with vigilance against any departures from it : and they enjoin the careful study of it upon all the members of the Presbyterian Church, and their firm support by all Scriptural and Constitutional methods.”

This was considered by many as an evasion of the question, and the recording of the *ayes* and *nays*, on the subject of the postponement, was called for ; that the original motion, as made by Mr. Jennings, might thus be put on the records. But some objection being made, the call was withdrawn, with the understanding, expressed and not refused, that the minority would have leave to enter their protest.

On the 3d of June, thirty-nine members of the Assembly, over their proper signatures, offered the following

PROTEST.

“The undersigned would respectfully ask leave to record their solemn protest against the decision of the General Assembly, by which the following resolution was rejected, viz : Resolved, That this Assembly, in accordance with a previous resolution which allows this body to condemn error in the abstract ; and in accordance with our form of government which gives the General Assembly the privilege of warning and bearing testimony against error in doctrine ; does hereby bear solemn testimony against the following errors, whether such errors be held in or out of the Presbyterian Church, viz : ‘ That Adam was not the covenant head, or federal representative of his posterity—That we have nothing to do with the first sin of Adam—That it is not imputed to his posterity—That infants have no moral character—That all sin consists in voluntary acts or exercises—That man, in his fallen state, is possessed of entire ability to do whatever God requires him to do, independently of any new power or ability imparted to him by the gracious operations of the Holy Spirit—That regeneration is the act of the sinner—That Christ did not become the legal substitute and surety of sinners—That the atonement of Christ was not strictly vicarious—That the atonement is made as much for the non-elect, as for the elect.’ ”

“We protest against the refusal to consider and act definitely upon the above resolution.”

"1. Because the errors alluded to are contrary to the Scriptures and to our Confession of Faith, and are of a very pernicious tendency.

"2. Because the Assembly was informed that such errors to a great extent, pervade our land, and are constantly circulating through our church, in books, pamphlets, and periodicals.

"3. Because in the refusal to consider, and amend if necessary, and adopt the above resolution, this Assembly has, in our opinion, refused to discharge a solemn duty enjoined by the Confession of Faith, and loudly and imperiously called for by the circumstances of the church.

"David M'Kinney, James Magraw, Ashbel Green, Samuel Boyd, E. H. Snowden, Simeon H. Crane, George Morris, A. Bayless, Robert Love, H. Campbell, Alexander M'Farlane, Wm. L. Breckinridge, Isaac V. Brown, James Scott, I. N. Candee, D. R. Preston, Loyal Young, William Sickles, Wm. Wylie, Benjamin F. Spillman, James Blake, W. A. G. Posey, Cyrus Johnston, Benjamin M'Dowell, Edward Vanhorn, Wm. M'Comb, George Marshall, James M'Farren, S. M'Farren, Wm. Craig, James Remington, Jacob Green, C. Beers, Charles Woodward, J. Clark, Jacob Coen, John P. Vandyke, John W. Scott, James W. M'Kennan."

The protest being read, a motion was made that the protest be received; which, after considerable discussion, was rejected by a vote of 56 to 42. A motion was then made to record the ayes and nays, which motion was rejected by the Moderator pro tem., as not being in order. An appeal from the chair was taken, when the house sustained the chair.

Thus the General Assembly resisted every attempt to have the motion of Mr. Jennings recorded.

Against the recording of the protest it was argued—That the Constitution of the Church provides for recording the protests of a minority against acts done by the Assembly, and not against its refusal to act; that the minutes should not be burdened; that the newspapers were accessible and would circulate the protest; that it was not judicious. By some it was asserted that they believed, and should vote, if called to vote, on the subjects referred to, with those who signed the protest, but they thought an expression on these subjects at this time was not called for. One individual of high standing in the church, opposed the protest because some of the sentiments mentioned in the resolution of Mr. Jennings as errors, he believed to be truth, stated in the abstract, and he would maintain them, and was willing to answer to his Presbytery for maintaining them. He also declared, in reference to the sentiments of the resolution, "If this be heresy, I freely declare that I so worship the God of My fathers."

In favor of recording the protest, it was argued—That the rejected motion should have been put on the minutes—that when the request for the ayes and nays was withdrawn, it was on the express condition that there should be a protest entered—that the hearing of the motion, and its postponement to take up a substitute were acts of this Assembly, and as such should have been recorded, but whether recorded or not, were distinct and definite acts, subject constitutionally to protest—that the protest was brief and respectful—that those who signed it were conscientious in the discharge of this duty, and wished, if the right was doubted, that courtesy might be so extended to them—that they did not wish to use the journals of the day to circulate their protest, as it was not their design to spread their grievances before the world, and thus induce an extended controversy, but merely to send the acts and doings of the Assembly to the Churches and Presbyteries, through the more certain and less public medium of the minutes—that there were serious differences and dangerous varieties of sentiment in the Church, and that a refusal to record this protest in the minutes would be considered, by both the friends and opponents of our Confession of Faith, as an expression of this Assembly, in favor of those who speak lightly of our system of doctrines, and who do not preach in accordance with this "form of sound words"—that error always springs up in the Church, and is fostered under the protection of "free interpretation," "liberty of thought," "freedom of speech," "philosophical distinction," "the spirit of the age," "variety in modes of expression," and other popular sentiments—and that if we would oppose error, we are instructed by history, that we must follow it through all its windings, in all its various forms of expression, of interpretation, and of philosophical distinction, and must expose it in every variety it may assume.

There was manifested throughout the sessions of the Assembly, a peculiar sensitiveness when points of doctrine were approached, and the effort on the part of the majority to exclude every thing which would call forth an expression of doctrinal sentiment was unremitting. But, notwithstanding the persevering and combined effort to exclude all expressions on doctrines, still so important and vital a subject could not be entirely suppressed. On this subject there were in the Assembly evidently three classes.

The first class is comprised of those who receive and maintain the doctrines of our church, as expressed in her standards, in the obvious sense of the language, and who

are opposed to innovations in the manner of stating the fundamental truths of our religion. This class embraced about one-third of the Assembly.

The second class profess not to differ essentially from the former, but take the liberty to use language very different from that used in the Confession and Catechisms. They maintain the right of interpretation for themselves, and of expressing their sentiments in any language they may choose, however variant from the language of the Confession; and still wish to be considered in good standing: simply on their professed reception of the *system of doctrines*. One of these, at least, publicly declared that he embraced, in the abstract, some of the sentiments alluded to in the resolution on which the protest was founded. Others, less publicly, expressed similar sentiments. But, as before remarked, every thing which would bring them to a public and distinct expression of doctrinal sentiment was sedulously avoided, or quickly voted out of the house.

The third class embraces those who professed cordially to receive the doctrines as expressed in the Confession of Faith, in the obvious meaning of the language. They expressed an entire agreement in doctrine with the first class, and a dissent in doctrine from the second class. But still they were unwilling, by any resolution, protest, or other act, or matter of record, to send down to the churches any expression of opinion on existing differences in doctrine. This class professed heartily to believe with the first class, and yet they, with apparent cordiality, voted with the second class. The relative strength of those two classes could not be determined, as they almost uniformly voted together.

From this brief statement of facts, made necessary by the refusal of the Assembly to record the protest, it manfully appears.

1. That there is error in the church at least to some extent, error bold enough to brave the Assembly as well as the inferior judicatories.

2. That there is among the professedly, and it is believed, truly orthodox, a very great sympathy for those who depart, at least in language, from what has generally been held as scriptural truth in the Presbyterian church.

3. That while this sympathy with error exists, there is but little hope for the due exercise of discipline in Presbyteries; for, while the General Assembly refuses to warn the churches against error, it is not to be expected that it will sustain an inferior judicatory in its discipline of the man who publishes or preaches that error.

4. That it is high time that the friends of truth should awake, not to angry controversy, but to an enlightened and a united effort in maintaining in their purity the doctrines and order of our church. They must not shrink from duty. Zion's king would marshal the soldiers of the cross. He requires a united and untiring effort, an humble and quenchless zeal, unwavering firmness, a meek and quiet spirit, mutual forbearance, with wisdom, faith and prayer, holding fast the form of sound words which we have received of our Lord and Master, and which we have vowed to maintain as embodied in our Confession and Catechisms. The weapons of our warfare are not carnal, but spiritual, and, through God, shall prove mighty to the pulling down of strong holds. Our confidence is not in man. In Jehovah of hosts is our help.

Yours in the bonds of the Gospel,

DAVID M'KINNEY,

Philadelphia, June 4.

A Member of the Assembly.

ART. VI. The Presbyterian Church.

Things have now reached a painful crisis in this great church, and we are looking with the deepest interest, upon the movements of our orthodox brethren within it.

There can be no doubt that they have suffered the season to go by, when they could have taken measures to save the purity and *true* peace of that church. They have had many a solemn warning; and many an earnest entreaty, urging on them the necessity of employing the prompt and energetic discipline of the church to repel intruders: they have been repeatedly told that "they must cut off; or be themselves soon cut off." They had also before their eyes, the instructive example of the Synod of Ulster, in Ireland; which, a few years ago took the necessary steps to purify their church; and actually declared, by a Synodical act, *forty-five ministers*, corrupt in doctrine, to be no longer of their communion.

But these warnings and examples have been suffered to pass by unimproved, and unnoticed. Each Annual Assembly witnessed a new display of the doctrine of *EXPEDIENCY*: and the consequent sacrifice of truth and purity, to what was chosen to be called *PEACE MEASURES*! The new school men, embracing persons of the most heterogeneous sentiments, and errors of the day, have been harmonious only in *one* main point: namely, to put down orthodoxy, by repudiating and denouncing those doctrines

of their church creeds, which they had solemnly professed to believe; and, moreover, very solemnly sworn to preach and defend! This new school, was of course, perfectly willing to make the usual annual sacrifices of TRUTH to peace and expediency! They had ingeniously contrived to get "*the orthodox peace men*" to do their work for them. The Jansenists of old, would have called this *Jesuitism*, and would have taken their measures accordingly. But "*the peace men*," called it brotherly love, charity, liberality, and peace in the house of God!

At the close of each Assembly they, and "*the peace men*" united in giving thanks for the harmony and peace that had prevailed. The new school men were certainly *very sincere*, and so were the peace men.—But their respective motives were at perfect antipodes with each other. The Synod of Glasgow and Ayr of the established church, in the close of the last century, after acquitting the Rev. Dr. M'Gill of the city of Ayr, who had audaciously and impiously impugned *the divinity our Lord*, and the truth of *the atonement*, gave solemn thanks for the unanimity, peace and harmony that had prevailed! Of equally good faith were these thanks of the Assembly for the peace and harmony of the Presbyterian Church!

The designs of the new, or more correctly speaking, the Pelagian school, were easily penetrated. Their peace and forbearance can be accounted for, only on this principle, that they anticipated the majority, and thence the victory over orthodoxy, in a short time. Hence they could, with the greatest ease, and the best grace in the world, dispossess the old orthodox and rightful owners of their theological schools, and their funds: and apply them, in good conscience, and with much fervent devotion to the propagation of Hopkinsian and Pelagian oracles! They were perfectly conscientious; and they followed up the doctrines of Loyola;—namely, the end sanctifies means. These schools were founded; and these funds were established, to propagate Calvinistic Presbyterianism. But as our's—said they, is the only true system under heaven,—it is equitable, just, and righteous to appropriate these conquered funds to a right way, that were unfortunately by weak men, left for a season, to propagate old Calvinism!

Hence the reason, and it has been obvious to all, that nothing can induce the new school to go off, or secede from the Assembly. It is not their policy. It never has been the policy of any error and heresy to do so. Jesuitism does not retreat, nor recede. It stretches out its capacious arms to grasp temporalities and power; in order very conscientiously to extend its system and power. Hence the new school remains in a church whose doctrines, and discipline it most heartily detests. And they smile to see "*the peace men*" so completely out-generalled, as not only to feel no alarm,—but even to do their work for them with a marvellous complacency and fidelity!

And, now the more sensible and faithful see that this unblessed policy has ruined the once fair Presbyterian church. By "*expediency*" measures; and the cry of *peace*, which has been dearer to many than the pure and holy truth of Christ,—they have now transferred into the hands of the Arminian and Pelagian school, the interests of the church of their fathers. And every one sees that the heresy, cunning, and Jesuitism which have thus far triumphed over these good and faithful men, will in a few years, wrest from them their foremost Theological Seminaries, and all their funds! And these bequests, left by devout Christians, to train up youth in honest and pure principles, will be devoted to extend Pelagianism over the land! And when they have secured those noble buildings, and those funds to their purpose, they will as in duty bound,—express their unfeigned gratitude to those members of the General Assembly, called *PEACE MEN*, by an inscription to this effect, in golden letters, on their gates,—"*These we achieved by our policy, and by the love of peace of our peace men!*"

A few of the faithful brethren have been awakened to see and appreciate their real danger. And they are now taking the only course that can probably be taken, in the present exigence, to save the last citadel from treachery and violence. As for the general interests and prosperity of the Presbyterian Church, *as a whole*,—it is gone beyond human remedy. The power and dominion have passed into the hands of those who, for the last *twenty-five* years, have been assailing the capitol, under a masked battery; and by undermining, and springing mines.

The following has been published by a few very faithful and devoted soldiers of Christ, with a view to rally their friends, in the last assault. And may the King and Head of the Church speed their course; and crown their efforts with victory.—*Ch. Int.*

ART. VII. *Act and Testimony.*

To the Ministers, Elders, and private members of the Presbyterian Church in the United States.

BRETHREN BELOVED IN THE LORD:—In the solemn crisis, to which our Church has arrived, we are constrained to appeal to you in relation to the alarming errors which

have hitherto been connived at, and now at length have been countenanced and sustained by the acts of the supreme judicatory of our church.

Constituting, as we all do, a portion of yourselves, and deeply concerned, as every portion of the system must be, in all that affects the body itself, we earnestly address ourselves to you, in the full belief, that the dissolution of our Church, or what is worse, its corruption in all that once distinguished its peculiar testimony, can, under God, be prevented only by you.

From the highest judicatory of our church, we have for several years in succession sought the redress of our grievances, and have not only sought it in vain, but with an aggravation of the evils of which we have complained. Whether then can we look for relief but first to Him who is made Head over all things, to the church which is his body, and then to you, as constituting a part of that body, and as instruments in his hand to deliver the church from the oppression which she sorely feels.

We love the Presbyterian Church, and look back with sacred joy to her instrumentality in promoting every good and every noble cause among men; to her unwavering love of human rights; to her glorious efforts for the advancement of human happiness; to her clear testimonies for the truth of God, and her great and blessed efforts to enlarge and establish the kingdom of Christ our Lord. We delight to dwell on the things which our God has wrought by our beloved church; and by his grace enabling us, we are resolved that our children shall not have occasion to weep over an unfaithfulness which permitted us to stand idly by, and behold the ruin of this glorious structure.

"Brethren," says the Apostle, "I beseech you by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment." In the presence of that Redeemer by whom Paul adjures us, we avow our fixed adherence to those standards of doctrine and order, in their obvious and intended sense, which we have heretofore subscribed under circumstances the most impressive. In the same spirit we do therefore solemnly acquit ourselves in the sight of God, of all responsibility arising from the existence of those divisions and disorders in our church which spring from a disregard of assumed obligations, a departure from doctrines deliberately professed, and a subversion of forms publicly and repeatedly approved. By the same high authority, and under the same weighty sanctions, we do avow our fixed purpose to strive for the restoration of purity, peace, and scriptural order to our church; and to endeavor to exclude from her communion those who disturb her peace, corrupt her testimony, and subvert her established forms. And to the end that the doctrinal errors of which we complain may be fully known, and the practical evils under which the body suffers be clearly set forth, and our purposes in regard to both be distinctly understood, we adopt this ACT and TESTIMONY.

As regards Doctrine.

1. We do bear our solemn testimony against the right claimed by many, of interpreting the doctrines of our standards in a sense, different from the general sense of the church for years past, whilst they still continue in our communion: on the contrary, we aver, that they who adopt our standards, are bound by candor and the simplest integrity, to hold them in their obvious, accepted sense.

2. We testify against the unchristian subterfuge to which some have recourse, when they avow a general adherence to our standards *as a system*, while they deny doctrines essential to the system, or hold doctrines at complete variance with the system.

3. We testify against the reprehensible conduct of those in our communion, who hold and preach, and publish Arminian and Pelagian heresies, professing at the same time to embrace our creed, and pretending that these errors do consist therewith.

4. We testify against the conduct of those, who, while they profess to approve and adopt our doctrine and order, do, nevertheless, speak and publish, in terms, or by necessary implication, that which is derogatory to both, and which tends to bring both into disrepute.

5. We testify against the following as a part of the errors, which are held and taught, by many persons in our church.

Errors.

1. OUR RELATION TO ADAM.—That we have no more to do with the first sin of Adam than with the sins of any other parent.

2. NATIVE DEPRAVITY.—That there is no such thing as original sin: that infants come into the world as perfectly free from corruption of nature as Adam was when he was created: that by original sin nothing more is meant than the fact that all the posterity of Adam, though born entirely free from moral defilement, will always begin to sin when they begin to exercise moral agency, and that this fact is some how connected with the fall of Adam.

3. **IMPUTATION.**—That the doctrine of imputed sin and imputed righteousness is a novelty, and is nonsense.

4. **ABILITY.**—That the impenitent sinner is by nature, and independently of the aid of the Holy Spirit in full possession of all the powers necessary to a compliance with the commands of God: and that if he labored under any kind of inability, natural or moral, which he could not remove himself, he would be excusable for not complying with God's will.

5. **REGENERATION.**—That man's regeneration is his own act; that it consists merely in the change of our governing purpose, which change we must ourselves produce.

6. **DIVINE INFLUENCE.**—That God cannot exert such an influence on the minds of men as shall make it certain that they will choose and act in a particular manner without destroying their moral agency; and that, in a moral system, God could not prevent the existence of sin, or the present amount of sin, however much he might desire it.

7. **ATONEMENT.**—That Christ's sufferings were not truly and properly vicarious.

Which doctrines and statements, are dangerous and heretical, contrary to the gospel of God, and inconsistent with our Confession of Faith. We are painfully alive also to the conviction that unless a speedy remedy be applied to the abuses which have called forth this act and testimony, our Theological Seminaries will soon be converted into nurseries to foster the noxious errors which are already so widely prevalent, and our church funds will be perverted from the design for which they were originally contributed.

As regards Discipline.

The necessary consequence of the propagation of these and similar errors amongst us, has been the agitation and division of our churches, and ecclesiastical bodies; the separation of our ministers, elders and people into distinct parties; and the great increase of causes of mutual alienation.

Our people are no longer as one body of Christians; many of our church sessions are agitated by the tumultuous spirit of party; our presbyteries are convulsed by collisions growing out of the heresies detailed above, and our synods and our Assembly, are made theatres for the open display of humiliating scenes of human passion, and weakness. Mutual confidence is weakened; respect for the supreme judicatory of our church is impaired; our hope that the dignified and impartial course of justice would flow steadily onward, has expired; and a large portion of the religious press is made subservient to error. The ordinary course of discipline, arrested by compromises, in which the truth is always loser, and perverted by organized combinations to personal, selfish and party ends, ceases altogether, and leaves every one to do what seems good in his own eyes. The discipline of the church, rendered more needful than ever before, by the existence of numberless cases, in which Christian love to erring brethren, as well as a just regard to the interests of Zion, imperiously call for its prompt, firm, and temperate exercise, is absolutely prevented by the operation of the very causes which demand its employment. At the last meeting of the General Assembly, a respectful memorial presented in behalf of eleven presbyteries, and many sessions and individual members of our church, was treated without one indication of kindness, or the manifestation of any disposition to concede in a single request that was made. It was sternly frowned upon, and the memorialists were left to mourn under their grievances with no hope of alleviation from those who ought to have at least shown tenderness and sympathy, as the nursing fathers of the church, even when that which was asked was refused to the petitioners. At the same time they, who have first corrupted our doctrines, and then deprived us of the ordinary means of correcting the evils they have produced, seek to give permanent security to their errors and to themselves, by raising an outcry in the churches, against all who love the truth, well enough to contend for it.

Against this unusual, unhappy and ruinous condition we do bear our clear and decided testimony in the presence of the God of all living; we do declare our firm belief that it springs primarily from the fatal heresies countenanced in our body; and we do avow our deliberate purpose, with the help of God, to give our best endeavors to correct it.

As regards Church Order.

We believe that the form of government of the Presbyterian Church in the United States, is, in all essential features, in full accordance with the revealed will of God; and therefore whatever impairs its purity, or changes its essential character, is repugnant to the will of our master. In what light then shall we be considered, if professing to revere this system, we calmly behold its destruction, or connive at the conduct of those engaged in tearing up its deep foundations?

Some of us have long dreaded the spirit of indifference to the peculiarities of our church order, which we supposed was gradually spreading amongst us. And the de-

velopments of later years have rendered it most certain, that as the perversion of our doctrinal formularies, and the engrafting of new principles and practices upon our church constitution, have gone hand in hand; so the original purity of the one cannot be restored, without a strict and faithful adherence to the other. Not only then for its own sake, do we love the constitution of our church, as a model of all free institutions, and as a clear and noble exhibition of the soundest principles of civil and religious liberty; not only do we venerate its peculiarities, because they exhibit the rules by which God intends the affairs of his church on earth to be conducted; but we cling to its venerable ramparts, because they afford a sure defence for those precious, though despised doctrines of grace, the pure transmission of which has been entrusted as a sacred duty to the church.

It is therefore with the deepest sorrow that we behold our church tribunals, in various instances, imbued with a different spirit, and fleeing on every emergency to expedients unknown to the Christian simplicity and uprightness of our forms, and repugnant to all our previous habits. It is with pain and distrust that we see, sometimes, the helpless inefficiency of mere advisory bodies contended for and practised, when the occasion called for the free action of our laws; and sometimes the full and peremptory exercise of power, almost despotic, practised in cases where no authority existed to act at all. It is with increasing alarm that we behold a fixed design to organize new tribunals upon principles repugnant to our system, and directly subversive of it, for the obvious purpose of establishing and propagating the heresies already recounted, of shielding from just process the individuals who hold them, and of arresting the wholesome discipline of the church. We do therefore testify against all these departures from the true principles of our Constitution; against the formation of new presbyteries and synods, otherwise than upon the established rules of our church; or for other purposes than the edification and enlargement of the Church of Christ; and we most particularly testify against the formation of any tribunal, in our church, upon what some call principles of elective affinity; against the exercise by the General Assembly of any power not clearly delegated to it; and the exercise even of its delegated powers for purposes inconsistent with the design of its creation.

Recommendation to the Churches.

Dear Christian Brethren, you who love Jesus Christ in sincerity and in truth, and adhere to the plain doctrines of the cross as taught in the standards prepared by the Westminster Assembly, and constantly held by the true Presbyterian Church; to all of you who love your ancient and pure Constitution, and desire to restore our abused and corrupted church to her simplicity, purity, and truth, we, a portion of yourselves, ministers and elders of your churches, and servants of one common Lord, would propose, most respectfully and kindly, and yet most earnestly,

1. That we refuse to give countenance to ministers, elders, agents, editors, teachers, or to those who are in any other capacity engaged in religious instruction or effort, who hold the preceding or similar heresies.

2. That we make every lawful effort to subject all such persons, especially if they be ministers, to the just exercise of discipline by the proper tribunal.

3. That we use all proper means to restore the discipline of the church, in all its courts, to a sound, just, Christian state.

4. That we use our endeavors to prevent the introduction of new principles into our system, and to restore our tribunals to their ancient purity.

5. That we consider the presbyterial existence or acts of any presbytery or synod formed upon the principles of elective affinity, as unconstitutional, and all ministers and churches voluntarily included in such bodies as having virtually departed from the standards of our church.

6. We recommend that all ministers, elders, church sessions, presbyteries and synods, who approve of this act and testimony, give their public adherence thereto, in such manner as they shall prefer, and communicate their names, and when a church court, a copy of their adhering act.*

7. That inasmuch, as our only hope of improvement and reformation in the affairs of our church depends on the interposition of Him who is King in Zion, that we will unceasingly and importunately supplicate a Throne of Grace, for the return of that purity and peace, the absence of which we now sorrowfully deplore.

8. We do earnestly recommend that on the second Thursday of May, 1855 a convention be held in the city of Pittsburg, to be composed of two delegates, a minister and ruling elder from each presbytery, or from the minority of any presbytery, who may concur in the sentiments of this act and testimony, to deliberate and consult on the present state of our church, and to adopt such measures as may be best suited to restore her prostrated standards.

* They can be forwarded to the Office of the Presbyterian, No. 9 George-street, Philadelphia.

And now, brethren, our whole heart is laid open to you, and to the world. If the majority of our church are against us, they will, we suppose, in the end, either see the infatuation of their course, and retrace their steps, or they will at last attempt to cut us off. If the former, we shall bless the God of Jacob; if the latter, we are ready for the sake of Christ, and in support of the testimony now made, not only to be cut off, but if need be, to die also. If, on the other hand, the body be yet in the main, sound, as we would fondly hope, we have here, frankly, openly, and candidly, laid before our erring brethren the course we are, by the grace of God, irrevocably determined to pursue. It is our steadfast aim to reform the church or to testify against its errors and defections, until testimony will be no longer heard. And we commit the issue into the hands of Him who is over all, God blessed for ever. Amen.

Ministers.—James Magraw, Robert J. Breckinridge, James Latta, Ashbel Green, S. D. Blythe, S. H. Crane, J. W. Scott, W. Latta, R. Steel, A. A. Campbell, John Gray, J. Scott, J. L. Wilson, A. M'Farlane, Jacob Coon, I. N. Candee, R. Love, J. W. M'Kenna, D. R. Preston, W. Wylie, W. M. Engles, C. H. Mustard, J. C. Watson, W. L. Breckinridge, J. H. Symmes, I. V. Brown, D. M'Kinney, G. Marshall, E. H. Snowden, O. Harris, W. J. Gibson, W. Sickles, B. F. Spilman, G. D. M'Cuenn, G. W. Janvier, S. G. Winchester, George Junkin.

Elders.—S. Boyd, E. Vanhorn, W. Dunn, J. Algeo, J. Agnew, H. M'Keen, C. Davis, W. Wallace, A. D. Hepburn, J. P. Engles, J. M'Farren, A. Symington, A. Bayless, W. Agnew, G. Morris, H. Campbell, T. M'Keen, J. Wilson, D. B. Price, C. Hotchkiss, C. Woodward, W. A. G. Posey, J. Carnahan, M. Reed, J. Steel, G. Durfor John, Sharp.—*Presbyterian.*

Philadelphia, May 27, 1854.

ART. VIII. Summary.

OBITUARY OF WILLIAM TURNBULL.—Our worthy and highly esteemed friend, WILLIAM TURNBULL, departed this life on the 15th of May last, at his residence in Warren county, Illinois, to which place he had removed about two years since. He was a native of Scotland, and emigrated, if we mistake not, shortly after the close of the revolutionary war. We are unable to trace all his wanderings as a pilgrim upon earth. But we know that for a considerable time he resided near Nashville, in Tennessee. But being vexed from day to day with the *unrighteousness of slavery*, he removed to the State of Ohio, where he settled near Centerville, Montgomery county, with a good wife, and a numerous family of small children. Here it pleased God who gave, to take away the *desire of his eyes*. A reasonable time afterwards he married a widow lady, who had no children of her own, but who proved an excellent mother to her children by adoption. He afterwards removed to Greene county, where he lived our neighbor until his family was grown, and chiefly married. He was an honest and honorable man in his worldly dealings. He was industrious and economical, which enabled him to be liberal in the cause of benevolence, but was judicious in the selection of objects. He was an obliging neighbor and true friend. He was charitable to the poor without ostentation. Naturally of a sharp, but not ungovernable temper. He was a valuable member of the Secession Church for more than fifty years. Zealous in the support of truth, according to his view of it. In all his movements within our acquaintance, he made it a point to settle where he could enjoy gospel ordinances, and in every congregation acted as a ruling elder. He had a good library, a strong mind, and excellent memory. Hence he possessed a valuable stock of useful knowledge. He had long been subject to bilious attacks. But some two or three weeks before his death he was attacked with the asthma, but partially recovered. He relapsed, and the silver cord was broken. He went to his rest, an old man, and full of days, and died as he had lived, a man of prayer. *The righteous hath hope in his death.*—*Hanover Miscellany.*

ECCLESIASTICAL RECORD.—The Associate Presbytery of Alleghany met at Bethel, on Wednesday, June 4th, when Mr. John P. Dicky was ordained and installed into the pastoral charge of the United Congregations of Bethel, Turtlecreek, and Freeport. Rev. Joseph Scroggs presided at the ordination, and preached from 1. Cor. iv. 1. "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." Rev. James M'Carrell read the ordination vows, and Rev. John Dickey delivered the charge to the minister and people.

NOTE.—The conclusion of Mr. Morriison's Letter—the notice of a new edition of the Gospel Mystery of Sanctification, by Walter Marshall—and some account of the proceedings of the General Synod of the Reformed Dutch Church, are unavoidably deferred to the August number.

THE
RELIGIOUS MONITOR,

AND
EVANGELICAL REPOSITORY.

AUGUST, 1834.

ART. I. *Brief Discourses on Popery.*

DISCOURSE I.

2 Thess. ii: 8—10. "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; *even him* whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."

The fact that the only wise God overrules the wickedness of his creatures, for the accomplishment of his own good and gracious purposes, is frequently made the subject of our public discourses. And although we may not be able to give a satisfactory reply to the question—Why did God, a Being of infinite holiness, permit the first entrance of sin into the world? yet we do all that can reasonably be required of us, if we can shew that the entrance of evil made way for the entrance of greater good. When this has been done, it will then be impossible to prove that the sum total of human happiness has been diminished by the permission of evil; or even that the entrance of sin may not have been, upon the whole, advantageous, instead of being detrimental to the human race. This does not indeed amount to a reason why God should have permitted the apostacy of man, but it is sufficient to check every disposition in us to impeach his goodness for permitting the entrance of sin.

But I shall for the present waive all further reference to a question which is indeed most momentous, but which all attempts to elucidate have only rendered more perplexed. It will be more profitable for us to consider how God has, from the beginning, overruled the evil designs of his creatures, for promoting the accomplishment of his own gracious ends.

It is quite evident that, since the first entrance of sin into the world, there has been going on a perpetual warfare between good and evil—between the holy God and sinful men. The object and aim of sinners being to turn good into evil, and of God to bring good out of evil. The operation of these two opposite principles was so apparent even to the heathen, that they imagined there were two opposite classes of deities. The one class occupied in doing good, and the other in promoting evil. By divine revelation, we have been brought to a more correct knowledge of this subject. From it we learn that there is a continual warfare going on between the opposite principles of good and evil, and that all good is attributed to the Creator, and all evil to the creature. The earth, originally the habitation of the innocent, has by the apostacy of man, been convert-

ed into a battle field, on which Satan and his emissaries wage war against Jehovah and his angels.

This warfare between good and evil lies open to the inspection of the higher orders of spiritual beings. "We are compassed about with a great cloud of witnesses." And "there is joy in heaven among the angels of God over one sinner that repenteth." It may seem strange, that a contest which occupies the attention of the invisible world, should be indifferent to so large a portion of the human race. But with the aid of the Bible, we can easily solve the difficulty. It shews us that the warfare is a contest for the soul of man. The battle is fought on the narrow field of the hearts of individuals. So that till the war is carried into a man's own bosom, he is actually a stranger to the incessant struggle that is perpetually going on around him. But when God sends his grace into his soul, the whole matter is made plain. The mystery is explained in the conflict between grace and corruption in his own heart.

But there are occasions on which the warfare is maintained by thousands on a side—when the enemies of God advance to the contest under the standard of infidelity, superstition or idolatry, and when the good soldiers of Jesus Christ stand firm under the banner which he hath given "to be displayed because of the truth." Then the war is visible. Men see it and take part in it, as if it were an engagement between the armies of rival chiefs.

This war has been waged incessantly ever since earth was invaded from hell. The enmity of the seed of the serpent against the seed of the woman, has never been suspended. He who was a liar from the beginning, and abode not in the truth, has never ceased to oppose and pervert the truth. But though this opposition to the truth has been substantially the same in all ages, yet it has been carried on in various forms, and under different names. In times of grosser ignorance, false gods were set up in opposition to the one living and true God, and worship was offered to Baal, Ashtaroth and the host of heaven. But under the New Testament dispensation, this opposition took a more systematic form. It usurped the name of Christianity, and engrafted on it the idolatry and immorality of Paganism, and thus it sought to destroy christianity, by assuming the name of christianity.

This, in the language of scripture, is called anti-christ—the mystery of iniquity—the man of sin, and the son of perdition. To illustrate the impure character of this mystery of iniquity, it is described as "the great whore which sitteth upon many waters," and "which corrupteth the earth with her abominations." It is my intention to give some account of this great apostacy, for the purpose of warning persons against it, and, if possible, to reclaim some from its deadly influence.

My present discourse is merely introductory. The object of it is to shew—First, that a great Apostacy, which can be identified with Popery, was early and distinctly predicted. Secondly, that its destruction is foretold. And, thirdly, That the means of its destruction are also predicted.

I. Let us attend to the fact, that the rise of a great apostacy, that can be identified with Popery, was early and distinctly predicted.

By early predicting the rise of this great apostacy, the Holy Spirit gave warning of the evil that was coming on the world, that the true worshippers of God might be on their guard, and that such as might be seduced from the faith, might be left without excuse. Accordingly many intimations of this are given in the Old Testament Scriptures. The union between God and his people is compared to the marriage relation. Thus it is said in the prophecy of Jeremiah: "I remember thee, the kindness of thy youth and the love of thine espousals." And in Isaiah, "Thy

Maker is thine husband, the Lord of hosts is his name." Accordingly, so long as the church maintains her fidelity, she is called the spouse of Christ. But when she is seduced from her allegiance, and falls away into idolatry, she is styled "the strange woman, who forgetteth the covenant of her God"—"the great whore that sitteth upon many waters," and "the woman who hath on her forehead a name written, mystery, Babylon the Great, the mother of harlots and abominations of the earth."

Lest it should be thought, that these expressions are vague and indefinite, let us fix on those passages where the same system of wickedness is marked out with a precision that cannot easily be mistaken. One of these is in Daniel vii: 23. "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces." Here the rise of this apostacy is predicted under the figure of the coming up of a horn, which is the emblem of power and dominion. The four successive monarchies are represented as so many wild beasts. The fourth, which is the fiercest of all, is allowed on all hands to be the Roman Empire. "The ten horns out of this kingdom" are also understood to signify so many kingdoms. Besides these, another little horn was to "arise after them," diverse from all the rest. It was to spring up unobserved, till it overtopped them all. (v. 24, 26.) "And he shall be diverse from the first, and he shall subdue three Kings; and he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws, and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Nothing can be more evident, than that these words predict the rise and progress of a great apostacy from God, and that they describe the greatest temporal and spiritual dominion that ever existed on earth.

There are two passages in the epistles of Paul where the same power and apostacy are described with equal precision and still more minuteness, viz: (2 Thess. ii: 1—12.) "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way: And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: *Even him*, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." And 1 Tim. iv: 1—3. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron: forbidding to marry, and commanding to abstain from meats, which

God hath created to be received with thanksgiving of them which believe and know the truth." In these two passages we have the description of a power of the most gigantic character; from its smallest encroachment on christian liberty, till it sits in the temple of God, claiming absolute authority over the souls and bodies of men.

Here two questions arise. First: Do Daniel and Paul describe the same power, the same apostacy, and the same mystery of iniquity? From a careful perusal and comparison of their writings, it will, I think, be evident that they treat of the same system of wickedness. Daniel's horn was to subdue three kings, (or kingdoms,) and Paul's Man of Sin was to exalt himself above all that is called God.—Daniel's horn was to speak great words against the Most High. Paul's Man of Sin was to sit in the Temple of God, shewing himself that he is God. Daniel's horn was to think to change times and laws: and Paul's Man of Sin was to forbid to marry, and to command to abstain from meats, which God hath created to be received with thanksgiving. And finally, Daniel's horn was to have his dominion taken away, and to be consumed and destroyed even unto the end; and of Paul's Man of Sin it is said, "whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." If we compare these two descriptions, a very little reflection will serve to convince us, that the horn and the Man of Sin are the same tyranny. Their language, their crimes, their duration and their ends, are the same.

Secondly. Can this great apostacy, so minutely described by Daniel and Paul, be identified with Popery? This can easily be ascertained by comparing the account given of the great apostacy with the Decrees of the Council of Trent, and the creed of Pius IV., together with the Papal Bulls which have been subsequently issued. I do not mean to affirm that a complete and perfect knowledge of the Romish Faith can be derived from these sources alone. For in the Decrees of Trent and in the Papal Confession, many things are expressed in a vague and ambiguous manner. Some tenets also are omitted in both, which no Roman Catholic is permitted to call in question. Still these are the accredited standards of the Romish church, and held sacred by every Papist; and I refer to *them* because I wish to ascribe to them no tenets, except those which are openly avowed in the Formularies of their Church. It is also worthy of notice, that the articles of the Romish faith received their finishing touch at the Council of Trent, which met in 1545, and sat the greater part of twenty years, with several interruptions.

The descriptions of the anti-christian apostacy, to be found in the prophecy of Daniel, and in the Epistles of Paul, will, in fact, agree to no other system but that of Popery. This can be easily proved by descending to particulars. Thus it is said of the horn in Daniel—"He shall subdue three kings," or kingdoms, and it is well known that the Head of the Romish Church raised himself to great power by seizing on three principalities, viz: The Exarchate of Ravenna, the Kingdom of the Lombards and the Dukedom of Rome, as noticed by Sir Isaac Newton and other writers. It is said of the horn, "He shall speak great words against the Most High," and the Popes lay claim to the title of his "Holiness"—"Our Lord God the Pope," and "God's Vicar on earth." It is said of the horn, he "shall think to change times and laws;" and it is well known that the Church of Rome claims a right and has exercised it, to constitute holy-days and sacred festivals. And as to laws, she has struck one of the commandments out of the decalogue, and by claiming the power to forgive sins, has affected to make the law of God just what she pleases. And finally, it is said of the horn, he "shall wear out the saints of the Most High." And the well attested fact, that greater numbers of

mankind have perished on the score of religion, during the reign of the Papal power, than in any equal period of time since the world began, clearly proves that this can be more truly affirmed of Popery than of any other power.

The apostle Paul predicts the same things which had been foretold by the prophet Daniel, and adds other particulars. He mentions in particular, the doctrine of Devils, or Demons, that is. the worshipping of saints—forbidding to marry—speaking lies in hypocrisy and false miracles. And in fact describes the whole system of Popery from forbidding to eat flesh on certain days, up to the supremacy of one who puts himself in the place of God and exercises unlimited authority over the souls and bodies of men. All these characteristics clearly identify Popery with the little horn of Daniel, and with the Man of Sin and son of perdition of the Apostle Paul. I proceed to notice,

II. The destruction of this system, called the Mystery of Iniquity, is foretold. It is said in Daniel, “the judgment was set, and the books were opened. I beheld them, because of the voice of the great words which the horn spake. I beheld even till the beast was slain, and his body destroyed and given to the burning flame.” (Chap. vii: 10, 11.) The “judgment set,” in this passage, is obviously not the last judgment, because after the judgment and destruction of the beast, the nations of the world are given to the Son of Man, “whose dominion is an everlasting dominion which shall not pass away.” (Chap. vii: 14.) But it is the judgment and destruction of the great apostacy, the same with the “judgment of the great whore, which did corrupt the earth with her fornication,” mentioned in the apocalypse. This is perfectly agreeable to the apostolic account of the downfall of the Man of Sin, that wicked or lawless one, “whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming.”

But when is this anti-christian system to be destroyed? To this question no very definite answer can be given. It is generally conceded that its destruction is to take place 1260 prophetic days, that is, years after its commencement; but it cannot be ascertained with certainty when this period began. It is allowed that the mystery of iniquity was already working in the time of the Apostles, and that it grew up gradually, but so imperceptibly that it cannot be determined with precision when it became organically the Man of Sin. Hence we have many opinions about the time of the rise of anti-christ, which almost necessarily leads to as many opinions about the time of his downfall. Some writers have fixed on so early a period, that if 1260 years be added to it, it will bring us to the time of the Protestant Reformation in Germany. Others have fixed on the time when the Pope was declared Universal Bishop in 607, to which if we add 1260, it will give 1867 as the period of the fall of anti-christ. And others still have fixed on 757 when the Pope became a temporal prince, to which if we add 1260, it will give 2017 as the time when the Man of Sin is to be destroyed. But as there may be but little wisdom in inquiring too curiously about “the times or the seasons which the Father hath put in his own power,” I will therefore pass on to the other point to be considered, viz:

III. *The means by which this system of wickedness is to be destroyed.*—This is a matter about which we are left in no kind of uncertainty. For if we enquire how this mystery of iniquity is to be rooted out of the world, the inspired apostle answers the question—“Then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming.”

Many indeed have asserted that anti-christ will be destroyed by means of dreadful temporal judgments, which have been described as the vials

of the wrath of God to be poured out on the seat of the beast. Such as pestilences, earthquakes and desolating wars. Such judgments may indeed come on the world, and it is not unlikely that the adherents and supporters of the Man of Sin may be visited with heavy calamities, still it is difficult to see how these could effect his destruction. On the contrary it seems to be intimated that they will tend to render him and his supporters more sinful. (Rev. xvi : 10, 11.) "And the fifth angel poured out his vial upon the seat of the beast ; and his kingdom was full of darkness ; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." Indeed I can see no reason to believe that the Man of Sin can be destroyed by any material weapon, and there is reason to think that his enmity can only be slain by the spirit of God's mouth, and consumed by the brightness of his coming ; that is, by the gospel of his grace, the rod of his great strength, by which his enemies are subdued and turned to himself.

The Man of Sin then can only be destroyed by a spiritual weapon, and that weapon is the sword of the Spirit, which is the word of God. This is the spirit of God's mouth, by which delusion and idolatry will be swept away, when by the brightness of his coming to spread the gospel through the world, all nations shall be converted to Messiah. Then the mystery of iniquity shall be destroyed, and the Lord shall be one in all the earth, and his name one.

The vision of the prophet Daniel relating to the destruction of anti-christ, appears to lead us to the same conclusion. "I beheld," says he, (Chap. vii : 9, 10,) "till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head likd the pure wool ; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him ; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him ; the judgment was set and the books were opened," &c. It is reasonable to suppose that this "fiery stream" is something of the same nature, if not the very same with the spirit of God's mouth, mentioned by the apostle. If so, then the thousand thousands that minister to the Ancient of Days, and the ten thousand times ten thousand that stood before him, will be the ministers of Christ enlightened by his Spirit to carry the tidings of salvation through the world, by which means the power and influence of the Man of Sin will be destroyed, and all nations converted to Christ. Agreeably to this interpretation, Christ is said in Revelations ii : 16, to fight with the sword of his mouth. He subdues his enemies by the irresistible energy of his word, which is "quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." It lays open the human heart, slays its enmity against God, is the instrument of converting the sinner to God, and of bringing every thought into subjection to the obedience of Christ. It is therefore fitly represented as the adequate means of the destruction of the great apostacy.

In conclusion.—You will, I trust, perceive the way in which the Man of Sin is to be destroyed. It is by the light and influence of the gospel of Christ. His power and influence will cease for ever, when "the earth shall be full of the knowledge of the Lord as the waters cover the sea." "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. vii : 27.)

But you may ask what is our duty in relation to the mystery of ini-

quity? It is to pray for its destruction. Its downfall is predicted for this express purpose—that being matter of promise, it may be also a subject of prayer. But you are also to keep the truth, and to hold fast the profession of your faith, and to labor to extend the knowledge of true Christianity. Every one who sends a Bible to those who are destitute of the word of God, and every one who persuades his neighbor to read it, or who is the means of turning a sinner from the error of his way, does something towards the accomplishment of this great work. He is helping on the destruction of the Man of Sin, and the fulfilment of the promise, that the kingdoms of this world shall be the kingdoms of our Lord and of his Christ.—When the great voice shall be heard, as the voice of many waters, saying, salvation and glory, and honor, and power unto the Lord our God. Alleluia for the Lord God omnipotent reigneth.

ART. II. *The Secession Testimony abundantly consistent with Liberty of Conscience, in a Letter to a Friend.*

(Concluded from page 28.)

“The wisdom that is from above,” &c. James iii. 17.

If any should ask why we don't bear testimony against the mismanagements of the period between 1638 and 1650,—especially while we bear a very particular testimony against the evils of the different periods since that time? the answer is easy and short:—Both Church and State in that period, were in a commendable progress towards further and further degrees of reformation; so our proper duty with reference thereunto, is, to bear testimony to the good things of it, and to imitate them. Whereas, both Church and State, in the different periods since that time, have been, for the most part in a culpable progress towards further and further degrees of deformation, without ever returning to the ancient reformation; and so our proper duty with reference thereunto, is, to bear testimony against the evils thereof, and to avoid them.

If what has been laid down upon this head be duly adverted to, the difficulty will at once disappear. How our complaints against the revolution settlement are reconcilable with the principles of religious liberty, advanced in the preceding part of this letter. We maintain, it is true, that supernatural religion, as such, is not cognizable by the civil magistrate as such; and yet we complain that the covenanted reformation as such, was entirely overlooked and disregarded in the revolution settlement.

But it is to be remembered, that we no where complain, that the revolution-parliament did not, in their legislative capacity, sustain themselves as judges of a covenanted reformation. But what we complain of, is, that they did not, from a conviction, in their Christian capacity, of the binding obligation of the several parts of attained-to reformation, both by scripture and the oath of our covenants, revive former laws, in so far as they warranted and authorized a free and open profession thereof, and abolish the wicked laws which had been enacted in contradiction hereunto, in the preceding period of apostacy and persecution; hereby manifesting, that however illegal and unwarrantable in the eye of the law, it had been for some time past to make profession of a covenanted reformation,—all might now expect their countenance and encouragement in a public avouchment thereof. The former would be inconsistent with religious liberty, but not the latter. This may be illustrated by an easy similitude. Suppose the heretors of a parish in Scotland, or the mana-

gers of a congregation in the Secession, met about building or repairing their place of public worship; they have no occasion to judge of that profession of religion which is made or to be made therein; that point being already determined, and they fully satisfied about the warrantableness and necessity thereof. But they are very proper judges of what is necessary to be done, for protecting themselves and their fellow-worshippers from the hardships of having no house to assemble in, or only a very bad one; and they are to judge and act accordingly. And supposing they did not much mind what sort of a *church* or *meeting house* they had, it would be a shrewd evidence they as little regarded that profession of religion which was made therein. Just so, supposing the members of the revolution parliament to have been genuine and hearty members of the covenanted church of Scotland, in agreeableness to their bounden duty; they had no occasion to judge of a covenanted reformation, it was a matter already judged and determined. But what remained for them to do, was, to show themselves to be zealous and steadfast members thereof, by securing to themselves, their fellow professors, and posterity—the liberty of a free and open profession of all the several parts of attained reformation, against all that would attempt to deprive them of it, as had been the case in the preceding period; hereby encouraging all to the profession thereof accordingly.

2. It is in like manner competent unto, and consequently incumbent on the magistrate, to provide the church in an honorable patrimony, and to protect her in the possession and enjoyment of it, against all invaders whatsoever; for the support of schools and colleges, in order to the training up of young men to a fitness for the work of the ministry, and for the maintenance of those who are employed in the ministry of the church. A proper provision for the ministers of the gospel, who have devoted themselves to the service of the church, is a just debt to them. The apostle said no more than what common sense dictates, when he thus expostulated with the Corinthians, in his first epistle to them: Chap. ix: 11, 14. “If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they which preach the gospel should live of the gospel.” And by the same reason that this is due, the support of schools and colleges for the purpose just now mentioned, is also due. And why in this case may not a law be passed for the payment of it accordingly. Whatever may have been the bad consequences of a legal stipend, as giving encouragement to a *corrupt* and lazy ministry; this makes nothing against what has been just now advanced. Because it is not here supposed, that the magistrate is under any manner of obligations to *such* a ministry; the magistrate spoken of in the Confession, and who is all along spoken of in this letter, is such a one as is also a Christian, making a due profession of the true religion, and in communion with a church which, instead of obstinately persisting in corrupt and backsliding courses, is endeavoring the maintenance of truth and purity, or at least is willing to be reformed; it is such a magistrate, and such a church, as are disposed to be mutually assisting to one another in reformation work, that are here treated of. Now, it is easy to see, that such a magistrate securing that such a church be properly provided for, must be eminently for the maintenance and advancement of truth and reformation. Were the great ones of the earth to do their duty in this matter, there would be no complaints of the scarcity of

the gospel. And it has been often observed, that one of the most crafty methods, which *Julian* the apostate took for the rooting out of Christianity, was his demolishing the churches, forbidding the schools of Christians, and refusing support to their ministers.

3. It is also competent unto, and consequently incumbent on the magistrate, to grant unto the church, as a Society, in common with other Societies, the privileges of a *body corporate*; that is to say, the privilege of being viewed and acknowledged in law as *one individual*; taking the privileges granted unto her, by her great Lord under the protection of law; and recognizing the title she has from him, of being ruled by officers and laws of his giving, which can never be prejudicial, but must always be beneficial to the common weal.

4. It is further competent unto, and consequently incumbent on the magistrate, to see and provide that his subjects be not left destitute of a faithful gospel ministry. You will not imagine (I think) it warrantable for him to obtrude a gospel minister on any, obliging them to countenance his ministrations by civil penalties: but he is to lay out himself, in his station and capacity, and according to the opportunities which he must needs have in his power, for the provision of all those who are willing to have the gospel faithfully dispensed among them; he is to take care that it be not through any negligence on his part, that his people are deprived of it. And as magistrates, laying out themselves for getting their dominions planted with ministers who are hearty and steadfast in the cause of truth and reformation, is a main part of their duty for the maintenance of religion in its purity and integrity; so it cannot but be of eminent advantage thereunto. If the magistrates and town council of Edinburgh, for example, were to improve the opportunities which providence puts into their hands, for getting the city provided with a faithful gospel ministry, even without assuming any pre-eminence above the people in the choice of their pastors, they might be supposed to get the best at least that the church could afford. But what a wonderful change would be seen through the whole land, if all our magistrates, supreme and subordinate, (and in this latitude, you'll observe, I all along understand and use the word *magistrate*;) what a wonderful change, I say, would speedily take place, if they were all to lay out themselves honestly and vigorously, for getting all the churches planted with the firm friends of religion and reformation.

5. It is still further competent unto, and consequently incumbent on the magistrate, to encourage and support the church, or such members thereof as are most fit and hearty, in their essays for propagating the knowledge of the true religion, particularly in such parts of his dominions as are destitute of the knowledge thereof. Even Queen Anne did what was incumbent on her in this respect, when, in the year 1709 she erected the *Society in Scotland for propagating Christian knowledge*, into a *body corporate*, and commanded all her subjects to be assisting and encouraging to them in their pious design; beside contributing liberally for enabling them to carry it into execution.

In one word, the magistrate may do whatever is possible for him to do, provided only he dont encroach on the peculiar jurisdiction of the church, or the consciences of men who may happen to differ from her. I proceed now to consider,

3d. The magistrate's power, in order to the better effecting of the fore-mentioned purposes, *to call Synods, to be present at them, and to provide that whatever is transacted in them be according to the mind of God.* As this clause is of the same nature with the 2nd section of the 31st Chapter, it is to be understood with the like limitation. Now, the General Assembly of the Church of Scotland, in their act of August 27, 1647, appro-

ving the Confession of Faith, after a very large and hearty approbation of it, do nevertheless declare themselves as follows: "It is further declared, That the Assembly understandeth some parts of the second article of the thirty-one chapter only of kirks not settled, or constituted in point of government: And that although, in such kirks, a synod of ministers, and other fit persons may be called by the magistrate's authority and nomination, without any other call, to consult and advise with about matters of religion; and although, likewise, the ministers of Christ, without delegation from their churches, may of themselves, and by virtue of their office, meet together synodically in such kirks not yet constituted, yet neither of these ought to be done in kirks constituted and settled; it being always free to the magistrate to advise with synods of ministers and ruling elders, meeting upon delegation from their churches, either ordinarily, or, being indicted by his authority, occasionally, and *pro re nata*; it being also free to assemble together synodically, as well *pro re nata* as at the ordinary times, upon delegation from the churches, by the intrinsical power received from Christ, as often as it is necessary for the good of the Church so to assemble, in case the magistrate, to the detriment of the Church, withhold or deny his consent; the necessity of occasional assemblies being first remonstrate unto him by humble supplication." And it is only according to this declaration, that the Confession is avouched by the Associate judicatories; as is to be seen from the formula of questions put to young men at receiving license, and to ministers at their ordination.

Now, as to the *calling of Synods*, I suppose nobody will refuse, but it may be lawful for the civil powers, in a time of general anarchy and disorder, to require such of the office-bearers of the church as they (by the best advice they can have,) may judge most fit for bringing about a proper settlement of matters, to assemble together for that purpose; as in such a time, there is no other can do so; and as in doing it, they only give them a convenient opportunity of doing their duty. Take the *Westminster Assembly* for an instance; their convocation and doctrine serve as natural illustrations of one another, While the kingdom of England was on the point of being torn to pieces, one part forcibly attempting to deprive the other of their liberties, and the other part struggling hard to retain them; it was plainly necessary that the parliament and non-conformist ministers, who were, in their respective stations, to contend for their religious liberties, should agree upon a plan of reformation which they were to contend for accordingly; and consequently, it was as plainly necessary that the parliament should convene the Assembly, in order to their coming to said agreement. Here, there is at least one case in which *this clause* of the Confession manifestly holds good. Whatever imprudencies or irregularities were committed in this business, (and mistakes on all hands are scarce avoidable in such critical circumstances,) it is not my business here to inquire into them; it is sufficient to a justification of the Confession on this point, to show, that in such a conjuncture, it is lawful for the civil powers to call a Synod, for advice and consultation, and in order to the bringing about of peace and harmony. Thus you see the Westminster Assembly lay down a doctrine, though without specifying the times or circumstances in which it holds; but the General Assembly at Edinburgh limit it to such times and circumstances as those in which the Westminster Assembly convened. And this is the sense in which it is understood and maintained in the *Secession*.

It is added, that the magistrate *hath power to be present at such Synods*. But this cannot mean that he may claim to be present at them, in order to control and overrule their proceedings; as in this case there could be no room for consultation and agreement. But the sense must be, that

he may lawfully demand a hearing of their debates pro. and con., (for and against,) in order to satisfaction to his own mind, as to what he shall give countenance and support unto. Thus the Westminster Assembly were, as it were, the parliament's council for religion, as to what they should ask the free exercise or legal establishment of, in their treaties with the King. And nothing could be more reasonable, than that the Assembly should endeavor to give the parliament satisfaction in such matters.

It is further added, that he hath power to *provide that whatsoever is transacted in such Synods, be according to the mind of God.* Now, this cannot be imagined to mean, that his judgment and commands, even supposing them to be ever so agreeable to scripture and reason, must of necessity be complied with by them; because, in this case it were to no purpose to assemble them, but to hear his peremptory decisions; and in the parallel passage they are supposed to be assembled for consultation and advice. "Magistrates may lawfully call a Synod of ministers and other fit persons to consult and advise with about matters of religion." So the meaning can only be, that he is to lay out himself by all such means as are lawful and competent for him, that their determinations may run in agreeableness to the holy scriptures. And though precisely in the character of a magistrate, he is not to interpose his judgment and authority; as this would be to lay his commands on them; yet he is not to be divested of all understanding and conscience in the things of God; and as he may thus propose his doubts and scruples, they cannot but command an attentive and impartial hearing. There is one thing which is altogether competent unto him, precisely in the character of a magistrate, namely, to refuse to give any manner of countenance or support to what he is not assured to be according to the mind of God. He is as little obliged to submit implicitly to the Synod, as the Synod to him. Thus the parliament of England refused to give their consent to some parts of the Confession and form of Presbyterical church government; and however far wrong they were in the thing itself, they did nothing herein but what was competent unto them.

Thus, upon the whole, as church office bearers are not to intermeddle in civil matters, as civil, but only as they respect conscience; yet may be of no small advantage for the suppression of whatever is prejudicial to the commonwealth, and the maintenance of whatever is beneficial to it, and are to lay out themselves in their station accordingly. Just so, magistrates are not to intermeddle in spiritual matters, as spiritual, but only as they respect the peace and safety of the commonwealth; yet may be of eminent usefulness for the suppressing of whatever is prejudicial to the truths and church of God, and the defence of all the interests of Christ's kingdom in the world. If in his magistratical capacity, he carry himself suitably to his character as a Christian, as it must be his unquestionable duty to do; he'll act a part answerable to all the duty which the Confession ascribes to him.

What has been advanced on the head of the magistrate's duty as such, may be very properly concluded with the corollaries in which Dr. Owen wraps up his whole treatise of Toleration, viz: "1. That magistrates have nothing to do in matters of religion, as some unadvisedly affirm, is exceedingly wide from the truth of the thing itself. 2. Corporal punishments for simple error were found out to help to build the tower of BABEL."

Secondly. He is to be considered as a Christian. And even in this capacity he may be of eminent usefulness, in respect of all that is assigned to him in the Confession. And it is manifestly his duty to excel in usefulness, in proportion to the dignity of his station as magistrate.

1. He may be of eminent usefulness, by exemplary godliness in his own

person and family. His godly example will be of mighty influence for bringing religion into reputation and esteem with all those of inferior rank. That there is a wonderful efficacy in the example of kings, noblemen, and other great ones, for forming the minds of the lower classes of people, either to good or evil, is so obvious to the observation of all, as to stand in need of no demonstration. The good example of inferiors is sometimes blessed of God even for the conversion of superiors. (1 Peter iii : 1—2.) Much more is the Godly example of superiors calculated for that end.

2. Instead of countenancing any in a state of opposition to the church, in the way of making them his chief companions or otherwise, it is his duty, as an eminent member of the same body, to choose the proved friends of truth and reformation for his friends, and to countenance and encourage the church in all her essays for the defence of truth and the suppression of ungodliness, (see Psalm 101) throughout. And his doing so will be of unspeakable advantage for the curbing of error and the promoting of truth.

3. Instead of taking the advantage of his magistral office, for making encroachments on the ecclesiastic jurisdiction, it is his duty to show an exemplary submission to it, in every thing of a spiritual nature, submitting with all meekness to the admonitions and reproofs of the office-bearers of the church; even as they are to submit with all humility to his commands and exactions in things of a civil nature; while, without destroying the civil respect that is due to persons on such accounts, the laws of Christ's house admit of no respect of persons on such accounts, in the matter of admission unto, or exclusion from the peculiar privileges thereof. (James ii : 1—9.) And his example will go a great way towards procuring all due respect to ecclesiastical judicatories.

4. Instead of laying snares in the church's way to turn aside from her profession, a piece of king-craft, for which all the *Stuarts*, particularly James VI., were notoriously famous; it is competent unto him to excite and animate her to due steadfastness therein. It is competent unto all Christians to do so. The *Colossian* believers are bid to say to *Archippus*,—Take heed to the ministry which thou hast received in the Lord, that thou fulfil it. (Col. iv : 17.) And the Supreme Magistrate's saying so may be of no small weight.

Now, all that has been said on this subject, is abundantly consistent with liberty of conscience, whether as to an established church, or dissenters from it. It leaves the church which the magistrate countenances in full possession of all ecclesiastic jurisdiction, and dissenters in full possession of all their natural rights. At the same time, I flatter myself, that under the above or parallel particulars, all that is said in the Confession on the head of the magistrate's power about religion, may be very well comprehended.

However, if the Confession must be charged with attributing too much authority to the magistrate in religious matters, this ought not to be imputed to *Seceders*, as any part of their peculiar principles; nay, it ought not to be imputed to them at all.

It ought not to be imputed to *Seceders*, as any way peculiar to them. All who adhere to the Westminster Confession, particularly the established church of Scotland, nay, all the Protestant churches, each of whose Confession is as liberal of authority to the magistrate in this matter, as the Westminster Confession can well be construed to be. All these, it is plain, must be equally culpable with *Seceders* in the matter, if there were any blameableness in it. It is hoped, none will take the advantage of *Seceders* being more staunchly attached to the Confession, than some

others, to charge them with Erastian or persecuting principles ; while they clear other professed adherers to it of the unworthy charge.

Nay, even supposing, though not granting, that the Confession attributes a deal too much power to the magistrate in religion ; this ought not to be imputed to Seceders at all. They have given the most explicit declaration of their understanding and maintaining the Confession, in such a sense as is most opposite to all Erastianism or persecution for conscience sake ; in such a sense as leaves no room for any encroachment on the peculiar jurisdiction of the church, or the consciences of dissenters. I don't mean to charge other adherers to the Confession with such hateful principles ; but none of their fellow adherers to it have given such express declarations against them as the hated *Anti-burger* Seceders have done. While no other can be construed to adhere to the Confession any otherwise than as it came from the Westminster Assembly, and was ratified by the revolution parliament. Seceders avouch their adherence to it only as it was received by the church of Scotland in the Act above mentioned. According to the passage quoted in the beginning of this letter, from the Associate Presbytery's *Declaration and Defence of their Principles about the present Civil Government*, subjoined to their *Answers to Mr. Nairn*, there is no room left for the magistrate's intermeddling with any thing further than as it is immediately and directly connected with the public weal.

There is another passage in the said *Declaration and Defence*, which deserves peculiar notice. In page 46, the Presbytery declare as follows :

"As it was once a peculiar duty of the *Jewish* nation, so it is peculiarly incumbent upon every civil state whereinto Christianity is introduced, to study and bring to pass—that civil government among them, in all the appertinances of its constitution and administration, run in an agreeableness to the *word of God* ; be subservient unto the spiritual kingdom of *Jesus Christ*, and to the interests of the true religion and reformation of the Church : As otherwise they cannot truly prosper in their civil concerns, nor be enriched by the blessings of the gospel.

"This duty, so incumbent upon the civil state, doth generally fall under these two heads : *First*, The whole people, adjoining themselves to the true Church, should approve themselves to be true members thereof ; by serious, several, and mutual endeavors to promote the true religion and reformation of the Church—privately, publicly and universally, in their several places and callings. *Secondly*, This people, considered in their conjunct and *politic* capacity (as thus only the matter is competent unto them) should, by their deed of civil constitution, provide—that their Magistrates be obliged to concur in the same true religion and reformation ; and to rule them by laws no way prejudicial, but serviceable thereunto ; as, moreover, they ought to obey, encourage and support their magistrates in that way ; and effectually to endeavor their information and reformation, where deficient or corrupt."

In this declaration of the people's duty in the setting of magistrates over them, there is a plain intimation of the magistrate's duty, in respect of all the furtherance of religion that is ordinarily competent to him. As the Presbytery are here giving a plain and honest declaration of the matter, in opposition to the extremes of those of the Anti-government persuasion, it manifestly amounts to a general declaration of the whole duty of the king ; it may safely be viewed, as the whole sense of the debated paragraph of the Confession, as the same is understood and held forth by the Associate judicatories. And it is manifestly such as every body must own to be quite clear of Erastianism or persecution for conscience sake.

There is moreover, a passage in the *solemn warning* emitted by the

Associate Synod in 1758, which must not be omitted, as containing a plain vindication of Seceders from the odious charge of intolerant principles. When testifying against the toleration granted in 1712, they express themselves thus: "An almost boundless toleration was granted; such a toleration as gives countenance and encouragement to errors and corruptions, with an hindrance of ecclesiastical discipline." Such only is the toleration which is here condemned; but not such a one as only lies in affording common protection to men, and exempting them from civil pains, when the civil peace is not disturbed nor endangered.* What toleration the Synod here testify against, is industriously explained by them, so as not to find the least fault with the maintenance of liberty of conscience inviolable. The Associate Presbytery in the *Judicial Act and Testimony*, had expressed themselves in much the same manner. When speaking of the above toleration in 1712, they say—"Tolerations of this kind are contrary to the word;" hereby plainly enough insinuating, that there is a toleration of a *certain kind*, which is not contrary to the word of God. In both, the unlawfulness of a *positive* toleration is expressed; while the lawfulness of a *negative* toleration is plainly supposed, such namely, as was just now explained.

I cannot therefore conclude this head, without expressing great surprise, that any should be stumbled at the Synod's principles on the subject, through the flood of abuse which has of late years been poured out on them, as if their principles would lead them, provided only they had the civil magistrate on their side, to apply to him, for compelling all within his dominions, under severe penalties, to make profession of the same principles with them. They have given no occasion for the malignant calumny. Nay, instead thereof, they have given such evidence as providence called unto, of an absolutely contrary judgment. Here I shall take notice of two passages from the *solemn warning*, emitted by the Associate Synod in the year 1758. It page 32, 33 they say, "The government and disciples thereof [of the church] are no wise calculated for encroaching upon the proper rights or dignities of the civil sovereign; they extend not unto any controlling of public administrations, or private liberties, in the civil state; they are versant only about the consciences of men, and their spiritual concerns; they include no secular encouragements or compulsions; and whatever has, at any time, been pretended or attempted otherwise, should not be ascribed to the institutions of Christ, but to the mistakes or corruptions of men." And in page 35 they purposely describe that toleration which they condemn, viz: "Such a toleration as gives countenance and encouragement to errors and corruptions, with an hindrance of ecclesiastical discipline." Such is the toleration only whice they bear testimony against. Consequently, such a one as only lies in affording common protection to men, and exempting them from civil pains, when the civil peace is not disturbed or endangered, is not disallowed of by them. It is a great shame therefore for Seceders to be terrified out of their principles, by the mere dint of what only a very little consideration would make them see to be mere calumny. For some time past, we have been exposed to uncommon reproach this way; and why not? Our great Lord and Master suffered reproach of the same sort; the Jews would have it reason or none, that he aimed at setting up himself as the head of an earthly kingdom; nay, it was on the footing of this very calumny, that they got him condemned to die. (John xix: 12, 13.) Wherefore the apostle's exhortation to the *Hebrews* is peculiarly applicable to *Seceders*: "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." (Heb. xii: 3.)

* This is what I would call a negative toleration.

I was particularly struck with a calumny of this sort, in a late performance; as coming from a very unexpected quarter,—and set off with as great assurance, as if it had been the most undoubted and acknowledged truth. The author alledges, that “they (the Antiburghers) allow the civil magistrate a power to judge of doctrine, worship and discipline by the word of God; and to put a negative on the practices of church-members, and even on her judicial decisions, when they respectively depart from that word.” And for proof of their holding this Erastian tenet, he refers his readers to the Westminster Confession, Chapter 23. Sec. 3. Now, you observe, his proof must be null, unless the above tenet be implied in the Confession. In this case, one would think, that either he must allow of the Erastian tenet, himself, or disallow of the Confession. Nay, but neither of the two is the case. He would take it excessively ill, to be charged with either. Not the last, for he is a *Burgher* minister; not the first, for he frequently takes the opportunity to disclaim it. It is only a random stroke of calumny against those *hated Antiburghers*.—But is it not surprising he did not advert, that his readers would at once find out the cheat, by considering, that if our adherence to the Confession, imported an acknowledgement of such a principle, his adherence to it could imply no less. Such an instance therefore of invidious, but ill laid, slander, I never before met with in any author. (See what is called *An impartial survey* by *Archibald Hall*, p. 17.) If, however, I mistake Mr. Hall, in thinking him less Erastian than he is; I am sure I do not mistake when I say, that the *Associate Synod* absolutely disclaim any such principle, as any way compatible with the Confession; while they bear testimony against the following positions, as contrary both to the Confession and Scriptures,—viz: “That the office-bearers of the church, in their spiritual and ecclesiastical functions and administrations, are subordinate unto the civil magistrate; and that the civil magistrate may emit such constitutions, acts and orders, concerning the administration of the external government of the church, and concerning all ecclesiastical meetings, and matters to be proposed and determined therein, as he in his wisdom shall think fit.” (See *Act, Declaration and Testimony*, pp. 97, 98.) I had not taken any notice of this cavil, if it had not been to cast further light on the sense in which we understand and maintain the Confession.

And I hope, by this time, my friends are fully satisfied with the sense in which, we hold by it,—as nowise favorable to Erastianism, or persecution for conscience sake.

So I shall proceed, to the second part of the difficulty proposed. You'll perhaps say, the chief reason why *Seceders*, are charged with persecuting principles, is, the approbation which they have given, in the judicial act and testimony, of the covenanting period, between 1638 and 1650. However, you will observe, that if the *Antiburghers* are faulty in this matter, their *Burgher* brethren are equally so; while, so far as I know, they have not yet pretended to find fault with the approbation which the Testimony gives of that period. But while arrows of reproach are especially shot against *Antiburghers*, it is no contemptible evidence, that the Lord's standard is among them. Of this only by the way.

In answer to the difficulty, I would observe, that the laws of the covenanting period are of three sorts. 1. Such as gave security to a covenanted reformation,—making it warrantable and legal to make a free and open profession thereof; declaring that all might do so, under the protection and countenance of government. 2. Such as excluded from places of power and trust, those who were disaffected to the established government of church and state: and were known to be plotting to in-

introduce, or force arbitrary government into both. 3. Such as imposed a compliance with a covenanted reformation, under civil pains and punishments. The Acts of Parliament abolishing prelacy and establishing presbytery; viz. "Act anent the ratification of acts of the Assembly, at Edinburgh, June 11, 1640;" and "Act rescissory, at Edinburgh, June 11, 1640;" As also, "Act approving and establishing the directory for public worship, at Edinburgh, Feb. 6, 1645;" and "Act anent the Catechisms, Confession of Faith, and ratification thereof, at Edinburgh, Feb. 7, 1649;" and "Act abolishing the patronages of Kirks, at Edinburgh, March 9, 1649:" These acts, I say, were entirely of the first sort,—without any mention whatsoever, of civil pains and punishments; so that, whatever reference be made to them, or approbation given of them, in the Testimony,—there is not the least shadow of reason on that account, for charging it with persecuting principles, or the approbation of any thing inconsistent with due liberty of conscience: and they are manifestly chief parts of the security given to religion in that period. Some may, perhaps, wonder to hear of laws in favor of religion, or for the security thereof. But why should people be surprised to hear of laws for the protection of property, against thieves and robbers? The time is coming it is hoped, when religion will stand in no need of such a defence. (See Isaiah xi. 6—9. lxx. 25.) But in the mean time, we must accommodate ourselves to the times as we have them: and provide against the perils of them accordingly.

The "Act of classes for purging the judicatories and other places of public trust, at Edinburgh, June, 23, 1649;" and "Act for keeping judicatories and places of trust, free of corruption, Edinburgh, Feb. 17, 1649;" as also, "Act for purging the army, June 21, 1649;" which the Testimony takes notice of with approbation:—Nay, and even "Act anent securing the Covenant, religion, and peace of the kingdom, at Edinburgh, Feb. 7, 1649;" excluding Charles 2d, from the actual exercise of his royal authority, till he should give security to covenanted Reformation: These acts, I say, are entirely of the second sort; and are justifiable on the principles laid down in the explication of that article of the acknowledgement of sins respecting the public resolution, to which I refer.

There were, indeed, some acts of Parliament in that period, partly at least of the third sort,—imposing a compliance with a covenanted Reformation under civil penalties. Thus, our solemn covenants, the National Covenant of Scotland, and the Solemn League and Covenant of Scotland, England Ireland, were enjoined in Scotland, under all civil pains. And I don't know where any scruple on this head, can lie, except it be as to our solemn Covenants; for as to one or two other acts of this sort, no manner of notice is taken of them, no kind of reference is made to them; no sort of approbation is given of them, in the *Testimony*, or any act or deed emitted by the *Associate Presbytery* or *Synod*; so that however faulty, Erastian or arbitrary they may be supposed to be; we have really no manner of concern with them; though, what I am just now going to suggest, with reference to the Parliament's enforcing our solemn Covenants with all civil pains, will tend, at least, to alleviate their other acts of this sort. Meanwhile, if any should ask, why we don't bear testimony against the mismanagements of that period,—while we bear a very particular testimony against the evils of the several periods since that time; the answer is easy, and short: Both church and state in that period were in a commendable progress towards further and further degrees of reformation; so our proper duty, with reference thereunto, is, to bear testimony unto the good things of it, and to imitate them—while both church and state, in the several periods since that time, have been for most part, in a culpable progress towards further and

further degrees of deformation, without ever returning to the ancient Reformation; and so our proper duty, with reference hereunto, is, to bear testimony against the evils thereof, and to avoid them. The only remaining scruple then, I say, must be about the civil pains, with which, our covenants were enforced. But here it is to be observed,—

1. That part of the matter of our covenants, was fit enough for being enjoined by the Parliament, under civil pains and punishments. In so far as they contained an oath of allegiance to the king, or were a swearing to protect and defend one another in the free and peaceable enjoyment of their civil and religious privileges, they were unquestionably just such as ought to have been so enjoined: And a firm union among themselves, in a steady and vigorous defence of these privileges, against those who plotted and fought to deprive them of them, was one chief part of our solemn covenants, particularly of the Solemn League: At the same time, that it was highly necessary that our covenants, particularly the Solemn League, should contain an oath of mutual defence, as being the especial duty of those times; while all their privileges were at stake; it become them, as ever they would quit themselves like men, to unite together in a vigorous defence of them. Now, you'll remember, that what we maintain, is, "That our covenants, [in a religious view] could not be warrantably enforced by civil pains or punishments."

2. That their circumstances were very singular and extraordinary. Their times differed widely from ours. In our times, the friends of civil and religious liberty differ widely about the religious matter sworn unto in our solemn covenants: while, if they were agreed about it, by being the friends of liberty, they could not have any scruple of conscience about swearing to defend one another in the public profession thereof; whereas while they are not agreed about it, however lawful the defence of religious liberty, in the general, be judged by them; they could not be required to swear what of our solemn covenants they cannot, in judgment, agree to, under civil pains and penalties, without manifest imposition on their consciences. In the covenanting period, the case was remarkably otherwise. Abstracting from a few papists, who were the avowed enemies of both church and state; the enemies of civil and religious liberty had no scruple with any part of the matter of our Covenants, further than, they were contrary unto the arbitrary, and tyranical schemes of government, which they were contriving to have obtruded, respectively, on church and state, they had no objection to our covenants, but in so far as they were inconsistent with arbitrary government in the State, and Prelacy, and ceremonies in the Church,—which they wanted to force upon Scotland at that time. As an evidence hereof,—all of them were ready to swear the National Covenant itself; nay, Charles 1st. positively enjoined a swearing thereof: only they excepted against the bond wherein it was sworn by the Covenanters,—the same being an application thereof against the foresaid evils then attempted to be introduced. The like observation might be made, concerning the Solemn League, at least, in Scotland, of which the question now only is. In this case, a requiring of all, to swear the covenants was no otherwise an imposition on conscience, than a restraint upon them, not to impose on the consciences of others was so: As to any thing that they scrupled at,—it amounted to no more than that they should not impose upon their fellow subjects; and where was the harm of obliging them, under civil pains, to swear to abstain from a thing absolutely inconsistent with all liberty? It is further to be observed here, that the act of the Parliament of Scotland, injoining all to swear the covenants under all civil pains, at most, was only a law *in terrorem*, while it was never put in execution, further than to exclude the refusers from places of power and trust. Nay, an exclusion

from places of power and trust, was perhaps, all the meaning of the penalty in the sense of the Scots parliament. I don't pretend to know what may be the import of the phrase (all civil pains) in the law. But that they meant no more, but the incapacitating of the refusers to impose upon others, is pretty evident from the act itself; that very act which ordained the national covenant, as explained by the Assembly 1638, to be subscribed by all his majesty's subjects, of what rank and quality soever, under all civil pains, viz. "Act aenent the ratification of the covenant, and of the Assembly's supplication; act of council, and act of the Assembly concerning the covenant; at Edinburgh, June 11, 1640." For when it comes forward to require the said covenant to be sworn, particularly by all the members of Parliament, it is under no higher a penalty, than the refusers having no place, nor voice in Parliament. Now, to have enjoined the swearing of our covenants under all civil pains in this sense, was no imposition upon conscience, as is proved in the explication of that article of the acknowledgement of sins respecting the public resolutions; which you'll please to read along with this.

3. In so far as the civil pains under which a swearing of our covenants was enjoined, bear any other or further sense, than that which was just now represented; the *Secession Testimony* is nowise concerned in it. As a manifest evidence hereof, and to pervert all misconstruction in the matter; neither the *Testimony* nor any other paper emitted by the *Associate Presbytery* or *Synod*, take any manner of notice of the civil pains with which our covenants were enforced. In this case, as our declared principles are in manifest contradiction to all compulsion in matters of mere religion, to represent us as favorers thereof, is grossly to abuse us. By this time, I hope, my friends are of the same mind; and if my trouble in writing the preceeding pages have this effect, I shall reckon myself exceedingly well rewarded. I am, dear friends, your servant in the service of Christ.

JAMES MORRISON.

Norham, Oct. 4, 1773.

P. S. There is only one thing further, that I would have my friends seriously to consider; namely, that they had need to be on their guard against every thing that is calculated to shake them, as to steadfastness in their profession. It is their duty and a mean of stability, to examine their principles by the word of God, in order to have a more and more distinct understanding of them; and so in order, to more and more establishment in them. But it is a great shame to be stumbled, merely by the dint of reproach and abuse. It is an evidence of great weakness for people to suffer themselves to be clamored out of their principles by the calumnies of those who lie in weight to deceive. Nay, it is not a sufficient reason for being shaken about our profession, that we cannot answer every difficulty that may be started against it. The proper way is, to endeavor to be well established in the truth of what we profess, on the evidence of scripture; and then, to maintain our ground against all opposition. The Apostle exhorts us not to be soon shaken in mind, (2 Thess. ii. 3.) "And blessed is he," says our Lord, "whosoever shall not be offended in me. (Matt. xi. 6.)

ART. III. *Watt's Preface to the Psalms.*

(Concluded from page 42.)

We come now to the 4th reason why we should throw away *many* of the songs of Zion from our praises. We give his words, "*Many* of them are foreign to the state of the *New Testament*." Now all that is neces-

sary to shew that the Doctor could get no prop here, is to understand the true difference between the *new* and *old* state of the church. This difference, in truth, is just the difference between a *beginner* and an adept in learning. It is not for want of books that the beginner does not start a proficient, but for want of understanding his books. Just so with the Jew; to him was committed the oracles of God. (Rom. iii: 3.) Elsewhere called the *lively* oracles. See Isaiah, 60th Chap. 3d verse, where the Gentile, in the day of God's mercy to him, is spoken of not as coming to any *new* light, or *contrary* command. No, no; but to the Jew's light. It was by the Old Testament scriptures that Christ confirmed all his doctrine, saying, *as it is written*, Christ created no *new* light, in the 24th Chap. of Luke, 44th verse; but the subsequent verse shews that he opened their understandings to the *old* light. Query.—Is there any thing more necessary in order to a rich feast, in singing the 69th Psalm, than to have the yoke taken from off our jaws? Faith may act on every word of it, as they are all divine, but not on one word of human songs.

The fifth reason given for changing the *Lord's songs* for man's, is, that there are "*many* of them widely different from the present circumstances of Christians." Take in connection with this, where in the same section he is speaking of the unsuitableness of divine songs for New Testament worshippers: "Our consciences are affrighted lest we should speak a falsehood to God." But are these assertions true? If so, then a portion of the scripture is of *private interpretation*, and ended with those to whom it was originally given. But in contradiction of this, *it is written*, (Peter ii: 20.) "No prophecy of the scripture is of any private interpretation." But are we any more likely to speak a falsehood in the use of the Divine Psalms than they were? The 69th Psalm, to which the Doctor has referred as a reason of turning them out of doors *as songs for present use*, contains, as we have seen, these words: "They gave me gall for my meat, and in my thirst, they gave me vinegar to drink;" words without literal application to any but Christ on the cross, who had not then, nor for many centuries after it was penned, suffered. The same objection lies to the 18th verse of the 68th Psalm, that celebrates the ascension of Christ long before it took place—Thou hast ascended, &c. as also the 22d Psalm, 1st verse, which has Christ's prayer on the cross, and 18th verse: "They parted my garments among them, and cast lots for my vesture." I could multiply such scriptures upon my page, but let these suffice to prove that this objection of the Doctor's to the use of these songs, because of change of circumstances lies as strong against the Jew as against us, and as strongly condemns the Divine songs in the mouth of the *Old* Testament saint, as in that of the *New*. He might with more propriety keep back, lest he should *speak a falsehood* to God in singing those parts referred to, and *many* others, than we who live after their accomplishment. Yet if he had altered one word of them, he would have fared as Nadab and Abihu did. But, objector, would you rather go to the 109th Psalm to sustain yourself? But we have seen that the Jew had as little latitude to hate his enemies as we have; so that the objection you raise to this Psalm, on the ground of imprecation, excluded it from the lips of the Jew with as much reason as from ours. And it is well worthy of notice, that the Holy Spirit refers to it as well as to the 69th Psalm, as divinely inspired. (See Acts i: 20.) For *it is written* in the book of Psalms, let his habitation be desolate, &c., containing a portion of what is called the most invective part of the Psalms.

The Doctor and his adherents may disown these Psalms, and opprobiously call them *David's cursing* psalms; but God by this quotation, has owned them and welcomed them into the New Testament, and if they be cursing Psalms they contain God's curses, (see 20th verse, 109th Psalm,)

from David? no, no, *from God*. "Let this be the reward of mine enemies from the Lord." These very Psalms are a portion of those from which he was denominated the sweet Psalmist of Israel. But perhaps objectors under this head, would rather go to some of the typical things to sustain themselves; then let us go. Perhaps you are displeased with so much being said about the *harp*; let us apply to what is *written*. See Rev. 14 and 2, where there is sung one of the new songs referred to by the Doctor, and you will find that they are not *affrighted* at the *harp*. "And I heard the voices of *harpers*, *harping* with their *harps*." And 15th Chap. 2d verse, where they are employed in the same way, having the harps of God (not of Doctor Watts) in their hands. Query.—Were they singing human songs, or the songs of Moses, the servant of God, and of the Lamb? The same Lamb which, in scripture sense, was slain from the foundation of the world. But are you tired of the Old Testament songs, because they say so much about beasts? Then see the 4th Chap. of Rev. 6—8 verses, where you will be sickened at a New Testament singing company, where there is mention made of four kinds of *monstrous* beasts. But do you claim that your songs should be stripped of typical things entirely? Then how will you do with this Chapter and the next, where God's New Testament people, when assembled in praise, have the twenty-four elders, the beasts, tribe of Judah, David, and our Lord, in his typical name, the Lamb, in reference to the Pascal Lamb, having seven horns and seven eyes? And when in the 12th verse of the 5th Chap. of Rev. the song of the saints was raised, they began it in the ascription of praise to him, they used his typical name, Lamb. We can now look more clearly at Christ through the types and shadows, than the Jew could. The *New Testament* is just a Divine Sermon, delivered on the *Old*. I need not argue this, read your Bible and you will see the truth of what I say.

I might pass through all the book of Psalms, and show that on the Doctor's principle, under the *difference of circumstances*, no system of songs could be formed to suit at all; and the Doctor, aware of this, makes provision for it in the fifth section of his preface, and gives liberty to all whom it may concern, to turn him into any shape so as to suit, for he was determined to please. To be sure, he there tells us he has used words of an *extensive* sense; but if his project of ambiguity should fail, he in a pinch of this kind, licenses the clerk, "should he meet with an unpleasing word, to substitute a better." And the Doctor's followers taking the hint, have actually *turned* the *Doctor* from a *Britain* into an *American*; thinking they might do so not only from *his* licence, but from the fact that he had *turned David into a Christian*. See a few of the many instances of this, in the copy referred to in my preface, 117th page, in the commencing Hymn of the 2d book, 5th and 6th verses; the original of these two verses reads thus:

Verse 5th. "This northern Isle, our native land,
"Lies safe in the Almighty's hand;
"Our foes of victory dream in vain,
"And wear the captivating chain."

In turning the Doctor into an *American*, the next verse is left out, although as it was *all British*; it lies before me in these words:

"He builds and guards the British throne,
"And makes it gracious like his own:
"Makes our successive princes kind,
"And gives our dangers to the wind."

Query.—If the Doctor considered his licence necessary to warrant an alteration of his songs, how dare he venture to alter the songs of the most high God without leave or license? Let the adherents of Watts answer this.

The 3d Section contains the Doctor's plea of necessity, after his abuse of the Lord's Songs, with his method of quoting them, for doing what he has done by telling us that so good men had advised him to do ; again by telling us that he meant no harm to the book of Psalms, and then reiterates his charges, and proceeds boldly to offer the *strange* fire.

The 4th section, with all that follow, contains an account of the *SURPLANTER*.—And now I ask him, and his adherents on the threshold, for their warrant ; and the Doctor aware of this, claims that he has got it in the revelations of John, in the *various* short patterns of *Christian* Psalmody described therein. (Query.—Are the inspired Psalms *Anti-Christian*?) I suppose he means the 5th Chapter, as he gives it on his title page. Now look at that Chapter, and see if it contains a warrant for him. Why no ; It is as obnoxious to the Doctor's objections, as any Psalm in the 150, of the book of Psalms ; for in it we find the beasts, Elders, harps and our Lord called a lamb, beyond all doubt, as we have seen, in reference to the Pascal Lamb having seven horns and seven eyes. Can any thing be more Jewish than this ? I ask again for his warrant, for so the *Lamb* has taught us, and so he moved with, *as it is written*, he always sent it before to open the way, or what was equivalent, his authority, and I challenge all christendom to produce an example in scripture, of human composure, being used in songs to God. And the Doctor does not pretend to any Divine warrant, but such as is drawn from example. He tells us in this section, that he has *avoided* the more obscure points of *Christianity*, in order to please. This he gives as a good character to his Hymns ; but it is a sufficient reason for their condemnation. (See Isaiah xliii : 9, 10.) In the 9th verse you have the devil's witnesses, and in the 10th, Christ's. We should preserve our witnessing character in singing, as well as in all other duties.

Now it has always been the leading distinction between true and false witnesses, that the true would keep by the plain truth without inquiring who was pleased or displeased. Whereas the false, if he did not actually state falsehoods, would strive to be ambiguous, (or, in the Doctor's language,) "use words of an extensive sense," in order to please. Christ's witnesses are always perjured in his sight, when they avoid the truth to please any man or set of men. Now, as there is no warrant adduced, nor can be, either from example or precept, drawn from, *as it is written*, Let us look a moment at the awful effects of doing that in sacred things which has no divine warrant. (See Exodus xx. 25.) "If thou lift up thy *tool* upon it, thou hast polluted it." It was always wicked to make either an *imitation* of God or his word, "for unto what will ye liken either him or his word, and our God is a jealous God, and no where is his jealousy hotter than round his altar of worship." See Lev. x : 1, where Nadab and Abihu died for offering strange fire (or fire without an *as it is written*,) before the Lord. See 2 Samuel, vi : 7. where Uzzah died for putting to his hand, without an, *as it is written*. See 2 Samuel, 24th Chap. where David, because of his numbering the people without an *as it is written*, lost seventy thousand men. And it always was wicked to introduce any thing in the way of removing any thing of God's from any place he has set it, without an *as it is written*. No difference though what we would put in its place, may seem in human wisdom, far superior to that which we remove ; "for the foolishness of God is wiser than men." See 16th Chap. of 2 Kings, 10th verse, &c. where Urijah the priest, and king Ahaz, in the true spirit of the Doctor, removed the *altar of the Lord* for one they deemed to be of a *superior* kind. But what did the *truly pious* young Josiah the king do with it when he was purifying the house of God ? (See 2 Kings xxiii : 12.) He beat it down, and break it, and cast it into the brook Cedron, and let the Hymns of Watts read their doom in

the destruction of that altar, that assumed the place of God's. When the Lord shall visit Zion in mercy, he will sweep them out with the *besom of destruction*, with the other filth of Jerusalem, that has accumulated in an evil day of the church, when bad kings reigned.

The 5th section I have noticed.

The 6th contains a system of man-pleasing, as do all the rest. The 8th concedes that anti-human song-men, in the praises of God, sing translations of God's word, that which many of his followers deny.

In the 9th section, the Doctor confesses that fancy sometimes governed him and led him into errors. In his last note, he shews that this preface was written in contemplation of the imitations of the book of Psalms, which he says, in connection with his Hymns, are a *sufficient* provision for psalmody. By this word *sufficient*, he has excluded the divine songs altogether from their leading object, which was to be the songs of the church. Why did not the Doctor first try his hand upon creation? which God pronounced to be very good, and yet there are many hills upon the land, and waves in the sea, that increase the labour of the traveller. Now the same Spirit that moved upon the face of the waters, moved on the face of the divine songs, and there is no more possibility of improving the book of Psalms, than there is the face of the sea; they are both alike works of infinity.

In conclusion, I have only to ask the General Assembly Church to retrace their steps, and examine the reasons why human composure was introduced. The Doctor's preface contains the key that opened the door to human invention in the songs of worship in that church. Look at it again, and you will find that its motto is, *as it pleased man*, not *as it is written*, a dangerous key to be used about the house of God. I have many reasons to wish well to the General Assembly Church. I have relatives in her as near to me as my right arm. May God send her deliverance, for she is brought *very low*. Would to God she could see and understand the 13th and 14th verses of the 102d Psalm, which contains a revival of *true* religion, with the evidences of it in these words: "The time to favor her, yea, the set time, is come;" and then mentions the evidences of it being come, "for thy servants take pleasure in her *stones*, and favor the dust thereof." *As it is written.*

Note.—As I can perceive of no way for the adherents to human composure in the praises of the church to bear off their reasons for its introduction, safe from ignorance or infidelity, but by denying that I have given a true copy; to cut off this retreat, I now pledge the truth of all the lovers of divine songs, that upon being called upon through the medium of the Monitor, I shall produce such evidence of the genuineness of the transcript, as would be taken as conclusive evidence by any court of justice on earth.

ART. IV. General Synod of the Reformed Dutch Church.

Case of Professor M'Clelland.—The committee to whom was referred the sermon of Professor M'Clelland, made the following report, which was accepted and ordered to be printed for the use of the members.

The committee to whom was referred the Sermon of the Rev. Professor M'Clelland, respectfully report, that they have compared the said Sermon with the standards of the church, and present the following as the result of their investigation. They have arranged the several extracts under the following heads: *Of Depravity, Of Good Works, and Of Grace.*

OF DEPRAVITY.

Sermon, p. 7.—Assuming now that human nature is compounded in the manner described of various susceptibilities and propensities, each demanding its own appropriate gratification—I proceed to observe, that the due exercise of them all in their proper proportions and order, constitutes the perfection of our moral being. When the private affections are in their place, the social in theirs, the religious also in theirs, then man is that noble creature, at whose formation “the morning stars sang together, and all the sons of God shouted for joy.” In consequence, however, of the apostacy, a mournful revolution took place; for in departing from the author of his being, he lost the higher and nobler sensibilities of his bosom. That holy class of affections which could only be gratified by holding communion with the Father of spirits, became extinct, and in consequence he found his meat and drink in satisfying more ignoble cravings. This, my brethren, is what I call natural depravity. It is not the infusion of some mysterious, occult principle of positive hostility to moral rectitude, but simply the absence of that aptitude and disposition to become united with the great first fair and first good which was originally laid in man’s constitution by the author of nature, and the exercise of which is essential to his perfection. It is true, the Holy Scriptures represent the carnal mind as enmity against God; but then let it be considered, that want of love,—where love is due,—may properly come under that denomination.

Page 8.—But why is it not enough to say, that in consequence of our progenitor’s apostacy, man has lost those *habits of holiness* which disposed him to know and enjoy his God? Why necessary to deny him a little miserable pittance of his former riches?

The Bible is explicitly in favor of the doctrine that unregenerate man is not entirely divested of really valuable and praiseworthy qualities. Examining its page, we always find it representing the corruption introduced by sin to respect *God as the object*. Thus clearly intimating that the other instincts and propensities of his nature are able to perform their office with propriety. Hence the many encomiums on men professedly unregenerate; hence the certain kind of approbation with which their best actions are rewarded. (Here follow examples of illustration.)

Page 11.—But let me not be misunderstood. Let me not be charged with asserting that there is any thing in human nature deserving the name of *holiness*. We recognise the old distinction between holiness and virtue, as both true and important. The former is love to God, the want of which nothing can compensate; the latter is the exercise of other praiseworthy affections which it is practicable for every man to exercise, and in the exercise of which, we fulfil *one*, though not the *great* purpose of our being.

Page 13.—After all, however, it is to be strenuously contended, that even the best actions of the unregenerate are accompanied with sin. But if the view which we have taken be correct, the sin in such cases is of a peculiar kind, and exceedingly different from what is generally meant by the phrase *positive wickedness*: it is, in a word, *sin of defect*. By refusing to exercise the religious affections—loving God with all his heart, and soul, and strength, and mind, he forfeits every claim to the divine favor and the rewards of holiness. He is a sinner in all that he does, because in all that he does he comes short of the glory of God. But must we therefore conclude that no legitimacy can be attached to the exercise of those innocent principles that have survived the wreck of the apostacy?

Page 15.—We may be told that we deny the total corruption of human nature. In reply, it need only be observed, that if by the phrase “total corruption” is meant that there is nothing in human nature but what is vile and loathsome—that utter perversion has seized on all its powers and affections, no such doctrine is contained in the sacred scriptures.

Confession, Sec. 14, p. 21.—We believe that God created man, &c. . . . but being in honor, he understood it not, neither knew his excellency, but wilfully subjected himself to sin, and consequently to death and the curse, giving ear to the words of the devil. For the commandment of life which he had received, he transgressed, and by sin separated himself from God, who was his true life, having corrupted his whole nature; whereby he made himself liable to corporal and spiritual death. And being thus become wicked, perverse, and corrupt in all his ways, he hath lost all his excellent gifts which he had received from God, and only retained a few remains thereof, which, however, are sufficient to leave man without excuse; for all the light which was in us is changed into darkness, as the Scriptures teach us, saying: “The light shineth in darkness, and the darkness comprehended it not;” where John calleth men darkness. Therefore we reject all that is taught repugnant to this concerning the free will of man, since man is but a slave to sin; and has nothing of himself unless it is given to him from heaven.

Canons, 3d and 4th heads of doctrine, p. 158, Art. 1.—Man was originally formed after the image of God, his understanding was adorned with a true and saving know-

ledge of his Creator, and of spiritual things ; his heart and will were upright ; all his affections were pure, and the whole man was holy ; but revolting from God by the instigation of the devil, and abusing the freedom of his own will, he forfeited these excellent gifts, and on the contrary entailed on himself blindness of mind, horrible darkness, vanity and perverseness of judgment, became wicked, rebellious and obdurate in heart and will, and impure in his affections.

Page 159, Art. 4.—There remain, however, in man since the fall, the glimmerings of natural light, whereby he retains some knowledge of God, of natural things, and of the difference between good and evil, and discovers some regard for virtue, good order in society, and for maintaining an orderly external deportment. But so far is this light of nature from being sufficient to bring him to a saving knowledge of God, and to true conversion, that he is incapable of using it aright, even in things natural and civil. Nay, further : this light, such as it is, man in various ways renders wholly polluted, and holds it in unrighteousness, by doing which, he becomes inexcusable before God.

Heid. Cat. 2d Lord's day, p. 41. Qu. 5.—Canst thou keep all these things [all things contained in the law] perfectly ?

In no wise. For I am prone by nature to hate God and my neighbor.

3d Lord's day, Qu. 8.—Are we then so corrupt that we are wholly incapable of doing any good, and inclined to all wickedness ? Indeed we are, except we are regenerated by the Spirit of God.

GOOD WORKS.

Ser. p. 8.—Examining its pages, (the Bible,) we always find it representing the corruption introduced by sin to respect *God as the object*. Thus clearly intimating that the other instincts and propensions of his nature are able to perform their office with propriety. Hence the many encomiums on men confessedly unregenerate. Hence the certain kind of approbation with which their best actions are rewarded. Ahab humbled himself in dust and ashes ; and God said to Elijah, Seest thou how Ahab humbleth himself ? I will not bring my wrath upon his house in *his days*. Now certainly none will allege that Ahab's repentance proceeded from renewed principles ; yet it was so esteemed by God as to bring down the most desirable of temporal blessings. In like manner, the idolatrous Jehoaahaz turned not all his days from the sins of Jeroboam. Let it not be said, that these testimonies of approbation relate only to the outward conduct. This only increases the difficulty. Will the Great Being approve mere external conformity to the precepts of his law ? Then the Searcher of hearts must be the friend and rewarder of hypocrisy ; and what becomes of those tremendous threatenings denounced on his ancient people because they approached him with their lips, while their hearts were far from him ? Plainly, therefore, these historical facts bear testimony to certain internal virtues and good dispositions in the persons spoken of. Nor is it difficult to point them out. Both Ahab and Jehoaahaz entertained a becoming sense of the divine power and justice—they trembled at the thought of suffering the consequences of their crimes—above all they seem to have been actuated by an ardent patriotism and love of country, which induced them to humble themselves before God for its preservation. Now these sensibilities were *his own planting* in their bosoms ; and as the *God of nature*, he could not but look with a degree of complacency on the work of his own hands.

Page 12.—Let the unsophisticated feelings of our hearts decide the question,—whether in exercising gratitude to a benefactor—in stretching out the warm hand of charity to a fellow-creature whom affliction has laid low ; in stepping forward to the defence of injured innocence, in sacrificing brilliant prospects of safe acquisition to an honest respect for the rights of others, we do not experience the delightful emotion of conscious rectitude. It differs, indeed, from the heavenly satisfaction of a conscience at peace with God in degree ; and the difference is so great, that I do not wonder at the unwillingness of those who have tasted the latter, to acknowledge any resemblance. The resemblance, however, exists, and the moral sentiment connected with every exercise of virtuous sensibility, may claim affinity with the pure joys of the upper temple.

Page 16.—Man is *corrupt*—because, though possessing many noble features of character, he comes into the world destitute of the most noble and excellent of all—love to the Being who made him. “God is not in all his thoughts.” He is *totally* corrupt ; as this essential defect accompanies all his actions, rendering his best services light and empty in the eye of infinite purity. Whatever he does is sinful—because when weighed in the balance, it is found wanting.

Page 18.—We conclude at present, with addressing a class of hearers, whom we have always considered as on some accounts the most interesting in our religious assemblies—those who distinguish themselves for their high and elevated morality, and yet give us no reason to believe that they have experienced the great change which is

essential to a well-founded Gospel hope. My dear friends, the sentiments which I have been expressing throughout my discourse, and which are the sentiments of my heart, give a sufficient pledge that I am not going to employ the language of abuse. . . . Press on, my brother, in your virtuous career, continue to adorn your station, by firm, unbending integrity—clothe the naked—feed the hungry—wipe the tear from the cheek of the mourner, and enjoy the delightful luxury of contemplating the happiness your benevolence has caused. In all this you do well, and prove that you are a man—that exalted being whom God fashioned in his own likeness, and who, though fallen, retains a portion of his image still. But suffer a word of admonition from one perfectly disposed to render justice to your excellencies. Is their not one thing which you lack—and that more important than all the rest? Do you love him supremely?

Here is your sin. You do the less and neglect the greater. You are honest, you are generous, you are grateful, you are all that can be wished in the social relations—but of the rock that begat you, you are unmindful.

ON GRACE.

Canons, 1st head, Art. 8 p. 151.—There are not various decrees of election, but one and the same decree respecting all those who shall be saved, both under the Old and New Testament: since the Scripture declares the good pleasure, purpose, and counsel of the divine will to be one, according to which he hath chosen us from eternity both to grace and to glory—to salvation and the way of salvation, which he hath ordained that we should walk therein.

Art. 9.—This election (namely to grace) was not founded upon foreseen faith and the obedience of faith, holiness, or any other good quality or disposition in man as the prerequisite, cause, or condition on which it depended; but men are chosen to faith and the obedience of faith, holiness, &c.; therefore election is the fountain of every saving good.

3d and 4th heads, Art. 3, p. 159.—Therefore all men are conceived in sin, and by nature children of wrath, incapable of any saving good, prone to evil, dead in sin, and in bondage thereto; and without the regenerating grace of the Holy Spirit they are neither able nor willing to return to God—to reform the depravity of their nature, nor to dispose themselves to reformation.

Ser. p. 32.—I think it must be acknowledged, that the doctrine which we have been advocating is absolutely necessary to a complete statement of the sin, and inexcusableness of unbelief. We are authorised by it to assert—that though the moral agent cannot regenerate himself, he may procure the grace of regeneration.

Page 33.—Such also, is the very language that shall be addressed to the impenitent Gospel hearer. He will be distinctly told, that though the Spirit alone could work in him, to will, and to do, yet this Spirit was as freely offered him as atonement, pardon, and every other covenant blessing, that by acting out his natural powers on the system of divinely appointed means, he would have as firmly secured his salvation, as if it had depended on his own unassisted energies.

The Committee conceive that these extracts from the Sermon of Professor M'Clelland do not seem to harmonize with the extracts from the Standards of the church, and therefore recommend that the synod afford to Professor M'Clelland the opportunity of appearing before them, to make such explanations as he may deem proper.

By order of the Committee,

JOHN LUDLOW, Chairman.

It was resolved that Prof. M. be requested, agreeably to the recommendation of the committee, to give the requisite explanations; also that he be furnished with a copy of the report, and inquired of when it will be convenient for him to make said explanations.

The professor being present, in answer to the inquiry replied, that he was at a loss, not having anticipated the course taken by the Synod. He expressed his sense of the courteousness of the report, and good feeling discovered towards him. He had expected impeachment, and the idea of a formal trial would embarrass him, and in that case, not being an extempore speaker, but accustomed to depend on his pen, he should have required time, and reference to books, &c.; but for a free conversation, a mere informal, extra judicial examination by question and answer, he was ready now, ready at any time; he regarded the Synod as now acting as a grand jury merely to see if there were grounds for indictment. He felt a strong conviction of the truth of the opinions maintained in his sermon, and that he should be able to explain them to the satisfaction of Synod. This was the first time he had heard the charges, the committee of the classis of New-Brunswick not having stated them to him.

It was resolved that Prof. M. be heard in explanation at half past 3 o'clock, P. M. on Monday.

Rev. O. EASTMAN, a secretary of the American Tract Society, made a statement of the condition and prospects of that important institution, and exhibited some stereo-

type plates for printing in Chinese characters. Drs. Brodhead and Ferris, and Messrs Mann, Varick, and Weist were appointed a committee to prepare a minute on the subject.

It was resolved, That the General Synod in proceeding to the consideration of the report of the committee in relation to Professor M'C's. sermon pursue the following order :

1. The Professor make such remarks in relation to the same as he may think proper.
2. That when the Professor has closed his remarks, he be requested to retire, and that the Synod proceed to deliberate and decide upon the same.

Adjourned till Monday morning 11 o'clock.

Monday morning, 11 o'clock, June 9.—The morning was chiefly spent on the report of the committee on drafts of forms.

Monday afternoon.—A motion was carried to reconsider the vote as to the order of proceeding in the case of Professor M'Clelland ; and the part requiring him to retire while the Synod deliberated and decided on his explanations was stricken out.

Professor M. said he stood before Synod under disadvantages, having but brief notice, and his remarks would therefore be diffuse and desultory. He believed he should be able to show that the opinions in his sermon were in accordance with the articles of the Synod of Dort.

He would premise that the object of his discourse had been misunderstood. To explain it, he reviewed his personal history. He had been settled for ten years as pastor in the Presbyterian church, when Hopkinsianism was in its prosperous days. He was in the minority and had ever since been opposed to that system ; he had been brought in frequent collisions with his brethren on the topics ; whether God is the agent in unholy volitions ; whether atonement was general or particular ; whether virtue was disinterested ; whether man was under a proper inability, or only under inability in a loose sense : how unregenerate men were to be treated, particularly whether they have power to exercise holy volitions. He early foresaw what is now called New-Havenism, the doctrine that man can regenerate his own heart—it was only the developement of that germ he had to contend with 10 or 12 years ago. Prof. M. declared his belief that man is wholly depraved, unable, of himself, to perform acts spiritually good, and needs to be regenerated by a physical operation on his very soul.—Yet sinners have natural power to use the means of grace, and should be exhorted to use them.

The sermon was intended to meet several errors of Hopkinsianism, from which New-Havenism has grown out. One objection is, that previous to regeneration, man is totally depraved, so that all his actions are sinful. How then, the objector asks, can you tell the sinner to pray ? Answer. The sinner is an active being. Treat him as active. He cannot regenerate himself ; but he can seek after God, and after holiness. Exhort him to do it.

But the objector replies, this seeking, while unregenerated, will be sin. How can you exhort him to sin ? Answer. Notwithstanding man is totally depraved and impotent to all that is truly and spiritually good, yet, since the fall, there are left in man, by the common grace of God, some qualities which are in a sense praiseworthy, but not holy. Such are the social and domestic affections, the desire of happiness, natural conscience, &c. On these, and on man by means of these, the truths of the gospel may operate ; and God may notice them with favor, as he does the young ravens when they cry. These are left in fallen man, partly that a state of human society may be possible—that earth may not be a hell ; but chiefly, that there might be something on which a remedial system, like the gospel, could act, so that men might be saved. They are left in man that there might be something in him to which the preacher of the gospel might address the motives of the gospel, and which could respond to that address. The sermon was intended to bring these to view, so as to defend the doctrine, that men are "dead in trespasses and sins," from these objections.

His object in writing the sermon, confined him to a one-sided view of the subject. A professor, in his lectures, must build his doctrines into a regular structure, exhibiting all in their true proportions and relations ; but in discussing an insulated doctrine, the preacher is forced to do otherwise, and hence, sometimes, the appearance of heresy. Preach on the unity of God, and one who knows nothing of you but what he learns from that sermon, may take you for a disbeliever in the Trinity. In the same manner, this sermon has been misunderstood.

As to the standards of the church, he had, in former years, been on the very verge of Arminianism, and even of Socinianism ; but he had come to the conclusion that Calvinism is indeed the truth of God ; and he regarded the standards of the church as a masterly exhibition of it. He spoke highly of the Westminster Catechism, but most highly of the decisions of the Synod of Dort. The only fault which he finds in the standards is merely a fault in the arrangement, in that they do not always distinguish between the natural and the moral government of God.

As to the doctrine of depravity—to his brethren, the standards seemed to represent man as utterly wicked in all particulars; while he seemed to represent depravity as a mere negation, and man as destitute of supreme love to God, but right in all other respects. Not so. His object was, not to explain depravity, but to confute Hopkinsianism. Dr. Hopkins maintains that God determines the unholy acts of man, as much as his holy acts; that sin is something positive, and must have a positive cause; that man cannot be the cause, for this would make his first sinful act the cause of itself; nor can Satan be the cause, for he has not creative power, and cannot alter the nature of what God has made; that, therefore, God must be the cause of man's sinful acts. Prof. M. found this argument easily answered. He says, sin is not a positive infusion, a something put into the soul. The privation of original righteousness, or of the love of God, is sufficient to account for all its phenomena. By the imputation of Adam's sin, the infant is under the curse of God's holy law, and God, as a righteous governor, ruling according to law, is bound to withdraw from him that grace, which, while it remains, guides the active powers of man aright; and human activity, thus left to itself, goes forth wrong; the affections being withdrawn from that superior good on which they should be fixed, fasten upon the inferior; and this is the formal essence of depravity. Man is said to be the enemy of God; and want of love, where love is due, is with propriety called enmity. It deserves this name the more, because it ripens into positive enmity. Man is prone to wickedness, in that he has no love to God; and when the commandment comes, forbidding him to commit the sins which he loves, then he hates God for giving those commands; and this will the more certainly and abundantly take place, because, though each man has not an existing inclination to all kinds of sin, yet each has, in his nature, a tendency to sin of every kind.

All this, Prof. M. maintained, is agreeable to the standards of the church. To prove this, he adduced numerous quotations from the divines of the synod of Dort, some of which included, with approbation, quotations from Augustine and others.—He also quoted from Charnock and Howe, and from Edwards on original sin.

As to the existence of praiseworthy qualities in the unregenerate—he denied that they perform good works—truly and spiritually good. Yet, the word good has different significations. The peas which he ate were good; so were the running of that horse, the recitation of that student, the giving of alms by that sailor, the self-sacrificing heroism of the patriot, the prayer of the martyr—each with its own kind of goodness. So the obedience of the regenerate is good—is holy. The actions of the unregenerate, sometimes, are in a sense praiseworthy, but they are not holy, or, as the old divines expressed it, truly and spiritually good. Yet they have an affinity to holiness. The child knows what it is to love his father; and, by this, he may be made to understand what it is to love God. The use of this doctrine is that sinners may be addressed with some hope of success, with some hope of exciting to activity those sparks of excellency which remain in them since the fall, such as the social affections, natural conscience, and the sense of the excellence of religion. I tell the sinner to go on in the exercise of these praiseworthy qualities, but that this will not save him. He must have the "one thing needful," or perish.

As to grace, and the connection between these praiseworthy qualities and regenerating grace, it may be that we differ. We agree, in opposition to the Hopkinsians, that means of regeneration are to be used. We agree in telling the sinner to use them. The means of grace are sufficient; not only the external, but the internal.—These last, the internal means, consist of the common operations of the Spirit of God, exciting to activity the seminal sparks of excellence which are left in man; for all that is praiseworthy in the unregenerate is from the Spirit of God that is in them.

If the sinner improves this common grace, leaving to God the time of his special work of regenerating grace, then the connection between this use of means and regeneration is the same as between effort and success in the common avocations of life. For success in this way the sinner is encouraged to hope, by the declarations concerning the goodness of God in the Scriptures.

This has induced an appearance of Pelagianism, inasmuch as, according to it, the sinner moves first in the matter of his salvation. But this difficulty applies to the doctrine itself, in which we all agree, that means of regeneration are to be used, and that sinners are to be told, "try to repent; try to believe; it is probable you will meet God." The sinner who is thus renewed may say, "I begun, I moved first."—This difficulty is as strong against the whole church, as against me. It is not true, however, that the sinner ever so uses the means of regeneration, as to lay God under any obligation to regenerate him.

The government of God is of two kinds, natural and moral. When urging sinners to the performance of their duty, the principles of the moral government of God should be preached, without regard to the doctrine of election, which belongs to his natural government. The consideration of the natural government of God was left out of the sermon on purpose, with motive prepense, or rather, benevolence prepense,

because they should always be considered separately. Otherwise, the mind of the sinner will be confused, and he will neglect obedience to the moral government of God, because he finds difficulties in respect to his natural government.

Prof. M. concluded by reading the following statement :

I believe that man is totally depraved, by which I mean that he comes into the world entirely destitute of holy affections. He is alienated from the life of God, averse from his service, and rebellious in all his feelings, thoughts and purposes, so that under no circumstances has he, while unregenerate, performed an act of spiritual service. His best deeds are sinful in the sight of God, as they not only come short of perfect conformity to the law, but are utterly destitute of the very principle of obedience. His most shining virtues are "dead works," and expose to eternal condemnation. Besides this, I hold that there is in him a proneness and bias to all the forms of positive wickedness, and that nothing but the hedge placed around him by the restraints of common grace preserve any individual from exhibiting in his character and habitual deportment the darkest tints of the description given by Paul in Rom. i. 29.

To guard, however, against the horrible imputation that we make God the author of moral evil, I join with all the orthodox in asserting that natural corruption, as to its origin and formal essence, does not consist in the infusion of any *positive sinful principle*, but hold, that the being deprived of original rectitude, viewed in connexion with man's natural activity, is amply sufficient to account for it. Averse from the true end of his being, he cannot but choose a false one. The inferior principles left to themselves become absolute masters of the heart ; the consequence of which is a state of awful disorder and confusion.

With respect to the question on which I am alleged to speak by far too doubtfully, whether inherent corruption is in itself and detached from its connexion with the imputation of Adam's first sin, properly blameworthy and deserving of eternal death, I think it is one which *never should be put*, as the Bible never views our moral disease in this state of insulation. When pressed to consider it, I am always deterred from answering in the affirmative, by this consideration : that corruption being a tremendous calamity inflicted on the human race, it really appears very difficult to reconcile its existence with the divine justice, unless the subject was *previously* under a curse, on account of actual transgression. Were there not an imputation of Adam's guilt resting upon the infant, how can we vindicate the ways of God in sending it into the world destitute of those holy and heavenly influences with which our nature was originally favored and the want of which infallibly mark it out as a child of sin and sorrow, through the whole course of its future life? Would it not be wrong in God to *create* such a being, and supposing it created, would he not do equally wrong in punishing it? These are serious difficulties to those who deny imputation, but they do not seriously disturb me ; for I believe that inherent corruption is not the primary or proper ground of the curse, but a *part* of the curse itself, inflicted on the children of Adam, as "sinning in him and falling with him in his first transgression." To the 15th article of our confession I therefore fully subscribe, understanding the term *original sin* to include *imputed* guilt, as well as the corruption which proceeds from it ; "It is so vile and abominable in the sight of God, that it is sufficient to condemn all mankind."

I believe that while man has lost the image of God, there still remain within him sparks of a lower kind of excellence. He is gifted with various sensibilities, the actions performed under whose influence are *materially* good and amiable ; at the same time they can make no claim on the divine acceptance on account of the essential defect which accompanies them. Their value in a religious view only consists in this : that being as I have said (in conformity with the language of all the old divines) *materially* good, they are to be performed rather than omitted, and thus they furnish a *stand-point* to the servant of the gospel, when he urges unrenewed sinners to engage in that initiatory process of seeking and striving, which in the great majority of cases precedes regeneration. Were they positively and *intrinsically* evil, their performance would be as unlawful as the perpetration of the greatest crime—and this is the very ground that is taken by those who contend that the sinner should never be told to do anything short of renewing his own heart. I firmly believe that one great reason why these *timbers* have been spared from the dreadful shipwreck of human nature is, that such objections should not be made ; that the minister of Christ and the Holy Spirit in his common operations, might find some chords in the human soul that would faintly vibrate to their touch, some matter on which they might legitimately operate. Let others untie the knot in a different way ; but for my part I should never dare to tell the sinner that it is his privilege and duty to pray for regenerating grace, if there were not that within him so far irreproachable that the prayer which proceeds from it is of a very different nature from the belchings of the foul-mouthed blasphemer. Unregenerate virtues in short fail as to their principle and end, but being *materially* and in their own nature possessed of a certain kind of goodness, they are not to be condemned with positive and abandoned wickedness.

I believe that God has made such a gracious provision for sinful men that a solid foundation is laid for a free offer of salvation to all indiscriminately, and for asserting that every sinner is the cause of his own destruction. I believe that though unable to restore the image of God in his soul, he cannot plead inability as an excuse for continuing in impenitence. There are external and internal aids put within his reach, viz. the word of truth, the common operations of the Holy Spirit, and the mercy seat, in the diligent, honest and unwearied use of which, he may expect to receive higher assistance, or as our confession expresses it "*richer grace*" with the same certainty that the labors of the diligent in common life are crowned with blessing. The consequence supposed by some to follow from this statement is rejected with abhorrence; that a certain degree of *merit* is attributed to the sinner's exertions, or at least a *congruity*, which would give him some sort of right to claim the blessing independent of the Divine arrangement. Innumerable instances might be given of connections between events, where not the least efficiency is involved, and yet which are as certain as if they had not been entirely arbitrary. The Bible is full of them. Witness the destruction of the walls of Jerico by means so trifling, that with the infidel they are a standing topic of ridicule, the cure of Naaman's leprosy by bathing seven times in the Jordan, and the restoration of sight to the blindman by anointing his eyes with spittle. So far are unregenerate efforts from possessing intrinsic merit or efficiency, that they do not even *prepare* the sinner in any proper sense of the word for his renovation, in which he is entirely passive. They are antecedents to conversion for no other reason, than because God has *made them such*: though it is not denied that the arrangement bears manifest traces of the wisdom which governs all his counsels. It illustrates the benevolence of his character, and beautifully harmonizes with the great laws of providence, which never treats men as blocks and stones even when dispensing blessings most gratuitously. It is calculated to shut the sinner's mouth at the final day if he dares to allege that he is hardly dealt with, and is rich in encouragement to present duty.

Nor does the seeming inconsistency of the doctrine asserted with that of particular election, and the absolute dependence of the creature alarm me, or induce a hesitation as to the propriety of making it the basis of my ministerial addresses to the unregenerate. There is a distinction to be made on this subject, the neglect of which has proved exceedingly injurious, if not to truth, at least to the effective announcement of it. The government of God is of two kinds, *moral* and *natural*. The former is that which, as the great lawgiver and chief magistrate of his empire, he exercises over free agents, capable of choosing and refusing, and of being influenced by motives of reward and punishment. It is conversant, therefore, with *law, promises, obligation*; proclaiming to the subject what he *ought* to do, and *why* he ought, and what will be the consequence of obedience. Viewed in this light, the gospel is that gracious remedial constitution which I have described it to be. It reveals an almighty Mediator, who stands in such a relation to mankind, that he is able to save to the uttermost all who come unto God by him; a quickening Spirit who can raise him from the degradation of sin, and adorn his soul with those divine gifts of which sin has robbed it; and a rich provision of means subsidiary to the attainment of these blessings, which, if improved with the earnestness becoming the high destiny at stake, will leave no room for the wailings of disappointed hope. These are the great facts on which we build the sinner's obligation, to repent and believe the gospel, and it was in reference to them that our Redeemer uttered that tender expostulation: "O Jerusalem, Jerusalem, how often would I have gathered thee as a hen gathereth her chickens under her wings, but ye would not!"

By the natural government of God, I mean that almighty and all pervading energy, by which he executes the decrees and purposes of his eternal mind in relation to every thing that comes to pass. In this character he acts with perfect independence of the will of his creature, exhibiting himself as the great *I am*, the *Alpha and Omega*, the *beginning* and the *end*. -All things that live and move, live and move in him, as the continued source of their existence, and the vital principle of their activity. Nothing falls out contrary to or beside his sovereign pleasure. In his counsels there is no uncertainty nor contingency; there are no hypothetical arrangements. This government stands in bold and strong relief to his moral administration. The latter is often frustrated in its purposes through the free-will of the creature which it has bound itself to respect; the former *never*; for it puts in requisition all the resources of omnipotence. The latter only declares what *should* be; the former pronounces in every case the inexorable *shall*. The latter places God at the mercy, (if I may so speak.) of his creature; the former wipes away the stain, and places the creature where he ought to be, under the footstool of God. How, sadly, for example, was moral government at fault when Adam violated the great federal constitution, which so much care had been taken to protect from violation! But the other saw in it the exact fulfilment of its own high and mysterious purposes. The Israelites in the time of Moses were

promised the land of Canaan, and no condition was required of them beyond their power to perform. Yet they rebelled and vexed the Holy Spirit and their carcasses fell in the wilderness. Who will dare to insinuate that the Great being was disappointed by the issue? The Jews were under every obligation to refrain from doing violence to our blessed Lord, and refraining was assuredly not beyond the range of physical or even moral ability. Yet they "crucified him," and Peter, as if to vindicate the divine administration against the charge of weakness or ignorance, expressly tells us that he was delivered up by the "determinate counsel and fore-knowledge of God."

Without pretending to reveal the "hidden links of harmony," between these two classes of facts, I am fully satisfied with believing them and making use of the distinction for every purpose to which it may fairly be applied. It is of great moment in the present connection. As the *moral governor*, God has made sufficient provision for sinful creatures. The blood of Christ is sufficient—the renovating power of the Spirit is sufficient—the outward and internal means of grace are sufficient. But the fact, the undeniable and universal fact, is, that the *sinner does not improve his advantages so as to secure the end*. As Pharaoh refused to let Israel go, as Israel refused to go up and possess the land, as the Jews refused to honor the Messiah, but persecuted him to the death, so men under the preaching of the gospel "having eyes to see, see not, having ears to hear, hear not, neither do they understand." If asked to give a reason lying farther back than their own perverse wills, I can only reply, by exclaiming: "Even so Father, for so it seemed good in thy sight." The holy and mighty Sovereign of the universe, in execution of designs concerning which he will not suffer himself to be questioned, withholds those effusions of energy and vital influence which would have drawn forth their powers into appropriate action, and secured a full improvement on their part of offered mercies. He leaves them to themselves, to that natural defectibility which enters into our very idea of a creature, and cannot be separated from it by the most refined abstraction. To this statement we allow no exception, not even in the case of the elect. All misimprove the gifts bestowed upon them: all are unprofitable servants who bury their talents in the earth. But here the infinite loving kindness of God their Saviour appears, that the guilt of despising the offers of mercy contracted by them equally with others *is not laid to their account*. God does not withdraw his assistance when it has been forfeited by their repeated rebellions, but continues to urge and importune them by his word and Spirit, allowing them no rest of conscience, embittering their worldly comforts, rousing them from their frequent torpors by new impulses from day to day, until they are led by his strong though gentle hand to the point, at which the "new creature" is formed within them to the praise of the glory of his grace. All the dispensations of his Providence are arranged in subservience to this premeditated result. Every step is ordered; and the most trifling incident in common life is a link in that golden chain by which he draws the objects of his everlasting love to his parental bosom, so that the simple and precise reason why the salvation of the gospel meets with such a different reception from men, is the solution given by the apostle, "The *election* hath obtained it, the rest are blinded."

Viewed in this light and in connection with natural government, the means of spiritual renovation are not so properly helps placed within reach of the unregenerate, about to be efficacious in proportion to their activity in improving them, as the instruments by which God executes his sovereign purposes *in spite* of their inertness and opposition. They are *his* means, rather than the *sinner's*, and the issue will redound exclusively to the praise of his great name.

Now when I ask which of these views lies at the foundation of moral obligation; which of them I must press on my unrenewed hearer when I tell him to repent and believe the gospel; I answer without hesitation, that it is the consideration of God in his *rectoral* or *moral* capacity, and that consideration only. With the *secret* purposes of the Holy One, with the mysterious agencies which he employs in accomplishing them, I have no concern. Whether a sinner, within reach of the preacher's voice, be elect or non-elect, is a question which should never come across his imagination. So sure as he parleys with it a single moment, it will cast its dark shadow over him in his ministerial work. "Secret things belong unto the Lord, but the things which are revealed belong to us and our children, that we may do them." The "things that are revealed" are the great principles of the gospel as a gracious provision for sinful men. They are the doctrines of an all-sufficient Saviour, a sanctifying Spirit, and a glorious immortality. Means and helps of every kind suited to a rational nature are supplied, and an *unqualified* intimation is given, that "if we seek we shall find; if we knock, it shall be opened." Why the minister of Christ should not exhibit these truths as fearlessly and frankly as if there were no other in the world, I am quite unable to understand. So the apostles preached, and the more closely they are followed, the greater will be the success attending our ministrations. Indeed, to suffer our minds or those of our hearers to be disturbed in the discussion of obligation by any side-

glances into the deep and fathomless abyss of natural government, appears to me little less than a gross absurdity. I find no sermons constructed on such a principle in the word of God. Moses announced the Divine will to the Egyptian monarch, that he should let the people go, without feeling the necessity of guarding his proposition, by assuring him that his disobedience was already provided for in the Divine purpose.—With the same freedom, he asserted the duty and right of his nation to go up and possess the promised land, though they were destined, with a few solitary exceptions, to fall in the wilderness. So Jesus preached to his murderers, though he knew that for this very end he came into the world that he might perish by their hands. Election, I believe to be not only a true but a godly and edifying doctrine. It must be exhibited, however, in its proper connections—resembling those potent medicines which, injudiciously administered, *kill* instead of *cure*. The omission of it and of the other truths belonging to the same class, which is charged upon my sermon as a serious fault, was not an oversight, but the result of calm deliberation. The discourse was intended to press upon the sinner a sense of his privileges and responsibility; and I studiously avoided a subject which, besides its entire irrelevancy, would, if noticed, have awakened new objections in his mind. Such prudence and circumspection I find prescribed to me in the admirable canon of our church on *Divine Predestination*. As the doctrine of election is clearly revealed in the Scriptures of both the Old and New Testament, so it is still to be published *in due time and place* in the church of God, for which it was peculiarly designed; *provided* it be done with reverence, in the spirit of *discretion* and piety, for the glory of God's most holy name, and for enlivening and comforting his people without vainly attempting to investigate the secret ways of the most High.

Professor M'Clelland's Case.

Tuesday morning, June 10.—Mr. Labagh offered the following resolution.

Resolved, That Synod has heard with great satisfaction the explanations of Professor M'Clelland on those points in which there was supposed to be a disagreement between his views as expressed in his sermons on spiritual renovation and our standards; and that whilst they are perfectly aware that certain expressions therein contained, and which have formed the grounds of exception taken to said discourses, are frequently used in a heterodox sense by those who are utterly at variance with our standards, yet they believe that such expressions can be explained in perfect consistency with the orthodox faith, that such explanation has been given of them by the professor in his remarks; and that, consequently, Synod can not only exculpate him from all charge of heresy, but honestly declare their undiminished confidence in the correctness of his theological views.

Dr. M'Murray moved the following as an amendment.

Whereas, the sermon of Prof. M'Clelland contains expressions which are not sufficiently guarded, and sentiments which in the abstract appear not perfectly to accord with the standards; inasmuch as it appears from the explanation of Prof. M'Clelland, that this has arisen from the nature of the discussion, the difficulty of selecting language precisely to convey his meaning, and the attention of his mind to the main purpose of the discourse, without having sufficient space, in so short a discussion, to guard against every objection; yet as Prof. M'Clelland has declared his unqualified assent to the belief in our standards, on the points on which his sermon has been deemed equivocal, as well as all others, and has given an explicit statement of his views on these points—

Therefore, resolved, that the explanations of Prof. M'Clelland be deemed satisfactory.

Resolved, That Professor M'Clelland be requested to publish a revised edition of his sermon, discussing more fully the points in question, and appending to it the brief statement of doctrine submitted to this synod; and that he be requested to furnish a copy of the same to be entered on the minutes.

Dr. Ferris thought the professor had failed to show that his sermon accorded with the standards. He had showed that he himself accorded with them—but that was not the question. Are our scruples about the sermon satisfied; so that we can put it into the hands of our people? He moved, as an amendment, the following:

Resolved, That this Synod do decidedly disapprove the sentiments of the sermon of Professor M. on Spiritual Renovation, on the subjects of Depravity, Good Works, and Grace, as at variance with the standards of the church, and deem the publication of the sermon most injurious and uncalled for.

Resolved, That this Synod have heard with gratification the exhibition and exposition of his personal views on the subjects above stated, as given by Professor M.; yet they do not consider him as having relieved the sermon from the charge of being at variance with the standards of the church.

Dr. Janeway wished for re-commitment and he would turn the attention of the committee to one point not satisfactorily explained by the Professor.

Before the question was taken synod adjourned.

Wednesday morning.—The case of Professor M'Clelland was re-committed to the same committee.

Dr. Ludlow, of the committee to whom was re-committed the subject of Professor M'Clelland's sermon, stated that they had had an interview with the Professor, and he had seen and approved the following resolutions, which the committee now unanimously recommended for adoption of Synod:

Resolved, That the Synod do not approve of the sermons of Professor M'Clelland on the Means of Spiritual Renovation, inasmuch as they contain sentiments and a phraseology which do not appear to be warranted by the standards of the church.

Resolved, That the statement since made by Prof. M'Clelland, touching the points of doctrine contained in said sermons, and his unequivocal approbation of the standards of the church, are so satisfactory to the Synod, that they justify an expression of continued confidence in the correctness of his theological views:

Resolved, That said statement be published in the minutes of Synod, and appended to these proceedings.

Wednesday afternoon.—After some debate, the resolutions respecting Professor McClelland were passed almost unanimously.

ART. V. *Preaching the Gospel, an Antidote to Antinomianism.*

The late Rev. Mr. B——, an Independent minister in Buckinghamshire, was told that a preacher of the Antinomian cast had pitched his tent in the same village, and had informed his auditors, what had never before been suspected—that Mr. B. did not *preach Christ*. Ministers in such cases, I believe, generally attempt to counteract Antinomian tenets by preaching on the nature and perpetuity of the moral law; and thus raise a controversy on the subject, which usually leads to bickerings and divisions; but Mr. B. did not so. When the charge first reached him, that he did not preach Christ, he replied, 'Perhaps I do not preach Christ *enough*—I am in no danger of preaching Christ *too much*; by the help of God, therefore, I will preach him *more*, and none shall out-preach me on the subject.'

No sooner said than done; Christ, and 'none but Christ,' now became the 'Alpha and Omega'—the 'all in all' of his discourses. He preached Christ doctrinally, practically, experimentally, perpetually; and his ministry became so thoroughly evangelical, that the fiend of Antinomianism could not get a cloven foot within his doors.

But what is *preaching Christ*? Permit me to answer this question by another anecdote. 'Mr. Robinson (of Leicester) preached for Mr. Cecil on several successive Sabbaths during his last illness.' 'What did you preach about yesterday, brother?' said Mr. Cecil. 'Now then we are ambassadors for Christ,' &c. (2 Cor. v. 26.)—'Right, brother, *Christ* your subject! What do you think of preaching about next Sabbath?'—'Even the righteousness of God, which is by faith of Jesus Christ,' &c.—(Rom. iii. 22—24)—'Right again! *more of Christ*: were I to preach again, I would preach *nothing else*.'—*Evangelical Magazine*.

NEW PUBLICATION.—The Gospel-mystery of Sanctification, opened in several practical directions, adapted especially to the case of those who labor under the guilt and power of in-dwelling sin. To which is added a Sermon on Justification, by Walter Marshall, late preacher of the gospel, 4th American edition. Philadelphia, published and for sale by W. S. Young, 175 Race-street; for sale also by A. Young, Canonsburg, Pa. Pages 284, duodecimo.

This is a new and handsome edition of a work, the value of which is well known among the friends of gospel truth. The book is very highly commended by the Messrs. Erskines, Gib, Wardlaw, Hervey, and others. It is also ably defended against the attacks of Mr. Bellamy, by the venerable Doctor Anderson, in his "Precious Truth." The present editor has been at much pains to render this edition both correct and elegant. He informs us in an advertisement, that "the antiquated orthography and obsolete words and phrases have, in some instances, been altered. Care has also been taken, more particularly to designate the quotations from the holy scriptures, with which the work abounds, as well as to correct errors, which had escaped observation in the preceding editions. While pains, however, have been taken to modernize the diction, no attempt has been made to alter or amend the sentiments; but the most scrupulous attention has been paid throughout, to retain the sense of each passage, as expressed by its author."

The price of copies will probably be from 30 to 50 cents, according to the different styles of binding. As the edition is not large, persons wishing copies would do well not to delay.

ECCLESIASTICAL RECORD.—At a meeting of the Associate Presbytery of Miami held at Sugar Creek, Green co. Ohio, on Wednesday, June 25th, Mr. Thomas S. Kendall was, after the usual preparatory trials, licensed to preach the Gospel. Also on the 24th of June, Messrs. John Easton and Alex. T. McGill, by the Associate Presbytery of Philadelphia.

TO CORRESPONDENTS.—Several communications have been received since the most of the present number was in type, which will be inserted, as early as the state of our pages will admit. The Resolutions of the Presbytery of Chartiers, respecting a certain pamphlet; and some Remarks on the "Digest of Principles" &c. which the Synod at its last meeting sent down to Presbyteries, may be looked for in the next number. And also, if consistent with prior claims, the "Dissertation on Hades." The communication signed W. A. cannot be inserted, the writer not having given us his name, and we are not willing to assume the responsibility of adopting his observations.

THE
RELIGIOUS MONITOR,

AND
EVANGELICAL REPOSITORY.

SEPTEMBER, 1834.

ART. I. *Resolutions of the Presbytery of Chartiers.*

At a meeting of the Associate Presbytery of Chartiers, in the congregation of Robison, July 2d, 1834, a member read a paper containing the following resolutions; which, after considerable discussion, was adopted.

The Associate Presbytery of Chartiers, taking into consideration a late publication entitled an "Address to the people belonging to the Associate church of North America," and signed by Alexander Donnan and Alexander Wilson as a "Committee of the Protesters," together with "Additional Remarks" signed by Robert Bruce, agreed to the following resolutions.—It may be necessary to remark, that the design of these resolutions is not a formal justification of the Synod's Act concerning our connexion with the Original Seceders; nor an examination and defence of their Testimony: That matter is regularly before the Synod; and it will be issued in due time, we hope, to the credit and interest of the cause of truth, and to the satisfaction of all its sincere friends. Our design is, to bear a testimony against the very unfair and disorderly manner, in which, we think these Protesters are managing their controversy with the Synod; and to prevent, as far as is in our power, people in our communion being misled, and stumbled, and prejudiced against the Synod in this country and their brethren in Scotland, before they have had a fair opportunity of examining the matter in dispute, and judging for themselves.

1. Resolved, that the "Address and Remarks" aforesaid are altogether disorderly and improper in respect of *time*. The act of Synod about our continuing in union with the Original Seceders, which is stated to be the subject of this Address, was passed at Philadelphia in May 1832, when the "Committee of the Protesters" were present, and *only dissented*. Their reasons of dissent or Protest, were given in to Synod at Canonsburgh, in October 1833, and a Committee of Synod was appointed to answer them. So this Address comes before the public, not only while the cause is pending, which is reckoned an offence in all cases, civil or ecclesiastical; but it is published without so much as a complaint of neglect or delay on the part of the Synod. Had the Act of Synod been the occasion of discontent among Seceders in America; had it occasioned any to leave our communion, or hindered any from entering into it, there would have been some shadow of a reason for publishing it so soon.

This, however, was not the case; the Committee do not even mention it in their reasons for publishing. The Testimony of Original Seceders was giving the people no uneasiness, for they knew little or nothing about it. And the Act of Synod respecting the Original Seceders was giving them no uneasiness; on the other hand, they were pleased with the continuance of the union with so respectable a body of witnesses for the same cause that themselves were maintaining. The "Address" is calculated to produce the evils just mentioned, viz., discontent among Seceders &c.; and it has procured these effects, in some degree, in certain congregations, already. However charitably we might be disposed to judge of the design with which the Address was published, we cannot help thinking that publishing so soon after the meeting of Synod, and so long before it meets again, has too much the *appearance* of a design to take an undue advantage of the Synod, by exciting popular prejudices against them, and pre-engaging the feelings and favorable opinion of the people on the side of the Protesters.

2. Resolved, that the reasons assigned for publishing this Address are not only unsatisfactory and insufficient, but they are highly blamable, and of a mischievous tendency.

(1.) There is a direct and express appeal to the people for their action upon this cause, before it has been finally tried and settled by the Synod. In the first reason, page 4th, they say: "As we have protested, you and the public have a right to know it. If our cause be bad, or if we have acted badly in a good cause, you have a right to know, and of this we have no wish to keep you in ignorance for one year, or even for less than that time. If we have done wrong in your estimation, you may condemn us. If we have done right, you may express your approbation, and give us your aid." Their 3d reason seems to be nothing more than a repetition of the same appeal to the people for action and assistance in their cause. Now, it is one of the first principles of presbyterial church government, that the people leave disputed causes to be issued by their spiritual rulers in the ecclesiastical courts. Their interference before final judicial decision would render Presbyterial government more disorderly, uncertain, and oppressive than the Independent form. Appeals to the people from the legal authorities, in church or state however plausible and flattering they appear, are always to be suspected. In the state they mark the mover of sedition, the advocate of boundless liberty, or the artful aspiring intriguer: In the church they characterize the causer of divisions, the leader of a party, or the offender seeking shelter from ecclesiastical discipline. After causes have had a free and fair course through the courts, the people surely have a right to judge for themselves, with a becoming regard to the ministerial powers, with which Christ has invested teaching and ruling elders, and act according to what appears to be their duty.

But this call upon the people seems to be unhappily fitted, not only for exciting them to interfere in the settlement of this dispute between the Synod and the Protesters; but for causing disaffection with the communion of the Secession, for causing strife and divisions, and forming a party. The reasons, and other parts of the Address, appear to us to be of an insurrectionary nature. They are addressed rather to men's prejudices and passions, than to their understanding and judgment. They are called upon to array themselves on the one side or the other; and then, by inflammatory speeches, and pathetic complaints, they are urged to take part with the Protesters in their "determined opposition" to Original Seceders and to their continuing any longer in communion with them. They say, page 4th, "Our cause has been tried by one tribunal; we are willing to bring it fully and immediately before you and the pub-

1c. You are in a great measure ignorant of the whole cause about which we write. An important change has been made in your religious professions without your knowledge or consent. Nothing will restore peace and unity between us and the Synod but a complete disannulling of the deed we complain of. Judgment is given, and our business, in the estimation of Synod, is finished. Aspersions have been cast on us, as that we are foreigners, and a tax party in Synod, and no Seceders:”—Page 24: “Shall we allow ourselves to be driven back to the barbarism of the dark ages, to the bosom of Popery, or to the heresy of Nairn?—You are disposed to treat, with determined opposition and merited contempt; every attempt to impose a new creed upon you. You will maintain your liberty, and not allow yourselves to be entangled with the yoke of bondage, the Scottish connexion referred to would bring upon you.”

(3.) In the reasons for publishing, it is asserted that the cause between the Protesters and the Synod is not now pending, but finally settled.—The Committee of Protesters seem to have been somewhat sensible of the impropriety of calling on the people for their “aid” before their cause was tried in Synod; and therefore they repeatedly and strongly assert that it is so already. They even represent that as the most urgent reason for publishing so soon. In page 4th. they say; “Our cause has been tried by one tribunal; we are willing to bring it fully and immediately before you and the public.” “There is nothing judicially pending in Synod in our case. Judgment is given, and our business, in the estimation of Synod, is finished. We can write nothing now which will have any tendency to make men prejudge our cause, for it is *already judged of and settled*. Our publishing; therefore, at present, cannot be said to be premature.” Now, all this is entirely wrong. The Synod have received the protest and reasons; but have not touched the cause, as it respects the Protesters as a party in it. All who are acquainted with the business of courts, civil or ecclesiastical, know that, in every process of this kind, the court proceeds upon the supposition, that the reasons of protest may be so strong as to induce them to alter their deed: It is not till the reasons are answered to the satisfaction of the court, that it is considered as a standing deed.

(3.) In the reasons for publishing it seems to be insinuated that the people in our communion are, through design or carelessness, kept in the dark about our connexion with the Original Seceders. In page 4th they say: “You are in a great measure ignorant of the whole cause about which we write. An important change has been made in your religious profession without your knowledge or consent. By what the Synod have done, you are legally, and in view of the public, in communion with a church, of whose principles you are ignorant, and with whose testimony you have had no opportunity of being acquainted. We think you cannot be too soon delivered from this predicament. We therefore feel ourselves urged to give you the earliest information in our power of how you, as witnesses for the truth, and members of our church, do stand.”—These sentences express much feeling and concern for the people, who are so ignorant in this matter; and promise them immediate and effectual relief: But they contain a most unjust and groundless reflection on the Synod. All that has been done respecting the Original Seceders was in open Synod, by the ministers and ruling elders of the people; and was published in the Synod’s printed minutes. As for copies of the Testimony of Original Seceders, the Synod could not multiply them, unless by the expense of an American edition. Nothing more could have been done to inform the people of *how* they were standing in respect of the Original Seceders, unless the Synod had published a special address on that subject. And it is very probable that would have been done, had it

been suggested and urged by the Protesters ; which would have been perfectly in order, and certainly more for the credit and peace of our church, than the plan of giving information they have now adopted.—The Committee of the Protesters tell us, page 5, that they knew of the Testimony of Original Seceders, so early as June 1828 ; and, in May 1832, when the act they are now so much opposed to was passed, they *only dissented*. And “a dissent,” as has been justly said, “implies future acquiescence.” Why did their zeal slumber on a dissent from May 1832 till October 1833, and then, or rather sometime after that, awake with such fury, as to break over all the bounds of order and decorum, when the whole matter was in the train of being published in the usual way ?

(4.) In the reasons for publishing, it is asserted, 4th that “an important change has been made in our religious professions.” The same thing is repeated in other parts of this pamphlet ; as in page 7th. “We say, by our Synodical deed, that Testimony is ours.—We sustain their Testimony as a term of our communion ; and we exhibit to the world the wonderful phenomenon of a church holding, as of equal force and obligation, two subordinate standard books, in direct opposition in some important points, to each other.” We should study to speak the words of truth and soberness : The cause of truth needs no exaggerations, strained inferences, or forced constructions. Let us look at the act itself.

There was laid on the table of Synod the Testimony of Original Seceders, and members being called on to state whether any of them individually, or any of the Presbyteries, had any thing to object as a sufficient reason why we should not continue in union with said Synod of Original Seceders, as constituted under said Testimony ; and nothing of this kind being stated, the Synod accordingly resolved that we shall still continue in union with said Society.

There is nothing said about the Testimony of Original Seceders itself, either by way of approbation, or adoption. The principle upon which the Synod proceeded was, they found no such disagreement between our profession and that of Original Seceders, as exhibited in this Testimony, as would warrant them to break the union that had subsisted between us and them. This is the principle upon which Seceders in the old country and in America have “continued in union” and fellowship all along.

Until the year 1784, the Judicial Testimony emitted by the Associate Presbytery in 1736 was a standard book, or term of communion among Seceders here, as well as in the old country ; but, ever since that time, the Declaration and Testimony published by the Associate Presbytery of Pennsylvania has been the only standard of that kind among Seceders in America. Now, it is certain that our Testimony differs as much from the Judicial Testimony respecting the magistrates duty in matters of religion as the Testimony of Original Seceders differs from ours on that subject : Yet that difference did not interrupt the communion between us and Seceders in the old country. On our part we did not quarrel with the Judicial Testimony, although we had departed from it in one or two things ; on their part, they did not quarrel with our Testimony on account of that departure, or impose the Judicial Testimony upon us as a term of communion with them. It should, however, be more generally known, that the General Associate Synod in Scotland never judicially approved the American Testimony. When a proposal to that effect was made, Mr. Gib opposed it, knowing that there were statements in it offensive to some members of court. But it was agreed, that any difference there might be, in such statements, from those of the Judicial Testimony on the same subjects, should not, in the circumstances, break up communion between the Synod and their brethren in America.

3. Resolved, That the way in which the Committee of the Protesters bring forward the Testimony of Original Seceders to be compared and judged of is very far from doing justice, either to that Testimony, or to the readers of the address.

(1.) The parts quoted from that Testimony are so short and detached, that no person who does not possess that book, and would not put implicit confidence in the wisdom and integrity of the Committee, should form any judgment about it at present. All that is quoted from it, on the two important subjects, the duty of rulers respecting religion, and the ordinance of public covenanting, would make little more than twenty full lines on a page of their pamphlet; although there were several things which might have moved the Committee to have been more liberal in their extracts from that Testimony:—It contains plenty of well digested matter on both these subjects:—It is unhappily very rare in this country:—The Committee had, in their reasons for publishing, given the people ground to expect abundance of information:—And they call upon the people to make an immediate and very important use of the information they give them. Yes, they call upon Seceders, from one end of North America to the other to rise and “petition Synod to proceed against the Protesters themselves without any delay, as persons highly deserving censure,” for only protesting; or to be “prepared by the next meeting of Synod, to cover Synod’s table with remonstrances and petitions against the deed complained of.” All this vast commotion and new and extraordinary manner of settling such business is to be effected by about twenty lines quoted by the Committee, in their own way, from the Testimony of Original Seceders.

(2.) The Committee of the Protesters do not so much as attempt to show that the sentences they extract from the Testimony of Original Seceders do really maintain the doctrine of Religious establishments.* This they should have attempted; for it is the only thing in dispute. The Protesters have not formally controverted the sentiment, that civil rulers may do much for the interests of revealed religion, without going the length of a religious establishment; they even assert it in the 12th page of their address. And this is the sentiment of Original Seceders: The sentences extracted from their Testimony holds forth this sentiment; and it would be difficult, perhaps impossible, to shew that they contain any other sentiment. But, as the Committee produce these few sentences as the only evidence that the Testimony of Original Seceders maintains the doctrine of religious establishments, they should have attempted, at least, to show that they do so. Something more was to have been expected from them, than stringing two or three sentences from our Testimony on the “left hand column” of what they call a “comparison” and a few Sentences from the Testimony of Original Seceders on the right hand column; and, then, because they do not agree in so many words, exclaim, with the assurance of argument and demonstration, “Thus the Testimony of Original Seceders is in direct opposition to us.” Such a way of dismissing the point in dispute was, indeed, the least troublesome to the Committee; but it has a tendency to mislead the uninformed and unwary: It might occasion them to believe that the charge brought against Original Seceders was not denied, either by them, or by our Synod. And it is the more likely to have the effect of misleading, that the Committee, without attempting to fix and establish the charge, go off in a long course of contending and arguing against religious establishments.

* By a religious establishment is understood, the government of a nation choosing a particular creed or system of the Christian Religion, and supporting it alone, by the public treasure and favor, and requiring all the subjects to believe and profess that system under certain penalties.

As that is certainly not the thing in dispute, we are constrained to draw a conclusion, that the Committee have either shifted the question by design; or have entirely mistaken it. For our Synod has not said a word in favor of religious establishments; and the Associate Synod of Original Seceders have borne a plain and pointed testimony against them.

(3.) The Testimony of Original Seceders and the readers of the Address are not fairly dealt with, in the omission of what is said in that Testimony *against* religious establishments. The Committee acknowledge, page 22, that "other passages of the same book, on the same subject, are evidently sound;" yet they have not presented one of these "evidently sound passages" to the public. It is, indeed, not doing full justice to these passages of that Testimony to say merely, "they are sound on the subject of religious establishments;" for they condemn them in very express and strong terms. Two or three sentences may be taken from a number of others equally "sound" and appropriate. They are the first that occur on that subject. In proposition 5 page 65, they say: "The due exercise of civil authority about religious matters, as stated above, does not lead to persecution for conscience sake, or to unjust or unnecessary restraints upon the rights of men. To promote christianity by forcible methods is a violation of its nature. It can be productive of no good effects, either in a spiritual or political point of view: Not in a spiritual point of view; for force cannot reach the inward man: Not in a political point of view; for it is not the mere exterior form of religion, but the hold it takes upon the heart, which really strengthens, and really improves civil society and government. Nor is it merely useless; it is productive of the most baneful effects, not only to individuals but to the church and society at large, as the history of the church abundantly shows." These and all other sentences of the same kind the Committee keep out of view, telling their readers that there are "propositions in that Testimony which are erroneous," which "these sound propositions can never make true." Thus, without giving people an opportunity to judge for themselves, the Committee require them to believe that the Associate Synod of Original Seceders (Dr. McCrie, Mr. Paxton, Mr. Stevenson, and all) are such simpletons or such deceivers, as to put grossly contradictory propositions into their "Testimony for the truths of Christ."—The reason assigned by the Committee for keeping back these and other passages on the same subject which they acknowledge to be sound, is by no means satisfactory; viz. "They have found erroneous doctrine in complete propositions of said Testimony, and no accompanying language will ever make them sound," page 22. Here we may remark, in the first place, that the Committee have not attempted to shew that the propositions they have quoted do contain the erroneous doctrine they say they have found in them; they wish their readers to save them that trouble, and take it for granted. It may be remarked, in the next place, that their rule about some propositions in a book being "sound," and other propositions in the same book, and on the same subject, being "erroneous," is not very easily applied sometimes. It would be much more safe to let these propositions that they may think oppose one another appear together, that people may judge for themselves. It may be remarked, in the last place, that the Committee can by no means bear the application of their own rule. In page 12th where they appear to be defining the duty of civil rulers respecting religion, they "readily admit" several things; and, among other things, they "readily admit" they say, "that, in framing the civil constitution and laws, magistrates should *act as christians*, and endeavor to have them, in every particular, exactly corresponding with, and founded on the Divine Law." How the Committee of the Protesters came to express them-

selves in this manner it is not necessary to enquire ; but this proposition, without any "explanation," does strongly assert the doctrine of religious establishments: No advocate for that error could express himself more pointedly for his purpose. By the "divine law," we suppose the Committee mean the law of the *ten* commandments; and that law first "requireth us to know and acknowledge God to be the only true God, and our God, and to worship and glorify him accordingly;" and it secondly, "requireth the receiving, observing, keeping pure and entire all such religious worship and ordinances as God hath appointed in his word." Now, this is the rule by which the Committee say civil rulers should "frame their laws and civil constitution;" and, in doing so, they are "acting as christians." How will this bear a "comparison" with a sentence they quote from our Testimony, by way of opposition to the Testimony of Original Seceders.

"The whole duty of the magistrate respects men, *not as christians*, but as members of civil society."—*Testimony of the Associate Church.*

"In framing the civil constitution and laws, magistrates should act *as christians*, and endeavor to have them in every particular, exactly corresponding with, and founded on the divine law."—*Address of the Committee of Protesters.*

(4.) The Testimony of Original Seceders and the readers of the Address are not treated fairly by the Committee, in the use they make of the Testimony of the General Associate Synod emitted in 1804. That Testimony is several times referred to in the Address as a standard book in this country; and, in what they call the "comparison," pp. 9, 10, 11, there is fully as much taken from it as from our own Testimony. From the manner in which that Testimony is introduced and applied in condemning the Testimony of Original Seceders, the greater part of readers might be led to think that it is of equal authority with our own; which is by no means the case. To set this matter in a true light two or three things should be attended to. In the first place, the Testimony emitted in 1804 differed from the first Testimony of Seceders or, as it is commonly called, the Judicial Testimony, in respect of the duty of civil rulers concerning religion, and in respect to what is called national covenanting. This difference, it is well known, produced a breach among Seceders in Scotland, and occasioned the erection of the Constitutional Presbytery; which was constituted in strict adherence to the old Judicial Testimony. In the next place, it should be noticed, that the Testimony emitted in 1804 was never known as a standard book, or term of communion in America. Perhaps not one in a hundred knew there was such a book; and we know there never was an individual in our church, who was required to know or acknowledge it as a term of communion. In the third place, we remark, that the Testimony emitted in 1804 does not now exist as the Testimony of any religious society upon earth. From these considerations it is evident, that all that the Committee say about that Testimony is nothing more than an expression of their private opinion about it, and is calculated to mislead; for the Secession church in America never expressed any judicial opinion about it, or made any use of it.—The Committee endeavor to represent our church as strangely absurd, page 7; as "holding, as of equal force, two standard books, in direct opposition, in some important points, to each other;" because we do not find any thing in the testimony of Original Seceders that would warrant us to break up communion with them. The same reproach has been retailed from the pulpit: But, however groundless it is as brought against our church, it is true in respect of the Committee them-

selves; for they place the Testimony emitted in Scotland in 1804 upon precisely the same footing in respect of authority, with our own.

4. Resolved, that, in their Address, the Committee of the Protesters pass very unbecoming and undeserved censure upon the General Assembly of the church of Scotland, at a time when they were remarkable for piety, faithfulness and zeal for religious reformation they carried on. In page 16th they say: Our Presbyterian ancestors of the General Assembly of the church of Scotland were a little tainted with the same disposition to persecute." In the same page they are styled "haughty and intolerant ecclesiastics;" and are charged with making "conscientious and honest men victims to their cruelty and tyranny." This is strange language for Presbyterians and Seceders, who call themselves the children or successors of these reformers: It is more like the language of a bitter Episcopalian, such as Swift or Haweis; or the language of an enemy to all revealed religion such as Gibbon or Hume. The only reason offered in support of the charge of "persecution, intolerance, cruelty, and tyranny," is, these reformers, in 1639, requested the Council and Parliament to enjoin the national covenant to be taken by all his Majesty's subjects, *under all civil pains*. It has been often asserted, that, when a parliamentary statute speaks of all civil pains, without specifying a particular penalty, it means nothing more than not admitting the offenders to any office or trust. The Committee, without any authority, political or religious, pronounce such a law, even in that mitigated sense, a "bad and persecuting one;" although there have been very few, besides Episcopalians and other malignants, who did not think that, at that time, it was a good and necessary law: For it was a certain fact, that scarcely any refused to subscribe that covenant but such as were determined enemies to both civil and religious liberty.

It had been asserted by several honest and intelligent writers, that there was no instance of a person being imprisoned, banished, or fined for simply refusing the covenant; and that was considered as good evidence that the law about *all civil pains* did not require such penalties. But the Committee have found one instance: It comes before the American public from the Edinburgh Encyclopedia, through the medium of a manuscript "paper given into Synod at their last meeting by Dr. Bruce." In page 16th they say: "John Gregory, minister of Drumoak was, in 1649, fined and cast into prison, for refusing to subscribe the Solemn League and Covenant." Here we may remark, in the first place, that the Edinburgh Encyclopedia, like the Edinburgh Review and some distinguished writers in this country, is not too friendly to the Old Presbyterian cause or the covenanted reformation. In the next place, we remark, that the care and parade, with which this solitary instance is produced, is a strong evidence that there was something more laid to the charge of John Gregory than simply his refusing to subscribe the Covenant, about which the Edinburgh Encyclopedia or the retailer of the story may be silent: For if his fine and imprisonment had been the natural operation of the law about *all civil pains*, there would have been a multitude of cases of the same kind; because there were thousands who refused to subscribe the national covenant. Much might be said in defence of the good reformers, who were so assisted and countenanced by God, and to whom we are so much indebted, and to show that the charge of "persecution, intolerance, cruelty, and tyranny" is false and calumnious; but one thing only may be suggested: When the first Seceders complained in their Judicial Testimony, that, by the Parliament's act of settlement at the Revolution, in 1688, all the *legal securities* in the covenanting period, from 1638 to 1650, were passed by, they were actuated by the very same spirit, and acted on the very same principle, and in the very same cause with their

reforming ancestors, when they requested the council and parliament to to enjoin the subscribing of the national Covenant under *all civil pains*.

But, after all that has been said in opposition to religious establishments, and all the blame that has been thrown on the reformers for asking the aid of the civil authority in times of danger from the enemies of church and state, and all the odium that has been cast upon Original Seceders for proposing to defend the articles in the Westminster Confession, concerning the duty of civil rulers respecting religion, and all the reproach that has been laid upon our Synod for "resolving to continue in union with the Original Seceders," it may still be a matter of enquiry whether the Committee would refuse all kind of pecuniary support from the Government. Were our government to offer the members of Synod an annual bounty, like the *Regium Donum*, or King's bounty in Ireland, would they accept of it, and allow the rest of us to accept of it, or not? We know the greater part of the ministers of the Secession in Ireland took the King's bounty as a kind of legal stipend, out of the revenue that was drawn from the people by taxes. And they took it even after it was given upon the express terms of *swearing allegiance to the King*, petitioning the Lord Lieutenant for an order to receive the money, and submitting to be classed or valued by him as to the sums they were severally to receive, whether £40, £50 or £70. Whether accepting the bounty on these terms was right or wrong, honorable or dishonorable, we need not now decide; but it is certainly very inconsistent for those, who *did* accept of it on these conditions, to find fault with Original Seceders for holding that civil rulers should give decided "countenance and public protection to the ministers of revealed religion in the discharge of their duty."

5. Resolved, that, in several parts of their Address, the Committee of Protesters have allowed themselves to use very unbecoming and abusive language towards the Synod. The style of the Address throughout is not remarkable for modesty and respect for any with whom they disagree. It should not be recommended as a model for good writing, in these and some other respects. The young writer who might choose to imitate it would be in danger of falling into the blustering, swaggering, insolent style. But it is not with the general style of the Address we have to do; it is with some passages which are more remarkably abusive. The Synod's act respecting the Original Seceders is expressed in few words, and in a very simple manner. "There was laid on the Synod's table the Testimony of Original Seceders, &c." See page 100, yet in page 9th of the Address the Committee, say, "This Proteus-like resolution changes itself into almost every form, and suits itself to all but those who are in the right." In page 7th they say, "We disapprove of the above resolution as founded on misrepresentation and groundless assumption, as ambiguous, uncandid, and deceptive." In page 30th, where it is said, "this decision of the Synod is abhorrent, not on one, but on many accounts," the 4th and last cause of abhorrence is, "The *folly and wickedness of which the Synod is guilty*, in throwing the true meaning of their act from their own shoulders, and granting it to the irresponsible authority of the Monitor to inform us about it." Besides the grossly indecent manner in which this last accusation is brought against the Synod, the accusation itself is entirely groundless. The Synod certainly did not employ that "irresponsible writer in the Monitor;" nor is it probable that a single member of Synod took any part in writing that article in the Monitor which has given the Committee and some other Protesters so much offence.

6. Resolved, that a copy of these resolutions be transmitted to the Editor of the Religious Monitor, with a request to publish them as soon as he may find it convenient.

ART. II. *Remarks on the Digest of principles in controversy between the Associate Church and Reformed Presbyterians.*

Mr. Editor,—It is of great importance that the public principles of a religious body be as correctly and distinctly stated as possible, that all may have a ready understanding of them, who are desirous to know what they are; and that they be so on those points especially which are most ready to be disputed: our principles as a church, on the subject of Christ's Headship as Mediator, and on the subject of civil magistracy, and also on the subject of common benefits, as the purchase of Christ, have been matter of controversy between us and the Reformed Church for a long period back. In order to have our views on these subjects given in as explicit language as possible a Committee was appointed at the meeting of Synod in 1832 to draft a Digest of them, which was given in at last meeting of Synod and ordered to be laid before Presbyteries for consideration, until the next meeting of Synod. In looking over this Digest, some difficulties presented themselves to my mind in respect to both sentiment and expression, which I take the liberty to lay before the ministers and elders, who may be assembled in Presbytery or Synod, for their consideration, through the medium of the Monitor, if you will allow me the privilege. And I am moved to ask the favor on the ground that I may not have the opportunity of laying the difficulties before them in person. To me they seem to merit enquiry. Others may think differently. But no injury can be sustained by laying them before those, who may be in attendance at Synod, for consideration; or others, that, if they see them to have any force, they may use means to have them enquired into by the Presbyteries to which they belong, that the voice of our church on these subjects may be fairly and distinctly heard through their reports given to the Synod.

Some of them I have expressed in a categorical form, considering them as entitled to particular attention, if we wish, as a church, to speak correctly; and being desirous that some one would undertake to answer them in a way that would give light upon the subjects which they respect. But to proceed.

In the first part of that Digest, which proposes to give the views of the Associate Church, respecting the qualifications of civil rulers, and their powers in matters of religion, as these have been expressed in the subordinate standards, it is said, in Sect. 5th "The Holy Scriptures, which comprise in them, besides their supernatural revelations, the entire subject matter of nature's moral light and laws, and which are, to those possessing them, the only rule of duty, do determine, by their doctrines and precepts, expressly or implicitly, "the qualifications and duty of civil rulers." Does this agree with what we say in the Narrative of our Testimony, page 32 of the 4th edition? where we bring in the Associate Presbytery, in their answers to Nairn's reasons of dissent, as declaring, that "the essential qualifications and duties of the magistrate were prescribed by the light of nature: and that his whole office respects the good and evil works of men only as these affect the peace and order of civil society." What prescribes men's duties to them is in itself the rule by which they are to discharge these duties, so far as it goes. An old Seceder treating on the subject of the power of the civil magistrate says "in matters of mere civil policy there is no particular need of a particular warrant from Scripture for every measure that may be adopted. It is enough if they be all consistent with the eternal rule of righteousness, made known to men by the dictates of right reason. Matters however are quite otherwise in the concerns of religion or in the business of promoting the kingdom of our Lord Jesus Christ. Here the Bible is our only rule." Ac-

cording to our principles the Scriptures are the supreme rule to those possessing them. But it would appear to me that they are so far from being the only rule, that the light of nature is that by which civil authorities are to be more immediately guided, in the framing of their laws, and according to which they are to act in the management of the public concerns of the nation ; seeing only that in nothing they act contrary to the Scriptures, who are living where the light of Divine Revelation is enjoyed. And this, the language of the Digest itself would seem to imply ; for the writers of it conclude the section by saying—"Consequently, it is incumbent upon any people, possessing those Scriptures, both in the constitution of their government, and in the choice of their rulers—as it is incumbent upon the rulers themselves, in the whole of their administrations, to be moved and directed by a single and supreme regard to the authority of God revealing himself in his word." A supreme regard to the word as a rule supposes a regard which may be had to something else. And can the scriptures therefore be considered here as the only rule ?

In sect. 8th it is said "the investment of any person with political office and power is by voluntary compact between him and the people explicit or implied ; the preservation of their natural rights being in every such compact understood as stipulated in favor of the people. Consequently political tyranny on the part of the ruler, consisting in the wilful violation of any natural and essential right of the subject, and likewise the wilful infraction, on the part of the ruler, of any just and reasonable constitutions, or laws, may make void his authority and absolve the people from their allegiance, by dissolving the relation formerly subsisting between him and them." Does habitual tyranny actually dissolve the relation subsisting between a civil ruler and those under him ? The majority of the body politic giving their consent explicit or implied, are not the minority bound to yield him all due subjection in the just exercise of his office. The Romans are exhorted by the Apostle to be subject to the powers that be, or were, in the time he wrote his Epistle to that people, though the tyrant Nero, as it is generally believed, was the existing chief ruler in the Roman Empire at that time. Tyranny may make it warrantable for a people to depose a civil ruler, for the violation of a compact, which explicitly or impliedly existed between him and them. But it is a question whether in itself, in ordinary cases, it dissolves the relation, and looses the people from their allegiance, in all things lawful in themselves. Charles the 2d, and Jas. the 3d, of Britain were tyrants, and exercised their tyranny with a high hand ; yet, the persecuted, we find, generally did not deny that obedience was due to them in all lawful things, while these persecuting kings were at the head of the British nation, and even after they were forced to take up arms in their own defence, until towards the end of the persecution, when numbers of them, put out of the protection of the law altogether, refused to own their authority : and even those who did disown it, did so, principally, as the ecclesiastical supremacy was interwoven with the civil authority, and was made to be and considered as an inherent right of the crown. "The cause for which these people suffered" says our Testimony, Narrative page 18 of 4th edition, "was their adherence to this truth, that the Lord Jesus Christ is the only head of the church : Believing this, they refused to acknowledge the civil magistrate as the supreme judge in all causes spiritual, as well as civil, &c." and says the late General Synod in the Narrative prefixed to the new exhibition of the Testimony, "the persecuted remnant endured the oppression of these two reigns with a patience truly admirable. They acknowledged the government under which they suffered, and gave obedience to it in all its lawful commands : although

they never owned the King's Ecclesiastical supremacy. It was not till many of them were put out of the protection of law, all the ends of regular government perverted, and the government degenerated into a system of absolute tyranny, that they disowned the authority of the rulers," and the same thing speaks the Narrative appended to our Testimony in page 18 above referred to.

The Digest seems to suppose that this tyranny manifested, in wilful violation, in even one instance, of a natural and essential right of the subject—"any natural or essential right," and in a willful infraction, in but one instance, of a just and reasonable constitution or law continued in, may dissolve the relation between a civil ruler and a subject—"any reasonable constitution and laws." But may not a civil ruler in some cases be charged with an habitual act of tyranny while the character of an habitual tyrant may scarcely be given to him? Tyranny and a tyrant would appear to me to be two different things. To be a tyrant respects the character of a civil ruler who carries himself above and beyond law, or makes his own will the law in general cases and even carries it rigorously over those he endeavors to rule. Tyranny in a particular case, as in the Digest, is an act which those who are more moderate and even rule with the ready consent of the people may be guilty of. It may give the people a right by the continuance of it contrary to the contract, to dissolve the relation. But as some legal step is requisite to put a civil ruler into office and power: so some legal step is necessary also to deprive him of it, if the state of things is not so as that it cannot possibly be taken. The civil magistracy in Britain have been chargeable in some things with tyranny, and habitual tyranny since the period of the revolution down to the present time; denying to some part or all of their subjects some of their natural or essential rights, as in the instance of the Crown's taking the right of the people out of their hands to choose a gospel ministry, who was to be over them, as was the case by the law of patronage, as it existed in the established church of Scotland, which all had to submit to, if they would remain in the communion of that church: and in the inequality of rights given to those of different professions of religion, some being taken under the particular protection of the Crown, and others being forced to contribute to their support who had no ecclesiastical connexion with them: and in various other ways,—yet the Seceders in that country have all along recognized their obligations to the civil authority over them in all lawful things, though they saw it to be their duty to testify against all the encroachments made upon the civil and religious liberties of the nation, so far as they found them to exist. These encroachments, if the body of the people had so chosen, were sufficient to warrant them to demand a change in the government and of the persons who had it in their hands, if they were to be continued in. But they were not considered by Seceders, as sufficient of themselves, to dissolve the relation between the magistrate, as the civil head of the nation, and them as subjects, and loose their obligation to him as the head of the nation. The President of the United States, with his inferior officers, may be chargeable with tyranny, and habitually tyranny, "consisting in the wilful violation of some natural and essential right of the subject, and of an infraction of some just and reasonable constitution and laws" of the nation. But before his authority becomes void, he has to be impeached and tried according to the law of the constitution. I think therefore, that upon due consideration, our principles as a church will not be found to be stated here correctly.

In the 2d Section, in the second part of the Digest, it is said, that "the standing of the world is infallibly secured by the promise," viz: of the covenant of grace. It has an infallible connexion with the promise, as

God's providential government of the world, and his government in grace, are connected the one with the other, so that many of the subjects of the one are made, or to be made, the subjects of the other. And in his government, in providence, he is preparing the way for these being brought under the government of his grace, who are given to Christ for this end, by the means of grace being sent to them, or they being brought to the means through which they are eventually called in by grace. It may also be inferred from the promise of that covenant. But correctly speaking, can it be secured by it, seeing that the promises of the covenant of grace have their relation only to the blessings of that covenant, and are properly that covenant itself in the proposal of it to us in the gospel? "The promise is to you," &c.

In the 4th Section it is said, that "Our Lord Jesus Christ, as Mediator, possesses a dominion over all things, in which he infallibly disposes and directs them spiritually and supernaturally in a subserviency to the eternal purpose." What is this spiritual and supernatural direction? Is it a direction by way of a mediatory influence upon the things themselves? And if it is so, in what way is this direction of his by a mediatory influence upon them managed? And wherein does it differ from the direction he has of them in common providence as this is under his management as the Son of God, essentially considered in common with the Father and Holy Spirit? Or is it a direction in the way of an influence upon the hearts of men through those things which are made in some way subservient to their good? If the last, how can it be considered as a dominion over, or government of the things themselves, when not the things, but the hearts of men are what this influence operates upon, or are the subjects of it? And seeing that this spiritual or supernatural ordering or direction is in the things or over them in their connexion with the church and believers individually considered, and in their subserviency to the eternal purpose of grace, and to the good of the church and believers, how can it be said that he has this dominion over all things as Mediator for this end, when many things which take place in the world in the common orderings of providence, seem to have no apparent connexion whatever with the church?—as the falling of a sparrow to the ground, which is not without the notice of the God of providence, or the falling of a tree in the woods or limb of a tree, by which no believer is injured or benefitted, or seemingly affected in any way? I know that the words "All things shall work together for good to them that love God,"—"He gave him to be head over all things," and passages of similar import are often referred to as proof of this universal empire over nature of Christ as Mediator: But is it necessary that they be taken in an universal and not in a general sense?

Earthly things are, in that Digest, spoken of in their worldly character, and in their earthly perishing nature. What are we to understand by the worldly character and earthly perishing nature of a thing? And what other character or nature is it set in opposition to? Has a worldly thing a spiritual character or a spiritual nature? Worldly and earthly are words that express a quality of a person, or thing in distinction from, or in opposition to another quality in the same person or thing, or in other persons or things; as the believer's body in the present state he is in, and as the receptacle of the soul, which inhabits it, is called the earthly house of this tabernacle, in contradistinction from the heavenly state, which is called a building of God, an house not made with hands eternal in the heavens—and when conjoined with the words nature or character, in describing the things of this world, it supposes some other quality that belongs, or may belong, to those things, which it is set in opposition to, or from which it is distinguished, as that they have a spiritual nature or

character, or an heavenly nature or character. Without this supposition, they are altogether without meaning, because, if worldly things have not a spiritual nature or character, there is no use of speaking of them, as appears to me, in respect to their worldly nature or character. If by the use of them it is intended to distinguish between those things in themselves and the blessings which comes with them, or the sanctified use of them, let it be expressed so as that it will be understood. These, with the phrases, *a spiritual* and *a supernatural direction*, as to be given to natural things by Christ as Mediator, are expressions which are not used, that I can discern in any standard work of the Secession church, but only in the individual writings of some members of it. And it would be well to keep them out; or if they are made use of, it is but fair that it be made known to us what is intended by them. I have been in doubt for some time past of the propriety of them, as they have been in use by individual writers of the Secession. And I hope that before they obtain Synodical sanction, as phrases which are calculated to express our views upon the subjects which they are intended to explain, they will be deliberately enquired into as to their true import, and whether it would answer any good end to retain them.

A Member and Minister of the Secession Church,

ART. III. *Remarks suggested on reading a pamphlet addressed "to the people of the Associate Church," respecting the Synod's Resolution declaring themselves still in communion with the Synod of Original Seceders in Scotland, with an "Appendix," signed Alex. Donnan and Alex. Wilson. And "Additional Remarks" signed, Robert Bruce.**

"Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbor hath put thee to shame. Debate thy cause with thy neighbor himself; and discover not the secret to another, lest he that heareth it put thee to shame, and thine infamy turn not away." This portion of Holy Writ supposes there may arise matter of controversy between neighbors and brethren in the same church. And the direction, in such cases, is obviously, that brethren should not go hastily before the world lying in wickedness, and reveal to them the secret of their controversy, but should debate it privately among themselves, till the matter is finally settled. And two very powerful reasons are given to enforce this direction. 1st. Lest those who violate it should be put to shame by their brethren; and, 2d. Lest the ungodly to whom they have revealed the secret should also put them to shame so greatly that their *infamy* should "not turn away." It is believed that an adherence to this divine injunction would have prevented the appearance of the pamphlet before us, at the present time.

On reading this singular production something like the following queries suggested themselves to the mind: What do the authors mean by the words "Ecclesiastical Establishments?" Had they told us what they mean by these words, it might be ascertained whether their grievous charge against the Synod is true or not. If we take the man of straw which they have reasoned against, to be an Ecclesiastical Establishment, then we are confident that the Synod at no time has given any countenance to Establishments. But do the authors of the pamphlet deny the principle, that all men, in all their relations, are bound

* We did not receive a copy of this pamphlet till our August number was nearly printed; although it has been some months before the public.

to be Christians, and to act conformably to the requirements of the moral law? Do they deny National Covenanting in every respect? If not, What kind is it, which they so strongly condemn? Do they fear that an Ecclesiastical Establishment will be constituted in this country? If so, What kind of one? Did they fear that the government of the United States would create an Establishment, and that our people would fall in with it before the next meeting of Synod? Do they fear that our government will "*provide all needful legal securities in behalf of the scriptural profession of revealed religion*,"* seeing that existing laws are found insufficient, in our large cities, to protect minister's houses from assault, and churches from being demolished, by a lawless mob? In short, are they quite sure that the glory of God, and the good of his chosen, have been their sole motives to action? "Oh that I was made a judge in the land," said a certain young prince, of whose history the authors of the pamphlet cannot be ignorant. But it must be left with their own consciences to determine how far this scrap of history corresponds with their case; because though appearances are similar in the two cases, yet these are not always a safe criteria by which to weigh actions.

The words quoted above, from the Testimony of Original Seceders, will be found, on examination, to admit of a perfect coincidence in meaning, with the statement of our own Testimony, page 68, commencing with the 10th line from the top, to which the reader will please refer. And yet, respecting this statement of the Original Seceders, the authors of the pamphlet ask, "Who, that reads this, does not see that, by it, the magistrate, as such, is made the judge of what is the scriptural profession of Christianity? and he is not only to judge for himself, but other men also." We know not what strange sights some men may see in a certain state of mind. But we cannot see in this statement that the civil magistrate is made the judge of the true religion, in any such sense that he may forcibly *impose* it on any of his subjects, nor yet that he may *support* it to the injury of any of the natural rights of men. But it is not a little remarkable that these men can see such a hideous monster in this statement and not see the same thing in our own Testimony. In this respect their acuteness exceeds comprehension. And if they can cordially embrace one of these statements and make the other a ground of schism, we are confident that thinking men will no longer call them *lax*, but *intolerant* Seceders.†

It is not our design to discuss the *body* of the pamphlet. This has been ably done in the Resolutions adopted by the Presbytery of Chartiers. But as the "Appendix," and "Additional Remarks" are principally aimed against us, silence on our part might possibly be construed as an acquiescence in the justness of the attack. And we have a divine injunction—"Let not your good be evil spoken of."

The first paragraph of the "Appendix" represents the writer in the Monitor as "expressing a wish that the Synod might never be more harmonious," than it was at the last meeting, and then goes on to inform the world that the Synod "*wrangled for days together*." Now it must be supposed that the authors of the pamphlet could see no difference between their statement and our views which they profess to give; otherwise it will follow that they designed to misrepresent the matter. But the reader is respectfully requested to turn to the 10th volume of the Monitor page 216, and read the 3d paragraph; from which the Appendix derives its statement, and it will be seen that our statement scarcely bears a re-

* These are the words of the Testimony of Original Seceders, on which the authors of the pamphlet found their charge against the Synod for being in favor of Establishments.

† They tell us in the pamphlet, (and we have no reason to dispute it) that they have been called "a lax party in Synod, and no Seceders."

semblance either in language or ideas, to the representation given of it, by the Appendix. But in like manner they go on misrepresenting and perverting our language wherever they have noticed it. And this is so glaring, that we are entirely willing to rest the matter here, so far as the character of our publication is concerned. For our remarks neither asserted nor implied that there was any thing like entire harmony in the last Synod, but rather, the reverse. Neither was the "wish" expressed, nor implied that the Synod might "never be more harmonious."

But why this anxiety to make the public believe that the last Synod were uncommonly contentious? We can account for it in no other way than upon the principle, that men are sometimes found willing to render themselves infamous, if by any possibility they can cast infamy upon their associates. This game has often been played. And we have witnessed individuals set themselves in opposition to the regular proceedings of church courts in such a manner as necessarily to call out debate, or compel the court to surrender its character, and then go their way lamenting the want of peace and harmony in their brethren. Now, in such men we have no confidence. They give us no evidence of being friends to the cause they profess and are bound to maintain. And how far this spirit may have operated in the present case we know not.

But, as Dr. Bruce was not willing to let us off with the drubbing we have received from the authors of the pamphlet; but has renewed the fire, in his "Additional Remarks," it would be ungentlemanly not to pay our respects to him. And we will not pursue the unfair course that has been pursued towards us, but shall let the Dr. speak for himself: He says, page 28—"Our Synod, virtually, in their decision, substitute the principles of Original Seceders for our own. They say they continue in communion with them 'as constituted on that Testimony.' Had they said simply that they continue in communion with them, it would have been obvious that they were making the points of difference matter of forbearance." Now suppose the words "constituted under said Testimony" had been omitted, could the Synod possibly have continued in communion with them in any other way than as constituted under said Testimony? Really we can see no difference, but as the Dr. is a philosophical Divine, he may have had something in his mind's eye, not discoverable by "ordinary minds." Again, same page, he asks—"is it said that the Testimony of Original Seceders is on these, and every other point the same as our own? Why not then formally approve of that Testimony?" To the first question we answer it is not said to be "the same," for it was written by different men in different words, and it is possible there may be different shades of meaning, put upon its language, especially by a *forced* construction; such as these men know how to apply. And respecting the second question, it may be conjectured that the Synod deemed this unnecessary; because they are satisfied with our own Testimony. And it may also be conjectured that while the Synod saw no sufficient reason why they should not continue in communion with the Original Seceders, they saw no necessity for a formal adoption of their Testimony, lest the authors of the pamphlet and Dr. Bruce should have some *shadow* of proof to substantiate the charge which they have made against Synod, arising from the fact that the *words* used in the Testimony of Original Seceders are not identically the same with those used in our own. But now they have been compelled to make their charge without the least particle of proof. It is hoped these conjectures will not be charged to the Synod.

Again, page 29, the Dr. says—"the writer in the Monitor was conscious that the Synod must either be considered as establishing, by the last expression of their minds on the subject of the magistrate's power

and national covenanting, the sentiments of Original Seceders for our own, or that they must declare that our fellowship with the Original Seceders was not on the footing of an approbation of their Testimony. He chose the last." This sentence, to say the least of it, is a disingenuous perversion of our language, and meaning. "The writer in the Monitor" was not conscious of either of the things that are here ascribed to him. Neither did he choose "the last." In proof of this he confidently appeals to the article itself, where it is said, "the Synod judged that there were NO differences, at least of a practical bearing, of sufficient magnitude to justify a separation."* This sentence qualifies our language, and shows that nothing more was intended, than that the Synod had not in a *formal, judicial manner* approved of the Testimony of Original Seceders. "The writer in the Monitor," instead of being conscious of what is here ascribed to him, supposed, and so asserted, that the Synod still adhered to their own sentiments, but continued the union because they saw *nothing* in the Testimony of Original Seceders that could justify a separation. And could not this be done without a *formal judicial* adoption of their Testimony? We cannot see why the Synod should desire two judicial Testimonies at the same time, any more than a human body should desire two heads, though both should *think* alike. Nor yet can we see why they should break with their brethren in Scotland, while nothing could be found in their Testimony to justify a separation.

If any thing could surprise us after what has been witnessed, we should be surprised to find the Synod charged with "folly and wickedness"—"in throwing the true meaning of their act from their own shoulders, and granting it to the irresponsible authority of the Monitor to inform us about it," p. 30. We *know*, that not a single member of the last Synod knew any thing respecting the article in the Monitor, except the writer of it, till it was published. But we do not know what spirit dictated this serious charge against the Synod, of "*folly and wickedness*" on such a foundation as this. If the reader be not already convinced, we should suppose this would convince him of the true character of this pamphlet. And who after reading this can fail to appreciate the following unhallowed call upon our members to break up foundations and add another to the almost numberless, broken and bleeding fragments of the once glorious Reformation? "There is now," says the Dr. "an opportunity, in the providence of God, to ascertain whether zeal for the principles of our profession alone, can be the cause of *stamping on a part* of the members of our communion *the title and name of true Seceders*," p. 31. So it seems the Dr. would not have *all* our members become *true Seceders*! Strange! We have never met with a parallel to this in any other writer professedly Christian. But in a volume of Sermons by the same writer, we find the same kind of sentiment expressed, at page 91.—"We would not have Christ considered to be God by all men!" This sentence stands independently without any qualifying language. How it came there we know not.†

But says the Dr. page 30—"it is well known that I have always been considered the least tractable to submit to some things, that were either mere rules of expediency, or which are to be found in no former statute book belonging to the Secession." This sentence appears ambiguous. It is not very evident what is meant by "things found in no former statu-

* See Rel. Mon. vol. 10. p. 218.

† It becomes the writer of this article to speak with caution, and all due deference to others, and he dares not trust himself, to utter the thoughts that rush into the mind. But it is suggested to the reader to ask himself whether there is not here abundant reason for the painful suspicion, that the writer of this call for division, is dissatisfied with the honor received from men in his present connexion, and is desirous to rally round him a few individuals, who will cheerfully offer the desired quantum of grateful incense to the well known vanity of the man.

ute book," as these are distinguished from "rules of expediency." Apart from rules of expediency, the Secession church, strictly speaking, acknowledges but one statute book viz: the sacred scriptures. And it is always assumed that her subordinate Standards must always conform to this only statute book of the church, while they may be pointed against existing and particular evils. But some rules of expediency are necessary in every well regulated society, and when such rules are not unscriptural, they must be observed, or there is at once an end of all organized bodies of men. And on what principle the Dr. reconciles his contempt for rules of expediency, with that submission in the Lord which is clearly due to his co-Presbyters is not easily discovered. It is required of private members, that they "be subject to the *order and discipline* of the house of God,"* and surely nothing less is expected from ministers.

Again: "about some things, which are nursed into existence for a little time, and become the darling of affection and care, and then pass away, like Jonah's gourd, my voice has been little heard. In such a situation there always occurred to my mind the saying of Bishop Leighton—'while so many preach to the times, they might permit one individual to preach Christ only,' " page 30. At first reading, this sentence struck us as not being remarkable for modesty; but it was soon recollected that the author is a D. D. and "Principle of the Western University of Pennsylvania," and that he had, in the *latter* character published a volume of Discourses. But surely, the great body of our ministers must have been egregious fools all along, for lamenting the spirit of the times, which is against the "old paths," and will not endure the solid doctrines of the Bible; while they have only been nursing some worthless and ephemeral darling of their own, to the neglect of preaching Christ. Is it for this, that they have suffered reproach, and been accounted fools? Is it for this, that many of them have forsaken houses and lands, and the brightest worldly prospects; and have contented themselves with a portion of this world's goods, barely sufficient for their sustenance, "in labors abundant" and "in journeyings often," while one half of this mental and physical effort might have secured the riches and honors of the world? Who will believe this?

But this arrogant pretension of preaching Christ to the exclusion of his brethren, induced us to look into the volume of Sermons to which reference has been already made. He tells us in his Introduction that—"The present method of prosecuting an inquiry after truth" is "essentially different from that which was pursued in any age previously." And it must be confessed, that we had not proceeded far before we were compelled to believe the truth of this, in relation to his "method of prosecuting an enquiry after truth." And a little further on he gives us a specimen of the difference between his manner, and that pursued by divines "about two hundred years ago." This difference would have been discovered, had it not been pointed out. Did our limits permit, the reader should have copious specimens of this *new* method of preaching "Christ only;" as it is believed nothing more would be necessary to lead him to adopt the saying of our Lord, Luke v. 39. "No man having drunk old wine, straightway desireth new: for he saith the old is better." It is necessary however, to give a few specimens.

At page 11, on taking charge of his congregation at Pittsburgh, he tells them he had preferred their call to "*many others*", which had been "*heard with an equally urgent tone, and nearly expressive claim.*" And this discourse concludes with the following prayer:—"Oh! Eternal Judge, may these people be my joy and crown of rejoicing, in the day

* Testimony, p. 168.

when thou makest up thy jewels, and may *I* be as a signet engraven upon thir affections, whilst *I* minister in thy temple among them.”—It is quite possible that, “two hundred years ago,” these specimens might have been called “egotism.”

At page 33 we read as follows:—“The preaching of the gospel, has *more* of the intention of cultivating holy dispositions and of solemnizing our minds, as worshippers in the temple of God, *than of the communication of instruction to the understanding.*” It is supposed that old divines would have called this unsound, especially as they have told us that “the people are destroyed for lack of *knowledge*,” and that it is only by cultivating a *knowledge* of Christ, that “holy dispositions” can be cultivated.

At page 74, it is said—“the immortality of intellectual natures is a fundamental truth *to all them who dread annihilation,*” we suppose it follows that it is not so to others.

Page 93, we read as follows—“My brethren, no creature, angel or archangel, though new from the hand of God, bright as the gold dropt from the furnace, which formed the hinges of Milton’s gates of heaven, can be entitled to any of the peculiar honors of Deity.” What would divines have said of this “two hundred years ago?” Perhaps they would have called it “words of man’s wisdom,” or perhaps some of them might have called it “bombast.”

This volume contains among others four discourses on Heb. xiii. 12. And there is very little in them, which is not beyond the comprehension of “ordinary minds.” The atonement is sometimes spoken of as definite, and at others as indefinite. And the idea seems to be frequently held out, particularly at page 120, that Christ made satisfaction for sin in his human nature to the exclusion of his divine. It is said,—“it must be *as man*, that he is considered as our acting Mediator, in the achievement of the work of our redemption,” and other like expressions occur. And this view appears to be confirmed from page 129.—“His two natures meeting in the constitution of his Mediatorial person, occasion actions sometimes to be ascribed to the one nature, which logically belong to the other. ‘Feed the church of God which he purchased with his own blood.’”

And at page 121, these strange expressions occur. “We do not know the particular persons whom God placed in the election; neither is this the prerogative of the Mediator—in *any view of his character as Mediator*, far less as a man’s representative!” What can this mean? Does it not amount to a denial of the Divinity of our Lord? Christ says “*I know my sheep.*”

The idea of a numerical or rather an atonement by *quantity* appears to be frequently advanced. At pp. 126, 127, we find the following in a note. The author is speaking of the death of Christ:—“The justice of God here is kept immaculate, by his omniscience presenting to it the amount of the desert of the sins of all men, and by his justice laying no more of it upon Christ, than the weight which belongs to the persons whom he represents. The method of a settlement on general terms with justice originates in the absolute weakness of men; and reminds us of the views of mankind formerly respecting the constitution of material things. It was supposed that in the bodies of matter the elements were huddled fortuitously together; but modern science teaches us that through all nature the elements unite together on the principles of absolutely definite proportions.”

Here it will be seen, that the proof is altogether of a philosophical character. This is the manner of our author. See p. 132, and many other places. He seems much attached to “sound philosophy and reason.” We suppose our old divines would have appealed to the scriptures.

Now on these subjects, we hope to be excused for preferring the method of treating them, which prevailed "about two hundred years ago." It suits our habits of thinking much better than any modern attempts to correct the logic of divine inspiration. It is as follows :

"A late learned commentator on this epistle, takes occasion in this place, to reflect on Dr. Gouge, for affirming that Christ was a priest in both natures, which, as he says, cannot be true. I have not Dr. Gouge's exposition by me, and so know not in what sense it is affirmed by him. But that Christ is a priest in his entire person, and so in both natures, is true, and the constant opinion of all Protestant divines. And the following words of this learned author, being well explained, will clear the difficulty. For he saith, that he that is a priest, is God, yet as God he is not, he cannot be a priest. For that Christ is a priest in both natures, is no more, but that in the discharge of his priestly office, he acts as God and man in one person, from whence the dignity and efficacy of his sacerdotal actings do proceed. It is not here required, that whatever he doth in the discharge of his office, must be an *immediate* act of the divine as well as of the human nature. No more is required unto it, but that the person whose acts they are, is God and man, and acts as God and man, in each nature suitably unto its essential properties. Hence, although God cannot die, that is, the divine nature cannot do so, yet God purchased his church with his own blood; and so also the Lord of glory was crucified for us. The sum is, that the person of Christ is the principal of all his mediatory acts; although those acts be *immediately* performed in and by virtue of his distinct natures, some of one some of another, according to their distinct properties and powers. Hence are they all theandrical; which could not be, if he were not a priest in both natures."*

It follows that, if the above statements be correct, the 'attonement of Christ possesses infinite merit, and hence that the idea of a numerical attonement has no foundation in the scriptures. Many more things might be noticed in these Sermons, which would show that others have preached Christ as really, and with as much simplicity and plainness of speech as the "Principal of the Western University of Pennsylvania;" but the reader must rest satisfied with the above specimens for the present. We are fully persuaded that these Discourses possess but little practical utility. The redundant verbiage, the forced, unnatural collocation of words, the pompous style, and the inappropriate philosophical speculations brought forward in the way of proof and illustration, and made to supply the place of the holy scriptures, must render them useless to the unlearned, and unsatisfactory to pious persons of learning and taste.

Finally : If we have spoken the words of truth and soberness, we are not concerned respecting the issue : If the cause of the reformation is to be reduced still lower : If more foundations are to be broken up, and more divisions to take place in the visible church, we are far more concerned lest we should give countenance to the fomenters of discord and disunion, than for any consequences that may follow respecting ourselves personally. And we conclude these desultory remarks in the language of the truly godly Halyburton, spoken on his death-bed : "Follow peace; peace is worth much; wounding our church among her enemies is grievous. I would not have a hand in wounding the church of Scotland for a world. Wounding her at this day, is stabbing her under the fifth rib. These things are oppressive to me now, upon the view of eternity. For, "let my right hand forget her cunning, if I prefer not Jerusalem to my chief joy." For my brethren, for her peace and constitution I'll pray.

* Dr. Owen on Heb. ix, 13, 14. vol. 6. p. 307.

The great evil which, at this time, is like to be our bane, nay, our utter ruin, is, that there is a coldness and indifferency crept in, a want of tenderness in the course of our walk, which gives a great advantage to our enemies. We do not maintain the Testimony of God in an humble, tender way, in such a day as this, when many are running from God. It seems to be a principle now, with many, to try how far they may go and not be ruined, that is, to go to the brink of destruction ; but the christian rule is, to stand at a distance.”

LAOS.

ART. IV. *Reid on the Psalms. Extract from the manuscript of the work entitled, “Helps to Christian Devotion, Vol. II.*

DISSERTATION ON SHAOUL, HADES, or the invisible state of departed spirits.

The existence of spirit is as capable of demonstration as the existence of body. It is obvious that the inert substance called matter, which is entirely incapable of action or motion, could not exist of itself. Matter is brought into existence by spirit. A spirit is a being naturally active, and capable of enjoyment or suffering. God is a spirit self-existent and eternal, and therefore infinite in every spiritual attribute. There are innumerable created spirits in the universe. They are fitted by their velocity, and the inconceivable rapidity of their motion, for being the messengers of God ; and he sends them on the errands of his grace and mercy to his people. “He maketh his angels spirits, and his ministers a flame of fire.” “Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” By their obedient disposition, and the celerity of their motion, they are admirably qualified for their office. The amazingly rapid progress of the streams of lightning across the heavens may give us some notion of the celerity of spirits in their motion from one part of the universe to another ; but we can have no notion, nor form any conjecture, or representation in our own minds, concerning the place or residence of spirits. The way of obtaining knowledge on this subject is always by some figurative representation. The word SHAOUL, which is often rendered the grave, the repository of dead bodies, signifies also the place of the spirits when they are separated from the body.—When tidings came to Jacob that his son Joseph was devoured by a wild beast, and when his sons and his daughters came to comfort him, he refused to be comforted, and said : I will go down to my son mourning to SHAOUL. It is evident that he meant the residence of departed spirits. He used the common natural expression of going down to the grave as to his body, but he meant especially the residence of spirits or the regions of the dead, where there is consciousness.

This subject is presented to us in the highest degree of sublimity and majesty by the prophet Isaiah, chapter xix. 11, 12, &c. “Hell from beneath is moved for thee to meet thee at thy coming : it stirreth up the dead for thee, even all the chief ones of the earth ; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee ; art thou also become weak as we ? art thou become like unto us ? Thy pomp is brought down to the grave, and the noise of thy viols ; the worm is spread under thee, and the worms cover thee.” This address is made to the king of Babylon, and through him, in the way of parable or similitude, to that idolatrous power which is called Babylon

in the Revelation.—SHAOUL is moved and roused at seeing this terrible power brought low. It stirs up the mighty dead, the spirits of the antediluvian fathers, who had such confidence in their powers, that they dared to make war against heaven:—for their horrible wickedness they were cast down to hell,—their spirits are kept in the prison of death. They are now convinced of their own weakness when compared with the power of the Almighty; and they are represented as saying to this fallen tyrant, or the grand dynasty of tyrants and oppressors, who for many ages have reigned over the earth, and in every age have established a religious despotism among mankind; art thou become weak and effeminate as me? are thy mighty spirits brought down to our condition? Thy pomp is brought down to SHAOUL,—the noise of harps and all thy instruments of music are put to silence. Thou art placed in a condition similar to a dead body which has been laid in the grave, and is subjected to the humiliating and disgusting process of putrefaction, and the rioting of worms. It is thus expressed by the poet;—“Proud king, —corruption fastens on thy breast, and calls her crawling brood, and bids them share the feast!”

There are many other places in scripture where the same subject is represented. It is said concerning Korah, Dathan and Abiram, Numbers xvi. 32; The earth opened her mouth and swallowed them up, and their houses, and all the men that appertained to Korah, and all their goods.—They and all that appertained to them went down alive into SHAOUL, and the earth closed upon them; and they perished from among the congregation.” At the first view of this subject, as it appears in our translation, one might suppose that nothing more was intended to be communicated, than that a chasm or pit was formed under the place where they stood, that they sunk down alive into it, and therefore it became their grave. But the true and substantial and spiritual meaning is, that, in the midst of their false hopes,—when they looked forward to the destruction of Moses and Aaron, and to their own exaltation to the priesthood,—while they were in this sense living and enjoying the prospect of future glory as the chiefs of the nation, all their hopes fled in a moment, and their spirits were precipitated into the regions of death. Thus they went down alive into SHAOUL.

David says, speaking by the spirit of God in the lv. Psalm, while he imprecates the vengeance of God upon his enemies; “let death seize upon them, and let them go down quick into hell, for wickedness is in their dwellings and among them.” The object for which we quote this text is not to enter into the discussion of the question, whether this imprecation is consistent with the spirit of christianity; but merely to look into the fact which is here presented to us, namely, that death does occasionally seize upon some men, and they go down living into SHAOUL. It is not meant that their bodies go down with their spirits into the punishment of the second death; but it means the horrible change of their feelings, which takes place in a moment, when they fall from happiness to misery. This imprecation is directed chiefly against Ahithophel the Gilonite, David’s counsellor, who was probably the chief of the conspirators with Absalom. It is directed also against Judas, the betrayer of our Lord, and the same kind of characters in every age. We are also particularly informed concerning the way in which death seized upon Ahithophel and Judas, and how they went down living into SHAOUL. The pains of hell may be said to have seized upon the former at that moment when Absalom and all the men of Israel said “the counsel of Hushai the Archite is better than the counsel of Ahithophel.” He then began to experience the horrible and intolerable pains of guilt, disappointment and despair. It was truly a dreadful reverse. He was then the second,

and perhaps the first man in the nation.—His powerful talents were not absolutely necessary in the government when David was king, but Absalom could not govern without him. He had acquired this eminence by the indulgence of traitorous ambition, and like Judas, his own heart condemned him of the crime of betraying innocent blood. But he had not that godly sorrow which worketh repentance unto salvation. His was the sorrow of the world which worketh death. With a bosom tortured by shame, remorse and despair, he retreated to his house, put his affairs in order, and then put a period to his existence in this world. Then his spirit descended into SHAOUL to suffer the punishment, which is unmingled with comfort and destitute of hope. His false hopes departed suddenly, and his bosom became the prey of the worm that never dies.

The same doctrine is presented to us in revelation xix. 20. "The beast was taken and with him the false prophet that wrought miracles before him; with which he deceived them that had received the mark of the beast, and them that worship his image." These were both cast alive into the lake of fire burning with brimstone. By the beast and the false prophet we are to understand that enormous combination of spiritual and temporal power, which is described in the xiii. of Revelation. It comprehends all who are active in promoting and propagating anti-Christian doctrines and worship. They always continue to make it the interest of men to follow them, and thus they are deceived; and they receive the mark of the beast and worship his image, while they believe they are worshipping the Redeemer.—Thus false religion obtains power among mankind, and Satan appears as an angel of light.—Thus the outward visible church, and the popular religion is designated in the word of God, by the name of Babylon; and the spiritual power that rules in the church, and in the world, by means of the church, is embodied in such characters as Ahithophel, Korah and Judas. They are said to be cast alive into the lake of fire burning with brimstone, because their punishment in the regions of the dead will be more terrible than the punishment of common sinners; and it will come upon them in a way which they do not expect. When they shall say peace and safety, then sudden destruction cometh upon them as travail upon a woman with child; and they shall not escape. Comfort and joy in any kind of active employment are called life. Good men are said to live in the practice of righteousness, and bad men live in the practice of iniquity: and when they are cut off in their sins, by some sudden stroke, they are said to be cast down living into SHAOUL.

It seems to have been the opinion of the ancients that the place of departed spirits, both of the righteous and the wicked, is in the bowels of the earth. But it is merely their opinion. It has not the authority of the word of God. The author is sorry for some unguarded expressions which dropped from his pen in his dissertation on the xvi. Psalm. He did not mean to say, we are taught in the scriptures, that HADES, is in the bowels of the earth. He does not believe that the place of departed spirits is at all matter of revelation. The spirits of the wicked are in a place of confinement, which is called a prison; and is represented as loathsome and disgusting by the symbol of the grave, where the body is incarcerated. It is said to be below; and as the body is said to descend into the grave, so the spirit descends into SHAOUL. But a spiritual descent is not the same as the descent of the body. It signifies humiliation, misery, or the feeling of degradation. The spirits in SHAOUL feel that they have lost all their power and all their excellence. The place is called the bottomless pit, because the misery of the sufferers is deeper than our knowledge, and their anguish shall continue to increase for ever.

It is of little importance to us, in what part of the universe this place is situated. But the opinions of Josephus on this subject are certainly the opinions of the Jews in the time in which he lived; and had been handed down from generation to generation. It is true they might have been corrupted like their other traditions, and like the opinions of the Greeks and Romans. Their opinions concerning Tartarus and the Elysian Fields are no better than fables, because they have been altered and amended and decorated according to the fancy of the poets. It is not probable that Josephus used the same license; because he seems to have been a lover of truth: but his authority is not divine, and he gives us merely the opinions of men on this subject. He tells us that **HADES** is the place where the souls of the righteous and the unrighteous are detained. It is a subterraneous region where the light of this world does not shine. A place of custody for souls, and angels are their keepers. There is a certain place in this region which is called the lake of fire. This cannot be quenched, and is reserved as the place of everlasting punishment for those who shall be condemned at the judgment day. But there is also in the bowels of the earth a place of happiness for the spirits of the righteous. When they depart from the body and enter into the region, they are led by angels with hymns of praise to the right hand, where there is a region of light, and the prospect of a greater and greater degree of comfort. The fathers who in former ages, have entered into this place of enjoyment, look with complacency and delight on their children who are entering. It is called Abraham's bosom, where all believers enjoy continually the smiles of Abraham, the father of the faithful. But when the spirits of the unrighteous enter the infernal regions, they are dragged to the left hand. They are continually punished by angels who are set over them for this purpose, and who still thrust them downwards into misery. Sometimes they bring them to the neighborhood of the lake of fire, at which their hearts are filled with terror. The pains are increased by beholding the righteous in the place of happiness, into which they cannot be admitted; nor can they receive any alleviation of their suffering from any righteous man.

The truth on this subject is set before us much more clearly by the Redeemer in the parable of the rich man and Lazarus.* It is not indeed called a parable. It is a statement of facts which actually took place; and it is intended to give us some knowledge of facts, which are taking place every day. Parables are not fictions but realities, which are used as similitudes, to present certain truths to the mind. The passage of the Israelites through the Red Sea to the land of Canaan is a parable. It was a real and literal journey, but it is intended to represent the Christian's course in this world to the heavenly Canaan. Thus this fact of the rich man and Lazarus may be said to be a parable; because by means of it we may obtain some knowledge of heaven and hell, the punishment of the wicked, and the happiness of the righteous in the spiritual world.

When the rich man died, and his body was laid in the tomb to become food for worms, his soul descended into the state of suffering and degradation. The pains of hell took hold on him, he found grief and trouble. The enemy was permitted to tear his soul like a lion, rending it in pieces, and there was no deliverer. But he offered no prayers to God. The time appointed for salvation was passed, he had rejected the offer and there was no longer any salvation for him. He had sunk into the regions of despair, and he never thought of making any supplications to God for deliverance. He had neglected prayer when he was upon the earth.

* Luke xvi. 19.

He had spent his life in pleasure and sensual enjoyment, and therefore he forgot the God that made him and lightly esteemed the rock of salvation. This man might have been said to have gone down living into hell, because he had lived in the pleasures of sin, and was brought to the sense and knowledge of his condition by the pains of the second death. Death seized upon him and he went down quick into hell.

This is the state of death where there is no remembrance of God. It is the argument of the Psalmist in the vi. Psalm, when he says ; my soul is troubled exceedingly. "Return, O Jehovah ; deliver my soul. Save me for the sake of thy mercy. For there is no remembrance of thee in death." We cannot see the force of this argument if we do not look beyond the condition of the body in the grave. If we would enter into the spirit of these declarations of the Psalmist, we must look to the state of the spirit rather than that of the body. Death is a state of conscious misery. It is the natural condition of man ever since the fall. Sin entered and death by sin. (Rom. v. 12.) We can see but little of the meaning of this declaration of the apostle if our minds are merely turned to the separation of soul and body, or to the condition of the body in the grave. The apostle declares that when man became a sinner he became a sufferer, and the world has been in a suffering condition ever since the fall. Our comforts in this world are all mingled with sorrow. But suffering without comfort is the condition of the sinful spirit in the state of death. The present world affords the sinner some comfort while he continues in it ; but the world passeth away and the lusts thereof, and therefore the sinner shall be able to find no pleasure in the spiritual world.

But it is a condition of positive misery. It is not only destitute of comfort ; but every sinful spirit suffers a degree of misery in proportion to his guilt. There, there can be no praises given to the Almighty, and there cannot, in the proper and active sense of the word, be any remembrance of him. We have mentioned before that the word remembrance in the Hebrew has always an active sense. It signifies an exertion of our minds to bring certain objects before us. But the spirits of the wicked in the state of death have no hope in the mercy of God. The very thought of his presence would be misery, and therefore they do not wish to revolve the painful subject in their minds. When the rich man found himself in torments, and beheld the happiness of the saints in heaven, he did not recognize the presence of God among them, dispensing his kindness to them all. This view of the subject would have added to his misery. He would not ask any favor from God, whose mercy he had despised in this life, for his pride still remained with him, when he was cast down to the state of death. He probably thought he had some claims on the services of Lazarus, who had been fed with crumbs from his table ; and he desired from his hand, a small alleviation of his misery. This is no proof that the state of happiness and the state of woe are in the vicinity of each other. Spirits can move with inconceivable velocity. We are amazed at the velocity of the lightning, when we see it passing from one side of the heavens to the other. But we know that the lightning is a material substance, and is still far behind spirit in the velocity of its motion. Therefore there can be no reason to doubt that spirits can know one another, and converse at a distance far beyond our conception. Lazarus would no doubt have been willing to administer relief to him that was in torment ; but he had not permission ; and there was an immense chasm or gulf, a *vastum inane*, between them ; over which even spirits could not pass. The spirits of the wicked are in prison in the state of death, and are reserved for the judgment of the great day. They are in a state of suffering, because their guilty conscience like a worm in the living flesh must always give them pain. This is the worm

that never dies.—The pain of it is experienced in some degree by all wicked men in this world, and it does not cease by their departure into the world of spirits. As the worms were continually rioting on the dead bodies, and the fire was kept constantly burning in the valley of Tophet; so there is continued misery in the regions of spiritual death.

But Lazarus was delivered from death when his soul departed from his body. He died and was carried by angels into Abraham's bosom. He was immediately delivered and conveyed away from the state of death. Death or suffering is the condition of the soul when it is passing out of the body. But the righteous man does not continue in it for one moment after the soul departs from the body. Death cannot hold him any longer. He goes immediately into the state of endless life. This is heaven. It is very little difference by what name it is called. There are degrees of blessedness and exaltation. But the very first stage of it is a state of comfort. The souls of the wicked do remain in the state of death; but the souls of the righteous do enter into peace. Hence Abraham said to the rich man; "now he is comforted and thou art tormented." There is no foundation for believing in purgatory. This is merely an invention of men to give hope to the sinner that he may be delivered from death, some length of time after his soul has departed out of his body. They teach sinners that the prayers and alms of their friends may be effectual to deliver them out of the state of death, or after they have gone into that place where there is no remembrance of God. The word of God gives no countenance to this opinion. On the contrary Lazarus was not permitted to dip the tip of his finger in water, and cool the tongue of the rich man, who had permitted him to be fed with the crumbs which fell from his table. Therefore there can be given no deliverance, and no alleviation, to those who are now suffering misery in the regions of the dead.

(To be concluded in our next.)

ART. V. *The affairs of the Theological Seminary of the Associate Church.*

It is no doubt known to our readers that the Associate Synod has been engaged for two years past in erecting buildings for the Seminary. At the last meeting of Synod, the following resolution was adopted: viz. "Resolved that it be recommended to every minister of the Synod, to use all practicable means to raise contributions to liquidate the debts of Synod, arising from the erection of the Seminary buildings, and forward the said contributions as soon as possible to the Treasurer." The following statement by the Treasurer, Mr. Daniel Houston, just received, will show what has been received in pursuance of this call, that is, since the last meeting of Synod up to June 24, the date of the statement, viz—

"	Cash received from James Morrow, Massies Creek,	\$20,00
"	" Joshua Emory, Canonsburgh, Pa.	10,00
"	" William Frazer, Beaver Co. Pa.	35,00
"	" William Morris, Baltimore,	400,00
"	" Hugh Hamil, Esq. Ligonier, Pa.	20,00
"	" Ligonier Congregation,	11,00
"	" " "	8,12½
"	" Buffalo Congregation,	15,00
"	" Florida Congregation, N. Y.	30,00

\$549,12½

Mr. H. further states, "that there is a contribution from the congregation of Chartiers being in the hands of the Congregation's Treasurer and ready to be paid over. That he has now paid to the contractor, Mr. Calahan on his contracts for putting up the buildings \$3,550 00, exclusive of what has been paid for grates for the fire-places,

enclosing the garden, &c. That he is now engaged in putting up a stable and some other necessary outbuildings, all of which when completed will leave due to him on his contracts at least \$2,200 00. There will also be some contingent expenses, for removing rubbish from the lot, and putting up some fences, &c. And to meet all the above expenditures and demands, there are now in the Treasurer's hands, or at present available about \$750 00, leaving a deficiency of at least \$1450."

From the above statement, it appears that of the amount received since the last meeting of Synod but a small part of it, has been contributed by congregations. And as Synod is entirely dependent on the voluntry contributions of the members and congregations to meet the above deficiency and defray the other expences connected with the support of the Hall, it is hoped the most active and efficient means will immediately be taken by all the congregations and the individuals of the Secession Church, to relieve the Synod from the present embarrassment. The increased wants of the Secession Church made the building indispensably necessary. The building is now completed—and it is acknowledged by all who have seen it, as very suitable for the purpose intended, and highly creditable to the taste, enterprise and economy of the Committee who superintended its erection. By turning to the former Reports of the Treasurer, it will be seen that some of the wealthiest congregations have not yet contributed any thing to the erection of this building. The burthen has as yet fallen on a small portion of our church. But it is hoped the call will not now be made in vain. A small sum from each individual, would meet the present necessity. The call in the resolution of Synod quoted above, is made by the highest authority of the Church, to which, you have promised submission in the Lord. The statement of the Treasurer shows the present urgent necessity. What conscientious person can refuse to contribute "according as God has blessed him?" And is it not plainly a religious duty to do so? There should be *communion* and *fellowship* in bearing the burthens of the church, as well as in enjoying her privileges. Let every member of the Secession church, in connexion with this appeal to his liberality, read that remarkable challenge and promise which God addressed to his people of old, by his servant the prophet Malachi, ch. iii. 9—12. God challenged them for robbing him, in not bringing their tithes and offerings, and declares that, for that very thing they were cursed with a curse. And in verse 10. God graciously condescends to reason and plead with his people on this point. "Bring ye, says he, all the tithes into the storehouse, that there may be meat in my house, and prove me, now herewith, saith the LORD of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." Yea, he goes farther and promises blessings corresponding to the liberality with which they should contribute. v. 11 and 12, "And I will rebuke the devourer for your sakes, and he shall not destroy the fruit of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the LORD of hosts."

ART. VI. *Extracts of a letter from the United Secession Church of Scotland.*

The General Synod of the United Secession Church send greeting to the Rev. Moderator and other members of the General Assembly of the Presbyterian Church, in the United States of America.

Beloved Brethren in Christ,—We hail with much joy the opening of correspondence among religious denominations of evangelical character, in different and even distant parts of the world, as one of the striking and favourable signs of our times. In the conflict of great principles, now rapidly approaching that crisis, which, according to the sure word of prophecy, shall change the aspect of the world, such correspondence will unite the hosts of true Christianity against those of infidelity and ungodliness. Even by revealing the strength of the former—their numbers, their state, their movements in the common cause, and the influence they are likely to have on public opinion, it cannot but serve greatly to revive the courage of the fearful among them, while it must tend, at the same time, to repress the gloriation of their adversaries over an anticipated triumph, as the sure result of any mighty concussion which may be expected.

We joyfully received your proposal of correspondence, as we had done that of the Dutch Reformed Church, the preceding year. Instead of complaining that you did not think of us sooner, we feel that some apology would be needful on our part, for not resolving to address you, when the example of such correspondence had been set us by the church to which we at that time replied. Passing this with the same regret which you express, we now cordially salute you in the Lord, and solicit the continuance of a correspondence, which may be profitable to us both, and serve to promote the common cause of true religion. At the very commencement of our sittings, when

the letter from the Congregational Union in England was laid on the table, it was announced that a similar letter from the general Assembly of the Presbyterian Church in the United States of America, was on its way; and most anxiously was its arrival wished and expected during the fullest attendance of the members of court. As soon as it did arrive, it was read, and the consideration of it only delayed that we might be gratified by the presence of Dr. Cox, and receive from him such statements, as we were convinced must tend to further the object. The meeting on that day was deeply interesting, and we trust, a token of future good.

Over the success of the gospel among you, and the flourishing state of your church, as described in your letter, we greatly and most sincerely rejoice.

Whatever shall be the result of the discussion about voluntary churches, now keenly agitated, and occupying the attention of all ranks and classes in Britain, we, who have ourselves so long existed on the principle of voluntary contribution, have regarded your still more protracted existence, the flourishing state of religion among you, the degree of purity maintained in doctrine, worship, discipline, and government, and your still expanding communion, as sufficient to remove the fear of a certain triumph to infidelity and irreligion from the want of withdrawal of a secular establishment. At the same time, we are deeply sensible of the necessity of inculcating the moral obligation of the Sabbath, and strenuously urging its due observance as a day of secular rest; as well as religious service. Symptoms of reluctance, among professed Christians, either to uphold sacred ministrations by the requisite and reasonable contributions, or to sanctify the Sabbath, narrowly watched and eagerly marked, are often alleged with much exaggeration, by the friends of compulsory measures of one kind or another.

Our church is composed, as you know, of the two larger portions of the Secession, now happily united. It consists of above 300 congregations, settled and vacant, and is extending itself on every side. It has been labouring for many years, and lately on a more extended scale, to diffuse the knowledge of Christ in the dark places of our land; and our congregations, in addition to an annual collection to the Synod's fund for religious and charitable purposes, as well as to all their other contributions for the poor and for public institutions of a common character, have given liberally to this object. For a number of years, a part of the meetings of the Supreme Court, has been devoted to missionary affairs, when the committees appointed to superintend this important business, give in their reports, and receive further instruction. How we are proceeding at home, you will learn from the printed reports which accompany this letter. Besides these exertions, the Synod have sent Missionaries to Canada, and have now attempted an inroad on Mohammedanism in Persia. Other Foreign Missions are in contemplation.

We have heard with much interest of the revivals of religion among you, earnestly inquiring into this subject, as times of sensible refreshing are but little known in our native land. Attempts have been made in our country to propagate certain delusions, relative to the collation of extraordinary gifts as the prelude to a supposed visible appearance of the Saviour, for the purpose of establishing his Millennial reign on the earth. The occurrence of these extravagant pretensions, now that their folly has become generally manifest, may serve to prevent Christians here from mingling any species of fanatical enthusiasm with their expectation of the promised effusion of the Spirit, and to satisfy them, that the glorious things spoken concerning Zion are to be accomplished, not by extraordinary interposition, but by vigorous exertions in the use of already instituted means. On the subject of revivals we shall be glad of further correspondence, if peradventure it may cherish our hopes, and rouse our churches to a holy emulation of the grace bestowed on you, that they may not come behind others in any attainable form of gracious visitation. As it is supernatural influence alone, that can produce true permanent religion, so nothing else can call forth the manifestation of religion where it exists, and excite an earnest concern about its extension to those who are destitute of it, and of the proper means by which it is produced.

Most cordially did we enter into your recommendation of setting apart the first Monday of this year throughout our communion, for united prayer along with you and others, for the outpouring of the Spirit, in order to the revival of religion, and the diffusion of the gospel by the wise, efficient, and extensive co-operation of all Evangelical Christians. For these very objects did the primitive disciples join "with one accord in prayer," after the ascension of Jesus. And we cannot but augur well from the analogy of purpose put into the hearts of disciples at this period. Only let us, like them, "continue with one accord in prayer," till the promised blessings be conferred; and even then, let us persevere in prayer, like the disciples at Antioch, till instruments be furnished, and the way be fully opened for Evangelizing the world; and still let prayer ascend for the prosperity of the work till the consummation be attained.

Dear Brethren, since we know that God heareth not sinners, it is the more incumbent on those who have received the truth in the love of it, to pray for sinners, and to make "prayers and intercessions for all men that they may be saved"—not only for men of every rank, but of every kindred and nation. And since we know that if there

be any thing in our hearts inconsistent with equity, or with the object for which we pray, God will not hear us, let us see to it that our hearts condemn us not in our prayers, so as to destroy or even impair our confidence. Let our fasting be such as the Lord hath chosen, accompanied with the undoing of every burden—not imposed by the revealed will of God, and with the breaking of every yoke—not compatible with the principles and designs of the gospel dispensation. You are as fully satisfied as we are, that Christians stand not in the same relation to others, as the Jews did to the nations around them,—that Christianity teaches us to regard with compassion all men as brethren in guilt and misery, and to aim at making them through grace, brethren in the Lord. So Paul regarded Onesimus, slave though he was, as not only as capable of being a monument of divine mercy as those of Cæsar's household, but as worthy of his labour,—embraced him in affection as a son of his bonds,—sent him back to his master, no longer “as a slave, but a brother beloved.”—and intimated that he might have retained him in this character, but wished the voluntary acknowledgment of his full fraternity by his master, that what Paul might have done, should not seem to be a matter of necessity, but of choice. Christianity went not forth, subduing the existing order of things by a mere authoritative requisition without enlightenment, which might have seemed like “turning the world upside down,” but it embodied the principles which should produce an enlightened change, and sufficiently indicated the application of these. How decided is the notice taken of Sheba and Seba, Cush or Ethiopia (whence the first missionary to the Gentiles seems to have been selected) in the revelations of God's purpose of mercy!

And now brethren, beloved in the Lord, we bid you an affectionate farewell, praying that grace, mercy, and peace may be abundantly multiplied to you, from God our Father, through Jesus Christ the Mediator, by the Eternal Spirit.

Signed by order and in behalf of general Synod of the United Secession Church.

ALEX. OGILVIE BEATTIE, D. D. Moderator.

WILLIAM KIDSTON, D. D., Clerk.
Glasgow, March 1, 1834.

ART. VII. *Another specimen of Secession Centenary.*

About an hundred and twenty individuals friendly to Secession principles, met in the Town-Hall, Kirkaldy, to celebrate the centenary of the Secession Church. The Rev. Mr. Law presided as chairman, and the Rev. Messrs. Bayne and Pettigrew were croupiers. From the late hour, however, at which the meeting was held, it is not in our power to do more than give an outline of what took place up till eleven o'clock.

The Chairman, in proposing his Majesty's health, described William the Fourth as the most patriotic monarch that has swayed the sceptre of these realms for centuries—he is essentially the people's King. His Majesty's health was drank to with great applause.

The Chairman, in proposing the next toast, said, although man and wife were considered as one flesh, it often happened that they were not of one spirit; and it was a very general belief that this was the case with the King and his spouse. The King is known to be attached to the people, the Queen is said to be attached to the nobles—the King is inclined to Radicalism, the Queen is understood to be a Tory; and though not a few present might hold the opinion that nothing good can dwell near Toryism, yet the Queen is distinguished for many virtues, and they ought to respect virtue wherever they find it. The members of the Royal Family are divided in their political sentiments, and some are more distinguished than others, but each may be distinguished for some peculiar excellency; and, therefore, he trusted the meeting would unite with him in drinking to the Queen and the members of the Royal Family, and in the spirit of true Seceders, wish them every happiness in this life and that which is to come. Toast drank with applause.

In giving his Majesty's Ministers, Mr. L. said he was aware there was a great diversity of opinion on the public conduct of the members of the Cabinet—some considering that it had been right and proper, while some held that they had departed from their original principles and forfeited the confidence formerly reposed in them. It should be borne in mind that they were but men, and all men were liable to err; and although they had committed faults, and although their actings had not come up to expectations, still the people were indebted to them for great civil and political privileges; and if they remained in their places he had no doubt but they would do much more to meet the wishes of the country. His Majesty's Minister's. (Cheers.)

The Rev. Chairman next passed a high eulogium on the Magistrates and Town Council of Kirkaldy. If the old corrupt system worked well with their predecessors, who had managed well in despite of the system, the present Magistrates were much more called on to exert themselves for the interest of the people, and say, that as we were made by the people, we will devote ourselves wholly to the interests of the peo-

ple—"The Magistrates and Town Council of the good town of Kirkaldy." Mr. George Meldrum returned thanks.

The Chairman then proceeded to the toast of the evening; but before approaching the subject he adverted to a circumstance which had recently occurred at Dundee. It frequently happened, that the greatest professors of liberality were not the greatest practisers of it. They had all heard of Mr. Andrew Johnson, member of Parliament for the St. Andrews district of burghs, who in zeal for the liberties of his country, had enlisted in the cause of the Anti-Patronage Society, and was going from town to town inveighing against patronage, and supporting the principles of that society.* They also all knew that ill-informed minds and meagre speakers seize upon small objects that first present themselves; and this had been the case with the member of Parliament, who, instead of confining himself to discussing the subject immediately connected with the association, of which he is the chief pillar, diverged to a question that did not lie within a thousand leagues of him. He (Mr. J.) adverted to a meeting lately held in Edinburgh, for a purpose similar to that on which they had met, and, instead of representing that meeting as composed of liberal and enlightened men—of descendants of the men who would have shed their blood in maintaining the truth of the Gospel—he represented it as a meeting of wild and revellous bacchanals.† The member of Parliament had spoken of posers and had he (Mr. J.) been present to-night, he (Mr. L.) would have put some questions to him that would have proved posers. He would have asked him if ministers live on air any more than members of Parliament. He pretends to have a great knowledge of the Bible; he (Mr. L.) would have called on him to point out where it is forbid for a few friends to meet and rejoice in each other's company. He had spoken of the fashion of the Jews; he (Mr. L.) would have pointed out to him where God gave permission to that people to eat and drink, and rejoice according to the abundance he had conferred on them. Mr. Johnson had spoken of fasting and prayer. The Pharisees fasted and prayed, and paid tithe. Oh! how that would rejoice the heart of the member of Parliament. The reverend gentleman went on in a similar strain for some time, and then adverted to the circumstances which led to the Secession in 1733 of Ralph Erskine and others from the Church of Scotland. It had been said that it was the question of patronage which caused the schism—that was a mistake.‡ The real cause of the Secession was the tyrannical conduct of the General Assembly. He combated, as absurd, the idea of the ministers of that body ever being taken back into the bosom of the Church of Scotland, except upon terms to which they could never submit. He contended that the Church of Scotland had the power to abolish patronage any day they pleased—they had only to enact that no licentiate should be allowed to accept a presentation, unless he had the suffrage of the majority of the parish. This would destroy patronage; but the Church would not do it, for the best of all reasons, there was patronage within patronage. Although there was no chance of the Secession body being re-united to the National Church, there was every probability that the Relief, and several small bodies in Scotland, the Evangelical Dissenters in England, as well as Presbyterians in America, would unite as one great Christian ecclesiastical body, and concluded by proposing "The United Secession Church, and may it continue to prosper, till she be swallowed up in the church universal."—Cheers.

The memory of Erskine, Fisher, &c. and other toasts were subsequently given.

The supper did great credit to Mr. Cunningham of the National Inn. It was substantial, abundant, and moderate in price.—*Fifehire Journal*.

* Is the United Secession Church an advocate for patronage? It has been laid to their charge in some of the Scottish papers, that they are opposed to any kind of Reform in the Established Church, lest, by correcting abuses, she should be able to withstand the present war waged against her. With what degree of truth this charge is made, is not known.—*Ed. Mon.*

† "*Wild and revellous bacchanals*," is rather harsh; but if Christian ministers will do the deeds of bacchanals, we know not why they should not also bear the name.—*Id.*

‡ The refusal of Judicatories to allow ministers to testify against the evils of Patronage, was certainly one of the three prominent causes of Secession. The Synod of Perth and Stirling appointed, that Mr. Erskine should be *rebuked and admonished* at their bar, for the following sentences respecting the call of a minister to his work. He had just spoken of the call of God. He now speaks of the call of the church.—"The call of the Church lies in the free choice and election of the Christian people. The promise of conduct and counsel, in the choice of men that are to build,—is not made to patrons, heritors, or any other set of men; but to the Church, the body of Christ—to whom apostles, prophets, evangelists, pastors and teachers are given. As it is a natural privilege of every house or society of men, to have the choice of their own servants or officers; so it is the privilege of the House of God in a particular manner. What a miserable bondage would it be reckoned, for any family to have stewards or servants imposed on them by strangers; who might give the children a stone for bread or a scorpion instead of a fish, poison instead of medicine? And shall we suppose, that ever God granted a power to any set of men—patrons, heritors, or whatever they be, a power to impose servants on his family, without their consent; they being the freest society in the world?—See *Gib's Display*, Vol. i. pp. 387, 403.

ART. VIII. *Extract of a letter written by an Original Seceder, and addressed to the Editor of the Religious Monitor, dated Edinburgh, Jan. 20, 1834.*

"Mr. Stevenson's work, on the Offices of Christ, will suit both countries. Dr. Cox from America, told the United Synod at their late meeting, that all the members of the General Assembly might be called Calvinists. Many of the ministers of the Church of Scotland who are considered Evangelical, and are much more so than your Hopkinsians, may be called Calvinists too, by a misnomer. Very few of them are what we would term marrow-men. And though, as Dr. M'Crie said lately, our last reforming General Assemblies have been drawing the sword of discipline against certain heretics, it has been all on one side—against those who have carried the doctrines of grace to an extreme, while they have spared others in office and emolument, who have publicly opposed these doctrines, and censured the former too, in the way of reviving an Act of Assembly which was levelled against men of whom the Church of Scotland then was not worthy, viz. Boston, Hog, G. Wilson, and others. It is one comfort, that Patronage seems to be tottering to its fall, and we may expect many abuses to follow in its train, but what the issue may be, time must tell. It is not likely that any thing more will be done for some time, at least, in the matter of our proposed union with the Burghers. I hear that that body are much divided in sentiment—some would prefer going over to the United Secession body; and others of them expect *forthwith* to be received into the establishment. The United Synod agreed at their last meeting to hold correspondence with your General Assembly, (the former year they agreed to hold fellowship with the Dutch Reformed,) and to interchange delegates with the Congregationalists in England. The Cameronians or Reformed Synod, it is said, are much divided in sentiment here as well as with you. In Ireland they are almost at a rupture. A crisis seems at hand.

We lost an excellent minister some months ago, Mr. Peter M'Dermot of Auchinleck. His death was a heavy blow to our small body, especially in the part of the country where he labored. Mr. Chalmers of Haddington and Professor Paxton, are both getting very infirm. They have regular supply of preaching, though they still take part of the work. Mr. Chalmers has been settled at Haddington since Aug. 1780.

Dr. M'Crie is generally supposed to be writing a life of Calvin."

ART. IX. *Centenary of the Secession Church in Ireland.*

On Wednesday, the 25th ult., religious services were attended to in the Meeting-house of the Rev. John Lowry, Upper Clennaneesse, in commemoration of the Centenary of the Secession Church, as unavoidable circumstances prevented their observance of the 16th November. The devotional exercises were conducted by the Rev. Thomas Lowry, of Glenhoy, who also preached an appropriate sermon from 122d Psalm, 6th verse. In the course of the sermon it was stated, that the Seceders were originally members of the Established Church of Scotland, and that their secession from that Church took place in consequence of a sermon preached by the Rev. Ebenezer Erskine, from 118th Psalm, 22d verse, in which, before the Assembly, he shewed the evils of patronage, at that time so prevalent among them, and the nature of the Arian and other anti-scriptural doctrines that were then advanced by Professor Simpson, of Glasgow, and Professor Campbell, of St. Andrews. A vote of censure, and, subsequently, of disannexion, having been passed against him and those who adhered to him, Messrs. Erskine, Wilson, Fisher, and Moncrieff, protested against the authority of the Assembly, and *seceded*, not from the doctrines or government of the Church of Scotland, but from the errors and defections prevalent therein. Their numbers were, at first, small: but their steady adherence to the doctrines, worship, government, and discipline of the Word of God, as exhibited in the standards of the Church of Scotland, speedily secured to them the co-operation of many conscientious and zealous supporters. In Ireland, they have at present about 130 Congregations, and 124 Ministers. They all "speak the same things," and have no divisions among them, and they have even been the firm advocates for civil and religious liberty.—*Correspondent of Belfast News Letters.*

ABOLITION OF PATRONAGE.—The Edinburgh Patriot states, that the representative of royalty and the members of the Assembly were accompanied to the church by the military in procession, to hear a sermon, and then constitute a court. The Commissioner assured the Assembly that His Majesty was determined to uphold the Establishment—and the Moderator returned due thanks for the favor.

"The key-stone of the arch of connexion between Church and State (says the same paper) has been taken out. The General Assembly last night, by a majority of forty-seven, voted on the motion of Lord Moncreiff, that no clergyman should be intruded into a parish against a majority of the heads of families in communion with the congregation."

ART. X. *Christ and Anti-Christ.*

MR. EDITOR—The following striking contrast formed part of the first of a series of lectures lately delivered in this city by the Rev. W. L. M'Calla, on the subject of ANTICHRIST. Being much struck with it when delivered from the pulpit, I solicited a copy for publication in the Presbyterian, which was politely granted. I doubt whether any unprejudiced reader, after duly weighing the evidence, can hesitate in giving an affirmative answer to the question—Is the Pope Antichrist? E.

CHRIST.

Arose in Palestine.
 Visited the temple of God, and honored it.
 Humbled himself.
 Claimed the supremacy by right.
 Changed the Sabbath and dispensation.
 Was the fulfiller of the law.
 Spoke the doctrines of God.

 Has and gives the Spirit.
 Worshipped God as a protector.

 Vindicated the law of marriage.
 Gives and blesses meat.

 Owns the Father.
 Did the will of God.
 Claims to be God truly.
 Claims to be equal with God.
 Is full of blessing.

 Renews us in the image of God.
 Commands to worship the God of Abraham.

 Orders a pure worship.

 Is poor, plain, simple.
 Had a Christian mark for his people. (Gal. vi: 17.)
 Had a sealed number. (Rev. vii: 4.)
 Is arrayed in garments died in blood.

 Came to purchase his people.

 Saved the penitent thief.
 Had a cup of wrath.
 Is the Lord our righteousness.

 Was an offering for sin.
 Is the Author of salvation.
 Came to save life.
 Had the blood of atonement.

 Came to proclaim liberty to the captive.
 Revealed and enjoined the Scriptures.
 Came to save his people from their sins without money.
 Came to take the pious to Paradise.
 Bestows that faith which worketh by love.
 Is a Horn of Salvation.

 Is the great mystery of godliness.

 Spoke the truth in sincerity.
 Wrought true miracles.

ANTICHRIST.

Arose in Rome.
 Arose in the temple of God and profaned it.
 Exalted himself.
 Claimed the supremacy by arrogance.
 Changed times and laws. (Dan. vii: 25.)
 Was that lawless one. (2 Thes. ii: 8.)
 Spoke the doctrines of demons. (1 Tim. iv: 1. Rev. ix: 20.)
 Gives himself to seducing spirits.
 Worshipped gods protectors (tutelary deities.) (Dan. xi: 38, in Hebrew.)
 "Forbidding to marry." (1 Tim. iv: 3.)
 "Commanding to abstain from meat." (1 Tim. iv: 3.)
 Denies the Father and the Son. (1 John ii: 22.)
 Does his own will. (Dan. xi: 36.)
 Claims to be God presumptuously.
 Claims to be above God. (2 Thes. ii: 4.)
 Is full of the names of blasphemy. (Dan. ii: 25. xi: 36. Rev. xvii: 3.)
 Makes an image of the beast. (Rev. xiii: 11. 14.)
 Regards not the God of his Fathers. (Dan. xi: 37, 38.)
 Practices and promotes idolatry. (Rev. xvii: 2. xviii: 3. ix: 21.)
 Has gorgeous ornaments and rich offerings.
 Has the mark of the beast for his people. (Rev. xiii: 17.)
 Had a significant number. (Rev. xiii: 17.)
 Is arrayed in scarlet and purple. (Rev. xviii: 16. xvii: 3.)
 Makes merchandise of his people. (Rev. xviii: 12, 13.)
 Repenteth not of her thefts. (Rev. ix: 21.)
 Has a cup of filth. (Rev. xviii: 3. xvii: 4.)
 Works with all deceivableness of unrighteousness. (2 Thes. ii: 10.)
 Is the man of sin. (Rev. xviii: 2 Thes. ii: 3. 4.)
 Is the son of perdition. (2 Thes. ii: 3, 4.)
 Came to kill. (Rev. ix: 21. xiii: 15.)
 Has the blood of prophets and saints. (Rev. xi: 35. xvii: 6. xviii: 24.)
 Come to rivet the chains of slavery.
 Corrupts and prohibits the Scriptures.
 Came to indulge his people in their sins for money.
 Came to roast Papists in Purgatory.
 Celebrates an *act of faith, auto da fe*, by fire.
 Is a horn of destruction. (Dan. vii: 8, 20, 21, 24, 25.)
 Has in his forehead, mystery of iniquity. (Rev. xviii: 5, 7. 2 Thes. ii: 7.)
 Speaks lies in hypocrisy. (1 Tim. iv: 2.)
 Works lying wonders. 2 Thes. ii: 9. Rev. ix: 21. xiii: 33, 34.)

QUERY.—Is the custom of our Synod of publishing in the printed minutes an account of the trials of Ministers and private church members for errors, either in doctrine or practice, warranted from the word of God, and agreeable to our Book of Discipline, which declares that "persons who are active in reviving old and dead scandals, or those that have been legally removed, shall be considered as scandalous?"

J.

THE
RELIGIOUS MONITOR,

AND

EVANGELICAL REPOSITORY.

OCTOBER, 1834.

ART. I. *A few Doctrinal and Practical Observations concerning the Sabbath.*

It is commonly remarked, that as nature points out the existence of God, and that he must be worshiped, therefore, time must be devoted to this purpose. What portion of it ought to be hallowed, is his right to prescribe as well as what sort of worship ought to be offered. He has required "one whole day in seven." The traditions of the ancient heathen world, with respect to religion, are all found, in some way, connected with revelation, the worship of God being as much a divine gift to man by which he may hold communion with his maker, as human language by which he may maintain intercourse with his fellow men. The number, seven, was accounted of sacred and mysterious import with many nations, and till so late, as the times of authentic history, we find a seventh day observed as a day of rest in certain occupations in various parts of the world, remote from Judea.

This seems to point out the early institution of the Sabbath, in opposition to those who hold that God blessed it at the creation, prospectively merely, as a day of rest for the Israelites; or that Moses did not insert the account in the beginning of Genesis, (Chap. ii. 3,) as a part of the history of that time, but as an argument to enforce obedience upon the Children of Israel to the precept of the law that required this observance. But the ten commandments are certainly a universal law to all mankind, of which the fourth can be, least of all, an exception, since the argument at the end of it, that "in six days the Lord made heaven and earth," &c., is one in which every nation has as much concern as his ancient people. As the Sabbath, then, was instituted by God on his finishing creation, so it seems to have been so uniformly observed by the ancient patriarchs as to require no very pointed mention in their history, though there are such allusions to it as, if not sufficient to confound the gainsayers, may be accounted satisfactory to the humble inquirer after truth. Where it is said in the 4th chapter of Genesis, that in "process of time," Cain and Abel brought their offerings to the Lord, the margin reads in strict conformity with the original, "at the end of days," which is thought to refer most probably to the last day of the week. We also find Noah waiting by ~~sevens~~ in the days of his delaying to enter into the Ark, as well as to come out of it. In later times, though we find that the children of Israel seem to have greatly forgotten the respect due to the Sabbath and the obliga-

tion to its observance, perhaps through their being obliged to labor for their task-masters every day, or through attention to their own necessities, if they were allowed that day to themselves; yet it was partially regarded in the wilderness immediately on their deliverance from Egypt, and it was spoken of as an ordinance well known before the giving of the law as may be seen in the 16th of Exodus.

Thus it was early instituted as a universal statute, not exclusively for the Israelites. There can be no proof of its being restricted to that nation, from their being called to remember it in gratitude for their deliverance out of Egypt. This is but an additional motive to the original reason, as every new mercy towards us as individuals or nations ought to excite us to greater thankfulness and more willing obedience. As this was a typical deliverance, its commemoration on the Sabbath led to the anticipation of a greater, which should be completed in due time. "Unto them was the gospel preached as well as unto us."

God, who appointed the ordinances of his worship has been pleased to make a change in many of them. The substance is always the same, but the form may be different. What variety soever we find in the records of truth concerning the manner of approach unto him in the former and latter age of the world, as he is continually the same, the only acceptable means are those of his devising and revelation. It has been remarked, that in the institution of the Sabbath, it is the Sabbath that God is said to have blessed and not the seventh day. Thus, leaving provision for its change from the Seventh to the First day of the week. As in the earlier times of the history of the Old Testament Church, the communications made to it from heaven were more frequent and striking than afterwards; as it seemed to be in a state of weaning by degrees from carnal and ceremonial observances, attaining to more spirituality in its outward circumstances, so there seems to have been prophetic intimations of the change that was to be made with regard to the Sabbath, as well as other institutions. We find in the 118th Psalm mention made of the sufferings of the Saviour and "the glory that should follow;" and while his resurrection seems evidently predicted in his being raised to be "the head of the corner," it is said, "This is the day which the Lord hath made, we will be glad and rejoice in it." Also in the last verse of the 43d chapter of Ezekiel, where the eighth day is spoken of as a day of offering, it has been considered as a prediction of the appointment and perpetual observance of the Christian Sabbath.

With such intimations, then, when the Lord "opened the hearts of his disciples," that they should understand the "Scriptures," it cannot be wondered that they so readily adopted this change. It was on the morning of the Christian Sabbath that our Lord arose from the dead, and we find it blessed by him by many gracious appearances to his followers. He honored this Sabbath frequently afterwards, manifesting that, if formerly in all places, where he caused his name to be recorded, so now in all times he would be with his people to bless them. Thus, from the last chapters of the Gospel of John, it must be evident, that it could not be without respect to this change that the manifestations of the risen Saviour upon that day are recorded; especially when it is considered that at that time, in which the aged Apostle wrote, the First day of the week had been long observed as the Christian Sabbath and generally known as the Lord's Day. We find in the 7th verse of the 20th chapter of Acts, that it was observed by the Apostle Paul as a day of preaching and partaking of the Sacrament of the Supper; and in the 16th of 1st Corinthians, it is spoken of as the day of collecting for the poor, which compared with the collections of the ancient temple mentioned in the 2d of 2d Kings, and other parts, seems to show that the whole ritual

service was to be considered as abrogated, and the First day of the week completely established instead of the last, for all the religious observances of the Sabbath.

The Sabbath signifies Rest. In the Holy Scriptures, names are not given at random. This is truly significant of the properties of the day. Christ promises rest, (Matt. xi. 28;) and yet we find that it is to engage in his service to which he invites in that passage. So then it is not slothful, passive enjoyment that is required on the Sabbath. It is rest to the body, activity in the mind: rest from the cares of worldly things, concern with regard to heavenly. It has been well defined as rest from those toils, whether corporeal or mental, in which we are employed in the six days of the week as our employment. Though the Pharisees, in the time of our Lord, loaded this enjoyment with superstitious observances, yet we must not think, in his reproving them, that he gave any license for the performance of any work besides those that are well defined, and known, as "works of necessity and mercy." Still, how many professing Christianity are there to be found exceeding these! If the Jews were to show themselves so denied to the gratifications of appetite as not to kindle a fire on that day, what shall we think of those who make it a day of preparing as well as of eating food more anxiously than necessary, after hindering themselves from a proper observance of its duties by their gluttony, and depriving one or more of their family of an opportunity of obtaining its enjoyments, through ill-timed labor about the "ineat that perisheth." Let such violators of the rest of this day read the warning contained in Luke xxi. 34.

There are more glaring offenders than these. Many make it a day of recreation and business. For how much have the great of the land, that set example and lead the fashion of society, to answer! Bishop Horsly, in the last generation, testified that in his youth it was rare to see any travelling in England upon the Sabbath; but that, after the richer class began to take that day as less liable to disturbance or interruption, others soon imitated them. The Legislature of that land, in part now composed of dissenters as well as churchmen, (men that were formerly under political disabilities for the sake of religion,) is now likely to interfere with the system of Sabbath-breaking hitherto legalized or tolerated. How sad is it, that here men may "ordain iniquity by a law," may legislate for the breach of the Sabbath by bills about Mails and Post-Offices, and otherwise, but as soon as they are reminded of their duty with regard to the Sabbath, there is heard, in opposition, a cry of "Church and State," as if the enforcing of the law of nature were a riveting of the chains of superstition! The law of nature is binding on all, and we have seen that it ordains the Sabbath; and that this law was recognized, and more or less regarded till revelation may be said to have superseded tradition.

While it becomes us to "sigh and cry for the abominations done in the midst of the land," to use what endeavors we can, for their removal; we should also consider whether there are not "with us, even with us, sins against the Holy One." We are the creatures of circumstances. There may be sins of a land, and sins of an age, in which, the Lord's people of that place or time may be involved; for our familiarity with vice, often prevents us from holding it in proper detestation. Though Lot "in seeing and beholding, grieved his righteous soul from day to day with the ungodly deeds" which the sinners of Sodom committed, yet he became so far reconciled to his situation that it required the interposition of omnipotence, to drag him out of that city, to which, he had gone of his own choice. Is it then so, while we cannot, on a Sabbath, see a team pass with produce, a mail with letters or a boat with merchandise,

without having our feelings excited against the breach of the sacred rest, that all funerals that are held on the Lord's day are really works of necessity? that every funeral that is conducted by a numerous train could not have been attended by a few "devout men" if it "could not have been done before, or delayed till after, the Sabbath?" Are we not hardened in this respect? Is it not yet too much the case, as Mr. Marshall of Philadelphia wrote long since, that funerals are often held on that day for the sake of a large attendance? and may we not believe often too for the sake of devoting to worldly labor the time, which, by the present fashion, it would have wasted on a week day? This subject ought to be made a matter of serious consideration, lest while we be found exclaiming against the fashion of the age, in other things, we be its followers in this, as part of that world which we censure. "Brethren, suffer the word of exhortation."

Every situation of life has its peculiar temptations. The pious merchant may have his doors shut on Sabbath, and yet be "buying and selling in the temple" through distracted attention and anxiety of worldly things. Let him drive off these fowls from his sacrifice, banish his intruding cares, and pray God that the "thoughts of his heart may be forgiven." But what shall we say of those that willingly engage in businesses, that lead to an occupation of their time on that day? Those that unnecessarily engage in those employments that the fashion of the world, and the opinion of men sanction, as labor on that day, certainly rush, like Lot into Sodom, into the midst of danger, from which we pray God to grant them as safe a rescue. It would be a meritorious attempt, no doubt, to engage in such a business as requires, according to the fashion of the world, the keeping of the open door on Sabbath, if the trade in all other respects were lawful, with a determination to brave an improper custom, and regard God rather than man. We have heard but of a few who have so nobly dared, and of these the world has been astonished to observe that what seemed to court their ruin, averted it; that they were the only ones of those in similar occupations that were eventually prosperous: "Godliness is profitable unto all things, having the promise of the life that now is as well as of that which is to come."

Husbandry is the most common, natural and healthful occupation of mankind. "Moreover, the profit of the earth is for all: the king himself is served by the field." Therefore, the fourth commandment though a universal law, is especially addressed to the cultivators of the soil. How sad then, is it, that many of those who are so immediately in the hand of Providence, from whom come the heat, the rain and the dews, should so frequently break this commandment, in which they are so strictly charged to abstain from labor on the Sabbath! "In it thou shalt not do any work." Ah! sinners, transgressors of this commandment, you may boast of your crops as the favors of Providence, or say that your own hand have gotten you these, but you have to account to an angry God. He may forbear to blast your present prospects, wasting with his "hot thunderbolts" the product of many Sabbath-days' labor, as has been seen in some parts of the land; but, remember that his forbearance, if despised, and his mercy, if neglected, will be an aggravation of your sin. To the rich man, that thought to pull down his barns and build greater, and bid his soul take its ease, God says, "thou fool, this night thy soul shall be required of thee!" Let those that resemble him in sin, dread lest they receive a similar sentence.

The rest of the Sabbath is wisely appointed for the condition of man. We cannot enjoy health without labor, but it is as necessary that there should be an occasional cessation from toil. The fourth commandment provides for our state of work as well as rest, commanding the former,

on the six days as well as the latter on the Sabbath. We have spoken of their being peculiar temptations, incident to all men, and perhaps those of the persons that "labor in holy things" may often be the deferring of necessary preparation till the sacred day. This is certainly to make the "Sabbath a burden;" while to those that neglect preparation, or "serve the Lord with that which cost them naught," he may say, "I hate robbery for burnt-offerings."

The whole day is to be spent in the public or private worship of God. The people of God of old, had their double burnt-offerings morning and evening on the Sabbath. Have we less cause for gratitude than they, that we should not observe family worship at least morning and evening, and attend in the courts of his house, in the forenoon and afternoon? If there is to be the lousing of every yoke from worldly labor, on this day, we are to remember, that, as professed Christians, we are in the service of Christ. "His commandments are not grievous."

Some have said that the Jewish Sabbath was kept from evening till evening. Others have supposed that this was true, only with respect to the day of atonement, also called a Sabbath. Ours properly begins in the morning, according to the example of our Lord, who rose as it began to dawn towards the first day of the week. Far be it then, from us as his followers to spend the morning of it in sloth, or the evening in amusements. No; let us remember that while he appeared early at the Sepulchre, on the morning of the First Lord's Day, and to the two disciples that were going to Emmaus while it was towards evening and the day was far spent, also "the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, peace be unto you." Likewise in the text to which we have already referred, we find that on a first day of the week, Paul continued his speech till midnight.

With respect to the worship to be offered on this day, we profess to be regulated by the word of God, and testify against the corruptions of those who profane it by their idolatrous modes. But if we praise God in the appointed songs of Zion, if we pray as the Spirit gives us utterance, if we attend to the preaching of the word as we have opportunity, may there yet be nothing omitted of the "weightier matters of the law." Though we may think that we have "judgment and faith," it seems that "mercy" is neglected in many congregations on the Sabbath, where there is no collection made according to the ordinance of God as authorized by the precept, (1. Cor. xvi. 2,) and the practice of Old Testament saints, as may be seen in one of the texts already referred to, and several others in the same book of Kings and 2d Chronicles.

Is there no cause of blame here? How denied do we find the early Christians, to the things of the world, its goods and its possessions! Amidst the most splendid donations, that have been made for the spread of the gospel in modern times, we have reason to be ashamed of any confident boasting, when we reflect that anciently, "in a great trial of affliction, the abundance of their joy and deep poverty, abounded unto the riches of their liberality." Is it because the State, that is so constantly warned to beware of intermeddling with religious matters, has made such ample provision for the poor that "shall never cease out of the land," that there are no weekly collections made in many churches. It was not for their own domestic poor at the time, that the Corinthians were exhorted to "lay by them in store," but for "the poor saints in Judea." How many poor saints may God still have throughout the world, though misery were banished from our shores! Shall we have so many Societies for this and that benevolent object, and

shall the instituted means of the Spirit's own appointment be suffered to fall into disuse? There are calls for more gospel laborers in distant regions, there are demands for copies of the Scriptures, there are weak congregations needing assistance, there are, perhaps, objects for christian alms-giving that we would not wish to consign to the poor house. With all these calls to the performance of this duty, let it no longer be neglected through motives of pride or niggardliness; but let the frequent mention of it in the Scriptures, especially in the two epistles to the Corinthians and the first half of the Old Testament, be sincerely considered, and we shall hope that our congregations shall exhibit no longer a stock of funds in credit but in cash, applicable to every proper charitable purpose.

This is one of the things which we conceive we are not left to consider as indifferent, though it may have been treated as such, notwithstanding the numerous precepts of the word, and the very general practice of the Christian world. But with respect to another matter, the name of the sacred day, we conceive that there is no impropriety at least in calling it the Sabbath, as it is a day of rest as well as that of the Jews was; and that it cannot be misunderstood for theirs in a country where they are so few. At any rate, to those that profess to receive the Scriptures as their rule, there must be an evident propriety in calling it as in the New Testament, the first day of the week, or the Lord's day, if not the Sabbath. Let it not be said that it may as well be called Sunday as that the names of the other days of the week should be retained. No, the name of this day of the week has been christianized, changed when set apart to the service of the Lord, and those who entertain a proper reverence for the very words of the Holy Spirit, will be willing, with the observance of the day, to regard its name, and leave the use of the appellation, Sunday, to those who account it merely a day of festivity, a worldly holiday.

In conclusion, "Ye know the grace of our Lord Jesus Christ." If we were duly sensible of the blessings which he has procured for us by his death, and which he has witnessed to by his resurrection as living to bestow, we would be willing to acknowledge that it is God that has given to us this rest, and we would need no other motive to excite us to a practice of its duties. "If ye know these things, happy are ye if ye do them."

ART. II. *Another Maxim of Bible Religion.*

There was published in the Monitor some time ago, a *Maxim* of Bible Religion as contained in the words of God to Moses, (Exod. xiv. 15.) "Speak unto the children of Israel that they go forward," and it was illustrated at some length. I was forcibly struck some time ago with a passage in Deuteronomy as containing another, and as in these times of discovery and improvement, so much is published under this character, with the avowed intention of drawing forth from the rubbish of past ages pure Bible religion, and of rubbing the scales off the eyes of professing Christians, that they may see it, I also have a desire to say a few things on this *Maxim*, as I shall call it. The passage in question is in chap. viii. 2, as follows: "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness to humble thee, and to prove thee, and to know what was in thy heart, whether thou wouldst keep his sommandments or no." After a few observations, opening and

explaining this verse, I shall attempt to prove that this is a *rule* or *maxim* to which the church of God has been required to observe to the end of the world—and that accordingly as she has or has not done it, so has it been well or ill with her, and so it will continue to be. For explanation, I observe:

1st. That it is the *historical facts* of their journey, from its beginning to its end, which they are enjoined to remember: Their cruel bondage in Egypt: The wonderful plagues which the Lord inflicted upon Pharaoh and his people by the hand of Moses and Aaron: That wonderful night in which the Lord brought out their armies: Their passage through the Red Sea: The Lord's coming between them and the Egyptians in a pillar of cloud: The sweetening of the waters of Marah: The mana: The quails: The water from the smitten rock: The giving of the Law: The setting up of the Tabernacle: The terrible judgments which they suffered for their rebellion, which were kept in remembrance for them by various things: Such as—the brazen serpent—the brazen cover for the altar which was made of the 150 censers—Aaron's rod that budded—and the names of places where they were inflicted—such as Kibroth, Kataavah, Tabera, Massah and Meribah: Also their battles and victories, and how the Lord covered them with his cloud, and went before them through that vast and howling wilderness; and their foot did not swell, and their clothes waxed not old, and their shoe waxed not old on their feet. Although the remembrance of this history was not commanded for its own sake simply, nor was it the principle thing in view, yet it was a necessary step to it. This might be remembered, and the main thing be overlooked; but if this was overlooked, the main thing *could* not be remembered.

2d. The things chiefly to be remembered were those lessons of truth which God taught them by means of these historical facts, for the sake of which it was, that he led them this way. Some of these respected themselves, and some of them respected God:

First, In respect of themselves, they were taught what was their condition by the fall. For it resembled their condition while they were the bond-slaves and drudges of Pharaoh and his servants in Egypt. They were the slaves of the tyrants, Satan and sin. And these were hard and cruel task-masters indeed, who knew only to oppress.

Second, They could scarcely fail to learn how completely unable they were to effect their own deliverance from this sad condition, as much so and more, than they were to rise up and go out of Egypt. To which, their bondage not withstanding, as it afterwards appeared, they were even *attached*, and would have returned to enjoy its flesh-pots and its idolatry. So it is with unrenewed men, they are the willing and devoted slaves of sin, and through *its* agency, of Satan also—they love to have it so. They have “made a covenant with Death, and with Hell they are at agreement.”

Third, The way in which the Lord led them, brought to light abundant proofs that they were a “stiff-necked people,” “a race not right in heart with God,” “an evil heart of unbelief departing from the living God” was theirs. This was the true cause of their mumurings, and their rebellious and hard speeches against Moses and against God. “And they said unto Moses because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying let us alone that we may serve the Egyptians? &c. (Ex. xiv. 11, 12.) “Wherefore is this, that thou hast brought us up out of Egypt to kill us and our children and cattle with thirst?” (Ch. xvii. 3.) “And the children of Israel wept again and said, who shall

give us flesh to eat? We remember the fish which we did eat freely in Egypt, the cucumbers, the melons, the leeks, and the onions and the garlic—but now our soul is dried away, &c. (Num. xi. 4, 5.) Would God we had died when our brethren died before the Lord.” (Num. xx. 3.) These are but a specimen of their murmurings—for there were but very short intervals through the 40 years, between their open and aggravated rebellions. In these they persevered until all that generation that came out of Egypt was cut off by the judgments of the Lord.

Fourth, Besides their unbelief and hardness of heart, this way by which the Lord was pleased to lead them, discovered that they were an ungrateful people, and that while the favors and benefits conferred on them, and mercies shewn them were of the highest order, great beyond conception, many beyond number, they carried their ingratitude to the greatest length, and returned hatred for love. They were a hypocritical people, “their words were good, but their hearts with him were not sincere.” These things and all others discovered by this way, respecting their moral character and their original degradation, they were never to forget. To make these discoveries to them was one main design of the way. It was “to *prove* them and know what was in their heart, whether they would keep his commandments or no.”

The second and chief thing which this way set before them for remembrance, was what it made known of God, and of the relation between Him and them.

First, It showed that he was faithful to his covenant with Abraham, Isaac and Jacob. As he had said, he had visited and redeemed them, and “judged that nation which afflicted them.” “And it came to pass the self-same day (on which the 430 years expired,) that the Lord did bring the children of Israel out of Egypt by their armies. (Ex. xii. 41. 51.) He had also promised that they should “come out with great substance.” (Gen. xv. 14.) And by his direction they spoiled the Egyptians, and came out with flocks and herds and very much cattle. This notable instance of Divine faithfulness was set up in the way like a public monument, to tell all future generations that he was a “God that kept covenant and mercy for them that fear Him.” (Dan. ix. 4. And that his faithfulness lasts to all generations, and will every word of it be established in the heavens to eternity.

Second, In this way God made himself known, (but not for the first time) as merciful and gracious, a sin pardoning God. That whole course of dealing which he had with them these 40 years, was one continued illustration of the name which he proclaimed to Moses as he passed by—“The Lord, the Lord God, merciful and gracious, long suffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. (Ex. iii. 4. 6.) Had he been strict to mark iniquity he never would have brought them out of Egypt, for they were stiff-necked and rebellious even there. And as their whole course was sin and provocation, if his course had not been mercy and forgiveness, they must have been consumed in a moment.

Third, It illustrated no less that other part of his name which is expressive of irreconcilable hatred to sin—“will by no means clear the guilty,” &c. He ceased not to reprove their sins, and though he pardoned them, yet he took vengeance on their inventions. For this purpose his wrath went forth in different ways, at different times and slew them, until all that rebellious generation that came out of Egypt, from 20 years old and upward, were destroyed. These judgments were set up for remembrance in the names Kibroth, Kataavah, Tabera; and in the brazen serpent—the fate of Korah, Dathan and Abiram.

Fourth, He taught them in the way, that while he only could reveal the way in which he could be worshipped and served, they must pay a sacred regard to all his institutions. He gave them his Law with statutes and judgments, amid emblems of terrible majesty and power. He charged Moses to take heed to make all things (appertaining to worship) according to the pattern showed him in the mount. And the very first encroachment is resented with immediate death, in the persons of Nadab and Abihu. And the whole congregation is strictly charged to take heed to do *that* which he commanded. "Thou shalt not add thereto, nor diminish aught therefrom." On this point, there were many things that fell out by the way to teach them: the man who gathered sticks on the Sabbath was put to death—the mana gathered on that day bred worms and stank—the leprosy of Miriam—the dreadful end of Korah and his company—and even Moses himself, because he smote the rock and spake unadvisedly; was interdicted the land of Canaan.

He was their king and law-giver, and he gave a law adequate to meet the case. Yea, "perfect," and therefore every thing to a single word or act forbidden, or not required by this law, must be unacceptable to him.

Fifth, He taught them by the way that they could not come near to him but through a mid-man or Mediator. They quickly found that they were not able to receive his law except through this medium—"speak *thou* to us," said they to Moses, "but let not God speak to us lest we die." Their course of obedience to it could not be accepted but through the medium of a High Priest with the blood of a sacrifice; and had not Moses frequently stood up to plead for them in the breach, they must have been consumed. In fact, there was not a single particular of service or of enjoyment in which their intercourse with God was *immediate*.

Sixth, They were taught in the way by the most clear and impressive evidences, "that God was present with them these 40 years as the God of the covenant." This was taught by the angel who spake to Moses out of the burning bush. The church was as that bush, and God was in the midst of her, for which reason alone she did not, could not consume. Again, this was taught by the pillar of cloud by day, and fire by night. This was a symbol of his gracious presence, which continued through these 40 years. Then he spake to the whole assembly from Sinai with an audible voice. And he pitched his tabernacle among them.

Seventh, He taught them by the way that he was all-sufficient for the accomplishment of his gracious promise. No wisdom could circumvent him. No authority could transcend his Pharaoh and his magicians, and their gods are completely foiled and overthrown. No emergency can take him unprepared. He can open a passage through the Red Sea. He can sweeten the waters of Marah—can give bread and water and flesh in a vast and howling wilderness. He can prevent their shoes and clothes from waxing old—no enemy can cope with him. Atrid, Amalek, Sihon and Og the giant, tried their utmost, but were routed and cut off. No enchantment can stand against him. Balaam and Balak most willingly would have cursed Israel, and used their best skill—but lo, it turned altogether to a blessing. "There is none like unto the God of Jeshurun who rideth upon the heaven in thy help, and in his excellency on the sky." (Duet. xxxiii. 26.)

Eighth, He taught them by the way that he was sovereign, for he went before and led them that way which seemed good to himself. And lastly, he taught them that they were bound to be his only, wholly and forever, for he redeemed them. Accordingly this relation between him and them was expressly set forth in a solemn covenant, in which they formally engaged to be his people, and to serve him only.

[To be Continued.]

ART. III. *The Life of Mr. John Livingston, minister of the gospel; written by himself during his banishment for the cause of Christ.*

(Continued from page 20.)

In October, 1641, the rebellion broke out in Ireland, many of the religious people in the north of Ireland had left it in the year 1637, when the deposed ministers were forced out of it by *pursuivants*, sent out to apprehend them. Others left it in the year 1639, when the deputy urged upon all the Scots in Ireland, an oath abjuring the national covenants of Scotland, and so they were free of that stroke of the rebellion while many of these that took the oath were murdered by the rebels. Such as lived near the coast, over against Scotland, for most part escaped, and sundry fled from other parts of the country to them. It was observed that the stroke on the people in the north of Ireland, increased by degrees. At first they thought it a hard case, that they were not sure to enjoy their ministers, but thereafter their ministers were deposed. When that was found yet harder to be borne, the ministers were forced to flee the country and hirelings thrust in upon them. When that had continued some time, the abjuration oath was urged upon them, and after all came the bloody sword of the rebels. And I have heard some of those that had escaped the sword of the rebels complain, that they thought the oppression and insolence of some of the Scottish army, that came over, was to them worse than the rebellion. The winter following many come fleeing over to Scotland; sundry to Ayr and other places of the west by sea, but the greatest number came by Portpatrick and Stranraer, and were generally in a very destitute condition. There had been collected in Edinburgh, and several other places about, considerable sums of money for their supply; of this there was sent to me one thousand pounds Scots, to be distributed to needy persons, at their first arriving. All this, in a few weeks, was distributed in presence of some of our elders, the most that was given to any was a half crown, only a very few got five shillings sterling, but for the most part they got but one shilling, and some eighteen pence, the number was so great. Of all the numbers that came our way, I hardly observed one person sufficiently sensible of the Lord's hand in it, or of deserving on their part, except one Englishman, so far had the stroke seized their spirits as well as bodies.

In April, 1642, I was sent by order of the Council of Scotland, to Ireland, to wait on the Scottish army, that went over with Major General Monro, and staid for six weeks, most part in Carrickfergus, where head-quarters were, and for other six weeks, most part at Antrim, with Sir John Glotworthy and his regiment, who had obtained an order from the Council for me so to do. I preached for most part in these two places; sometimes in other parishes of the coast side about; and before I left Antrim, we had the communion celebrated there, where sundry that had taken the oath, did willingly and with great expressions of grief confess the same. I found great alteration in Ireland; many of those who had been civil before, were become many ways exceeding loose; yea, sundry who as could be conceived had true grace, were declined much in tenderness; so as it would seem the sword opens a gap, and makes every body worse than before, an inward plague, coming with the outward; yet some few were in a very lively condition. I went with the army to the field, when they took Newry; a part of the rebels that made some impression by the way at the entry of a wood, were killed. They were so fat, that one might have hid his fingers in the lirks* of their breasts.

* wrinkles.

The people of the north of Ireland, sent commissioners to the next General Assembly of Scotland, 1642, petitioning for ministers to be sent to them, for now they had none at all; the Assembly thought not fit to loose any, but for four or five years thereafter, ordered eight ministers in year to go over for visits, two for three months and after them other two, and in the mean time some godly and able young men to be dealt with to go over for settling; and that these ministers, might in parishes, elect elderships, and with the Presbytery of the army, try and admit ministers. These ministers who went, used for the most part, to separate themselves to divers parishes in several parts of the country; there being such a great number of vacant parishes, yet so as the one would also visit the place where the other had been. By this appointment I was sent over three months in summer 1643, and as long in summer 1645, in summer 1646 I went thither with the Marquis of Argyle and some other commissioners, who went to desire some of the Scots army in Ireland, to be sent to Scotland; and, 1648, I was desired by the commissioner of the Kirk to deal with the army there, not to send any to the *engagers*. For the most part of all these three months I preached every day once, and twice on the Sabbath; the destitute parishes were many; the hunger of the people was become great; and the Lord was pleased to furnish otherwise than usual I went to get at home. I came ordinarily the night before to the place where I was to preach, and commonly lodged in some religious person's house, where we were often well refreshed at family exercises; usually I desired no more before I went to bed, but to make sure the place of scripture I was to preach on the next day. And rising in the morning, I had four or five hours myself alone, either in a chamber or in the fields; after that we went to church, and then dined, and then rode five or six miles more or less to another parish. Sometimes there would be four or five communions in several places in three months. I esteemed these visits in Ireland, the far best time of all the while I was in Galloway; after the year 1647 or 1648, the General Assembly sent no more for visits to Ireland, because by that time several godly and able ministers were settled there. The ministers with whom I kept most society, and by whose counsel and company I profited most, were my brother M'Leland at Kirkubright, Messrs. Robert Hamilton at Ballanti, Geo. Hutchinson at Calmonell, and in the Presbytery of Stranrawer, Alex. Turnbull at Kirkmaiden, Jonn Dick at Irick, Geo. Dick at Elenlure, and the Presbytery of Wigtoun, Andrew Lauder at Whithorn, and John Park at Machrum, who succeeded at Stranrawer, and with all these I have been at communions at Stranrawer.

The fifth period of my life, I reckon from the time that I was settled in the ministry at Ancrum, to this present February, 1666.

In summer 1648 I had a call from the parish of Ancrum, an invitation from the Presbytery of Jedburgh, and a presentation from the Earl of Lothian, the patron, and by act of the General Assembly, that year was transported thither, and was received by the Presbytery. I the rather inclined to that place, because I found that they were generally landwork simple people; who for some time before, had not had so much of the gospel as to despise it. I the harvest following, I transported my family thither. I found the transporting very troublesome, being above a hundred miles and bad way, with a numerous family, six children, one of them sucking the breast, four or five servants, and some furniture and books; yet the Lord brought us all safe thither. I dwelt a year or two in a house of the Earl of Lothian's, till one was built for me. The people were very tractable but very ignorant, and some of them loose in their carriage, and it was long time before any competent number of them were brought to such a condition, as we might adventure to celebrate

the ordinance of the Lord's Supper. But after some time several of them began to lay religion to heart.

In the year 1649 the parliament of Scotland, and the church also, had sent some commissioners to treat with the king at the Hague, for securities to religion and liberties of the country, before his admission to the exercise of his government; these had returned without satisfaction. Yet the parliament sent again in summer 1650, the Earls of Cassils and Lothian, Alexander Brody of that ilk, one of the lords of Session, Mr. George Winram of Libbertoun, another of the lords of Session, Mr. John Smith, and Alexander Jeffrey, to prosecute the foresaid treaty with the king at Breda. The commission of the kirk chose Mr. James Wood and me, and after that also by my lord Cassil's procurement, Mr. Geo. Hutcheson. To us were joined Cassils and Brody as ruling elders, that in the name of the church, we should present and prosecute their desires; and because much depended on that treaty, I will out of my own private observations more fully set down the same.

When it was first laid upon me to go, I was much averse therefrom; my reasons were three; first, my own insufficiency, having both a kind of natural antipathy against public employments and state matters, and having some scruple, that some ministers meddled but too much therein, and knowing my own unacquaintedness with, and inability in such things, and my softness of disposition, ready to condescend too easily to any thing having a show of reason, not being able to debate or dispute any business, so that I feared I should be a grief and a shame to those that sent me. Besides that I could not speak promptly the Latin tongue, which was requisite among foreign divines. This reason I expressed in the commission of the kirk; the other two which weighed as much with me I suppressed. The second was, when I considered the commissioners sent by the state, I was not willing to embark in any business with them. Cassils, Brody and Alexander Jeffrey I had no exception against. The other three I suspected would be more ready to condescend to an agreement upon unsafe terms.

Lothian I had found two years before, 1648, when the *west* rose against the Engagers, returning home from England, that he was very dissatisfied with their rising, and he was many ways involved with the Marquis of Argyle, who of a long time had been very intire with William Murray, and Sir Robert Murray, negotiators for the king, and who, 'tis thought, put him in hope, that the king might marry his daughter. Libbertoun had been long with the king at Jersey, and brought the overture of the treaty, and in all his discourses gave evidence of a most earnest desire, upon any terms, to have the king brought home; and what ability he had, I suspected would not be well employed. The third reason was, when I looked upon the whole business, the terms whereupon the king was to be admitted to his government, upon his bare subscribing and swearing some words, without any evidence that it was done from the heart, I suspected it might prove a design for promoting the malignant interest, to the prejudice of the work of God, and that our nobles who had power in their hands, fearing if matters went on as formerly, that they might be levelled, and knowing that many in the kingdom would be ready to receive the king upon any terms, whom possibly the malignants might bring home without them, and knowing that after so many backslidings, the well affected were but few, and many of them simple, and all of them desirous to give the king all his due, religion and liberty being secured, they thought it safest to have the king, not looking much what might have been the consequence. For these reasons I was fully resolved to have gone home, and taken my hazard of any censure of the Kirk for my disobedience, especially when I perceived

that sundry well affected, whose judgment I much revered, had great fears of the issue of the treaty; but according as my nature is blunt, and ready to yield, chiefly to those whom I know both pious and wise; Messrs. David Dickson, James Guthrie, and Patrick Gillespie, after some while's dealing, prevailed with me to go. One word I foolishly spoke then to them which many times thereafter met me: "That ere I condescended to go, and to have a hand in the consequences that I apprehended would follow, I would choose rather to condescend, if it were the Lord's will, to be drowned in the waters by the way." That very day we landed at Camphree, Lothian and Libbertoun propounded, that letters might be wrote by the commissioners to Duke Hamilton, the Earl of Lauderdale, and some other malignants, at the Hague, to come to Breda to help forward the treaty. This was not agreed to, but the propounding was no good presage of a blessing, and showed what sort of men some were minded to make us of. But however all these came. When we were came to Breda, it was put on my lord Cassils, to make some speech to the king at our first receiving, and on me to make another speech after him, in name of the church. This speech I did prepare; wherein were some things a little free, such as I thought became a minister to speak, concerning the king himself, and his father's house, and the counsel and ways he had followed. This I did communicate first to the commissioners of the Kirk, after to those of the State. But it was once and again so altered with deletions and additions, that it was nothing like itself. Every thing that was thought harsh, behoved to be delete, and some things added, such as would be savory in the entry of the treaty to the king and court. I thought it was not my part to stand peremptory for a paper of my own drawing, and they told me it was not my own mind I was to follow but theirs; whercupon I agreed to all. So dangerous it is for a man of a simple disposition, to be yoked with those who by wit, authority, and boldness can over-master him. When we began first to keep any meetings, the commissioners of the state did choose Cassils to be our president, and after continued him during all the time. Some of us at first thought it a benefit, to have him president, of whom we had most confidence; but we did find it afterwards a disadvantage, for ordinarily, Lothian, Libertoun, and Sir John Smith, carried their points and that sometimes such as some of us were not well pleased with. Now there were to be of a contrary opinion only Brody and Jeffrey, and thus three being against two carried it, the president not having liberty to give his voice, except when there is an equality. Some of our number urged once, that the treaty might be by word of mouth, and not by papers; but that was rejected. The drawing up of the papers to be presented to the king, was committed by those of the state to Brady, and by those of the church to Mr. Wood; wherein this oversight was committed in the very first papers, that the words and purpose of the instructions were not fully kept to; but both in the order and matter somewhat was altered or left out by them that drew them up, and more thereafter was altered upon debate in the meetings, whether for exoneration of the language, or to seem not to be tied to the words and the order of them, or to make things smooth in the beginning, or if there were a design in some that debated the alterations, that some things might not be mentioned at first, which they having sounded the mind of the court, found would not be easily granted, I cannot certainly say. But we found it did great harm thereafter, when those of the court alleged, that we behoved to rest satisfied with what was in our first papers. We had access to the king on Teusday, yet no papers of the treaty were delivered to him till the Monday after; which was some neglect of diligence, the parliament having limited the treaty to thirty days, and only granting ten days more, in case

there was appearance of agreement at their thirty days end. And after the delivering of these first papers, Lothian, Libbertoun and Sir John Smith, went to Antwerp and Brussels, and staid eight or ten days, so that when the king had given us his first papers on Saturday following, no return could be made to them through their absence, till Wednesday or Thursday of the following week. We found the king of a courteous and tractable like disposition, which made some of us suspect, that if all of us had dealt alike earnestly, especially Lothian and Libbertoun, who most frequently and privately resorted to the court, but most of all Libbertoun, that the king at the first had granted all our desires fully. The reason why we thus suspected was, those of our number in debating in our meetings agreed that he should not be so much pressed in them; alleging frequently that commissioners always had power to manage their instructions, and that we ought not for such things to break off the treaty, and undo the king and his business. None of us three ministers ever went to the king alone, but often all together, or at least two of us. We went seldom, but whenever we went, we had access and liberty to stay, and speak so long as we pleased. We oft urged that if the king had any scruples against the covenant, or any of the parts of uniformity, or desires of the treaty, that he would impart them to us; but he never propounded any such thing to us. One time I lying sick of the megrum, the other two having been with him reported to me, that having entered into a kind of dispute with him about episcopacy and ceremonies; they found that he had been poisoned in his principles by those that had been with him; denying that the scriptures are a perfect rule in these things controverted; and enquiring how people knew it was the word of God, but by the testimony of the church! All the while of the treaty at Breda, he continued the use of the service book, and of his chaplains, and many nights there was balling and dancing sometimes till near day. At the beginning of the treaty it was reported to us by Libbertoun, that a gentleman had came to the king from Paris, being sent by his mother, desiring that by all means he would close with the Scots, otherwise she was resolved never to come out of that cloister, through the gate whereof she then spoke to the gentleman. And all the while it was so looked upon that there were two factions at court—the one (the Queen's faction) was for the close of the treaty; the other, called Prince Rupert's, wherein was also the Queen of Bohemia his mother, and James Graham, were supposed to be against the treaty. All these things made me always suspect there would be no blessing on the treaty. And many a time Mr. Hutcheson and I, whose chambers joined close to one another, would confess one to the other, that we were glad when the treaty was like to break up, and sad when there was appearance of closing it. It was found thereafter, that in the very time of the treaty, James Graham, by commission from the king, invaded Scotland with an army; who being defeated, his commission was found, himself brought to Edinburgh and hanged. It was an omission, that we who were commissioners for the Kirk, seldom ever met in a meeting severally, for prosecuting of our instructions, but satisfied ourselves with drawing up and giving in our papers, from the state papers, and with joining with the meetings of the commissioners of the state, when they met. I was dissatisfied with the whole management of the treaty, for part it seemed rather like a merchant's bargain of prizing something higher or lower, than ingenuous dealing; and so far as could be discerned, the king granted nothing, but what he was in a sort compelled to; and which if he had had his full freedom, he would not willingly have granted, which possibly was rather the fault of those that were about him, than his own.

Secondly, the Prince of Orange, and one Mr. M'Doual, who were em-

ployed by the King, were sometimes spoken with; but Lauderdale, who had done no good offices to Scotland, before whether brought in, or coming of himself, was present at some of our meetings and debates, and papers and resolutions were communicated sometimes to him, and to Duke Hamilton.

Thirdly, the King in his demands, the granting of which he desired to be previous to all his concessions required some things, which tho' they were not directly granted, yet discovered his purpose and inclination, as that there should be a union of all for promoting his interest. And tho' the demand did not mention the Irish rebels and James Graham, yet, if it had been granted, it would have included them.

Fourthly, some of the King's demands, as that about the engagers, and that about the ensuring the prosecuting of the King's interest in England, the commissioners tho' not instructed to answer these, yet adventured to go a good length in giving assurance for them, and said for the first they had an act of parliament for their warrant, tho' it was replied, that not acts of parliament, but their special instructions were the boundry of their commission, and that same acts of parliament did not fully warrant, what they granted.

Fifthly, in some debates, when they were for granting things that were not in their instructions, it was many a time by them alleged, that they had private instructions, yet when at last some desired a sight of them, it was confessed they had none. Only some words had been spoken by some praise men in private conference.

Sixthly, in the Kings commissions, which by the parliaments' instructions, should have preceeded any invitation, some material things were left out, yet they proceeded to close the treaty, and to invite, and some debated that the want of these things should not hinder the closing of it. Tho' thereafter when the closed treaty was sent home, the parliament by their second instruction which were no other but the receiving of the first, declared that they did not approve the treaty without these.

Seventhly, when urged that the parliament of Scotland, would not find themselves obliged to the treaty, if things were agreed to beside, or beyond the instructions; it was replied, by some of the commissioners, that they had heads, and estates to lose, and that the parliament might call them to an account for what they did, but both the parliament and Kingdom of Scotland, would be bound to all that they had done in their name. All these things I was dissatisfied with, and in my own blunt way declared the same, as I had occasion to speak; but had not the ability or hardness to argue or debate any of these things. There was no great haste made the first three or four weeks of the treaty, but when it came towards the fortieth day, it was much urged by some of the commissioners, that by any means the treaty should come to agreement, before that day were past, and when it came to the last day that the invitation to the King was drawn up and to be subscribed, the first enquired the opinion of us three ministers, because we could not have a vote among themselves, who were commissioners of the State; when my opinion was asked, I told that "as I conceived, tho' the State or their commissioners should agree with a king, upon terms disadvantageous to religion and liberty, a minister might well show his mind, but if they went on, it was not a minister's part to oppose the same; but submit himself to the government, tho' not rightly constituted, and desired them to do according as they found themselves warranted in their commission and instructions." I am since convinced, that I might have dealt more freely, and showed them, that I thought their proceedings were not consonant with their instructions, and that the honest party in Scotland, would not be satisfied with them; and that so far as I could discern there was no ap-

pearance of a blessing from God upon the treaty; but partly I saw such a torrent in carrying on that business, partly I somewhat doubted my own judgment, and partly my weakness of nature made me neglect that duty. After this Mr. James Dalrymple, secretary of the commissioners, was sent home to Scotland with the closed treaty. I thought to have written home my sense of the whole business, but partly we were strictly forbid by the commissioners, to divulge any thing of the treaty, or write any thing of it; and partly I had observed Mr. Dalrymple a little too forward, for that same way of closing the treaty. Tho' great haste was made to close the treaty, yet after it was ended, we perceived no great haste of going to Scotland. The Saturday before the King left Breda, to come to Scotland; we got notice about three or four o'clock in the afternoon, that he was about to commence kneeling the morrow after. We that were commissioners for the Kirk, prepared a paper and presented it to him, and both in the paper and by speech, showed the sin of so doing, and that it would provoke God to blast all his designs, and what inconvenience it might bring on his business, and confirmation to all enemies, and what scandal to such as were honest, and heard it was contrary to what he had granted in his concessions, and would confirm some to think, that he was but dallying with God and with us; we left him to think upon it till after supper, but when we went to him, we found him tenaciously resolute to continue his purpose. He said, "his father used always to communicate at Christmas, Easter, and Whitsunday, and he behoved to do so likewise, that people would think strange of him, if having resolved to communicate he should forbear it, and that he did it to procure a blessing from God on his intended voyage." We showed him that we feared the Lord would indeed declare whether he approved that his way or not; and earnestly pressed he would forbear, seeing tho' the action were never so lawful, he might upon some considerations forbear it; but we could not prevail. He did communicate kneeling, and besides some disorder committed by the chaplain Bramble, who was once pretended bishop of Derry, and did give the blessing after the action. It was abundantly known to all the commissioners, that most of all the malignants and evil instruments about the King, were intending to go to Scotland with him; yet no effectual course was taken to debar them, tho' it was one of the instructions to urge the same. On Saturday thereafter when all the commissioners were aboard, except Cassils and Lothian, who were with the king at Huslidyke, the new letters of instructions from the Parliament and commission of the Kirk, were brought, wherein they declared their dissatisfaction with the treaty; and such other things to be obtained; and declared the treaty to be otherwise null and void, and the persons names were set down who should be left in Holland. These came to the two lords, and being read by them, and as some say, shown to Hamilton, and Lauderdale, who were expressly by these instructions forbidden to come to Scotland, were sent aboard to us; how welcome these were to some of us is not easy to express; others, as particularly Libbertoun, were not so well satisfied with them, but presently we took boat to go ashore, with resolution not to come aboard till we had obtained satisfaction for the parliament. The wind did not suffer us to go ashore at Torbay, which was the next way to Huslidyke, but put us to Savelin, where landing about midnight, and not being able to go in waggons, to Torbay, the sea being full, we sent two on foot to Torbay to meet the Lords, if they should come thither before we come at them, to desire them not to go aboard, till we should come to them. For we were afraid that after these letters, (tho' the wind was contrary) both the King and Lords, and the malignants, who should have staid behind, should make haste to go aboard before any more treaty. We our-

selves behaved to go about by the Hague, and rode all night, and coming to Husdyke about break of day, or a little after, found that the King and all were gone. We followed as fast as we could to Torbay, but all were gone aboard; the two that we had sent met the lords, and spoke as we had desired them; but they said Lothian would needs go aboard with the King, and drew Cassils along with him; when we were standing amazed on the shore, one Mr. Webster of Amsterdam comes to go aboard, and warn the King that the Parliament of England had twenty-two ships at sea to wait for him. He going aboard in a boat, Libbertoun without more ado, runs to the boat to go aboard to the rest, and after him Sir John Smith upon his call, in the same boat. Brody, Mr. Jeffrey, and we three ministers staid. Some of us may say, we never saw a heavier day than that Sabbath was. After prayer together and apart, when we were consulting what to do, Mr. James Wood's opinion was to go aboard; saying that it was a pity that the King and my lord Cassils should be there and none to preach to them. Brody, and Alexander Jeffrey said it were to have been wished that they had staid ashore, but now as matters stood it was best to go aboard and discharge their trust, in the last instructions from the parliament; Mr. George Hutcheson inclined to the same. For my part I told, I had no light, nor inclination to go aboard; I thought both in regard of the profane, malignant company, and in regard how matters stood in the treaty, we were taking along the plague of God to Scotland, and I should not desire to go along, but would go back to Rotterdam, and come with the first conveniency. Hereat Mr. Hutcheson said he would go back with me, and not let it be said, that I was left alone in a strange country. I urged him that seeing his light served him to go aboard, he would not draw back from it for me. As for me, I had Edward Gillespie who brought us the parliament's letters, and John Dow, and my brother Andrew Stevenson to go along with. He persisted that he would go with me, yet thereby my mind did not incline to go aboard.

[To be continued.]

ART. IV. *Reflections on the Centenary of the Secession.*

MR. EDITOR.—Reading with surprise the account as given in the last number of the Monitor, of the Centenary of the Secession as kept in Edinburgh by a number of the Clergy and private members of the United Secession church, my mind run out in the few following reflections, which after enlarging upon them a little and putting them together, I transmit to you for insertion, if you will indulge me by giving them a place. The affair of that celebration of it, considering especially the manner in which it was done, deserves to be particularly noticed; and not a little useful instruction may be had from it to Seceders, particularly in the way of shewing them that whereunto they have attained, they should be endeavoring through grace that they be found continuing to walk by the same rule and mind the same thing. Yours, &c.

A READER.

1. A periodical celebration of it is superstitious; as there is no reason why it should be celebrated an hundred years after it had taken place, any more than in ten, twenty, thirty, forty or fifty years. If the length of time it has continued calls for it, next year it will be more proper than the present, and so on *ad perpetuum*. It is a following of the practice of the church of Rome, in her observance of days, and months, and years, and altogether unexemplified by the church, in her purest and best times. Periodical observance of notable events in the Church, as in the State, is indeed becoming very fashionable in our day in many Protestant churches.

But it is so much of the leaven of Anti-Christ in them, which has need to be purged out, and will be purged out before they become pure churches of Christ.

2. A celebration of it under the character of a joyful event will be to many, matter of astonishment. That which gave occasion for it, was matter of lamentation, and serious lamentation. And the fact that it continues to exist, and exists of sad necessity, the cause being not removed, is still to be matter of lamentation. And for these things the true friends of the Secession should weep in secret, and publicly shew their sorrow in a plain and pointed testimony, against the errors and various evils which, prevailing in the church of Scotland at the time, and seeming to be coming in like a torrent, gave birth to it. "For the divisions of Reuben there were great searchings of heart." "For these things" said Jeremiah, in reference to the troubles which had come upon the church in his time, as her chastisement for the sins of the children of Israel, the Lord's own professing people under the Old Testament dispensation, and divisions in the church are among her troubles she has to lament—"For these things mine eye runneth down with water, because the Comforter that should relieve my soul, is far from me—my children are desolate, because the enemy prevailed." It is not the way in which the fathers of the Secession viewed the matter. The need for a Secession was to them an occasion of much grief and sorrow. And why should those who pretend to be their successors in the same noble cause, turn into a matter of joy, what was to them a matter of so much sorrow and grief? An evil is not to be less lamented that it long continues to exist.

3. Were the event to be celebrated, it surely was in a very unhallowed manner it was done. For a number of reverend Doctors to meet at a public tavern, and then and there, like so many merry Andrews, in toasts given out over a glass of wine, and silly jokes, and great hilarity, to express their joy in God, (as all joy is to be in reference to the great things which he has done for his church) instead of calling their people together to their places of public worship, if any periodical celebration of such an event may be warrantably kept, and then and there, solemnly and gravely to shew forth the mighty acts of the Lord towards his Israel, and express it in songs of gratitude and praise in the assemblies of his saints, where our public joy as Christians is to be shewn—and to do it according to the manner described, is conduct beyond compare in the annals, at least of the Secession church. It was more like keeping some festival in honor of the god of wine, than a meeting of Christian divines to celebrate a remarkable era in the church.

4. It shews the danger of apostasy in the smallest deviation from the truth. It is like the letting in of waters which makes the breach wider and wider, so as once begun, it sometimes has fearful endings. A number of those reverend Doctors, with many of their associates in the late union, the writer had a particular acquaintance with; and he believes he remembers the time when some of them who seemed to have the lead in this business, would have shuddered at the thought of keeping holiday in a Hotel, and over a glass of wine. It shews indeed, that the crown of glory which was on the head of the Secession Church, as she has been engaged from her commencement in the noble and praiseworthy defence of truth, has greatly fallen from that branch of it which designates itself by the name of the United Secession Church, and as she seems to be in a backward course, who knows to what a length she may be left of God, to go as a token of his displeasure against her. It presents a fearful warning to us in this country, to be on our watch against all temptation, to our falling into a similar course of apostacy, and to shun them in the

first presentation of them; lest going into the way of them, we "fall backward and be broken, and snared and taken."

We have many warnings given us of this. We have them in these United States, in various religious bodies, who are going fast backward in their religious profession. Some of them, even large majorities of them, are changing their principles in part, in order the better to meet the fashion of the times, while they deny the change. But along with this, and to answer the same end, they are throwing away every thing that has the appearance of a proper testimony for truth, which in former days, they were zealous beyond ordinary in contending for. Others, like them, are letting all go together which has any connexion with the distinctive character they take before the world, while they are not going forward in any thing. Like the United Secession Church of Scotland, they claim kindred to us who try to hold fast the original principles of the Secession. at the same time that they are opposing them with all their might, and us for maintaining them. They have thrown them totally aside, in both the letter and spirit of them.

Our friend, the Editor of the Examiner, if he is to be taken as a specimen of the religious body he is connected with, as we fear he is, he is a notable evidence of this spirit in the body at large.* Covenanting in the binding obligation of the covenants of ancestors upon their posterity, he expressed his approbation of a series of years ago, in so far as to give an extract from the overture laid in before their Synod, a place in the

* It will be understood that, I refer here to the Associate Reformed Church. The confession of faith, just as it is received by the General Assembly Church in the United States without a shade of difference, is the public creed or profession of this church, if it may be called so; only that it goes under another name—The constitution of the Associate Reformed Church, and the difference between these two bodies turns upon a very small point. It is the little word *merely* in their article on Psalmody, while it is but an imaginary difference, as it would allow any person to be guided by it in singing other Psalms and Songs than the inspired Psalms and Songs, provided that he makes use of those that are Scriptural in themselves, though they are not in the express language of Scripture, as many of Dr. Watts' Psalms and Hymns are, and those of Dr. Rippon and others. A thing is *not merely human* which has a divine foundation to rest on, as the truth has when it is brought forth by man, in whatever shape it is presented; whether in a sermon, an exhortation, a psalm or hymn. The difference, as it rests on this little word, which is the turning point between them and the Presbyterian body in the United States, is summarily this. The members of the General Assembly may sing Watts' Psalms and Hymns, and Rippon's Hymns, or the Psalms and Hymns of any other in *cumulo*—whereas the members of the Associate Reformed Church, must see that they be Scriptural ones which they use, whether composed by these or any one else. They must not use at random—they must, as in hearing the gospel preached—like the Bereans search the scriptures for themselves, to see if these things are so before they use them. This is in so far good. It is in so far an advance upon the members of the General Assembly Church. As a proof that this is meant, we find the phrases "a scriptural psalmody," and "a psalmody which is strictly scriptural" to be used by this church in her public papers, in reference to this subject, as in a report of the Presbytery of Ohio given into Synod, this language is used—"whereas it has always been held by the Associate Reformed Church, that a psalmody *strictly scriptural*, and none other, ought to be used in the worship of God, either public or private: And whereas this Synod, did at its meeting last year by a resolution, permit to be used in this church, a psalmody *not strictly scriptural*—Therefore resolved, &c. Page 26, of a Pamphlet called a Statement of grievances by the Associate Synod of the West. A scriptural psalmody, and even a psalmody which is strictly scriptural, is just a psalmody which is sound and according to the word of God. A sermon which a minister preaches is strictly scriptural, when it is sound and perfectly agreeable to the word of God, as the rule of faith and practice. So is a book written, a psalm or hymn, or any thing else. And many a sermon and book, psalms and hymns, are so, which yet cannot be called scripture. A scripture psalmody, and a scriptural psalmody, or a psalmody strictly scriptural, are quite different things. The first, signifies that it is scripture in the matter and form of it, and nothing else. The two last, mean only that it is agreeable to the scripture as the rule.

There were indeed a variety of things brought up by way of overture at the first start of this body, as a distinct religious society in the United States, some of which are not embraced in the public profession of the Presbyterian body, as something is said about covenanting, &c. But this never had the sanction of Synod: and was only rather admitted by numbers of them, than properly a part of their public profession: And the way in which they receive the Confession of Faith, is an evidence that covenanting never properly made any part of their peculiar profession; for any thing that has a relation to covenanting in the papers connected with the West Minister Confession, is left out on purpose. Though still, as they claimed relationship to the Secession Church, they could not but make some professions in some way in respect to it; and this they did for a length of time—so that while they admitted the morality of the duty, and the binding obligation of the covenants of ancestors, they denied the seasonableness. But they began, one individual in the public ministry connected with that body after another, to deny the binding obligation, as well as the seasonableness; and now the morality of it, considering it to be not a religious duty that belongs to the church, but a mere civil duty which may be attended to in very peculiar circumstances which civil States may be in, though all of them will not even admit this.

pages of the Examiner, as a proof that this was a principle held by their church. But he has now turned his tune on this subject, and will have it blotted out, root and branch, from the list of duties which are commanded of God in Scripture, and exemplified to us by the church, that we may follow the saints in the way of observing it. There is no distinctive point of Secession principles known to him, but he is rallying all his wit, and the little influence he has to turn it into ridicule. And yet, this man claims blood relation to the Secession Church!

5. It is an evidence along with other evidences that might be given, that the true profession and spirit of the Secession Church is not to be found in this body. The true profession of the Secession Church lies in a plain and scriptural exhibition of the truth, a firm avowal of it before the world, as what Seceders consider themselves as bound to appear for in a humble dependence on God, that he will make the testimony borne by them as witnesses for it, useful in the way of encouraging some to come over to the Lord's side from the ways of error, they are living in; and for their own mutual establishment in the truth. It is the holding forth the word of life under the banner of a testimony for the truth, with which is to be connected a corresponding life and practice to the adorning of the gospel. It is in this way that it belongs to her to call the attention of mankind to the truth in the maintenance and support of which she is engaged. And in doing this she places herself in that attitude in which it may be said of her, "ye are a city set on a hill that cannot be hid." But here, by a social meeting in a tavern, they endeavor to attract the attention of the world, and by their toasts and jokes and merry behavior generally, to make themselves and the world believe that the Secession is a fine thing. And it seems to be but a specimen of what may be expected from them, "Truth having fallen in their streets." Noise and show must be substituted in its place to command the notice and gaze of mankind. The subject matter of their religious profession is different, and the manner must be different also. That the subject matter of their profession is different is evident. For we know of almost no particular and distinguishing principle of the Secession which is maintained by this body at all. Is public covenanting in the present seasonableness of it and binding obligation of the covenants of ancestors upon their posterity, one of the things for which the Secession has ever contended? This is no doctrine of the United Secession Church. Is restricted communion a doctrine of the Secession Church, and has it always been? We know that neither is this a doctrine of this body at least reduced into practice. Has a particular and pointed testimony for the truth and against error been all along a special object of the Secession? Nor is this to be found in the United Secession Church. Many articles of her former testimony, she has dropped altogether, so as they are not adhered to, in name especially, by those on the Antiburgher side, who have gone into the union as those which related to the Burgher oath, with other sinful and erroneous oaths, which the Antiburgher side of the Secession has ever borne a pointed testimony against: The testimony in relation to the first, being dropt in the very proposal of union with design evidently to be acted upon before the abolition of the oath and before they had any certain knowledge that it would be abolished. The other oaths still remain in use without any testimony by that body against them; and among these the Masonic oath, which the Antiburgher side had long a pointed testimony against, and had to stand singly in this for a considerable period, though they have now the honor to be countenanced by great multitudes, who show a becoming zeal against this ensnaring oath with all its wicked and ensnaring appendages. In other things they have altogether, as a body, departed from the original principles of the Secession, as in refer-

rence to the duty of covenanting, as this was originally understood by both branches of the Secession Church, and the particular nature of her testimony bearing. In fact they differ nothing in what I can see, from that Church, they profess to be a Secession from, save, perhaps in this, that there may not be in her public ministry, persons so grossly erroneous as may be found in the General Assembly body, while the United Secession Church is not to be considered as altogether free from error, as a Psalmody is in use in many Congregations belonging to this body, which contains error in it—The paraphrases used by the General Assembly, being sung in some of their Congregations, which, in many instances are unsound. And as respects practical evils, they perhaps differ from them in regard to the law of patronage, which they do not approve of. But in this they go not in their testimony if they have any proper testimony against it beyond the Synod of Relief, who make this the grand separating point between them and the Church of Scotland.

I consider them, in holding out the flag of Secession to the world, under all the apostacies they are to be charged with, from the original principles of the Secession Church, as acting a part similar to that of an enemy on the high seas in time of war, who puts up the flag of another nation, in order to deceive and to decoy within their grasp whatever vessels may come in their way, that belong to the opposite side. Or of those engaged in the work of Piracy, who have their different flags they make use of as they come in reach of vessels they expect to plunder. The writer of this once witnessed a scene of the latter kind in which he considers there was a striking resemblance to the conduct of the United Secession Church, in her claiming to herself the name, and professing to glory so much in it. He was in a time of general peace crossing the Great Atlantic, and as at such a time is often done, the crew of the vessel he sailed in, readily, hailed every ship that came within their hearing, to whatever nation they belonged, and more especially looked out for such as were making for some part of the nation to which the vessel, we sailed in, belonged, that they might, by them, send letters of information to their friends and those concerned, relative to our success and progress on our voyage. One beautiful day when we were looking out, as usual, two vessels hove in sight, and the sea being calm, they bore towards us and we towards them for several hours together, before we came to a knowledge of each other. As they approached us they discovered to what nation our vessel belonged, and hoisted up the flag of that nation, which gave us much joy. All hands set to work filling up letters that were half written and sealing them, in order to be in readiness. But as they came more in sight, we found that their flag, though it resembled the national flag, we carried in our vessel, had a faintly appearance, by reason of the material it was made of, which was altogether different from that which was generally in use by those of that nation; when suspicion began to arise, though still our fear was not great as being a time of general peace, we knew not that we were in danger until we found ourselves in the hands of South American Pirates, who were, at that time unknown to us infesting the seas on these western shores. So this United Secession Church, so called, may hold out the flag of the Secession to the world, in never so bold pretences to her professing the true principles of that Church; but while she takes the name she has little of the substance. The nearer you approach her upon a careful comparison of her religious profession with the principles of the true Secession Church, you will see more into the deception. Though it has somewhat of a resemblance; it is composed altogether of a different material. The subject matter being so different, we need not wonder though they differ in the manner of it also.

As to the latter, the true spirit of the Secession Church, it is gone, and I fear it is gone forever from the United Seceders, so long as they remain a distinct body, having their standing upon the present ground they have taken. The conduct which these reflections are based upon, is a sad evidence of a falling away in this respect. A time, when divisions in the church are unhealed, or if attempted to be healed, it is by a daubing the wall with untempered mortar; and when errors, and practical evils of various kinds are greatly prevailing, is a day that calls for weeping and mourning. The Lord's witnesses are in such a time to be clothed with sackcloth. But instead of being under the influence of a spirit, suited to their day, and the circumstances they are in, the complaint has to be taken over them—"In that day did the Lord of Hosts call to weeping, and mourning, and girding with sackcloth, and behold joy and gladness, slaying oxen and killing sheep, *eating bread, and drinking wine.*" A spirit of conformity to the world, manifests itself strongly in the manner of their rejoicing, on the occasion referred to, which it has been the object of the Secession, in her best days, to watch against.

6. The manner of celebrating that event, seems to be in conformity to a practice which has been long in use in the Burgher side of the Secession; but was never found, that I can learn, to exist among those on the Anti-Burgher side; and which those of them, who were engaged at that time in celebrating that event, in the manner alluded to, appear to have learned since the late union, and perhaps through the connexion which they have got into by means of it. And to shew, that from the Burgher brethren they have learned it, I will present you with a copy of an extract in my possession, which was taken from a public newspaper upwards of 20 years ago, which is to the following purpose:

GIRVAN, July 13, 1813.—This day the foundation stone of a Burgher meeting-house, was laid by the Right Worshipful the Grand Master of St. Andrew's Lodge here, assisted by the Right Worshipful the Grand Master of St. Johns. There was a grand procession of the brethren. Mr. Struthers, Burgher minister of Maybole, preached an excellent sermon, after which the magistrates and managers, had an excellent dinner at the Kings-Arms Inn, when many loyal and appropriate toasts were drunk, and the evening was spent in an agreeable and happy manner. How true, that "evil communications corrupt good manners!" And what an evidence, of the probable consequences of that unhappy union, to those of the Anti-Burgher brethren who have gone into it!

7. It calls for the sympathy of Seceders in this country, to be exercised towards the minority in Scotland, who are endeavoring faithfully, and perseveringly, to go forward in their former profession, notwithstanding the numerous difficulties which are in their way, and the reproaches they are exposed to. We should endeavor to strengthen their hands in that good work they are engaged in, and to give them every countenance which it is in our power to give them, under the struggle they are in. They have a particular claim upon us, as they are engaged in the same cause of our common Lord, together with ourselves, and are in that situation in which they need to be countenanced by us, being a minority in that country, who are endeavoring to be found in the way of truth and righteousness; and who doubtless have the eyes of many turned towards them; who are misrepresented by those who have deserted the true principles of the Secession Church, yet claim the name of Seceders. It certainly belongs to that fellowship, which one part of the Church of Christ has with another, that we give special countenance to them, in such circumstances. Let us place ourselves, in imagination, in their situation, and behold the finger of scorn pointed at us, as a little handful endeavoring to hold fast our profession, even after the great body of those who took sweet coun-

cil with us in days that are gone, in going to, and returning from the house of God, have forsaken us, and turned their back upon that profession, which they once made in common with ourselves. Let us suppose ourselves to be deserted of our former friends and companions in the work of God, who were exceeding dear to us; the professional tie that bound us together being broken, and we having to bear our testimony plainly against them, while they are accusing us of a want of charity, and as possessed of a divisive spirit, for doing what our own consciences in subordination to the word of God dictate to us, that it is our duty to do. Let us in a word, but suppose ourselves to be under all the probable discouragements which they have to meet with in their circumstances, which may be easier imagined than described. And can we do otherwise than sympathise with them!

ART. V. Acts and Proceedings of the True Reformed Dutch Church.

We have been favored by a friend with a copy of the Acts and Proceedings of the General Synod of the True Reformed Dutch Church, at their meetings in June 1833, and June 1834; from which we make the following extracts—

The Rev. Messrs. Brokaw and M'Neil, as members of the Classis of Union, presented to the Synod, a Memorial from certain members of the Church at Mount Morris, stating difficulties, existing between said members and the Consistory, which Memorial was intended for the consideration of the Classis of Union, but as that Classis had not yet met, the above mentioned Ministers desired the opinion of Synod in the case.

Synod having heard the memorial, deliberated on the subject, and would observe,

That, although our Ministers and Members, in general, keep aloof from all the benevolent and moral Societies of these times, for several reasons, satisfactory to themselves; among others, such reasons as these, viz.

1. That the True Reformed Dutch Church in general, and every one of the Churches in particular, is a Society, to promote the Bible cause, the Temperance cause, the Sanctifying of the Sabbath, and other good objects.

2. That Churches and Families in our connexion are as much bound to promote Godly practice as sound doctrines.

3. That the constitutions of some of those societies have articles and obligations in them, which no Christian can accede to, such as, to paste the constitution on the last leaf of the Bible, or on the outside of it, and keep that side always up; also binding themselves and their heirs to observe said constitution, &c. Still, if the members of the Church of Mount Morris, and their families have subscribed nothing inconsistent with their Christian profession, and aim only to promote temperance, and thus save the youth and others from that degrading vice, *intemperance*, it should not make a breach between them and the Consistory.

It is therefore recommended to the Classis of Union, to send a committee to Mount Morris, explain these matters according to the word, and endeavor to reconcile the Consistory and members to each other.

It appears that the Rev. C. Z. Paulison, who had seceded from the Dutch church, and united himself with this body, has been deposed. Some extracts from his Letter detailing his reasons for connecting himself with this body, were published at the time, in the Monitor. The grounds of his deposition are not stated in the Proceedings of the Synod; but we judge that he had been guilty of holding Antinomian principles. After his deposition, he published a Pamphlet, respecting which the Synod adopted the following resolution—

Resolved, That the gross misrepresentations and vile slanders of said publication are unworthy the notice of this Synod;—but, as the Discipline and Doctrines of the House of God are vehemently assailed by this bitter enemy, Synod appoint the Classis of Hackensack, as a Committee, to defend their Doctrines and Discipline, in the spirit,

and according to the truth of God's holy word—and to incorporate such defence in the minutes of this Synod.

Church Government, Doctrines, and Morals.

The 94th Article of the revised Rules of Church Government, having been postponed to this meeting for final decision, it came under consideration.

After being amended, it was adopted, and is as follows, viz.

The 150 Psalms of David, in metre, 52 Hymns, suited to the 52 Lord's days' sections of the Heidelberg Catechism, with the Songs of Mary, Zacharias, and Simeon, versified, *only*, shall be sung in Public Worship. All others are prohibited; and where any have been already introduced, they shall be discontinued as soon as possible. And,

Whereas, the committee on Psalmody had been reduced in number, by death or otherwise, it was

Resolved, That the ministers, James D. Demarest, Cornelius T. Demarest, James G. Brinkerhoff, Cornelius J. Blauvelt and John Berdan, with the Elders, John C. Zabriske, Daniel J. Haring and Henry A. Hopper, compose the committee on this subject.

That they prepare a Book, in conformity with the 94th Article of Church Government, as amended and adopted by this Synod; and, that they report to the next General Synod.

It appears that several ministers formerly belonging to this Body have been cast out of fellowship for their Antinomianism. Hence the Synod have published "A defence of the Doctrines and Discipline of the True Reformed Dutch Church against Antinomian and other errors." The defence commences with the following introductory remarks,—

The General Synod, at their last session, in relation to the reference from the Classis of Hackensack, adopted a resolution, whereby they "appointed the Classis of Hackensack, as a Committee, to defend the Doctrines and Discipline" of our True Reformed Dutch Church, "in the spirit and according to the truth of God's holy word; and to append such defence to the Minutes of Synod."

In obedience to this resolution, the Classis of Hackensack have caused the following DEFENCE to be prepared, and now respectfully present the same for the consideration of the Synod.

It is well known, that since our separation from the corrupt judicatures of the Dutch Church, we have met with a succession of troubles, owing to the unsettled views of some of those who seceded, and a strong tendency in their minds towards Antinomian errors in doctrine, and an Independent mode of Church Government.

It might have been conjectured, when we saw in the body to which we once belonged, the authority of Christ and the laws of his house perverted to screen heresy and oppress the lovers of truth, that some would be tempted, in shaking off the tyranny grafted upon Presbyterianism, to run into an opposite extreme—the wildness and lawlessness of Independence.

Nor was it a matter of great surprise, after we had successfully resisted a subtle modification of Arminianism, under the name of Hopkinsianism, the great Adversary should drive unstable souls, through an imaginary horror of Arminianism, to the opposite extreme of Antinomianism—from a dread of denying free grace to an abuse of it.

They who oppose gratuitous justification by saying, "We must then continue in sin that grace may abound; and they who corrupt the same doctrine by doing "all manner of sin, that it may be evident what great sinners free grace has forgiven and saved," are all natural men. Some affect to dread free grace, because it may lead to licentiousness; others pretend to honor free grace, by throwing off the law of God, and sinning without fear.

To guard against the destructive errors which had already, or might yet assail us, and to preserve among us the pure doctrine of Christ, Synod adopted the Rule under Lemma XVII. Anno 1823, and our Church Courts have acted upon it with the greatest unanimity, and the happiest results. We have preserved the truth, if we have not always enjoyed peace.

It was not to be supposed, however, that we could continue our practice without opposition, or that the adversary, seeing what had been done to eradicate error and preserve the truth, would make no attempts to break down what the Synod considered a safeguard. Proud, enthusiastic, self-willed souls, who prefer their own glory to the peace and welfare of Zion, *may creep in unawares*, with a great show of extraordinary conversion, love to the cause, and submission to the rules; but once fairly entered, soon manifest, that they have no real love to any thing, or any one among us—begin to lift up their axes against the carved work—produce troubles, disorders, and schisms—and beguile unstable souls.

If the sentiments of those who come after us should change—a calamity to be deplored—they will undoubtedly change the rule. May God long avert the dreaded evil! But while there is zeal among us for uncorrupted truth and ordinances, and we continue to resist error in the very door, or root it out as soon as it appears, we shall keep our consciences free from pollution, and transmit to those who succeed us a fair inheritance.

The defence, on the whole, is very seasonable and excellent; but we have only room for that part of it, *headed* INFALLIBLE JUDGMENT.

It is well known to the original framers of the rule under Lemma XVII., Synod of 1828, and to all who voted for its adoption, that the *seventh* article under the *second* head, which reads thus: “That we can *infallibly* know ourselves and others to be saints,” was designed to oppose a dangerous pretension to an *infallible discernment and judgment* in the saints, advanced by some then among us. For the truth of this, we can appeal with great confidence to the personal knowledge of every one engaged in this controversy from the beginning, and to our recollections of what passed in numerous conversations with those who left us, in the Synod at Poosten-kill, and in the next annual meeting at New-York. See also the letter to Dr. Frøeligh, appended to the report on Rev. Lansing’s case. And in using the familiar language of our opponents, the article is not happily worded. It should read: “That the saints have an *infallible* judgment:” which we reject as an Antinomian doctrine. As the article has been worded hitherto, the greatest stress is to be laid on the word *infallible*, which is therefore put in *Italics*, and the sense is this: “That we *can know*, but not *infallibly*, men to be saints, i. e. by the scriptural marks and signs, in a judgment of charity, as stated under the *sixth* article, and for all useful purposes. In the same way we *can know* ourselves, i. e. by the evidences of grace in us, compared with the unerring word. Moreover, by the extraordinary inspiration of the Holy Ghost, which no one is possessed of in these days, we could *infallibly* know others; and by his immediate testimony we may have an infallible assurance of our own salvation. These things are admitted by us all. But it is denied, that we know others, or ourselves, by an *infallibility* of judgment in us as saints. It is denied, that the saints have an *infallible* discernment and judgment respecting themselves and others at all times. To ascribe *infallibility* to any of us, in any shape, was the thing dreaded, and is the thing expressly denied.

Some, *simply* mistaking, or *wilfully* perverting, the true intent and meaning of the article, after having been repeatedly instructed of its design, have pertinaciously asserted, *that we opposed full assurance!* And to make us odious or ridiculous, have branded us with the name of Papists! The Lord forgive them.

In the Synod at New-York, A. D. 1828, the Monday’s proceedings cannot be forgotten. These two principles were distinctly advanced by our former associates: 1. That they could, without any guessing about it, *infallibly tell* a man to be a Christian. A minister, whose case to them had been doubtful, of whom they did not know what to make before this, was held up to us as “a dear child of God, whom God had intended to ride over the heads of all the ministers in this quarter—and whose piety and God’s intentions all the ministers here were so blind as not to see!” Here was infallibility without mercy. 2. The other point was this: once sure of their man—once safely *swallowed down*—neither his *lying*, *swindling*, *drinking* or *whoring*, could induce them to admit any doubt, or require any confession. A member of the Synod, the minister before referred to, had made himself notoriously guilty of the first of these sins—the sin and the necessary confession were talked of. “Are we then Papists,” said one of the elders, “that he must confess to us.” Thus infallibility among Antinomians, as among Papists, is the cover of all iniquity and abomination.

1. God, Father, Son, and Holy Ghost, speaking in the scriptures, is the only infallible judge as to who is, or who is not a saint. “The Lord knoweth them that are his,” (2 Tim. ii. 19,) and will make the final separation in the day of judgment. (Mat. xxv. 31—46.)

2. The word of God, rightly interpreted, according to the true intent thereof in the original tongues, is our Rule or Canon—to it we are directed—and by its decisions we must abide. “To the law and to the testimony.” (Isai. viii. 20.) “We have also a more sure word of prophecy; whereunto ye do well that ye take heed.” (2 Pet. i. 19, 20.) “Heaven and earth shall pass away, but my words shall not pass away.” (Mat. xxiv. 35.)

3. A *ministerial* and *definite* judgment belongs to the true teachers, called of God. “For the priest’s lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of Hosts.” (Mal. ii. 7. Mat. xxviii. 16. 1 Cor. iv. 1.) But this is not an *independent* judgment in any one man: there must be a due subordination in Classes and Synods. See what judgment was given in the first Synod at Jerusalem, to which Paul and all the ministers and churches of Christ sub-

mitted, (Acts xv.) and see what is required of us by the Holy Ghost speaking in the word, "Let the prophets speak two or three, and let the others judge,—and the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints." (1 Cor. xiv. 29, 32, 33.) A man may say, "I have the Spirit of God." True: And so have your brethren. If all is right, the Spirit in them and in you will manifest a *unity*, not a *contradiction*.

4. A judgment of *discretion* belongs to all the saints, "Let every man be fully persuaded in his own mind." (Rom. xiv. 5.) "Prove all things; hold fast that which is good." (1 Thess. v. 21.) "Beloved, believe not every spirit, but try the spirits whether they are of God." (1 John iv. 1.) "And searched the Scriptures daily, whether these things were so." (Acts xvii. 11.)

This *discretionary* judgment in the saints, among other things, respects the truth of the doctrines revealed in the word, and the errors thereto opposed; the nature and evidences of the work of grace, and wherein this saving work differs from a similar and spurious work; and also ourselves and others, whether we are in a state of grace, or no.

The faculty of judging ourselves and others, it must be remembered, is but one faculty in the soul. In the saints this faculty is not wholly freed from sin, and perfect, but like all other faculties of the soul in respect of grace, imperfect, i. e. renewed in part. (1 Cor. xiii. 9.) To act correctly, the judgment must proceed according to an established, unchanging, and unerring rule, which is the word of God, and not our own fancies: it must also be founded on evidence, i. e. marks and fruits of grace in ourselves and others. So far as our judgment is enlightened in these respects to discern what is true, and influenced by that light and truth in deciding, it is what we call, a judgment of *discretion*—a judgment according to the light we have. This neither implies perfection, nor infallibility, on the one hand, nor uncertainty, conjecture, or vagueness, on the other. Defects remain in us and will remain while we live. The Holy Ghost is not the master or author of the least error, but the Lord of Truth. He leads and guides the saints into all truth, so far as necessary to their salvation and comfort.

But the case of a man under delusion is far different. He has not, like the saints, learned discretion by experience. He sits on a lofty pinnacle. He *thinks* that the heart is deceitful and desperately wicked, *believes* it to be dreadfully so in others, but *does not find* his own heart to be so wicked or deceitful. Hence, his confidence in himself is always so strong and unshaken, and his conceit so great. (Prov. xxvi. 12.) He *gives out* that he can at first sight, or in a little while by a word or so, or at the furthest in a few hours, tell whether a person is a Christian, or no. He would have people to understand that he had made such rapid advances in all knowledge and spiritual discernment. Such an one is positive, hasty and rash in his judgment, like those who judged Christ to be a transgressor, a deceiver, a Samaritan who had a devil, &c. He has such a lofty opinion of himself that he thinks it presumptuous for any one to question or suspect his piety. He never seriously suspected himself, and cannot endure to be questioned by others. "Thou wast altogether born in sins, and dost thou teach us?" (John ix. 34.) If a person do not take his word at once, or venture to hint a possibility of self-deception, he regards him as a graceless enemy. Such a man may not pretend to infallibility, but in reality acts upon the principle that he has an *infallible* judgment.

5. An *infallible* judgment, or a judgment that *cannot err*, no saint has. It belongs only to God. By the extraordinary inspiration of the Holy Ghost, the Apostles were preserved from all error in laying the foundations of the New Testament church; but while the earth remaineth, the promise of the presence of Christ and of the teachings of his Holy Spirit, neither makes us *sinless* nor *infallible*. To claim *infallibility* is presumptuous! It might easily be shown that our *infallibles* make as flagrant and ridiculous mistakes and blunders as the infallible one at Rome. Such a claim, so absurd in itself, only attracts our notice, as it is a link in the Antinomian scheme.

We find also in the proceedings a very excellent PASTORAL LETTER, from which we extract the following,—

In our own land rejoicing in a well regulated freedom and great temporal prosperity, we begin to see with sorrow and regret, a great perversion and abuse of Divine gifts. The liberty of this land, and with rapid increase, begins to be a liberty of Popery, Atheism, Deism, Unitarianism, Universalism, Arminianism, Hopkinsianism, Antinomianism; a liberty for blasphemy, pride, covetousness, luxury, extravagance, profanity, drunkenness, whoredom, bestiality, murder; a liberty as an occasion to the flesh, producing the most odious errors and crimes, and about to open a door for the most terrible and desolating judgments. All good men sigh and cry.

Let us turn our eyes from the earth to the heavens—from the world to the church—did but more cheering prospects greet them.

Should we take a view of the Protestant churches, where once they flourished, what

a desolate and gloomy picture would present itself for our mournful consideration? We could not help exclaiming, O ye Protestant lands, fairest and brightest of the earth, where is your former glory, excellency, and spiritual beauty? Where are your Christian Princes, your pious nobles, your faithful ministers, your multitudes of spiritual worshippers, who "entered into his gates with thanksgiving, and into his courts with praise?" The fathers sleep in the dust of the earth, and new generations have arisen, who know not, or have forgotten God. How is the gold become dim! How are the mighty fallen! Our tears fall for thee, O Zion!

In this our country, especially, the strong holds of truth are shaking, the towers of the Reformation are falling, or are betrayed by the hands of the enemy. In the opinion of intelligent men, the Reformed Dutch Church, whose judicatures we left, has become more and more corrupt. The professed friends of truth in the General Assembly, after struggling for the few years past, have made a sinful compromise at last with its bitter and persevering enemies. They are too weak to come forth—they have yielded—the truth is sacrificed! Even that ancient fortress of Zion, the Reformed Presbyterian body, that has held out against so many assaults, found men in her bosom inclined to yield certain of her noble attainments. Alarm, contention, and division, have succeeded each other with astonishing rapidity. Her walls tell of her woes. Her breach is great as the sea! Who does not lament for the divisions of Joseph?

While these things are going on within the house, as we may say, what are others doing without the gates? What an increase of infidelity on every side? Popery, too, is availing herself of every means to gain an establishment in this country. The former heresies multiply exceedingly, increase in malignity, and find many friends. Iniquities of every kind and of the greatest enormity are more abundant than usual. The wrath of heaven, though long delayed, or only partially revealed against all unrighteousness and ungodliness of men, may be looked for to come upon us with greater certainty, more speed, and in fuller measure than heretofore, except we repent.

But let us survey that branch of Zion to which we belong. While some of our churches are increasing, others decline: some enjoy comparative peace, others are rent and torn by divisions; some stand steadfast, others are shaking; some doubtless will abide the trial, others are already dissolved, or have apostatised. A minister, apparently pious and talented, who was on that account received with the utmost cordiality, has deceived us, forsaken us, declared war against us, and become one of our greatest revilers, most bitter opposers. We have been obliged to depose him. A candidate we have suspended, and the elders of one of our churches have been put out of their offices. How is it with you who remain? We fear that some of our members are not sufficiently grounded in the necessity of separating from all corruptions, and bodies that are corrupt, and keeping separate all the days of their life upon the earth. We fear too, that the catechising of the children is neglected by some, and family worship by others. These things make us sad.

Suffer a word of exhortation. It is said, *Take heed what you hear*; permit us to say, Take heed also what you read. Of books there is no end. Let the Bible be highest in your estimation, and most used by you above all other books. Whatever excellency we accord to books that are founded upon and agree with the Bible, remember, *this is God's own book*—the light of your footsteps—a spring of joy.

People of God, we urge you to bring up your children in the fear of God. Pay more attention to their acquiring a knowledge of the catechism, and aim to store their minds with salutary truths. By word and life earnestly recommend to them the truth and power and godliness of our doctrine.

Let no one neglect family worship. A godly house should be as a little church. Prayer and praise, reading and hearing the inspired word, and godly counsels and admonitions, as well become the dwellings of Jacob as the gates of Zion.

We would impress on your minds the importance of social meetings for edification. Here the bonds of love are drawn closer; here divine springs are opened for refreshment and consolation; here the humble believer discovers in the conversation and prayers of the saints, that God hath given him one heart and one way with them.

Diligently wait upon the Lord in the use of those means which he hath appointed for the salvation of our souls, and let it be done in faith. However faithfully, earnestly, and frequently, the ministrations in the house of God may be attended, they profit no one when not mixed with faith. It is unbelief that makes all void. Unbelief stumbles at the threshold; for it knows not what glorious ends are accomplished by the simplest means, while faith experiences that the mighty power and grace of God are connected with the means, and that wonders are done in the name of Jesus. The election obtains the blessing—the rest are blinded. It would rejoice us to see and hear, that you and your households faithfully attend the assemblies of our Zion, and, should any occasionally have gone elsewhere in the way of danger, we pray you, cease to hear the voice of strangers, and refrain from the assemblies of the corrupt. Attend earnestly, brethren, for the faith once delivered to the saints. Strive to maintain

it in its purity among us, and to spread it far and wide around us. Put away the leaven of false doctrine, hypocrisy and evil speaking more and more. Sound doctrinal knowledge is the sure foundation, holy obedience is the grand superstructure, and godly experience is the costly splendid furniture and ornaments within the building.

Beware of all those specious doctrines that do lift men up with pride, corrupt the gospel of free grace, lessen our reverence for the holy law, and tempt us to the commission of sin. All error is pernicious—the Antinomian is most ensnaring and fatal.

The Lord Jesus Christ has not shed his blood for all. He has not wrought out half a robe, but a complete one; for he hath perfected forever them that are sanctified. Let us then by a true faith renounce all confidence in ourselves and our works, and trust only in Christ. That faith which saves, being of the gift and operation of God, although it may and does attain to full assurance, as is desirable to every believer, is oftener without it. It perceives our spiritual poverty produces a godly sorrow for all sin, makes the spirit meek and lowly, and causes the soul to hunger and thirst after Christ and his righteousness. It closes with and cleaves to Christ. It leads a person to have a humble opinion of himself and his own experience, and inspires him with a true and fervent love to all the children of God. Its beginnings are small, as a grain of mustard seed; its progress is gradual, but sure; its end will be the salvation of your souls. A true faith eyes the godly example and course of the pious; it marks the perfect man and beholds the upright; for the end of that man is peace.

Brethren, we have had to contend with many for true doctrine, and still have that war on hand; but we have also to defend the heart-humbling truths of godly experience. The battle latterly, is not for the outworks so much as for the citadel—for the life—against the most deceitful and subtle adversaries, whom satan has obtained both to support and adorn his cause. The aim of the Church's enemies has always been to bring Christ's ministers into discredit, and destroy the influence of tried and established saints. Beware of transformed ministers, and of men who ape the experience of God's people, but are ignorant of a broken heart, a contrite spirit, and a trembling at the word of God. Look at the commencement of true piety in the publican and prodigal—look at the humility of the woman of Canaan—look at the tears and brokenness and self mortification of David, and of all the saints. May you be of them who feel what they have uttered: "I am less than the least of the saints—I am a companion of all them that fear thee, and keep thy commandments." Abhor not that which is holy, but abhor your sinful self in dust and ashes, and show your faith by your works.

We exhort you to pray for your ministers, and thus uphold their arms. Like in former days, the churches of the Reformation builded forts and towers for the preservation of truth, so we have guarded all we can against the introduction of error, and taken measures to cast it out as soon as it appears. Our greatest delight on earth would be, in beholding sinful men and women returning from a life and travail of sin unto the Lord, with a broken heart and contrite spirit. Pray then, that our labors may be crowned of the Lord with the addition of true converts—broken hearted, regenerated, weeping, praying souls. Some drops have fallen, but we long for copious showers.

Finally; pray the Lord of the harvest to send forth laborers into his harvest. We have been again and again deceived and disappointed, by men whom the Lord has permitted to come to us for our trial—which disappointments make us long the more for efficient and faithful aid.

We commend you to the Lord, and to the word of his grace. May you be builded up unto a holy building in the Lord: Amen.

ART. VI. *New Haven Explanations.*

We recently noticed the discrepancy between the published doctrines of the Professors at New Haven, and those formularies of doctrine which we understood it was their duty to subscribe on their induction into office. The agitation of this subject in the Corporation of the College, has called forth a *statement* from the Professors, which *explains* every thing to the satisfaction of those who previously harmonised in sentiment with the Professors. The document in many respects is curious, and displays the peculiar tact of the New School in glossing the most pernicious errors. The explanatory privilege, now so commonly and urgently pleaded, can, in its liberal exercise, work miracles. The very shades of difference between contradictory doctrines are dispersed by it in a moment, and truth and error are only apparently opposed to

each other. In the *Statement* before us, we detect one of the prominent peculiarities of the tacticians of the New School. Boastful of their theological discoveries and bold in their propagation of them, the moment a scrutiny is commenced and danger is apprehended, their bold tones are subdued into silver softness, their discoveries are nothing more than innocent explications of old doctrines, and they never apprehended that they differed from their orthodox brethren, except in the introduction of a few philosophical principles! If this *Statement* is to be credited, the New Haven School of divinity teaches the pure and unmixed doctrines of the Reformation, it being understood that they have the privilege of setting forth these doctrines in terms adapted to the progress of mental and moral science in the nineteenth century. The two creeds contained in this document are calculated to deceive the unwary, unless they well consider the phraseology, and are previously apprised that words, long in use with the orthodox, as descriptive of one class of doctrines, are here used to designate an opposite class of doctrines. Thus they maintain their belief in "the entire depravity of mankind by nature," and yet they believe, as entirely consistent with their former proposition, that all men are born free from sinful propensities, or from any specific constitutional tendency to sin. In other words, all mankind are depraved by nature, and yet are perfectly sinless at their birth! And this beautiful consistency has been discovered by the lights of philosophy. Again they maintain "the necessity of regeneration by the special or distinguishing influences of the Holy Spirit;" and yet they deny man's passivity in regeneration, and plead for his ability to perform on independent grounds, every thing which is implied in regeneration. The same inconsistencies might be pointed out in relation to other doctrines; which inclines us to believe that their brief creeds, which are occasionally published in their justification, are designed rather to bespeak favor for them from the public, than as an honest exposition of their views. In the Presbyterian Church we have observed the same artifice, and we have observed too, the blinding effect of the artifice upon the minds of honest and unsuspicious men, who give credit to declarations which *seem* to mean one thing, while they actually mean another.

That we are guilty of no slander in this statement of the case, may be seen in the juxtaposition by the New Haven professors, of what they denominate primary and secondary doctrines of the Reformers. We quote their own language:

"In laying this result before the public, the undersigned, (viz. N. W. Taylor, J. W. Gibbs, E. T. Fitch, C. A. Goodrich,) beg leave to add the following remarks, on the general subject now under consideration.

"It will be generally agreed, that the cardinal doctrines of the Reformation were the following:

"The entire depravity and ruin of mankind by nature, as the result of the sin of Adam:—

"Justification by faith, through the atonement of Christ, to the exclusion of all merit in the recipient:—

"The necessity of Regeneration by the special or distinguishing influence of the Holy Spirit:—

"The eternal and personal Election of a part of our race, to holiness and salvation:—

"The final Perseverance of all who are thus chosen unto eternal life.

"These, taken in connection with the doctrine of the Trinity; of the eternal punishment of the finally impenitent; and of the divine Decrees—(which is partly involved in that of Election)—constitute what may be called the Primary Doctrines of the Reformation.

"In addition to these, we find, in the writings of some of the Reformers, and of the Puritan divines, another class of statements, whose object was to reconcile the doctrines enumerated above, with the principles of right reason; and to reduce them to a harmonious system of faith. These may be called Secondary or Explanatory Doctrines. As examples of these we may mention,

"The imputation of Adam's sin to all his descendants, in such a manner as to make them guilty and punished, in the operation of strict justice, on account of his act:—

"The imputation of Christ's righteousness to the believer, as the ground of his participating, on the same principles of strict justice, in the benefits of his death:—

"The doctrine of particular redemption, or the limitation of the atonement to the elect —

"The doctrine of man's entire want of power to any but sinful actions, as accounting for his dependence on God for a change of heart, et cet :

"Many of the old divines attached high importance to this latter class of doctrines, though differently stated by different writers ; but they did so, only because they considered them essential to a defence of the Primary Doctrines enumerated above. In the progress of mental and moral science, however, a great change of sentiment has taken place in this respect. One after another of these Secondary or Explanatory Doctrines has been laid aside. Other modes have been adopted of harmonizing the orthodox system of faith, and reconciling it to the principles of right reason, (more formidable, it is believed, to the simplicity of the Gospel ;) without diminishing, but rather increasing, the attachment felt for the Primary Doctrines of the Reformation."

This distinction of the doctrines of the Reformation into Primary and Secondary, is false in hypothesis, although it may be useful to serve a purpose in warding off a charge of heresy. We have much reason to object to the terms in which they state what they call the primary doctrines of the Reformers, because the Reformers never expressed those doctrines in terms so indefinite and vague ; but our principal objection is, to the separation of things which the Reformers never divided. When the Reformers treated of the universal depravity of man by nature, it was always in connection with the federal character of Adam, and the imputation of his first sin ; when they treated of the atonement, it was always in connection with its vicarious nature, and its extent and efficacy, and when they treated of justification, their whole view of it was necessarily dependent upon the imputation of Christ's righteousness. We defy the New Haven professors to prove that the Reformers ever stated these doctrines in the abstract terms in which they represent them to have spoken, and we defy them also, to quote from these Reformers any thing which would impart plausibility to this new division of Primary and Secondary doctrines. These distinguished Reformers are unfairly treated in this representation of their views.

But let us scrutinize the object of this device ; it is too superficial to be concealed. The New Haven professors and their disciples in the Presbyterian Church, are afraid to deny *in totidem verbis*, the doctrines of the Reformation, although they repudiate them in fact. To quiet the alarm which would be awakened by a bold denial, they affirm in general and indefinite terms, We believe in human depravity, in the atonement by Christ—in regeneration—in justification, and these are primary doctrines ; but we do not believe in the correctness of the modes in which the Reformers expressed and explained these doctrines ; our philosophy takes another view of the matter. In other words, we believe in the doctrines of the reformation, but we do not believe them as they are stated by the Reformers. The poor Reformers are not permitted to give testimony to what were the doctrines of the reformation ; they taught these doctrines,—they propagated them, but the professors at New Haven have discovered that they did not understand them !

We scarcely know how to characterize such presumption. The reader, however, must perceive, that these new school divines, in rejecting what they style the secondary doctrines of the Reformation, absolutely deny the doctrines of the reformation altogether. We thank them, however, for the disclosure which they have here made, it may tend to awaken those Presbyterians from their apathy, who believe that a man cannot be heterodox who professes to believe in human depravity, atonement, regeneration and justification ; they may now learn by the acknowledgment of the most zealous teachers of the new school, that the

terms may be retained, when the things which they were intended to represent, have been utterly discarded. Paul spoke of a gospel and "another gospel," and we have now the doctrines of the Reformation and other doctrines of the reformation.

While these professors repudiate the doctrines of the Reformation as held and expressed by the Reformers themselves, they seem nevertheless anxious, that the public should believe that their peculiar views involve no primary or essential departure from the doctrines of the Reformation. The distinction under which they attempt to reconcile the contradiction is too flimsy to deceive the discriminating reader. A fact, such as the Fall of man, is stated in general and indefinite terms, and this is styled a doctrine of the Reformation; but the full statement of that fact in the explicit language of the Reformers themselves, is represented as the mere philosophy of the Reformers, which we may safely reject, without at all departing from the faith of our fathers. Who cannot perceive the artifice of this distinction? Who cannot perceive that the doctrines of the Reformers, as stated by themselves and stated by the new lights, are totally different things? Retaining the same terms proves no identity, especially when different significations are given to the terms. We will illustrate this point by a familiar example. Christ is the Saviour of men; this is a general proposition. The Trinitarian and the Unitarian alike adopt it as containing, a cardinal doctrine. The only difference between them consists in their mode of explaining the fact, or what the New Haven professors would style, the philosophy of the fact. The Trinitarian incorporates into his statement the divinity and atonement of Christ. The Unitarian excludes both these, and yet they agree in the general proposition. We see not why the Unitarians should be decried for their philosophy, and excluded from our communion, when the use of the same principle is allowed to the new light divines, to be applied to any doctrines they please; and in truth we are of opinion, that the Unitarians, just as honestly, and just as unequivocally, and just in as good faith, believe in the grand doctrine of salvation by Christ, as the New Haven professors believe in the doctrines of the Reformation. In both instances they adopt orthodox terms, with meanings which destroy the orthodox idea. We should not dwell on this point, if the above were confined to the divinity hall at Yale; but alas, the prevalence of it in our own church is sapping the foundation of our whole structure. New Haven students are cordially licensed and ordained by some of our Presbyteries, they have access to our vacancies, and they vote in our General Assembly. And if peradventure they should be questioned for their orthodoxy, they have the foregoing explanations at hand, and persuade the unwary that they differ from our standards only in a simple, innocent, philosophical mode of explaining, or rather explaining away, the most precious truths of God's word. And what is more, our ecclesiastical judicatories, from the lowest to the highest, and our periodical press, very kindly admit their explanations, and frown upon those who are not so easily satisfied, as alarmists, heresy-hunters, ultra-orthodox, and even incendiaries. Such is the fashion of the times.

But there is another point in this famous Statement, which goes still further to illustrate this dishonest principle. It is well known to our readers, that many able and intelligent divines in Connecticut, persuaded of the existence of dangerous errors at New Haven, have established a Theological Seminary at East Windsor, for the express purpose of counteracting the Theological School at New Haven. Now what will our readers think, when we inform them that the professors at New Haven have discovered that the professors in this new Seminary believe precisely as they do? yes, with a very little explanation, their doctrines are precisely the same. Dr. Dana wrote strongly in refutation of Dr. Taylor's scheme; the Christian Spectator, which is under the management of Dr. Taylor, undertook to prove that both of the Drs. precisely agreed in sentiment. Thus it is that these men systematically abuse the common sense of the public. They agree and disagree with the same person or doctrine, just as it may suit their convenience.

In what manner these Rev. Professors, maintaining the views they do, have managed to adopt the *Platform* as a pre-requisite to office, is most ingeniously explained in this Statement. All acquainted with the doctrines of the *Saybrook Platform*, know that they are diametrically opposed to those now taught in the New Haven School, and yet the teachers of the latter have given their subscription to the former. They feel conscious of the inconsistency, and how do they justify it? They subscribe it "for substance of doctrine." In what this *substance* consists, what is its quality or magnitude, we are not told. Every one is left to define it according to his fancy. The substance may be one doctrine in twenty; or the half parts of half a dozen doctrines, or any thing else which may suit the convenience of aspirants to the theological chair. The divinity professor at Cambridge may pass to New Haven without encountering any impassable barrier in the *Saybrook Platform*; indeed, any one can adopt any thing by the introduction of a clause so accommodating. Turk, Jew, Pagan and Christian, can find in this a basis of union. The *Cumberland Presbyterian*, which is seriously broaching a plan for the speedy and harmonious union of all Christian sects, may as well extend its views, and unite the world upon this beautiful principle of a

substance of doctrine. This facile plan of encountering and overcoming difficulty in a conscientious way, is by no means new; it is as old as heresy, and it is that *other way* by which strangers enter into the fold, instead of coming in by the door.

It has become common in our own church, to explain subscription to our standards upon the same principle. It is not the Confession of Faith which is subscribed, but its system of doctrine; and subscription in this sense, it is alleged, does not imply a reception of the whole, but affords to every one the liberal privilege of adding or subtracting, just as it strikes him he may thereby improve and perfect the system. We recollect a case which may exemplify this subject. An individual presented himself for licensure before the Presbytery of Philadelphia, several years before its elective affinity particles were collected in one mass. In the course of examination, it was discovered that on most of the cardinal doctrines he was singularly erroneous. He was asked if he could *ex animo* adopt the Confession of Faith; he promptly answered in the affirmative. This seemed marvellous to the Presbytery; but their wonder arose from their ignorance of the salvo "substance of doctrine," or "system of doctrine." Not being able to account for the inconsistency of the candidate, the Presbytery refused to license him; one or two dissenting, on the ground that he had not been understood. Another opportunity was afforded, the candidate presented his written creed; it seemed unexceptionable; but when examined upon it, he contradicted it in each article, and was ultimately rejected. He immediately repaired to the Presbytery of Columbia, in New York, who, although acquainted with the grounds of his rejection, without hesitation licensed and ordained him; and that same individual was a member of the majority of the last General Assembly. Many such Presbyterians are there for "substance of doctrine."

Before we dismiss the New Haven statement, we must favor our readers with the opinion of the editor of the Religious Intelligencer of New Haven, in which it originally appeared. It is in these words—

"New Haven Theology.—We are glad to call the attention of our readers to the clear and ample declaration of the Professors in the Theological department of Yale College. There has been much *sound* abroad respecting the heresy that is to break down this Institution, and divide the church; but as we could never see the 'Harlot,' or the 'golden cup full of abomination,' we have never felt alarmed. The Christian public may now see the platform on which the fabric rests, and wait till the accused have done something worthy of death before condemning them."

Here it may be perceived that it has been a mere *sound* which has been abroad respecting the errors of New Haven! And just in the same way do the New School papers of our denomination speak of existing errors—they exist only in report—they have never been proved to exist—they are slanderers who affirm that they do exist. *Pari passu* incedunt.—*The Presbyterian.*

ART. VII. *Signs of the Times.*

The intelligence which we give in our present number, in reference to the "Act and Testimony," is most cheering, and gives indubitable evidence that a reaction has begun in the Presbyterian Church, which we hope is but the beginning of a most joyous change. The inquiry after the "old ways" is certainly becoming more earnest, and is far more frequently heard. While this is occasion for devout gratitude; and while we lay firm hold on the promise that "the Lord will comfort Zion, he will comfort her waste places," let not Christians relax their efforts, nor suffer an abatement in their christian firmness. If there was ever a time which required prompt and efficient action, that time is the present. The time for the meeting of Presbyteries is at hand, and the friends of truth can do much by securing Presbyterial action on the "Act and Testimony." We would recommend to all Presbyteries, where the majority is in favor of this document, to adopt it at their next meeting: or if the majority be opposed, let the minority embrace that opportunity of signifying their attachment to it, so that the matter may be fairly before the body of the church before the meeting of the convention next spring. Let the eldership of the church and private christians be fully informed on the subject, that they may act advisedly when the time comes for decisive action. There is need of timely effort on this subject, for we shall not be surprised to hear that efforts are made to prevent this matter from coming fairly before churches and congregations.—*Standard.*

THE CINCINNATI STANDARD has been removed to South Hanover Indiana, and has passed into the hands of a new editor. We regret to part with Mr. Burt; it is like losing an old friend; but we have reason to believe that the Standard will pursue the same manly course, and manifest the same attachment to truth, under its present as it did under its former editor.—*Ed. Rel. Mon.*

THE
RELIGIOUS MONITOR,

AND

EVANGELICAL REPOSITORY.

NOVEMBER, 1834.

MINUTES

Of the Associate Synod of North America, at their Meeting in Baltimore, October 1, 1834, and continued by adjournment; being their Thirty-Third Annual Meeting.

The Synod met pursuant to adjournment, and was constituted with prayer by the Rev. James P. Miller, Moderator.

MEMBERS PRESENT.

-Of the Presbytery of Cambridge.

MINISTERS.

James P. Miller,
Dr. Bullions,
A. Anderson,
D. Gordon.

RULING ELDERS.

John Moody,
John Stott,
Wm. Dobbin,
James Lourie.

Of the Presbytery of Albany.

MINISTERS.

James Irvine,
John G. Smart,
Andrew Stark,
Peter Campbell,
James Martin.

RULING ELDERS.

Robert Martin.
James Geery,
John Edwards.

Of the Presbytery of Philadelphia.

MINISTERS.

Tos. B. Clarkson,
Thomas Beveridge,
F. W. McNaughton,
Wm. Easton.
John Adams.*

RULING ELDERS.

John Johnston,
Robert Agnew.*
James Wilson.*

Of the Presbytery of Carolinas.

MINISTER.

Horatio Thompson.

Of the Presbytery of Miami.

MINISTERS.

Andrew Heron,
James Templeton,
James M. Henderson.

Of the Presbytery of Muskingum.

MINISTERS.

John Walker,
Samuel Irvine,
Thomas Hanna,
Joseph Clokey.

Of the Presbytery of Ohio.

MINISTERS.

Alex'r Murray,
John Donaldson.

Of the Presbytery of Chartiers.

MINISTERS.

Alex'r Wilson,
Bankhead Boyd,
Dr. Ramsay,
Thomas Allison.

RULING ELDERS.

Daniel Liggett,
Matthew McNary,
Hugh Allison,
D. Archer.

Of Alleghany Presbytery. (None.)

Those members whose names are marked thus, (*) were not present at the opening of Synod.

On motion,—*Resolved*, That the reading of the Minutes be dispensed with, as they were read and approved before adjournment.

On motion,—*Resolved*, That the stated hour of meeting in the morning be 9 o'clock, and of adjournment half past 12; and that the afternoon sederunt commence at half past 2.

The following standing committees were appointed, viz:

Committee of Arrangement—Andrew Heron, James Irvine, Alexander Murray.

Committee of Supply—Messrs. Anderson, Smart, Easton, Thompson, Heron, Hanna, Murray, and Dr. Ramsay.

Adjourned till the usual hour to-morrow morning.—Closed with prayer.

THURSDAY, OCTOBER 2d.

The moderator having preached last evening, from Zech. viii. 16, "These are the things that ye shall do; speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates."

The Synod this day met, and was opened with prayer by the moderator.

Members present as above, together with Dr. Bullions, Messrs. Anderson and D. Gordon, ministers; John Moody, John Stott, Wm. Dobbin, and James Lourie, ruling elders of the Presbytery of Cambridge; Messrs. Stark, Campbell, and Martin, Ministers, James Geery and John Edwards, ruling elders, from the Presbytery of Albany; Messrs. Clarkson, Beveridge, McNaughton and Easton, ministers, Mr. Johnston, ruling elder, from the Presbytery of Philadelphia; Dr. Ramsay and Mr. Allison, ministers, Messrs. Mathew McNary, Hugh Allison, and D. Archer, ruling elders, from the Presbytery of Chartiers.

Excuses for the late attendance of members absent at the opening of Synod, were offered and sustained.

The Rev. Thomas Hanna was chosen moderator.

The following standing committees were appointed, viz:

On the Funds—Mr. Miller and Hugh Allison.

On Bills and Overtures—Dr. Ramsay, Messrs. Anderson, Beveridge and Martin.

On the Theological Seminary—Dr. Ramsay, Messrs. Walker and Clokey.

Messrs. McNaughton and D. Gordon, to transcribe the minutes for publication.

Excuses for the absence of Messrs. Whyte and Ferrier were offered and sustained.

The members of Cambridge Presbytery asked and obtained leave to withdraw a few minutes.

Papers being called for, the following were given in and read, viz:

No. 1. Report of the Presbytery of the Carolinas, which on motion, was referred to a special committee; Messrs. Martin, Anderson and Walker, said committee.

Report of the Presbytery of the Carolinas.

Since the last meeting of Synod, the Rev. James Lyle has resigned the pastoral inspection of the congregations of Smyrna, Little River, and Bethel, and this day obtained a dismission from Presbytery, with a view to connect himself with the Presbytery of Miami. The above named congregations are therefore upon the list of vacancies. At our meeting in March last, Mr. Horatio Thompson having accepted a call to the united congregations of Ebenezer, Timber-Ridge, and Old Providence, Va., was ordained to the office of the Holy Ministry. Of the changes in Presbytery prior to the above, the Synod had intimation at their last meeting, though not official.

The supply allotted the vacancies in these bounds, was punctually fulfilled and gratefully received, though greatly inadequate to the necessities of a poor, afflicted, and perishing people, who, in the mysterious providence of God, have been almost shut out from the glorious sound of the gospel. The numerous vacancies under the care of Presbytery have been waiting intently the action of Synod, and earnestly imploring the dispensation of ordinances. It is obvious the Presbytery has no means of relief at command, and therefore all we can do, is to commend the case of an afflicted people to the care and sympathy of Synod. The congregation of New Stirling, in which the evil complained of by Synod scarcely exists, have requested a special missionary.

We cannot at present send a corrected statistical table, not having that information which is necessary. The congregation of Neely's Creek, which in March 1832 declined the authority of Presbytery, has since returned and was received according to due order. It is therefore again among the list of vacancies. It is supposed that two or three of the vacancies formerly under the care of Synod, are no longer looking to us for the dispensation of ordinances; at the same time, the removal of four pastors, whose places are not supplied, and the number of additional vacancies, which have thus been thrown upon our hands, demand, more imperiously than ever, a liberal supply of preaching.

By order of Presbytery,

ARCH'D WHYTE, Jr., Moderator.

Steel Creek, Sept. 18, 1834.

No. 2. Report of the Presbytery of Cambridge.

Report of the Associate Presbytery of Cambridge.

To the Associate Synod to meet in Baltimore, October 1, 1834, the Associate Presbytery of Cambridge, respectfully report:—

That with regard to the congregations under their inspection, nothing worthy of particular notice has occurred since last meeting of Synod.

Mr. David Strang has prosecuted his theological studies under the direction of Presbytery during the past year, with gratifying diligence and success. As Mr. Strang has intimated his intention of attending the Theological Hall at Canonsburg, the ensuing term, it may be proper to state, that he has studied two full years under the direction of Presbytery. Mr. Samuel McArthur commenced the study of Theology, under the direction of Presbytery, last spring or latter end of winter, and after some progress, was, at his own request, transferred to the Presbytery of Albany. At a meeting of Presbytery, Sept. 2, 1834, Messrs. John W. Harsha, James Law, and John Skellie, were, on examination, admitted as students in Theology; the latter conditionally, the two former intend to commence their studies at the Hall the ensuing term. At a meeting of Presbytery, September 2d, Presbytery suspended Dr. A. Bullions from the exercise of the ministry, and from the communion of the church; papers connected with which, will be laid on Synod's table.

Through the peculiar goodness of God, all our congregations are supplied with the stated dispensation of gospel ordinances. But while we have experienced his kindness in such a distinguishing manner, and while we have some evidence of his blessing, on these privileges in our congregations, we have also experienced his chastening hand as a Presbytery, and have given but little evidence of spiritual prosperity, proportionate to the favors received. Complaints, and causes of complaints, and of judicial procedure against members of the Presbytery, have been numerous; and charges and procedure on them have occupied the principal time and attention of Presbytery, in their judicial capacity, since the last meeting of Synod. Few judicial proceedings of Presbytery have been met with a submissive spirit in those affected by them, and but few of the many causes before Presbytery have been terminated by their labors. Though Presbytery had hoped that the attention of Synod to their difficulties heretofore would have restored tranquility, they have been disappointed. That there is abundant ground for the above complaints, the papers to be laid on the Synod's table will show. Ten protests and appeals have been taken on the decisions or proceedings of Presbytery, since the last meeting of Synod. Presbytery are sorry to burden Synod with so much of their concerns, but it cannot by Presbytery be avoided, without being, in their judgment, unfaithful in the exercise of discipline. And it is hoped, that while Synod see the necessity of bearing a part of the burdens of this Presbytery, as a court under their inspection, they will also see the necessity of a careful and immediate attention, at this time, to the cases laid before them, and to the condition of this Presbytery, as manifested by those cases; and that, notwithstanding the attention which Synod has given heretofore, they will see the necessity of adopting, if possible, more decisive measures, and measures which may speedily terminate those contentions which so much distract this section of the church, and which gives so much occasion to the enemy to reproach. If Presbytery have been in error, it is hoped the error will be pointed out and corrected; but if their measures have been correct, that Synod will endeavor to give them decisive effect. This plea for the special intervention of Synod is strengthened by the consideration, that the authority of Presbytery is, in a great measure, lost on those whose cases have been chiefly under investigation, and that so little has been effected by their most painful and patient endeavors; and moreover, by the consideration that the contentions which have arisen out of those proceedings, have distracted, to a great degree, not only the Presbytery, but the congregations under their care. It is further strengthened, by the consideration which modesty need no longer blush to state, that if their contentions with one member were ended, they have every reason to believe, that comfortable and edifying peace would prevail among them. And this the Synod may see, not only from a review of the cases to be laid before them at their present meeting, but from the history of this Presbytery's proceedings, which Synod may read from their own minutes for many years past.

If Presbytery must continue their struggles under all their discouragements, they trust in Zion's King that they shall be guided in just judgment, be enabled to continue patient and faithful, and at length their labors be crowned with success.

SIGNED,

JAS. P. MILLER, Moderator, pro tem.

A. ANDERSON, Presby Clerk.

The report of Cambridge Presbytery having represented Dr. Bullions as suspended, it was decided by the moderator, that Dr. Bullions is not entitled to a seat in Synod, until the protest and appeal taken by him against said decision be acted upon. An appeal was taken from the decision of the chair, but not sustained.

Dr. Bullions was in consequence, declared not entitled to a seat until the cause is issued.

Proceeded with reading of papers.

No. 3. Report of the Presbytery of Ohio ; which was laid on the table.

Report of the Presbytery of Ohio.

The Presbytery of Ohio reports :—

That for the past year, the business of our Presbytery has been generally in a prosperous condition, our congregations settled and vacant are generally on the increase. The ministers appointed by Synod to assist us, have attended with a punctuality which does them credit, and the effects resulting are very satisfactory.

A call for Mr. Banks has been sustained by our Presbytery from the United Congregations of Northfield, Stow and Springfield. At our meeting in West Union last April, this call was presented to him and accepted.

A petition has been presented to us from the congregations of Yellow Creek, Scroggsfield and Glade-run, for release from the ministry of Mr. Donaldson. Another petition from the same quarter for retaining him, has also been submitted. This matter, as will appear from papers which will be presented, has been brought before us at full length ; and after mature deliberation, we have granted the prayer of the petition for disjunction from the ministry of Mr. Donaldson. Against this deed of our court, Mr. Donaldson has protested and appealed to Synod, and the cause is accordingly submitted. Other appeals from our decisions have been made to your court, and we hold ourselves prepared to meet them when required.

On the subject of the testimony of Original Seceders ; our opportunity of knowing from actual observation the state of the question is very limited, as none of us were present at your sessions of 1832 when that cause was issued, and the fault is with ourselves. It is matter of grief to our members, that the merits of that question have affected the minds of some of the members who were present so highly in opposition to your acts, as to lead them to use expressions about your body very offensive to us, they are the more so, as there are evidently some indications among us of personal feeling and resentment, which must be far from us while we are in the way of our duty.

We would solicit the attention of our fathers and brethren in Synod, to the farther consideration of this subject, in order to remove every ground of offence and misunderstanding among us. And as it has been reported to us, that the brethren of the Original Secession church, or some of the members, do plead for, and vindicate religious establishments, we cannot help expressing our desire that you would institute and carry on such correspondence as would elicit from them their real sentiments on that subject for our own exhonoration—and as we have formerly reported, we will again remonstrate against every measure which might put it in the power of any member to oppose us in the solemn and important duty of supporting our judicial testimony, by refusing to adopt the several articles thereof.

A call for Mr. James Ramsay from Deer Creek congregation, has been sustained by our Presbytery, and Synod is requested to take order to have this call presented as soon as possible. The state of our vacancies requires us to solicit as liberal a supply as possible. Respectfully submitted.

ALEXANDER MURRAY, *Presbytery Clerk.*

September 10th, 1834.

No. 4. Report of the Presbytery of Miami ; also laid on the table.

Report of the Presbytery of Miami.

On taking an extended view of the wide boundaries which the Synod has placed under our care, we find matter of rejoicing, and yet much to deplore. Whilst on the one hand the advocates of the truth, as maintained by us, are increasing in number, and in many instances, as we believe, in faithfulness : on the other we behold its enemies becoming more inveterate and more averse to the pure doctrines of the gospel. And opposition prevails in many parts, not only to the peculiarities of our profession, but infidelity in its various and grosser forms appears. With respect to some of the congregations under our care, there is a very encouraging increase of attendance on ordinances, while those who are actual members, appear to be animated by a spirit of faithfulness and zeal : in others a spirit of apathy and formality, too apparent, evinces that we ourselves are not uninfected with the contagious influence of those spiritual diseases which abound in the present age.

Within the last year the demand for supply of gospel ordinances, has considerably increased. Owing to Mr. Carson's removal, his charge is left destitute and would require constant attention ; and the spirit of investigation excited by the jarring sentiments which agitate the churches at the present time, has inclined some to a more favourable view of our principles, in consequence of which, frequent calls have recently been made upon us for the preaching of the word. On the 8th of May last Mr. James M. Henderson was ordained to the office of the Holy Ministry, and installed

ed Pastor of the Associate congregations of Carmel, Clark, Big Creek and Madison. On the 26th of June, Mr. Thomas S. Kendall, having delivered the ordinary pieces of trial, which were approved, was licensed to preach the everlasting gospel. A congregation has lately been organised at Bloomington, Indiana, and a call moderated at that place for the Rev. James Lyle of the Carolina Presbytery, which being sustained, was transmitted to that Presbytery for presentation. At a meeting of the Presbytery, June 25th, a petition for supplies from Tuscaloosa was considered, and Mr. T. S. Kendall was ordered to proceed forthwith to that place, and there officiate till the ensuing meeting of Synod, and until he receives farther directions, if he deem the prospects such as will justify his continuance. In the month of August a congregation was organized at Princeton, Indiana, the prospects of which are flattering. On account of the Synod's annual meeting being changed from Spring to Fall, and on account of the appointments for young men to be licensed in the Spring, being submitted to a Committee chosen for that purpose, we find that the amount of supply allotted to this Presbytery, is not such as will enable us to give sufficient attention to the Missionary ground in Illinois and Missouri; we therefore deem it necessary for Synod, either to meet in the Spring, and attend more particularly to these appointments, or resume her former cognizance over this missionary field, for the better supplying of our vacancies there. Messrs. Dickson and McKee, students of Theology, delivered discourses before Presbytery on Sept. 9th, which were approved as excellent specimens of improvement. Mr. Isaac N. Fawhead, a graduate of Franklin College, Ohio, was at the same meeting of Presbytery admitted to the study of Theology. In reference to the Digest of principles transmitted to the Presbyteries for consideration, we have to report, that while we consider it on the whole a just and sound exposition of our views on the subjects of which it treats, yet we do not view it as sufficiently plain and simple to answer the purpose for which it was designed; we would greatly prefer something much shorter, more perspicuous, and as far as possible, expressed rather in a declaratory than an argumentative form. We have only to add, that a large portion of supply will be needed in our bounds, and we hope that your reverend body will consider this our need in making out the scale of appointments.

JAMES WALLACE, *Moderator*.

ANDREW HERON, *Presbytery Clerk*.

No. 5. A petition from certain individuals in Tuscaloosa, praying for Mr. Kendall's ordination and appointment as a stated supply among them.

On motion, referred to the committee of supply.

No. 6. A communication from Mr. Ferrier regarding his appointments. Also referred to the committee of supply.

No. 7. Report of Wm. C. Pollock on the Western mission. Referred to the committee on the funds and of supply.

Report on the Western Mission.

To the Synod of the Associate Church in North America, to met in Baltimore, the first Wednesday of October, 1834, is referred the following report:—

BRETHREN—The Commission authorized by Synod in the year of 1833, appointed William C. Pollock on the Western Mission, until the meeting of Synod in October, 1833. In pursuance of this appointment he proceeded from Cadiz the 19th of April, 1833, and attended in Cincinnati the 1st, at Clark Branch, Indiana, the 2d, at Princeton, Indiana, the 3d Sabbath of May. Thence he proceeded to Unity, Randolph county, the most southern vacancy in Illinois, where he remained two Sabbaths; at which place are belonging to our connexion, eighteen families. No increase by emigration, since the attendance of the previous missionary, has taken place. These families attended punctually to a dispensation of the word, and manifested a desire for a greater supply. Their liberal disposition to aid Synod's missionary fund was evinced by paying the stated allowance. From the vacancy he went to Apple Creek, Green county, where he spent two Sabbaths. These of this vacancy were also desirous of gospel ordinances, and exhibited a commendable zeal for purity of doctrine, and a willingness to comply with our standards. At which place is a prospect of accession, and which is a pleasant and fertile portion of country. From Apple Creek he proceeded to Beardstown, Morgan county, and having remained there one Sabbath, passed over Mississippi river into Missouri state. There he continued three Sabbaths, at Buffalo, Pike county, where are twelve families. These people appear willing to adhere to Secession principles, and deserve the attention of Synod and Presbyteries. They cordially receive missionaries, and are interested in the welfare of our church. They paid the Synod's allowance. Next he went to Sharon, Lincoln county, and spent three Sabbaths. Two families of Seceders are here, and eight or ten families of the Associate Reformed, who very punctually attended divine service. The chief obstacle preventing their uniting with us, is the late prohibitory act of holding slaves. As it then was considered impracticable to visit two other families in the interior of the state, he recrossed to the rapids of the Mississippi, where he spent but one Sabbath, as the vacancy was diminished by removal to Henderson river; afterwards he passed on to Warren county, and having tarried one Sabbath with Rev. J. C. Bruce, returned to Apple creek, and spent one Sabbath. Thence to Madison, in Madison county, and spent one Sabbath. Then he returned to Unity, Randolph county, and continued two Sabbaths. Thence again to Apple Creek, and spent one Sabbath. From Apple Creek he went to Morgan county, near Jack-

sonville, and there spent one Sabbath; which ended the missionary appointment. At which place are one family of Seceders and two families of the Associate Reformed, who promised to unite with our church, besides some others who appeared desirous to hear our missionaries. The number of vacancies in Illinois has of late decreased; in consequence of removal to Henderson river. The settled ministry in Warren county has prevented the increase in the vacancies. The people of those vacancies generally appear solicitous for more supply of gospel ordinances, and seem willing to adhere to our standards. The prospect of accession is very promising, especially in Illinois. The labors of all the missionaries have been, no doubt, useful in the west. As workmen, they need not regret the time spent, who have excited the attention of others not in our communion. There were persons in the vacancies who would have united with us, if opportunity had offered. Besides there was a desire for administration of sealing ordinances. An ordained missionary perhaps might have admitted forty or fifty persons on the Western Mission. And your missionary may say, that there is great propriety in visiting the smaller vacancies, especially under the present state of disaffection in other societies. The largest assemblies were in some of the small vacancies, and the prospect of accession is in the same proportion. Your missionary attended all the known vacancies in Illinois, and occasionally held meeting on week days. An elucidation of our views, and the exhibition of reformation principles, appears not an occasion of detention of many from meeting in our assemblies. A developement of the principles of a society has been pursued by other sects, and has proved successful in obtaining accession. The far west indicates fair prospects for increase; which, by the fostering care of the Protector of the vineyard, by his blessing on the labors of the faithful, and the wisdom of our Synod and presbyterian council, may rejoice and blossom as the rose.

Respectfully submitted to the consideration of the Associate Synod, in council assembled, by their missionary,
WILLIAM C. POLLOCK.

Annexed is the account of the missionary.

Associate Synod to William C. Pollock, Dr.

For Missionary services from the 1st Sabbath of May, 1833, until the meeting of Synod, in October, 1833,—22; less 1, spent at Henderson river, equals 21, \$126 00	
Received from Cincinnati,.....	\$4 00
“ “ Clarke Branch, Indiana,.....	3 62½
“ “ Princeton, do.....	2 00
“ “ Unity, Randolph, Illinois,.....	24 00
“ “ Apple Creek, Greene Co., do.....	9 87½
“ “ Madison,.....	4 00
“ “ Buffalo, Missouri,.....	18 00
“ “ Sharon, do.....	10 00
“ “ Rapids of Mississippi, Illinois,.....	1 87½
	<hr/> \$77 37½
Balance due,.....	48 62½

No. 8. Report of D. Houston, Treasurer.

Report of Daniel Houston, Treasurer.

<i>Daniel Houston, Treasurer, in account with Associate Synod's Fund,—</i>	<i>Dr.</i>	<i>Daniel Houston, Treasurer, in account with Associate Synod's Student's Fund—</i>	<i>Dr.</i>
October 12, 1833, to balance in Treasurer's hands,.....	\$1001 23½	May 11, 1832, To bal. in Treasury	\$104 92
Nov. 11, to cash from Jas. Neel, executor of S. Fullerton, (legacy)..	120 00	June 12, 1833, cash rec'd from Jas. Ramsay, interest on James Paxton's legacy,.....	27 00
Nov. 25, cash from John Johnston, ex'r of T. Johnson dec'd, (leg'y)	50 00	Oct. 4, Cash rec'd from Mr. Barcraft,	2 00
From Jane Milligan, by Rev. F. W. McNaughton,.....	1 00	Sept. 22, 1834, Balance in Treasurer's hand. (in Students' Funds,) \$133 92	
Jan. 1, 1834, cash from R. Humphries, by Rev. T. Allison,.....	20 00	<i>Daniel Houston, Treasurer, in account with Associate Synod, in Missionary Fund,—</i>	<i>Cr.</i>
	<hr/> \$1192 23½	Oct. 9, 1833, Balance due Treasurer, \$72 68	
	<i>Cr.</i>	“ 10, By cash paid James Morrow,	31 90
Oct. 12, 1833, by cash paid Titus Basfield,.....	\$5 00	“ Paid Rev. J. C. Bruce,.....	139 59
Cash paid collateral tax on Sarah Fullerton's legacy,.....	3 00	“ Paid Rev. Sam'l Hindman,	43 87½
Paid collateral tax on Thomas Johnston's legacy,.....	1 25	Sept. 22, 1834, Bal. due Treas'r,....	\$287 94
Paid John Brown for attendance on Synod,.....	6 00	<i>Daniel Houston, Treasurer, in account with Associate Synod, in Theological Seminary Fund,—</i>	<i>Dr.</i>
Paid Dr. Ramsay, (annual salary,)..	100 00	Oct. 10, 1833, to bal. in Treasury,....	\$737 21½
	<hr/> \$115 25	“ Cash from J. Morrow,.....	20 00
Sept. 22, 1834, Balance in Treasury,	1076 98½	“ 16, Cash from Joshua Emery,...	10 00
	<hr/> \$1192 23½	Jan. 30, 1834, from Wm. Fraser,...	35 00
		“ From Wm. Morris, Balt....	400 00
		Feb. 12, interest allowed by Treas'r,	15 00
		March 28, cash from H. Hamill,....	20 00
		“ From Ligonier Congregation,	11 00

April 12, collateral tax, returned by J. Johnston,.....	1 25	20, Paid J. Calahan,.....	80 00
May 14, From Buffalo Congregation,	15 00	31, do do	50 00
June 4, From Florida Congregation,	30 00	June 4, do do	30 00
“ From Ligonier Cong'n,....	8 12½	9, Paid Sarah Black,.....	1 75
Aug. 8, From the ladies of Philadelphia Congregation,.....	30 00	12, Paid for window springs,...	3 50
9, From Oetaraara cong.,.....	49 74	16, Paid J. Calahan,.....	8 50
“ From F. Nottingham cong.,	9 94	28, do do	318 00
Sept. 21, From Buffalo cong.,.....	19 00	July 5, Paid Vincent Kettlewell,...	3 00
22, From Rev. J. Clokey, contributors from his congregations,	20 06½	Aug. 9, Paid postage on letters,....	75
22, From J. Calahan, subscrip'n	8 00	“ Paid J. Calahan,.....	230 00
		Sept. 3, do do	260 00
		22, do do	8 00
	\$1439 33½		\$2282 27½
	Cr.		
Oct. 12, 1833, cash paid J. Cochran,	\$60 00	It appears from the foregoing balances of the several funds, that there is a balance in my hands of \$80 02½, which appears by the following review:	
31, Paid J. Calahan,.....	300 00	Balance of Synod's Funds,.....	\$1076 98½
Novem. By expenses &c, of journey to Carlisle,.....	40 00	“ Students' Funds,.....	133 92
Dec. 3, paid for grates for Seminary,	74 15	“ Seminary Funds,.....	1439 33½
“ Expenses of buying grates,...	6 25		\$2650 24½
20, Paid John Calahan,.....	300 00		
Jan. 29, 1834 do do	125 00	Contra Cr.	
March 14, do do	80 00	Due on Missionary Fund, \$287 94½	
28, do do	140 00	Pay'ts on Seminary, &c. 2282 27½	
April 8, do do	60 00		2570 22
“ Paid J. Cochran,.....	20 00		
24, do do do	13 12½		\$80 02½
25, Paid J. Ramsay, for fuel,..	10 00		
May 1, Paid J. Calahan,.....	60 00	D. HOUSTON, Treasurer.	
7, Paid postage,.....	25	Canonsburgh, Sept. 22, 1834.	

From the Report of the Committee on the Funds, of May, 1831, it appears that there is some considerable sums of money in the hands of individuals, that have not yet been paid to the Synod's Treasurer. I would suggest to Synod the adoption of some measure authorizing the collection of all outstanding balances. D. H.

Referred to the committee on the funds.

No 9. Report of D. Murphy, Treasurer. Referred to the committee on funds.

Report of D. Murphy, Assistant Treasurer.

Daniel Murphey, Assistant Treasurer of the Associate Synod, respectfully reports:—

That the amount in his hands remains the same as per last Report, of September, 1833, with the exception of eighty-eight dollars, to be added to the Students' Fund, from dividends on Commercial Bank stock.

Philadelphia, Sept 29, 1834.

No. 10. A memorial and representation from the First Associate Congregation in the city of New York, praying for some alteration in the mode of receiving preachers from the Secession Church in Scotland. Referred to the committee on bills and overtures.

No. 11. A communication from James Mitchel of Massies Creek, on the subject of slavery. Referred to the special committee appointed on the report of the Presbytery of Carolinas.

On motion, *Resolved* That the hour of adjournment, after this day, be 1 o'clock P. M., and of meeting in the afternoon 3 o'clock.

Adjourned till half past 2 o'clock.—Closed with prayer.

Half past 2 o'clock P. M.

The Synod met and was opened with prayer.

Members present as above.

Read the minutes of last sitting.

An excuse was offered for the absence of Dr. Bruce, and sustained.

The records of Presbyteries being called for, those of Cambridge, Albany and Philadelphia, were presented, and the following committees appointed to examine them, viz:—

Messrs. Wilson and Clokey to examine those of Cambridge.

Messrs. Templeton and S. Irvine, those of Albany.

Messrs. Campbell and Smart, those of Philadelphia.

Papers being called for, the following were given in and read, viz:—

No. 12. Memorials from certain individuals in the congregations of North and South Argyle, of Hebron, Salem and Cambridge, praying Synod to do something, speedily and decisively, in regard to the distracted state of matters in the Presbytery of Cambridge.

No. 13. A communication or memorial from the congregation of Cambridge, relative to the same subject. The papers were, on motion referred to the committee of bills and overtures. Mr. M'Naughton was appointed to act on these papers, as a member of the committee of bills and overtures, in the room of Mr. Andersen.

No. 14. A memorial from the Rev. Archibald Whyte, in relation to the difficulties in the Presbytery of Cambridge, and the Synod's late act respecting the Synod of Original Seceders. So much of this memorial as refers to the former was, on motion, referred to the committee of bills and overtures, and so much of it as regards the subject of the union with the Synod of Original Seceders was, on motion, laid on the table.

No. 15. A memorial from certain members of the Presbytery of Cambridge, containing a complaint against said Presbytery.

No. 16. A memorial from the Rev. Duncan Stalker, relative to the above case. In the case of the last two papers, the memorialists had leave granted them to withdraw their memorials.

No. 17. Report of the Presbytery of Philadelphia. Referred to the committee of supplies.

Report of the Presbytery of Philadelphia.

Since our last report to Synod, no very material changes have taken place in the bounds of our Presbytery. We have reason to "mention the loving kindness of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us," in the multitude of His mercies. Surrounded by the delusions of error in its most ensnaring forms, our people have been enabled to remain steadfast in the faith, and diligent in the use of appointed means:—and though some of our congregations have suffered by the removal of members to the West, it is our comfort to know, that they left us, firmly attached to the standards of our church, and resolving, under the grace of God, to live and die, believing and maintaining the glorious doctrines of the Reformation. Messrs. A. T. M'Gill, and J. S. Easton, having been appointed by the Board of Managers to this Presbytery—and having satisfactorily gone through the usual trials for licensures, were, by a unanimous vote of Presbytery, licensed to preach the gospel on 24th June. Mr. M'Gill has, since, received a unanimous call from the united congregations of Lewistown, Kishacoquillas, and Stone Valley; and though he has not yet fulfilled his probationary year, yet we trust that Synod, considering the number of our vacancies, and the situation of our Presbytery, will consent to his remaining in our bounds, till an opportunity offers of presenting this, and whatever other calls may be made out for his acceptance.

The Presbytery, though they dislike the phraseology, yet agree to express their concurrence with the principles stated in the report of the committee on our principles, in reference to the power of the civil magistrate. Two or three of our vacancies would require almost constant ministerial labor; and we trust Synod will be as liberal in granting us supplies, as justice to other Presbyteries will warrant.

All which is respectfully submitted.

F. W. M'NAUGHTON, *Moderator.*

W. EASTON, *Pres'y Clerk.*

On motion, *Resolved*, That Mr. Beveridge be appointed Treasurer *pro tem.* for the receipt and disbursement of moneys in the absence of the Treasurer.

On motion, *Resolved*, That the business transmitted to Synod by the Presbytery of Cambridge, in reference to the case of Dr. Bullions, be made the order of the day for to-morrow morning.

On motion, *Resolved*, That a part of to-morrow forenoon's sederunt be appropriated to the exercises of praise and prayer. Messrs Campbell and Boyd to lead the exercises.

Robert Agnew, ruling Elder from the Presbytery of Philadelphia, appeared and took his seat.

Adjourned till the usual hour to-morrow morning.—Closed with prayer.

FRIDAY, OCTOBER 3d.

After the exercises of praise and prayer, the Synod met and was opened with prayer.

Members present as above, with the addition of the Rev. John Adams, from the Presbytery of Philadelphia.

Read the minutes of last sitting.

On motion, *Resolved*, That the minutes of the commission appointed last year, in the case of Mr. Kirkland, be called for. The minutes not being forwarded, it was on motion, *resolved*, that the matter in relation to Mr. Kirkland, be deferred till the commission either present their minutes, or a written report.

Papers being called for, the following were given in and read, viz:

No. 18. The report of the Presbytery of Albany, which was, on motion referred to the committee of bills and overtures, as relates to the cases of Messrs. Ferrier and

Webster, presented in the report, and the remainder of the report was, on motion, referred to the committee of supplies.

Report of the Presbytery of Albany.

Since our last communication to Synod, the state of religion and the general condition of our congregations, has not been materially changed.

A congregation has been organized in the city of Troy, and the Rev. Peter Bulions continues to labor as a stated supply among that people.

At a meeting on the 11th September, 1853, the Rev. David R. De Freest, formerly of the Reformed Dutch Church, made application to be received as a minister in our connexion. After examining and hearing him preach, Presbytery agreed to defer his admission for the present, and appointed a special meeting to be held on the 20th November, for the purpose of issuing the matter. At that meeting, upon his answering the questions of the formula in the affirmative, he was admitted to christian and ministerial fellowship in our church. He has since, with the exception of a few Sabbaths in Baltimore, laboured in our vacancies, with great acceptance.

Mr. Ferrier has been until lately, laboring as mentioned in our last report, in Upper Canada. He is now at Black Rock, in this state, having left Canada for want of support. We would again express a hope that Synod will feel it a duty to do by him as it has done by others, who have laboured in that field, especially as this Presbytery is unable to make him any compensation.

Mr. Chauncy Webster, student of Theology, has been pursuing his studies under the care of Presbytery since our last report. The Presbytery refer the case of Mr. W. to Synod for instruction, in relation to his future course of study.

Mr. Samuel M'Arthur, formerly under the care of the Presbytery of Cambridge, as a student of Theology, has been, on certificate of dismission from that Presbytery, received under our care.

As the vacancies under our care, exclusive of Canada, would require almost constant supply, and the situation of one of them at least, requiring it, we hope that Synod will send us a liberal portion of the supply at their disposal.

In relation to the Digest of principles involved in the controversy with the Reformed Presbyterian Synod, the Presbytery report as follows:

It appears to us that no advantage would be gained from adopting this Digest, as an expression of our principles on the subject of civil government, because they may be much more easily, as well as correctly, learned from our subordinate standards.

By order of Presbytery.

JOHN G. SMART, *Clerk.*

Mr. Clokey was appointed Assistant Clerk.

No. 16. The report of the Presbytery of Muskingum, which was, on motion, referred to the committee of supplies.

Report of the Presbytery of Muskingum.

Through the good hand of God upon us, we have enjoyed peace among ourselves, and in our congregations generally. While some of our people have been called away from ordinances in the church on earth, by death, and others, yielding to the lukewarm spirit of the times, become in a great measure indifferent about them; still we have no reason to be discouraged. Zion's Redeemer is strong, and he will thoroughly plead her cause—our ministrations are in general well attended, and there are encouraging evidences of a growing acquaintance with the scriptural truths, for which we are pledged as witnesses.

The supply allotted us for the past year, has been received, and seems greatly to have revived and encouraged our destitute congregations; several of our vacancies are using exertions to obtain a settled dispensation of gospel ordinances. A call from the united congregations of Jonathan's Creek, Truro and Goshen, for Mr. David Lindsay, has been accepted. The trials for ordination have been sustained, and the ordination itself is expected to take place as soon as practicable, after the adjournment of Synod.

A call from the congregations of Carmel, Sandy and North Union, for Mr. James P. Ramsay, has been sustained, and is herewith transmitted to Synod, with a request to have it presented as early as practicable for acceptance.

By order of Presbytery.

THOMAS HANNA, *Presb'y Clerk.*

No. 20. The report of the Board of Managers of the Theological Seminary This report was, on motion, referred to the committee on the Theological Seminary

Report of the Board of Managers of the Theological Seminary.

The Board of the Theological Seminary beg leave to submit the following report:

At the meeting of the Board at the close of the last session, it was ascertained that the following students had attended during the past session, viz: John S. Easton, Alex'r T. McGill, Thomas S. Kendall, and James Patterson, of the fourth year; Messrs. James Dixon, Samuel Douthet, Wm. Galbraith, George M. Hall, of the third year; Messrs. Joseph McKee, James McGill, John M. Scroggs, of the second year; Messrs. Wm. Y. Hamilton, Robert

Forrester, Edward Small, James P. Smart, Alex'r Tedford, and Wm. H. Walker, of the first year. The four students first named, having completed the full term of study, and being recommended by the Professor, were accordingly assigned to their respective Presbyteries, to be taken on trials for license, and a scale of appointments, extending to the present meeting of Synod, was adopted, of which the Presbyteries concerned were notified.

Discourses were delivered before the Board by all the students, and they were also examined privately, on some of the branches of study. With their specimens of improvement and proficiency, the Board were much gratified; they afforded a pleasing evidence of diligence and close application, both on the part of the Professor and students.

By order of the Board,

THOMAS HANNA, *Secretary*.

No. 21. A communication from the Rev. Joseph Banks, containing his excuse for absence, and petitioning that the consideration of the protest alluded to in the Report of the Presbytery of Ohio be deferred. His excuse was sustained, and the paper was, on motion, laid on the table.

No. 22. Additional report of Wm. C. Pollock respecting the Western Mission. This report was, on motion, referred to the committee on the funds.

Additional Report of Wm. C. Pollock.

Subjoined is the time and places of attendance by Wm. C. Pollock, under the direction of Miami Presbytery, as retained and returning on the Western Mission:—

Attended one Sabbath in October near Jacksonville; one Sabbath at Old Springfield, Tangamou county, Illinois; In Missouri two Sabbaths at Buffalo; three Sabbaths at Sharon, Lincoln county, in the months of November and December; and one Sabbath at Apple creek in December; first Sabbath of January at Racoon, Indiana; second Sabbath of January at Bloomington, third Sabbath at Otter Creek;—eleven Sabbaths.....	\$66 00
Received near Jacksonville.....	\$2 00
“ Buffalo, Missouri.....	12 31½
“ Sharon, do.....	8 94
“ Apple Creek, Illinois.....	11 50
“ Racoon, Indiana.....	3 31½
“ Bloomington, do.....	5 00
“ Otter Creek, do.....	2 75
	<hr/> 45 81½

Balance due,..... \$20 18½

The Presbytery of Chartiers requested leave to defer the presentation of their report till the afternoon sederunt, which was granted.

The Synod proceeded to the order of the day, viz: the consideration of the case of Dr. Bullions, as presented in the report of the Presbytery of Cambridge.

On motion, *Resolved*; That the Synod first take up the appeals which immediately relate to the suspension of Dr. Bullions.

The first item brought up for consideration, was a protest of Dr. Bullions against the Presbytery's proceeding, in the decision of a case, in which he had been charged with contempt of court, which protest had been rejected by the Presbytery, against which rejection Dr. Bullions had protested, and appealed to Synod. The appeal had been admitted by Presbytery; extracts from the minutes of the Presbytery, relative to the case were read; also the reasons of protest, with the Presbytery's answers. The parties were then heard; but before concluding, the Synod adjourned till the usual hour.

Closed with prayer.

3 o'clock P. M.

The Synod met and was opened with prayer.

Members present as above.

Read the minutes of last sitting.

Papers being called for, the following were given in and read.

No. 23. The report of the Presbytery of Chartiers. Which was, on motion, referred to the committee on the Theological Seminary.

Report of the Presbytery of Chartiers.

This Presbytery, in the first week of July, licensed Mr. James Patterson to preach the gospel. The congregation of Pigeon Creek, formerly a branch of Mr. Alexander Wilson's charge, finding themselves able to support a minister, petitioned for a disjunction, which was granted. They have since given a call to Mr. Bankhead Boyd, which was accepted, and he was lately ordained amongst them as their pastor. A number of people belonging to the congregations of King's Creek and Service, were also, for their greater convenience in attending on public ordinances, disjoined from these congregations, and organized as a separate society, under the name of Tumbleston's Run.

Mr. Carson arrived in our bounds at the time expected by Synod, in order to his engaging in the duties of the Professorship in the Theological Seminary, to which he was chosen. He was afterwards settled in the congregation of Washington, where he preached a few Sabbaths. But with deep sorrow we have to report, that after a lin-

gering and painful illness, it pleased the Lord, on the 23d day of September, to remove him to his everlasting rest. It is the opinion of this Presbytery, that Synod should, as soon as possible, elect some other suitable member of their body, to fill his room in the Seminary.

JAMES RAMSAY, *Presb'y Clerk*.

Proceeded to the order of the day, viz: the consideration of Dr. Bullions' appeal. The parties were heard in continuance, and removed; and the Synod adjourned to meet this evening at 7 o'clock.

7 o'clock P. M.

Synod met and opened with prayer.

Members present as above.

Read the minutes of last sitting.

Proceeded with the business left unfinished in the afternoon, viz: the appeal of Dr. Bullions. The remarks of the members of Synod were taken, and the question put, "sustain the appeal, or not?" and it carried, "not sustain," by a vote of 23 to 7.

Adjourned till the usual hour to-morrow morning.—Closed with prayer.

SATURDAY, OCTOBER 4th.

The Synod met and was opened with prayer.

Members present as above, except J. Irvine, absent on account of sickness.

Read the minutes of last sitting.

Papers being called for, there was given in, by Mr. Kirkland, a paper purporting to be a certificate of his being restored to his former standing, signed by the Moderator and Clerk of the Commission, appointed last year in his case.

The paper was, on motion, returned to Mr. Kirkland; and, on motion,

Resolved, That the whole of Mr. Kirkland's case be referred to a select committee, with power to collect all the information within their reach, and report to Synod.

Messrs. Miller, Beveridge and Walker, said committee.

Synod proceeded to the consideration of a protest and appeal of Dr. Bullions, against a decision of the Presbytery of Cambridge, passed September 2d, 1854, refusing to sustain a protest against a deed of said Presbytery, suspending him from the exercise of his ministry, and the communion of the church.

Extracts from the minutes of Cambridge Presbytery, relative to the case, were read.

And also the reasons of protest, with the Presbytery's answers.

The parties were then heard and removed.

And the Synod adjourned till the usual hour.—Closed with prayer.

5 o'clock P. M.

The Synod met and was opened with prayer.

Members present as above.

Read the minutes of last sitting.

Proceeded with the business left unfinished in the forenoon, viz: the protest and appeal of Dr. Bullions. The remarks of the members of Synod were taken. During the discussion Mr. James Wilson, elder, of Guinston appeared and took his seat. After the appeal of Dr. Bullions was discussed at some length, the question was put, "sustain or not" the appeal; carried by a vote of 23 to 4, "not sustain."

A request was made in behalf of Mr. Agnew, for leave of absence during the remaining sederunts. The request was granted.

Adjourned till the usual hour on Monday morning.—Closed with prayer.

MONDAY, OCTOBER 6th.

The Synod met and was opened with prayer.

Members present as above.

Read the minutes of last sitting.

Messrs. Stark and Thompson craved the privilege of marking their dissent from the two last decisions of Synod on the case of Dr. Bullions. Mr. Heron craved his dissent to be recorded, from the decision refusing to sustain the last appeal.

The following question of order was proposed, and, on motion, laid on the table, viz: "What is the rule of this court respecting offensive words, uttered in court and not recorded at the time."

Papers being called for, there was given in No. 24, a memorial from Mr. John McClelland, of Green county, Ohio, praying for relief from a decision of the Associate Session of Wooster, passed some time ago, inflicting censure upon him for an alleged violation of the Sabbath, which sentence had been confirmed by the Presbytery of Muskingum.

This was, on motion, referred to a select committee, and Dr. Ramsay and Mr. Murray were appointed said committee.

The standing committee on the Seminary presented a report, which was, on motion, laid on the table.

The committee appointed in the case of Mr. Kirkland presented a report, which was, on motion, accepted and laid on the table.

The Synod proceeded, on motion, to take up the report of the committee in the case of Mr. Kirkland. The report being amended was adopted, as follows:

Report of the committee on the case of Mr. Kirkland.

The committee in the case of Mr. Kirkland beg leave to report, that a statement of the proceedings of the commission was made to them by the Rev. A. Wilson, one of the members. It appears that the Presbytery of Alleghany was not present at the meeting of the commission, so that the standing of Mr. Kirkland in that Presbytery could not be tried according to the order of Synod. The committee have been informed that the minutes of the Presbytery have not been returned by Mr. Kirkland, according to the order of Synod, and that the Presbytery have charges against him, which have not been investigated. Under these circumstances it is recommended that the Synod express their disapprobation of the conduct of the Clerk of the Commission, in not forwarding the minutes of their proceedings, or some report respecting them.

It is further recommended, that the case of Mr. Kirkland be referred back to the Presbytery of Alleghany.

JAS. P. MILLER,
THOMAS BEVERIDGE,
JOHN WALKER.

Mr. Kirkland then read his declinature from the authority of the Associate Synod, with the reasons of said declinature, and craved the right of assigning other reasons in due time.

The Synod then on motion, *Resolved*, That the Rev. Hugh Kirkland be suspended from the exercise of the ministry and the communion of the church; and that he be referred to the Presbytery of Alleghany, for further dealing with him.

On motion, it was *Resolved*, That the Synod proceed to take up the question lying on the table, viz: What is the rule of this court respecting offensive words, uttered in court, and not recorded at the time? The following was, on motion, adopted, viz: that this question is so general that no definite answer should be given.

On motion, the Synod proceeded to take up the report of the committee on the Theological Seminary lying on the table, after some discussion, the report was, on motion, adopted, as follows:

Report of the Committee on the Hall.

The committee on the Hall, beg leave to report,—that, in their opinion, the Synod should, at this meeting, elect a Professor, to fill the place of Mr. Carson, deceased; and if it shall please the Synod to adopt this measure, we suggest that it may be proper to engage in it as soon as practicable this week.

Further, it appears to us, that, on account of the great expense incurred by the late Professor, in his removal from his former residence in Tennessee to the Theological Seminary, it is incumbent on Synod to make as ample an allowance for the use of his family, as the state of the funds will admit.

JAMES RAMSAY,
JNO. WALKER,
JOSEPH CLOKEY.

On motion, the Synod appointed a committee to whom should be referred the latter part of the report, in order to ascertain what sum it will be proper to allow, with orders to report as soon as possible. Messrs. Irvine and Miller were appointed said committee.

On motion, *Resolved*, That the election of a Professor be made the order of the day for to-morrow morning.

Mr. Kirkland gave in additional reasons of declinature, which were, on motion, laid on the table, and information of said paper was ordered to be given to the Presbytery of Alleghany.

On motion, *Resolved*, That a nomination of candidates to fill the Professor's chair, be made this afternoon; and that, when an election takes place, no person shall be considered as duly elected, who has not a majority of all the votes given.

The Synod proceeded to the order of the day, viz: the protests in the case of Dr. Bullions, transmitted by the Presbytery of Cambridge.

Extracts from the minutes of the Presbytery of Cambridge were read, relative to a protest by Dr. Bullions against said Presbytery's proceeding to decide in regard to expressions alleged to have been used by him on the floor of Presbytery, manifesting a spirit of impenitence, which protest had been admitted by Presbytery.

The reasons of protest were read, together with the Presbytery's answers. The parties were then heard and removed, and the Synod adjourned till the usual hour.

Closed with prayer.

3 o'clock, P. M.

The Synod met and was opened with prayer.

Members present as above.

Read the minutes of last sitting.

An excuse was offered for the absence of the Rev. James Adams, and sustained. Papers being called for, there was given in and read, No. 25. Report of the Presbytery of Alleghany, transmitted by mail, and admitted to be read, though out of the prescribed time.

Report of the Presbytery of Alleghany.

There is no remarkable change in the state of our settled congregations, since last meeting of Synod. The same may be said of our vacancies, except Bethel, Turtle Creek, and Freeport, the former pastoral charge of Mr. Kirkland. Mr. John P. Dick-ey was ordained and installed as their pastor, on the — of June. His health being impaired, he did not think himself capable of entering on the duties of his office immediately, but is gone to Ireland in hopes of returning in spring, to the ministry in his congregation. We will expect supply from Synod, at least during the winter, as if his congregation were vacant.

With regard to the overture of Synod, on the principles involved in the correspondence with the Reformed Presbyterian Synod, we have to report, that we do not consider it a sound exhibition of our principles. We need not go into a particular examination of the parts of the overture which bring us to this decision. The present state of the Reformed Synod does not require such investigation; and suffice it to say, that our principles on the authority of the civil magistrate, in matters of religion, are easily understood from the language of our testimony and from the practical approbation which we have always given to the doctrine contained in the Constitution of the United States, respecting religious tests, and religious establishments. We hope Synod will not adopt the overture, and publish it to the world, as the sentiments of our church. We are constrained to express our disapprobation of Synod's act, in forming and continuing a union with the Synod of Original Seceders, on the basis of their new testimony. We expressed, unanimously, in a full meeting of Presbytery, our objections to this testimony, and reported them to Synod, when it was a subject of investigation. We have not changed our views respecting it, but are more confirmed in the belief, that on the magistrates power, *circa sacra*, and national covenanting, it is at variance with our settled principles. The question is not, whether this new Synod are of the same mind with the first Seceders respecting establishments. This we think is obvious to all who know the rise of the secession, and the original testimony. In this we own, that the new Synod may well be called the Synod of Original Seceders. But the question with us is respecting the sameness of their new testimony with our own, or the testimony of the General Associate Synod of Scotland, published in 1804. On this subject the most distinguished and enlightened members of the new Synod have spoken, indeed, a language which cannot be misunderstood, and said, what we now say to Synod, that in comparing their testimony with ours, or even the Scottish testimony of 1804, on the subject of the magistrate's power and national covenanting, there is obviously, not merely a diversity of words, but a diversity of sentiment. We must therefore disapprove of Synod's conduct, in rising for one moment from their settled principles, which accord with the simple principles of the primitive church, and giving their approbation to a testimony at variance, in some parts of it, with our public profession. We insist on Synod reversing this act, and giving up with the vain attempt of reconciling our principles with that testimony; and afterwards let us cordially receive members from that church, as we do members from all branches of the Secession and Presbyterian churches, on their accession to our public standards.

Presbytery think it necessary to reiterate part of their former report respecting Mr. Kirkland; he does not now belong to Alleghany Presbytery, his name is not on our list. Before he left us Presbytery thought it necessary to investigate some charges which lay against him. When the business was undertaken he gave in his declinature to our authority, and the communion of the secession church. In this state of affairs, Synod took him into their own hands. We have not heard officially, what the commission of Synod did in his case, neither had we notice of the time and place of their meeting.

Mr. H. Blair, having undergone the usual trials, has been, at this meeting, licensed to preach the gospel. Presbytery having been convinced that the indisposition under which he labored during the latter part of the winter, was removed during the summer, thought it their duty to proceed to license him, as if he had been appointed to their care. He will preach in our bounds until he receives appointments from Synod.

By order of Presbytery,

D. BLAIR, *Modrator, pro tem.*

September 16, 1834.

This report was, on motion, referred to a select committee; Messrs. Walker and Easton appointed said committee.

Synod proceeded to the order of the day, viz: the nomination of candidates to fill the Professor's chair. The following were nominated, viz: Messrs. Anderson, Martin, Campbell, Beveridge, Hanna, Stark, and James Irvine.

Synod proceeded with the business left unfinished in the forenoon, viz: the protest

and appeal of Dr. Bullions. The remarks of members of Synod were taken, and the question put, "sustain the appeal, or not?" and it carried, "not sustain," by a vote of 15 to 11.

On motion, Synod proceeded to appoint the time and place of their next meeting. And it was, on motion, *Resolved*, That Synod meet at Canonsburg on the first Wednesday of October next.

Synod proceeded with the order of the day, viz: the appeals from the Presbytery of Cambridge. Extracts from the minutes of that Presbytery were read, relative to an appeal taken by Dr. Bullions from a decision of said Presbytery, rejecting his protest against a deed of Presbytery, refusing the offer of proof, in arrest of judgment, in a case between him and the Rev. D. Gordon.

The parties were partially heard, but before they were removed, as testimony in regard to certain facts appeared necessary, the Synod adjourned till the usual hour to-morrow morning.

Closed with prayer

TUESDAY, OCTOBER 7th.

The Synod met and was opened with prayer.

Members present as above.

Read the minutes of last sitting.

The committee, on the report of the Presbytery of Alleghany, presented a report, which was, on motion, accepted, and laid on the table.

The special committee, appointed on the memorial of John McClelland, presented a report, which was, on motion, recommitted.

The committee appointed on that part of the report of the Board of the Theological Seminary, which regards the remuneration to be made to the family of the late Professor, presented a report, which was, on motion, adopted, as follows, viz:

Report of the Committee on the compensation to the family of the late Professor.

The committee, to whom was referred so much of the report of the Hall committee as respects the compensation which should be paid to the family of the late Professor Carson, report:

That having taken the matter into consideration, they recommend that the Synod direct their Treasurer to pay the family of the late Professor the sum of three hundred dollars: the compensation allowed by Synod for the services of the Professor, per annum: And that the Synod keep in remembrance the sacrifices made by the late professor, and when the state of their funds will permit it, make such further appropriations as may be necessary to meet the expenses incurred by him, in endeavoring to fulfil the appointment of Synod.

JAS. IRVINE,

JAS. P. MILLER.

The Synod proceeded to the order of the day, viz: the election of a Professor of Biblical literature and Ecclesiastical history. The clerks were appointed tellers; and after the Throne of Grace was addressed by a brother, the Synod proceeded to ballot. On the first ballot, the Rev. A. Anderson was chosen, and Dr. Ramsay and Mr. Miller were appointed a committee to confer with Mr. Anderson, relative to his acceptance of the office.

The Synod proceeded with the business left unfinished last evening, viz: the protest and appeal of Dr. Bullions. The parties were heard in continuation, and removed. The remarks of the members of Synod were then taken, and the question was put, "sustain the appeal, or not?" and carried, "not sustain," by a vote of 19 to 9. Messrs. Clokey, Stark, Heron, and Thompson, craved their dissent from this decision to be marked.

Adjourned till the usual hour.

3 o'clock P. M.

The Synod met and was opened with prayer.

Members present as above.

Read the minutes of last sitting.

The special committee on the memorial of John McClellan, presented a report, which was, on motion, accepted, and laid on the table.

The committee on the records of the Presbytery of Albany presented a report, which was, on motion, accepted, and laid on the table.

The Synod proceeded with the order of the day, viz: the consideration of protests from the Presbytery of Cambridge. Extracts from the minutes of the Presbytery of Cambridge were read, relative to a protest and appeal by Messrs. Anderson and Miller, against and from a decision of said Presbytery, rejecting, or refusing to consider, a paper signed by Dr. Bullions, and given in by Mr. Anderson, containing dissents from, and protests against, the proceedings of the Synod's Commission, in the case of Dr. Bullions, in 1832.

The reasons of protest were read, and also an unofficial answer to said reasons, transmitted by the Presbytery of Cambridge. The parties were heard and removed, and the members of Synod proceeded to give their views. And the question being put, "sustain the appeal, or not?" it carried unanimously, "sustain."

On motion, *Resolved*, That a special committee be appointed, to whom shall be referred the paper referred to in the last mentioned appeal; with orders to report as soon as practicable. Messrs. Beveridge, Murray and Clokey, appointed said committee.

On motion, *Resolved*, That a committee of five be appointed to meet at 7 o'clock this evening, to report to-morrow morning a plan to issue immediately the remaining protests from Cambridge Presbytery, and Synod ordered the Presbytery of Cambridge and Dr. Bullions to attend with said committee. Dr. Ramsay, Messrs. Walker, Heron, J. Irvine, and Adams, appointed said committee.

Reasons of protest by Mr. Heron against Synod's enactment last year, on the subject of Marriage, were read; and Messrs. Clokey and Hanna were appointed a committee to answer said reasons.

Adjourned till to-morrow morning.—Closed with prayer.

WEDNESDAY, OCTOBER 8th.

Synod met and was opened with prayer.

Members present as above, except Mr. S. Irvine, absent without leave.

Read the minutes of last sitting.

The committee appointed to meet last evening, on the remaining protests from Cambridge Presbytery, presented a report, which was, on motion, adopted; and is as follows:

Report of the committee on the remaining protests from the Presbytery of Cambridge.

A summary statement of the matters referred was heard from the parties, after which the committee proposed to the protestors, that they should withdraw their protests against the decisions of the Presbytery of Cambridge, for the following reasons:—

1st. Because of the time of Synod already consumed in attending to business referred to them from the Presbytery of Cambridge.

2d. Because that some of the principles involved in these protests have already been under discussion, in cases judged of by Synod, or in a paper now before a committee of Synod.

And further, that they consider, that they, viz, the protestors, have done their duty, in bringing the matters before the proper courts, for judgment. And this the committee proposed, without presuming to judge of the merits of the cases.

To this proposition the protestors agreed, with the understanding that they be not considered as expressing any conviction of unrighteousness in their causes.

JAS. RAMSAY, Chairman.

JOHN WALKER, Sec'y.

The select committee, to whom was referred last evening the paper of Dr. Bullions, consisting of dissents from, and protests against, the proceedings and decisions of the Commission, presented a report, which was read, and on motion, adopted, as follows:

Report of the committee on Dr. Bullions' paper of dissents and protests.

The committee to whom was referred the paper communicated by the Rev. Dr. Bullions to the Rev. A. Anderson, and by the latter laid before the Presbytery of Cambridge, report:

That they find in said paper various things which, in their judgment, are censurable. They do not regard themselves or the Synod as called on to investigate the complaints contained in this paper, on account of its manifest informality, it consisting of dissents and protests respecting decisions not entered while the Commission of Synod was in session, but after sentence had been submitted to by the complainant, and the court complained against was dissolved. They would, however, call the attention of Synod to the following things in the above paper:

1. There is in it a retraction of the submission given to the Commission. Their minutes say, that "the Commission, on taking a view of all the charges found supported against Dr. Bullions, do now express their disapprobation of his conduct in all of them. They further decide, that Dr. Bullions be required to acknowledge the impropriety and sin of charging the Presbytery with lying; that he give a promise to refrain from giving offence again in the matters had under judicial cognizance by this Commission, including in these matters the charges made by him against the Presbytery and not sustained, and especially charges on things before settled by Synod, and that respecting all these things, he submit to a judicial admonition. Dr. Bullions submitted to all this decision, and the admonition was administered by Mr. Walker in the chair." And, though afterwards Dr. Bullions asked leave to enter dissents against steps of order, and expressed doubts about the propriety of decisions on some points, it was not reasonable to suppose, nor at all proper to allow, such a dissent as would set aside his submission. He is then to be regarded as submitting to all the decisions of the Commission; that is, uniting with them in their disapprobation of his conduct in all these cases, acknowledging the impropriety and sin of charging the Presbytery with lying, &c. &c. But without specifying particular instances of retraction occurring in this paper, Dr. Bullions, by one sweeping statement, retracts all and every thing to which he had submitted. "The subscriber" says he, "dissents from every one, and all of the decisions of the Commission, finding the several charges of the Presbytery of Cambridge proven, and himself censurable."

2. There is also in this paper a repetition of one of the offences for which Dr. Bullions was censured before the Commission. He calls again for the investigation of charges which had been settled by Synod. A great portion of his complaints before the Commission consisted of things which had been investigated and issued by Synod, and the Commission not only judged that they could not enter upon a review of these things, but that Dr. Bullions had subjected himself to censure by attempting to revive the prosecution of them. Yet a great part of the present paper is a reiterated attempt to do the same thing, and this also after submitting to censure for the offence.

3. There are also in this paper various misrepresentations, and these of an injurious character. The following are examples. Dr. Bullions considers that his having asserted that a note in the narrative of our testimony, was a tissue of falsehood, even if not a true assertion, is not censurable, because the narrative is not a term of communion. He asserts the minutes of the Commission, respecting his declarations about this note, and in other instances, to be false, though most, if not all of them were read and approved in his hearing, without any dissent being recorded. Dr. Bullions represents himself as found guilty of uniting with a minister of another denomination in the public ecclesiastical exercises of religion; whereas, according to his statement, it would seem that he had only delivered a public address. It was, however, proved, to the satisfaction of the Commission, that the exercises were of a religious nature; that intimation to this effect had been given on the previous Sabbath, and that the minister of the congregation took part in them. He asserts that the Commission did not spend five minutes upon one of the pamphlets, which came under their notice, after it was laid before them by Presbytery, and the deemed objectionable statements specified. According to the recollection of the members of the Commission, much longer time was occupied in this examination. The pamphlets, and testimony respecting their circulation, as the minutes of the Commission will show, engaged a chief part of the business of two days; so that the impression of haste conveyed by Dr. Bullions' assertion, is without foundation. It is said in this paper, that the moderator of the Commission openly stated, that he had circulated several of these pamphlets. This he denies ever having asserted or done. Dr. Bullions also repeats his declaration that he submitted with limitation to a sentence of the Presbytery before Synod, after Synod had decided that he must submit without limitation.

4. This paper abounds in severe charges and insinuations against the Commission, the Presbytery of Cambridge, and the Synod. He still persists in charging Presbytery with lying. He calls a just statement of their own powers by the Commission a convenient dumper. He speaks of the proof of a certain charge as an allegation which he holds as a scandalous falsehood and a contemptible violation of the decencies of private intercourse. The cruelty of the Commission is represented as so excessive, that they would prefer to punish ten innocent, rather than that one guilty person should escape. He virtually accuses them of worse falsehood and slander than any thing contained in certain pamphlets, in having judged these to contain certain things false and slanderous. He says that either they were incapable of weighing evidence, or prone indeed to condemn without evidence. Though the Commission refused to investigate a case in which Dr. Bullions considers the Presbytery of Cambridge guilty of lying, if not perjury, he says "sure he is that neither would have been backward to investigate a similar charge against him, and it is best known to the Commission themselves, why they refused to investigate it when made against Presbytery." Thus through the whole paper we meet with reiterated charges of falsehood against individuals and the records of courts; and the whole concludes with a severe reflection upon Synod.

5. From the whole paper reviewed in connection with what has appeared before Synod in other cases respecting the writer of it, we are constrained to consider him as having manifested towards his brethren a spirit of turbulence, contention and insubordination, at the same time that he wishes to cast the blame upon them, who, on the other hand, have manifested a commendable desire, especially after the meeting of the Commission, to drop all further litigation, and to live with him in peace.

We have thought fit thus to call attention to the things which seem to be offensive in the aforesaid paper. We submit the whole to Synod without further remarks.

T. BEVERIDGE,
ALEX'R MURRAY,
JOSEPH CLOKEY.

Dr. Bullions was then heard briefly in the explanation of his views; and the members of the Presbytery of Cambridge requested and obtained leave to withdraw for a few minutes.

Mr. Thompson requested and obtained leave to adhere to Mr. Heron's reasons of protest given in last evening, against the Synod's deed on the subject of marriage.

The draft of an act for a fast was received, and after discussion, on motion, recommended for correction.

The Presbytery of Cambridge having returned, laid on the Synod's table the following paper, as the result of their deliberations, viz :

"Inasmuch as Dr. B. avows principles with respect to submission to censure, which take away all security that their effect shall take place, viz : 'that submission may be given to censure, while there is no real sense, nor acknowledgment of their justice ;' therefore resolved, that Presbytery cannot concur in any settlement by Synod, that shall terminate the matter, without sufficient evidence of sincerity in his submission ; and with this understanding, Presbytery submit all these matters between Dr. B. and the Presbytery *simpliciter* to Synod."

On motion, it was *Resolved*, That Synod now proceed to issue the case in relation to Dr. Bullions.

On motion, *Resolved*, That a committee of two be appointed to bring in a report relative to the ultimate issuing of the whole business. Messrs. Walker and Martin were appointed said committee, and the committee withdrew for this purpose.

Reasons of Protest by Messrs. Allison and others, against the Synod's enactment of last year on the publication of the purpose Marriage, were partially read, together with the answers of the Synod's committee. After making some progress, as it was found that the papers were very long, it was on motion, *resolved*, that these papers be laid over till next meeting of Synod, and that in the mean time, the protestors and the committee have liberty to publish them, that the Synod may have better opportunity to judge respecting them.

The Committee appointed to bring in a report on the case of Dr. Bullions, presented a report. After a free discussion, but before coming to a decision, the Synod Adjourned till the usual hour.—Closed with prayer

3 o'clock P. M.

The Synod met and was opened with prayer.

Members present as above.

Read the minutes of last sitting.

Messrs. Smart, Thompson and Edwards, asked and obtained leave of absence after to-morrow morning:

Papers were given in relative to a protest against a decision of the presbytery of Chartiers, refusing to reverse a decision passing certain resolutions, in reference to a pamphlet respecting the Synod's late act regarding the Original Seceders; and also protesting against the whole proceedings of Presbytery in the matter. This protest was, on motion, laid on the table:

The report of the Treasurer *pro tem.* was given in and read, and on motion, referred to the committee on the funds:

Report of the Treasurer, pro tem.

<i>T. Beveridge, to Synod's Fund—</i>		Dr.			
Oct. 2, 1834, From Camb. cong.,	\$15 87		Oct. 8, 1834, Wm. McGeoch,.....	20 00	
“ “ Individuals of do.,..	11 75		“ “ Cong. of Hebron,.....	20 25	
			“ “ Sundry persons,—D. Gordon,	8 00	
			“ “ George Landrum \$3, and J.		
3, Cong. of Hebron,.....	11 39		“ “ Bishop \$5, a friend, \$5, &		
“ “ Sugar creek,.....	10 00		“ “ a friend \$1,	14 00	
“ “ Massies creek,.....	20 00		3, Cong. of Philadelphia,.....	50 00	
“ “ Xenia,.....	20 00		“ “ Sundry individuals of Xenia.	7 50	
“ “ Caesar's creek,.....	10 00		“ “ Cong of Massies creek,..	84 42	
4, 1st Associate church, N. Y.,...	84 00				
“ “ Cong. of Wooster & Salt creek,..	6 00		Balance in treasurer's hands,.....	\$204 17	
6, William Morris, esq.,.....	50 00				
“ “ Cong. of South Argyle,.....	30 00		RECAPITULATION.		
“ “ Guinston & Chanceford, 14 00			Balance of Synod's funds,.....	\$254 26	
7, “ “ Florida,.....	11 00		“ “ Theological Hall funds,.....	204 17	
8, “ “ Albany,.....	12 00				
					\$458 43
		\$306 01			
<i>Contra—Cr.</i>			<i>Additional report.</i>		
Oct. 4, 1834, To Rev. A. Heron,			Oct. 9, Londonderry, Synod's fund,.....	5 00	
for minute book for As. Synod,...	\$1 75				
To Rev. A. Heron, salary as clerk					\$463 43
of Associate Synod,.....	50 00		“ Paid to Mr. Wm. C. Pollock, for		
		\$51 75	“ “ missionary services,....	\$63 81	
			“ Paid Rev. Thos. Ferrier, 50 00		
Balance in treasurer's hands,.....	\$254 26		“ Paid Mr. Sam'l Tayler, ..	10 00	
<i>T. Beveridge to Theological Hall—</i>					128 81
Oct. 2, 1834, Mr. Wm. Stevenson & wife, \$40 00			Balance remaining,.....	\$334 62	
“ “ John Ashton,.....	10 00				

The report of the treasurer of the Bible Society was given in and read; and, on motion, referred to the committee of the whole on the Bible Society.

Report of the Treasurer of the Bible Society.

<i>T. Beveridge, to the Bible Society of the Associate Synod—</i>		Dr.			
Oct. 1833, Cong. of Stone Valley,.....	\$15 50		Nov. 1833, Bibles to Stone Valley, \$15 50		
“ “ “ Albany,.....	15 00		“ “ do Albany,.....	15 00	
June 1834, “ “ Baltimore,.....	19 25				30 50
Oct. 3, “ “ Hebron,.....	40 00		Oct 6, 1834, bal. in the treasurer's hands, \$186 68		
“ “ Salem,.....	8 50		ADDITIONAL REPORT.		
“ “ Massies creek,.....	52 25		The late Thomas Thyne,.....	5 60	
“ “ Caesar's creek,.....	9 75				
8, “ “ Albany,.....	20 16.				\$191 68
Balance by last report,.....	36 72				
		\$217 13			
<i>Contra—Cr.</i>			<i>T BEVERIDGE, Treas'r.</i>		

Proceeded with the unfinished business of the forenoon, viz: the report of the committee for issuing the case of Dr. Bullions; the question being on the adoption of the report, after some discussion, the report being amended was adopted, as follows:

Report of the committee on the case of Dr. Bullions.

The committee report:

That, from a consideration of the different charges which have been supported against Dr. Bullions, on the floor of Synod, together with their aggravations, they are of the opinion, that the Synod should proceed to suspend him from the exercise of the ministerial office for the term of two months; at the expiration of which, the Presbytery of Cambridge should rebuke and restore him to the exercise of his office. But that Synod dictate the requirements which are to be exacted of Dr. Bullions, in order to his restoration: and that these be put into the hands of the Presbytery of Cambridge, in order to receive his submission to them; and that, in case of his refusal, the Presbytery continue his suspension until such time as Dr. Bullions declares his readiness to acquiesce: The committee are also of opinion, that in the mean time, the Synod should make provision for supplying his pulpit with a substitute.

Messrs. Lourie, Stark, Thompson and Heron craved their dissent to be marked from the decision adopting the above report.

On motion, *Resolved*, That a committee be appointed to prepare a digest of requisitions, to be given in to the Presbytery's hands, in the case of Dr. Bullions.

Messrs. J. Irvine and Anderson appointed said committee.

Adjourned till 7 o'clock this evening.—Closed with prayer.

7 o'clock P. M.

The Synod met and was opened with prayer.

Members present as above.

Read the minutes of last sitting.

Mr. Lourie asked and obtained leave of absence after the present sitting.

The committee appointed to confer with Mr. Anderson relative to his acceptance of the Professorship, to which he had been elected, reported, that Mr. Anderson could not accept of the office, at least, to engage in its duties for the session immediately ensuing. Mr. Anderson being heard on the subject, it was, on motion,

Resolved, That Mr. Anderson have till to-morrow morning to give a definite answer.

Extracts from the minutes of the Presbytery of Ohio were read, relative to a protest by the Rev. Mr. Donaldson, against a decision of said Presbytery, in proceeding to give judgment on a petition which issued in loosing him from his pastoral charge. Documents relating to the case were read, and the parties heard and removed. After some discussion the question was put "sustain the appeal, or not?" and carried unanimously, "sustain."

On motion, *Resolved*, That a committee of assistance be sent to aid the Presbytery of Ohio in the settlement of all matters with regard to Mr. Donaldson and his charge. Dr. Ramsay, Messrs. Walker and Hanna were appointed said committee.

The committee of bills and overtures presented a report on the memorials from the Presbytery of Cambridge, which was, on motion, accepted, and laid on the table.

Report of the committee of bills and overtures, on the memorials from the Presbytery of Cambridge.

The committee of bills and overtures, to whom were referred various memorials from different congregations under the inspection of the Presbytery of Cambridge, beg leave to report:

That it appears, from these memorials, and by the business brought before us from that section of our church, that a most unhappy state of things exists among both ministers and congregations. It is recommended by your committee, that the Synod express their deep sympathy for these old and respectable congregations, in their present afflictions, and their earnest desire that they would not allow what has transpired to embitter them against each other; and so mar their comfort and prevent their progress in godliness. The minutes of Synod will show how much of our time has been occupied in attending to the affairs of that Presbytery. And yet, however unpleasant to be employed in such investigations, the Synod will account themselves abundantly rewarded, if their measures shall restore peace and promote a better spirit.

The following things in these memorials are suggested as worthy of notice:—In some of them, notwithstanding disavowals of any intention to prejudice the cases coming before Synod, there are expressions which strongly indicate a judgment in favor of one or other of the parties. And, though allowance is to be made for the excited state of feeling in the memorialists, the attempt to bias the judgment of a court in judicial causes ought always to be discountenanced. There are also statements in one of the papers from Cambridge which do not agree with the records of the Synod during some years past, nor with facts developed during this meeting of the Synod. Without in the least questioning the veracity of the signers of the memorial, we are persuaded, that nothing but the want of correct information would have led them to assert, that the Synod had entirely acquitted their pastor of some of the charges which had been preferred against him; such as the charges of "error in doctrine and immorality in practice."

We are also sorry to find them attributing their difficulties to hostility on the part of the Presbytery; whereas, it has been made apparent, in the investigations of Synod, that the origin of them was altogether different. The members of the Presbytery had avowed their willingness to return to communion with Dr. Bullions, after the adjournment of the Commission, but he refused to do so; and whether justly or unjustly, it is not for us here to state, he also continued to put bars in the way, while they were endeavoring to have them removed.

Nor can we pass without notice, an appearance in this memorial, though we hope not intended, of setting up the plea of piety and faithfulness in ministerial duties, as arguments against the righteous exercise of discipline. Gladly would we comply with any scriptural measure suggested for restoring peace, besides those already adopted by Synod. The only one suggested is, by the Cambridge memorialists, that Presbytery be divided. This we are sorry to find mentioned. It is a plan for peace which has become odious among the better portion of those churches which have sometimes adopted it. And we had not anticipated, in the Associate church, any disposition to hear with favor the proposal of an Affinity-Presbytery. The Synod have employed, what appears to them, the scriptural means for attaining peace and harmony, in exercising, according to the best of their judgment, the discipline of God's house against such as cause offences. And in this way they hope that this end may be attained on good and permanent grounds, and with the Divine approbation.

F. W. McNAUGHTON,
THOMAS BEVERIDGE,
JAMES MARTIN.

Adjourned till the usual hour to-morrow morning.—Closed with prayer.

THURSDAY, OCTOBER 9th.

The Synod met and was opened with prayer.

Members present as above, except Messrs. Stark, Archer and Johnston; absent without leave.

Read the minutes of last sitting.

The committee of supply reported, and their report, being amended, was adopted.

SCALE OF APPOINTMENTS.

Rev. Robert Laing, Peter Bullions, and David R. DeFreest, Albany, till next meeting of Synod.

Rev. Mr. Ferrier, Cambridge, October and November; Albany, December; Ohio, January till April; Albany, April, and till next meeting.

Rev. A. Whyte, Sen., Cambridge, till next meeting.

Rev. S. McLean, Muskingum, October; Miami, November till March; Muskingum, March; Ohio, April; Alleghany, May, and till next meeting.

Rev. John Wallace, Miami, October, November, December; Muskingum, January, February; Ohio, March; Alleghany, April; Philadelphia, May and June; Monroe, till next meeting.

Thomas Wilson, Ohio, October; Muskingum, November; Miami, December till April; Ohio, April; Albany, May, and till next meeting.

Thomas Kendall, Miami, till next meeting.

Alex'r T. McGill, Philadelphia, October, November; Muskingum, December; Philadelphia, January till May; Carolinas, May and June; Miami, July and August; Muskingum, September.

John S. Easton, Albany, October, November, December; Philadelphia, January, February; Muskingum, March and April; Ohio, May; Philadelphia, June, July, August; Ohio, September.

James Patterson, Muskingum, October; Miami, November till May; Muskingum, May; Ohio, June; Philadelphia, July, and till next meeting.

James P. Ramsay, Chartiers, October; Ohio, November; Muskingum, December, January; Alleghany, February, March; Philadelphia, April, and till next meeting.

Wm. C. Pollock, Philadelphia, October; Ohio, November, December; Monroe, January, February; Carolinas, March, April, May; Philadelphia, June; Ohio, July; Muskingum, August; Ohio, September.

H. Blair, Western Mission, October till April; Miami, April; Muskingum, May; Ohio, June; Chartiers, July; Alleghany, August and September.

David Thompson, Miami, October; Philadelphia, November, December; Albany, January, February; Ohio, March; Muskingum, April; Miami, May, and till next meeting.

On motion, *Resolved*, That the competing calls for Mr. James P. Ramsay, from the Presbyteries of Muskingum and Ohio, be referred to the latter Presbytery for presentation.

On motion, the Synod proceeded to appoint the Board of Managers for the Theological Seminary for the ensuing year. The following members were appointed, viz: Messrs. Walker, Hanna, Wm. Wilson, Murray, Clokey, J. Scroggs, and French.

On motion, proceeded to elect the Board of Trustees for the ensuing year; and the Board of last year was re-elected, with the exception of Robert Henderson in the place of Dr. Bruce.

On motion, *Resolved*, That the Board of Managers be instructed to refer to their several Presbyteries, for license, such students as shall have completed their full term of study in the spring; and that the Board also assign to such students, subjects of trial for license, and give them appointments till next meeting of Synod.

In pursuance of a suggestion from the committee of bills and overtures, on motion, *Resolved*, That Mr. C. Webster be excused from attending the Hall the ensuing session, on account of some peculiar circumstances in his case.

The committee of bills and overtures reported on the petition from the 1st Associate's Congregation of New-York, the following resolution, viz: That the Synod see no reason for changing their present practice on this subject, inasmuch as a meeting of Presbytery can be called at any time for this purpose.

Mr. Anderson was called upon for his definitive answer, whether he will accept the Professorship to which he has been elected. Mr. Anderson stated that he could not come to the decision to accept at present, and therefore that he declines accepting.

On motion, it was resolved, that Synod give Mr. Anderson further time for reflection on the subject, and that Mr. Anderson be directed to give in his answer to the Board of Managers, at their meeting in the spring.

On motion, *Resolved*, That Mr. Walker be appointed to supply, in the Presbytery of Philadelphia, in the room of Mr. McGill, for five weeks; and that Mr. McGill supply Mr. Walker's pulpit during that time.

The committee on the funds reported, and their report was adopted, as follows:

Report of the Committee on the Funds.

The committee on the funds report:—

That, having examined the several reports submitted to them, they find in hand of Mr. Houston, treasurer of the several funds, eighty dollars and two and a half cents; in the hands of Mr. Murphy, of the students' fund, eighty-eight dollars; in the hands of Mr. Beveridge,

treasurer pro tem., two hundred and fifty-nine dollars and twenty-six cents, of the Synod's fund, and two hundred and four dollars and seventeen cents, of the Theological Hall fund, amounting to four hundred and sixty-three dollars and forty-three cents; from which the sum of one hundred and twenty eight dollars and eighty-one cents has been disbursed by order of Synod.

The committee would respectfully recommend the adoption of the following resolutions:

1. That a call be made on all the congregations belonging to this Synod, to contribute according to their ability, for the purpose of raising funds to liquidate the debt incurred by the erection of the Theological Hall.

2. That, in order to give simultaneous effect to the above resolution, it be recommended that a collection for this purpose be taken up, on the day of the Synod's fast, throughout all our congregations. And if any Providential circumstances prevent any congregation from attending to this requisition on that day, that it be attended to on the first Sabbath practicable thereafter; and that the amount so collected be transmitted to the treasurer as soon as convenient.

3. That hereafter it will be expected and required, that each and every congregation under the inspection of this Synod, send an annual contribution to Synod, for the purpose of defraying the necessary expenses of the church, and enabling this Synod to carry into effect such measures as may be deemed necessary for the maintaining and spreading of the gospel; and that a neglect of this requisition will be inquired after by this Synod.

4. That the Rev. Wm. Wilson be directed to pay over to the treasurer at Canonsburgh, the amount of moneys in his hands, belonging to the students' fund.

It appears, from the papers relative to the Western Mission submitted to the committee, that there is due to Mr. Wm. C. Pollock, the sum of sixty-eight dollars and eighty-one cents.

All which is respectfully submitted.

JAS. P. MILLER,
HUGH ALLISON,
Committee.

In accordance with the above report, the Synod ordered the treasurer to pay to Mr. Wm. C. Pollock the sum of sixty-eight dollars and eighty one cents, due to him for his missionary services.

On motion, *Resolved*, That the treasurer pro tem. be directed to transmit by Dr. Ramsay, the surplus funds in his hands, to the treasurer at Canonsburgh.

The draft of an Act for a Fast was again offered, as corrected; and adopted, as follows;

An Act of the Associate Synod, appointing a day of fasting.

This Synod, taking into consideration the great evils presently abounding both in church and state, are again impressed with the conviction, that the voice of the Lord is calling them, and the people under their inspection, to the solemn exercises of fasting, humiliation and prayer. Matters in the State appear to be assuming a more painful aspect every year; to be still growing worse and worse. All the evils, enumerated on former occasions of fasting, are yet found to exist, and exist too with increased enormity and boldness; if perhaps the sins of drunkenness and Freemasonry be excepted. And in respect to the former of these, notwithstanding all the efforts of Temperance Associations, it is even questionable whether any thorough, consistent and abiding reformation has taken place. The sins of uncleanness, Sabbath-breaking, neglect and profanation of religious ordinances, hoers-racing, gambling, polygamy, duelling, murder, and such-like awful crimes and abominations, are continually multiplying in the land. Slavery, although threatening our country with the desolating judgments of heaven, is still cherished; and that too, among a people who are the professed advocates of freedom. And what is truly a matter of lamentation, the open and avowed determination of those more immediately concerned, is that this cursed evil, this moral pest shall continue to exist.

There is evidently an increase of wickedness in *high places*. The majority of our rulers are notoriously infidel in sentiment, and profane in practice; and who, instead of manifesting true patriotism and love of country, and instead of exercising their authority and influence for the public good, are to be seen acting the part of demagogues, and to be obviously governed by a despicable spirit of selfishness and ambition. Hence the example which they set, and the influence which they exert, produce the most pernicious effect upon the body politic; by this means the public morals and the good order of society become corrupted and destroyed. And what increases the ground of lamentation is, that the people love to have it so, otherwise they would not by their voluntary suffrages elevate to office, men who are known to be corrupt in principle and infamous in practice—and of whom it might naturally be expected, that all their influence would be thrown on the side of infidelity and licentiousness, and in opposition to the pure doctrines and precepts of the religion of Jesus.

Notwithstanding, all the evils and corruption which have hitherto existed in the nation, a commendable degree of respect has nevertheless been uniformly paid, till lately, to the civil authorities and laws; but a lamentable change has evidently taken place; a most reckless spirit of insubordination has manifested itself, and which in some instances, has burst forth with all the fury of a wild and ungovernable mob, put-

ing the civil authorities at defiance, and trampling upon all rights whether private or social, civil or religious. This shows a corrupt state of society. We have reason to tremble for the safety of our institutions. For if this lawless spirit should continue to increase, as their is reason to fear it will, the time cannot be long when we must bid farewell to that liberty, both civil and religious, which hitherto has been the pride and glory of our country, and the admiration of the world.

In connection with this, as being similar in its nature and tendency, we must not omit the mention of that fruitful mother of all abominations, the Romish religion. It is well known, the history of many centuries declares it, that this system of iniquity, wherever it finds a reception, necessarily corrupts and degrades society; saps the foundations of free government, tramples upon the rights of conscience, cramps the energies of the human mind, and thus lays its cruel and tyrannical hand, both upon the bodies and the souls of men. This horrible system has entered our borders, has taken deep root and is filling the land. It cannot be denied that Popery is lamentably on the increase among us. This is owing partly to immigration and partly to the influence of foreign money and jesuitical arts exerted upon our own citizens. Hence both the liberties and the morals of the American people are in danger of being corrupted and subverted. Well would it be were they all sensible of this. Those that are, sigh and cry. But what increases the danger here, and adds new cause for humiliation before God, is the countenance which Popery receives from the Protestant churches. How much of the principles, how much of the practices, and how much of the Spirit of the Beast is to be found among them! Hence Popery finding itself thus countenanced by degenerate Protestants no longer seeks concealment, but with impudence and boldness displays the attire of the harlot. The unprincipled mass of society are pleased, and they throw themselves into her arms; especially since they can perceive but little difference in doctrine or worship there, from what they see and here elsewhere.

From this view of matters connected with the state, who does not see that there is abundant cause for fasting and humiliation before God? More especially too, when it is remembered that all the tokens of divine displeasure, with which our land has of late been visited, have been disregarded, a reformation has not been effected, a return to the offended God of heaven has not been witnessed—though the judgments of the Lord have been abroad in the earth, the inhabitants thereof have not learned righteousness.

In turning our eyes from the *state* to the *church*, the prospect presented is equally dark and gloomy, and calls aloud to the friends of Zion to mourn for her backsliding, to weep for her desolations. Through the prevalence of error the glory of the Reformation has become dim, and the Reformed churches brought very low. There is scarcely a heresy that has ever infested the church that has not an existence at the present time. Indeed some of the most dangerous of the ancient heresies are as prevalent now as ever they were. This is especially true in regard to Pelagianism and some of its kindred errors. Hence the simplicity of the gospel is obscured, "the truth as it is in Jesus" rejected, and precious souls exposed as a prey to the canker-ing influence of "damnable heresy." Delusions also, of the wildest and most destructive nature lamentably prevail, by means of which the god of this world blinds the minds and triumphs in the ruin of many. The fondness of man's corrupt and unstable heart for making innovations in the appointed ordinances and means of worship, continues to manifest itself on every hand. Latitudinarianism advances with accelerated motion. A shameful conformity to the world in its maxims and habits, characterises the great body of professors. The line of separation between the kingdom of our Lord and that of Satan is scarcely perceptible. These are some of the evils abounding in the church, on account of which, it becomes a solemn duty to fast and mourn before the Lord God. Who is not grieved for the afflictions of Joseph? But notwithstanding all the forgoing evils, there are nevertheless some things in the church around us, which summon to the exercise of gratitude and praise. And as we desire to be always forward in recording the loving kindness of the Lord as vouchsafed to any branch of his visible kingdom, we cannot, on the present occasion, overlook the decided stand which was taken in the behalf of truth by certain of the delegates composing the last General Assembly of the Presbyterian church. Having been voted down by a corrupt majority, and seeing the standards of their church grossly perverted and trampled upon, they united in forming an Act and Testimony, which, although not of any considerable extent, nor yet judicially enacted, is nevertheless a clear and decided testimony in favor of truth and in opposition to the gross errors which are embraced by multitudes in their communion. And it is with pleasure that we perceive said Act and Testimony serving as a rallying point around which are gathering the valiant of that part of Israel. May the Lord prosper their righteous cause.

But while we are compelled to speak as above in relation to the evils existing in the churches around, we would not be blind to those which exist among ourselves. And these are both numerous and of an aggravated character. True our society is rapidly

increasing in numbers, there are few of our congregations that are not annually favored with respectable accessions, and the ordinances and means of grace appear in general to receive a becoming attention, things which should call forth our gratitude to Zion's King; yet still there are those evils to be found in the midst of us, which require the exercise of the deepest humiliation and sorrow before that God whom we have offended. There is a spirit of insubordination to the authority of the courts of Christ, too often manifested among us. The very same spirit which is at work in the state, and to which allusion has already been made, is also at work in the church, and in our own as well as in other branches of it. How often is the authority of sessions despised and utterly disregarded? The same is true in regard to Presbyterian authority. And even the decisions of Synod are perhaps as little regarded as are those of the inferior courts. In proof of this statement it is only necessary to refer to the manner in which the acts and resolutions of Synod relative to their Bible Society, the subject of slavery, the raising of funds in support of the Theological Seminary &c., have been received and carried into effect. The authority under which church courts act and give forth their decisions seems to be overlooked; and hence their proceedings are regarded much in the same light with those of a political convention. But says Christ to his constituted courts, "whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." And again—"He that receiveth you receiveth me."

It is also cause of lamentation that there is so much of a worldly spirit apparent, both among ministers and people. This spirit, in some instances, leads to the withholding of due support from pastors and consequently forces them to engage in secular pursuits in order to obtain a livelihood. And in other instances perhaps, such pursuits are followed when no particular necessity requires it. But in the one case as well as in the other, the cause of vital godliness is seriously injured. For a secular spirit and true fervent piety cannot exist together.

In some parts of our communion there has been of late much contention and discordant feeling, the particular cause or causes of which we do not here investigate. But this state of matters is greatly to be deplored. It furnishes matter for fasting and prayer—and so also does the fact that our church has received a severe chastisement in the death of the late professor elect. A great man has fallen in Israel. Our fond expectations in regard to his usefulness, in the station to which he was chosen, have been blasted in a moment. There is a mystery in divine Providence which we cannot fathom. His ways are unsearchable and past our finding out. But this providential occurrence is by no means an unimportant reason why our daughter of Zion should clothe herself with sack-cloth and humble herself to the dust, before that Sovereign Lord, whose anger she has provoked by her multiplied sins and backslidings.

Now, from what has been stated, the reasons for a public and solemn fast, are both numerous and obvious. Accordingly let the several congregations and families under the care of Synod, religiously observe the day appointed for the interesting exercises of fasting, humiliation and prayer. On that day let them truly humble themselves before God, confess to him their sins, and those of the church and nation, acknowledge that it is of his mercies that all are not consumed, cry to him for pardon, and pray that he would be favorable to his beloved land, that he would bless his Zion, that he would make bare his holy arm for the salvation of the nations, that he would hasten on the promised era when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

On motion, it was *Resolved*, That the second Thursday of January be appointed as the day of fasting.

The select committee, on the report of the Presbytery of the Carolinas, presented a report, which was, on motion, referred to a select committee, with orders to report next year. Messrs. Martin, Beveridge and Miller, were appointed said committee.

On motion, *Resolved*, That the treasurer pro tem. be directed to pay to the sexton ten dollars, for his services during the present sittings of Synod.

On motion, *Resolved*, That a committee be appointed, to report this afternoon, on the propriety of raising the clerk's salary. Messrs. Miller and H. Allison were appointed said committee.

The select committee, appointed last evening to report on the requirements to be made from Dr. Bullions by the Presbytery of Cambridge, presented a report, which was, on motion, adopted, as follows:

Report of the select committee, in the case of Dr. Bullions.

The committee, appointed to frame the requisitions which the Presbytery of Cambridge shall be directed to make from the Rev. A. Bullions, D. D., in order to his restoration, respectfully submit the following report:

They recommend that the Synod direct the Presbytery of Cambridge to require Dr. Bullions to make an unequivocal confession of his sin, in the following parts of his conduct, and express sorrow for the same; viz:

1. In the contempt with which he treated the Presbytery of Cambridge, when he left their meeting without their consent, and in opposition to their will, as complained of by Presbytery.

2. In declaring his impenitence in all the things for which he had before been censured by the Presbytery of Cambridge, the Synod, and the Commission.

3. In refusing communion with the Rev. D. Gordon, when the grounds of this refusal had already been removed.

4. In charging the Presbytery of Cambridge with a litigious and persecuting spirit in their dealings with him.

5. In writing and presenting the paper of dissents and protests against the decisions of the Commission which sat at Salem, in June, 1832, in which he retracts his submission to the decisions of said Commission; agitates again cases which had been settled, and uses language severe, and justly offensive to his brethren.

6. In manifesting, in the course of these difficulties, a want of due respect for the courts of God's house, and a spirit of insubordination to those courts.

The committee further recommend, that the Synod direct the Presbytery of Cambridge to require Dr. Bullions to express his willingness to return to communion with his brethren of that Presbytery; and that he express his resolution to live in peace with them, and to avoid every divisive course; and that he will never more agitate nor encourage or countenance the agitation of any of the matters which have occasioned the late disturbances in that Presbytery. And that, upon submission to these requirements, without limitation or reserve, the Presbytery of Cambridge be enjoined to administer a rebuke, and restore him to the exercise of his office, and to the communion of the church.

On motion, *Resolved*, That the Presbytery of Cambridge be furnished, by the clerk, with an attestation of the Synod's decision in the case of Dr. Bullions.

On motion, *Resolved*, That the Minutes of Synod be published in the Religious Monitor, and that one hundred extra copies be published; the expense of which copies shall be defrayed from the Synod's fund. Said copies shall be subject to the order of ministers or elders of our Synod.

On motion, *Resolved*, That Synod allow the Rev. Mr. Ferrier the sum of fifty dollars for his missionary services in Upper Canada.

The committee on the minutes of the Presbytery of Cambridge presented a report, which was, on motion, accepted, and laid on the table.

The Synod proceeded to take up the appeal of Messrs. Rodgers, Donnan, and Wilson, from a deed of the Presbytery of Chartiers, condemning a certain pamphlet, published by Messrs. Donnan and A. Wilson, as a committee of the protestors against the late deed of Synod, in regard to the Synod of Original Seceders. The reasons of protest were read, and the parties heard, but before their removal the Synod adjourned till the usual hour.

Closed with prayer.

3 o'clock P. M.

The Synod met and was opened with prayer.

Members present as above.

Read the minutes of last sitting.

The committee appointed in the forenoon, on the subject of the clerk's salary, reported, recommending that the sum of one hundred dollars per annum be appropriated for this purpose. The recommendation was, on motion, adopted.

On motion, *Resolved*, that a committee be appointed to draft a Warning against Popery, to be ready at next meeting of Synod. Mr. James Irvine was appointed for this purpose. Messrs. Hanna and Clokey were appointed a committee to draft an act for a fast, to be laid before Synod next year.

The Synod resumed the business left unfinished in the forenoon, viz: the protest and appeal of Messrs. Rodgers and others. The parties were heard in continuation, and removed, and the members of Synod proceeded to express their views. After some discussion the question was put, "sustain the appeal, or not?" and carried unanimously, "not sustain."

On motion, it was *Resolved*, That the Synod go into committee of the whole, on the distribution of the Scriptures; the moderator in the chair.

The treasurer's report was read.

On motion, it was *Resolved*, That, of the funds in hand, one hundred dollars be expended by the executive committee, in copies of Bibles with the Psalms, of such a quality as the committee may, in their judgment, approve; and that said Bibles be distributed chiefly in the Western vacancies and in Canada.

On motion, *Resolved*, That the same executive committee be continued which acted during the last year.

When the committee rose, Mr. Allison asked and obtained leave of absence from the remainder of this sitting.

The report of the special committee, on the report of the Presbytery of Alleghany, was called up, and, on motion, adopted, as follows:

Report of the special committee on the report of the Presbytery of Alleghany:
The committee to which was referred the report of the Presbytery of Alleghany, beg leave to report:

That, notwithstanding that Presbytery might have believed, that Mr. Blair, a student of Theology in their bounds, was released from the indisposition under which he had labored, yet their taking him on trial and actually licensing him, was the exercise of a power entirely assumed; and a power, the exercise of which we believe would be dangerous in this church; it would justify a spirit of independency in Presbyteries that would authorise them to license young men at pleasure, without any recommendation of the Board of Examiners, or order of the Synod. Your committee would therefore respectfully report the following resolution, to be adopted by the Synod:

That, whereas, the Board of Examiners did not deliver Mr. H. H. Blair, student of Theology, to the care of the Presbytery of Alleghany, to be taken on trial for license; and yet, they did, without such order, proceed to his licensure: The Synod do hereby express their disapprobation of the conduct of the Presbytery of Alleghany, in taking any student of Theology under their care, and proceeding to license him to preach the everlasting gospel, without an order from Synod.

JOHN WALKER,
WM. EASTON.

On motion, the Synod proceeded to consider the report of the select committee, on the memorial and petition of John McClellan. After a brief discussion, the report was, on motion, adopted, as follows:

Report of the committee in the case of John McClellan.

Your committee has examined the memorial of John McClellan, with the papers connected; from which it appears the memorialist had been condemned by the session of Wooster, on a charge of Sabbath breaking, and placed under a censure of rebuke; from which he had appealed to the Presbytery of Muskingum, by whom the deed of session was confirmed, as appears from the documents submitted; and as he is now residing under the jurisdiction of Miami Presbytery, by concurrence of said Presbytery, he refers the whole cause, *simpliciter*, by his memorial, to Synod. We are of opinion that the procedure of Wooster session was correct, and has been accordingly sustained by Muskingum Presbytery. Your committee accordingly move that the Synod give the petitioner leave to withdraw his memorial.

ALEX'R MURRAY.

On motion, the Synod proceeded to hear the answers to the reasons of protest given in last year against a deed of Synod, recognizing the Synod of Original Seceders, as in fellowship with us. After making some progress, the Synod adjourned till seven o'clock this evening.

Closed with prayer.

7 o'clock P. M.

The Synod met and was opened with prayer.

Members present as above.

Read the minutes of last sitting.

On motion, *Resolved*, That the Presbytery of Philadelphia be authorized to present the call or calls to Mr. McGill as soon as they shall think proper, with the understanding that Mr. McGill shall continue to fulfil appointments till the expiration of his probationary year.

At Dr. Ramsay's request he was excused from his appointment to meet with the Presbytery of Ohio, and Mr. Clokey was, on motion, substituted in his room.

The Synod resumed the subject left unfinished in the afternoon, viz: the reading of the answers to reasons of protest in reference to the Synod's enactment on the subject of Original Seceders. After making some progress, it was, on motion, resolved, to suspend the further reading of the answers for the present; and to publish the reasons of protest, with their answers, for the consideration of Synod till next meeting.

On motion, *Resolved*, that the editor of the Religious Monitor be requested to publish said papers.

On motion, *Resolved*, That the Presbytery of Ohio be directed to take Mr. Wm. C. Pollock on trial for ordination, previous to his leaving their bounds, and ordain accordingly.

The Miami Presbytery was, on motion, allowed to take Mr. Kendall on trial, for ordination.

On motion, *Resolved*, That the reading of the minutes of the former sittings be dispensed with, as they have been already read and corrected.

The minutes of the present sitting were read.

After prayer, singing the 133d Psalm, and the moderator's pronouncing the Apostolical Benediction, the Synod adjourned, to meet at Chartiers meeting house, Canonsburgh, on the first Wednesday of October, 1855, at 11 o'clock.

Sermon at twelve o'clock, M.

STATISTICAL TABLE OF THE PRESBYTERY OF MIAMI.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
James Adams,.....	Massies Creek,.....	Xenia,.....	Green.....	Ohio.	97	210
Nath. Ingles,.....	{ Burnetts Creek,.....	Tiptonsport.....	Carrol.....	Ind.	25	51
	{ Pleasant Run,.....	Delphi.....	do.....	do	18	38
James Templeton,.....	Sugar Creek,.....	Centreville.....	Green.....	Ohio.	50	120
Samuel Wilson,.....	Xenia,.....	Xenia.....	do.....	do	78	180
James Wallace,.....	{ Bellefontaine,.....	Cherokee.....	Logan.....	do	23	50
	{ Darby,.....	Milford.....	Huron.....	do	21	48
A. Heron,.....	Caesar,.....	Jamestown.....	Green.....	do	40	108
James C. Bruce,.....	Henderson,.....	Monmouth.....	Warren.....	Illin's	44	98
	{ Carmel,.....	Smockville.....	Jefferson.....	Ind.	78	157
James M. Henderson,.....	{ Madison,.....	Madison.....	do.....	do		
	{ Big Creek,.....	do.....	do.....	do		
	{ Clarke,.....	do.....	Clarke.....	do		
James Lyle,.....	Bloomington,.....	Bloomington.....	do.....	do	37	80
	Racoon,.....	Russellville.....	Park.....	India.		
	Salem,.....	Knoxville.....	Knox.....	Tenn.		
	Limestone,.....	do.....	Washington.....	do		
	Cincinnati,.....	do.....	Hamilton.....	Ohio.	17	38
	Otter Creek,.....	do.....	Jennings.....	India.	9	20
	Wild Cat,.....	do.....	do.....	do		
	Salt River,.....	do.....	Ky.....	do		
	Rocky Spring,.....	Abingdon.....	Washington.....	Va.		
	Apple Creek,.....	Carrollton.....	Green.....	Illin's	12	28
Vacancies,.....	Sugar Creek,.....	Prospect Hill.....	Madison.....	do	20	38
	Unity.....	Shanon's Store,.....	Randolph.....	do		
	Buffalo,.....	Louisiana.....	Pike.....	Miss.		
	Mount Prairie,.....	Mount Prairie.....	Monroe.....	do		
	Sharon,.....	do.....	Lincoln.....	do	70	156
	Auxvasse,.....	do.....	Callaway.....	do		
	Pistol Creek,.....	do.....	Blount.....	Ten.		
	Big Spring,.....	Maryville.....	do.....	do		
	Fork Creek,.....	do.....	Monroe.....	do	27	48
	Princeton,.....	Princeton.....	Gibson.....	Ind.	9	20

STATISTICAL TABLE OF THE PRESBYTERY OF THE CAROLINAS

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
A. Whyte jr.	{ Steel Creek.....	Charlotte.....	Mecklenburg.....	N. C.	27	60
	{ Bethany.....	do.....	do.....	do	28	68
H. Thompson.....	{ Ebenezer.....	Lexington.....	do.....	do	62	
	{ Timber Ridge.....	do.....	Rockbridge.....	Va.		
	{ Broad Creek.....	Fancy Hill.....	do.....	do		
	{ Nob Creek.....	Wilsons.....	Lincoln.....	N. C.		
	Pisgah.....	do.....	do.....	do	23	167
	Bethany.....	Yorkville.....	York.....	S. C.		
	Sardia.....	do.....	Union.....	do		
	Virgin Spring.....	do.....	Iredel.....	N. C.		
	New-Stirling.....	Saatsville.....	do.....	do	48	102
	Cambridge.....	do.....	do.....	do		
	Gilead.....	Mount Mourne.....	do.....	do		
Vacancies.....	— Creek.....	Morgantown.....	Burke.....	do		
	Cochran's Vale.....	Old Fort.....	do.....	do	23	102
	Piedmont.....	Franklin.....	Macon.....	do		
	New Lebanon.....	Union.....	Monroe.....	Va.		
	Sharon.....	York.....	York.....	S. C.		
	Tirzah.....	Yorkville.....	do.....	do	48	59
	Smyrna.....	Chester.....	Chester.....	S. C.		
	Little River.....	Youngs.....	Fairfield.....	do		
	Bethel.....	Winsborough.....	do.....	do		

STATISTICAL TABLE OF THE PRESBYTERY OF ALBANY.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
Andrew Stark.....	New-York 1st.....	New-York.....	New-York.....	N. Y.	100	278
James Irvine.....	New York 2d.....	New York.....	New York.....	do	60	140
James Martin.....	Albany.....	Albany.....	Albany.....	do	90	168
Peter Campbell.....	Florida.....	Florida.....	Montgomery.....	do	42	140
John G. Smart.....	Johnstown.....	Johnstown.....	do.....	do	19	40
John Russell.....	Stamford.....	Queenston.....	do.....	U. Ca.	85	70
John Graham.....	Bovina.....	do.....	Delaware.....	N. Y.	82	108
James Strang.....	Dumfries.....	do.....	Livingston.....	U. Ca.	170	170
	{ York.....	do.....	do.....	N. Y.	48	48
Vacancies.....	{ Esquising.....	do.....	do.....	U. Ca.	80	80
	{ London.....	do.....	do.....	do	12	12
	{ Troy,.....	Troy.....	Rensselaer.....	N. Y.	30	30
	{ Newark,.....	Newark.....	do.....	N. J.	do	do
Without charge.						
Robert Laing.....						
P. Bullions.....						
Thomas Ferrier.....						
David R. DeFreest,.....						

STATISTICAL TABLE OF THE PRESBYTERY OF MUSKINGUM.

Ministers.	Congregations.	Nearest P O.	Counties.	States.	Fam.	Com.
John Walker.....	Unity.....	New Athens....	Harrison.....	Ohio	90	209
Samuel Irvine.....	Wooster.....	Fredericksburgh	Wayne.....	do	75	120
	Salt Creek.....					
Thomas Hanna.....	Cadiz.....	Cadiz.....	Harrison.....	do	71	142
	Piney Fork.....		Jefferson.....	do	44	100
Daniel McLane.....	Bloomfield.....	Cambridge.....	Muskingum.....	do	78	150
	Cambridge.....		Guernsey.....	do	18	36
Joseph Clokey.....	Mount Pleasant.....	Mt. Pleasant.....	Jefferson.....	do	23	60
	McMahon's Creek.....		Belmont.....	do	32	58
	Belmont.....		do.....	do	40	73
Andrew Isaac.....	Londonderry.....	Londonderry.....	Guernsey.....	do	64	150
	Sharon.....		Harrison.....	do	17	38
	Mansfield.....	Mansfield.....	Richland.....	do		
Samuel Hindman.....	Clear Creek.....		do.....	do		
	Washington.....		Marion.....	do		
	Truro.....	Reynoldsburgh..	Franklin.....	do		
David Lindsay.....	Jonathan's Creek.....		Perry.....	do		
	Goshen.....		do.....	do		
	Millersburgh.....		Holmes.....	do		
	Carmel.....	Cumberland.....	Tuscarawas.....	do		
	Sandy.....		Stark.....	do		
	North Union.....		Carroll.....	do		
	Newman's Creek.....		Wayne.....	do		
Vacancies.....	Mohican.....		do.....	do		
	Killbuck.....		do.....	do		
	Paris.....	Plymouth.....	Richland.....	do		
	Bucyrus.....		Crawford.....	do		
	Clear creek.....		Guernsey.....	do		

STATISTICAL TABLE OF THE PRESBYTERY OF ALLEGHANY.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
Robert Bruce.....	Pittsburgh.....	Pittsburgh.....	Alleghany.....	Penn.	150	320
John France.....	Glade Run.....	Bakerstown.....	Butler.....	do	60	200
John Dickie.....	Rich Hill.....	Kittanning.....	Armstrong.....	do	100	150
Joseph Seroggs.....	Fairfield.....	Ligonier.....	Westmoreland.....	do		300
David Blair.....	Indiana, &c.....	Indiana.....	Indiana.....	do		360
James M'Carrell.....	Cherry Run.....	do.....	Armstrong.....	do		
	Upper Piney.....	do.....	do	do		65
John Hindman.....	Mahoning.....	do.....	do	do	25	60
	F. ranchah.....	do.....	do	do		
John P. Dickey.....	Bethel, &c.....	Freeport.....	Allegheny.....	do	140	250
	Concord.....	do.....	Indiana.....	do	8	30
Vacancies.....	Lower Piney.....	do.....	do	do	15	50
	Blairsville.....	do.....	do	do		
	Jefferson.....	do.....	Jefferson.....	do		

STATISTICAL TABLE OF THE PRESBYTERY OF CHARTIERS.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
Wm. Wilson.....	Monteur's Run.....	Clinton.....	Alleghany.....	Penn.	67	157
J. Rodgers.....	Noblesburgh.....	do.....	do	do	35	80
Thomas Allison.....	Mt. Hope.....	W. Middletown.....	Washington.....	do	46	114
	Cross Creek.....	do.....	Brooke.....	Va.	26	61
James Ramsay.....	Chartiers.....	Cannonsburgh.....	Washington.....	Penn.	122	330
David French.....	N. & S. Buffalo.....	Washington.....	do	do	110	240
Alex. Wilson.....	Peter's Creek.....	do.....	do	do		
Alex. Doonan.....	Mt. Pleasant.....	Hickory.....	do	do	105	220
	Burgetstown.....	do.....	do	do	85	180
Wm M. McElwee.....	Service & King's Creek.....	do.....	Beaver.....	do	116	264
Bankhead Boyd.....	Pigeon Creek.....	do.....	Washington.....	do		
	Congregation of Ohio.....	do.....	Beaver.....	do		
Vacancies.....	Washington.....	do.....	Washington.....	do		
	Tumbleton's Run.....	do.....	Beaver.....	do		

STATISTICAL TABLE OF THE PRESBYTERY OF CAMBRIDGE.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
Alex. Bullions.....	Cambridge.....	Cambridge.....	Washington.....	N. Y.	131	360
James P. Miller.....	Argyle.....	Argyle.....	do	do	140	348
A. Gordon.....	Putnam.....	Putnam.....	do	do	66	162
T. Goodwillie.....	Barnet.....	Barnet.....	Caledonia.....	Vert.	80	200
Wm. Pringle.....	Ryegate.....	Ryegate.....	do	do	46	89
D. Gordon.....	Salem.....	Salem.....	Washington.....	N. Y.	50	110
D. Stalker.....	North Argyle.....	Noth Argyle.....	do	do		106
A. Anderson.....	Hebron.....	West Hebron.....	do	do	70	153
Without charge.						
A. White, sen.						

STATISTICAL TABLE OF THE PRESBYTERY OF OHIO.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
Daniel McLean	Venango	Hart's x roads ..	Crawford	Penn.	260	560
	Salera		do	do		
David Imbrie	Darlington	Darlington	Beaver	do	60	140
	Bethel		do	do	70	150
Alex. Murray	Mountville	Portersville	Butler	do	70	140
	Slippery Rock		do	do	80	150
Elijah N. Scroggs	West Beaver			Ohio.		
	West Union	New Lisbon	Columbiana	do	75	200
	4 Mile Square		do	do		
John Donaldson	Yellow Creek		do	do		
	Scroggsfield	Scroggsfield	Carroll	do	70	150
	Glade Run		do	do		
Dav. Goodwillie	Poland	Poland	Trumbull	do	67	130
	Liberty		do	do	79	115
Isaac Beggs	Mercer	Mercer	Mercer	Penn.	28	73
	Springfield		do	do	35	92
	Rocky Spring		do	do	34	89
M. Snodgrass	Concant	Meadville	Crawford	do	20	50
	French Creek		do	do	15	30
	Cherry-Run		Venango	do	25	80
Wm. Douthet	Milton	Warren	Trumbull	do	8	
	Palmyra		do	do	8	57
	Newton		do	do	18	
A. Boyd	Newcastle	Newcastle	Mercer	do	32	70
	Neshannock		do	do	20	43
	Mount Prospect		do	do	20	45
Joseph Banks	Northfield			Ohio		
	Stow			do		
	Springfield			do		
Vacancies	Deer Creek	New Bedford	Mercer	Penn.	105	210
	Unity	Harrisville	Butler	do	25	60
	Harmony	do	do	do	50	110

STATISTICAL TABLE OF THE PRESBYTERY OF PHILADELPHIA.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
T. Beveridge	Philadelphia	Philadelphia	Philadelphia	Penn.	86	173
F.W. McNaughton	Mercersburgh	Mercersburgh	Franklin	do		132
	McConnellsburgh	do	do	do		
W. Easton	Octorara	Georgetown	Lancaster	do		
	Muddy Run	do	do	do	50	150
	E. Nottingham	N. Lond. x rds. ..	Chester	do		
John Adams	Guinston		York	do	42	113
	Lower Chanceford		do	do	20	54
Without charge	Baltimore	Baltimore	Baltimore	Md.		68
Thos. B. Clarkson	Carlisle	Carlisle	Cumberland	Penn.	16	45
	Dickinson		do	do		
	Wheatfield	Wilford	Perry	do	20	100
	Huntingdon	Huntingdon	Huntingdon	do	21	36
Vacancies	Stone Creek		do	do	21	46
	Lewistown	Lewistown	Mifflin	do	3	5
	East and West Kish- aquilla		do	do	7	17
	Juniata	Perry	do	do		

SUMMARY OF THE PRECEDING TABLES.

PRESBYTERIES.				
	Ministers.	Congregations settled and vacant.	Families.	Communicants
Cambridge	9	8	583	1583
Carolina	2	22	860	764
Ohio	11	32	1220	2863
Chartiers	8	5	590	1636
Miami	9	33	718	1483
Philadelphia	5	17	286	909
Alleghany	8	15	498	1775
Maskingum	8	28	562	1144
Albany	12	13	428	1273
Ministers itinerating	12			
	81	183	5245	13890

ART. II. *Temporizing in matters of reform; or, modern expediency in the days of Luther.*

The celebrated Diet of Worms was held this year, 1531, where Luther, who had as much courage as Alexander and Julius Cæsar put together, made his appearance and maintained his opinions, in the presence of Charles V. and other Princes. After this, his friend, the Elector of Saxony, carried him off secretly, and conveyed him to the fortress of Wartburg, where he remained concealed for some time, proscribed by the Emperor, and excommunicated by the Pope. Hereupon, Erasmus wrote a long letter to his friend, Jodocus Jones, a Lutheran, in which he deplores the fate of Luther, and of those who declared themselves his associates, and blames them much for *want of moderation*, as if this had brought their distresses upon them. Moderation, doubtless, is a virtue; but so far was the opposite party from allowing Luther to be in the right as to the main points, that it was his doctrine which gave the chief offence to the court of Rome; and he could have gained as little upon them by proposing it in the most submissive and softest manner, as he gained by maintaining it in his *rough way*. Erasmus himself experienced the truth of this; and the monks were not induced to change *any thing* that was reprehensible in their notions and in their manners, by his gentler and more artful remonstrances, and abhorred his ironies no less than the bold invectives of Luther. "You will tell me," says he, "my dear Jonas, to what purpose these complaints, especially when it is too late? Why, in the first place, that although things have been carried almost to extremities, one may still try, whether *some method* can be found to compose these *terrible dissensions*. We have a Pope, who in his temper is much disposed to clemency; and an Emperor who is also mild and placable." "If this cannot be accomplished," continues Erasmus, "I would not have you interfere in these affairs any longer. I always loved in you those excellent gifts, which Jesus Christ hath bestowed upon you; and I beg you would preserve yourself, that you may hereafter labor for the cause of the gospel. The more I have loved the genius and talents of Hutten, the more concerned I am to lose him by these troubles; and what a deplorable thing would it be, that Philip Melancthon, an amiable youth of such extraordinary abilities, should be lost to the learned world upon the same account? If the behavior of those who govern human affairs, shocks us and grieves us, I believe we must leave them to the Lord. If they command things reasonable, it is just to obey them; if they require things unreasonable, it is an act of piety to suffer it, lest something worse ensue. If the present age is not capable of receiving the whole gospel of Jesus Christ, yet it is something to preach it in part, and as far as we can! Above all things we should avoid a *schism*, which is of pernicious consequence to all good men. There is a certain pious craft and an innocent time-serving, which, however we must so use, as not to betray the cause of religion."

Such is the gospel which Erasmus preached up to the Lutherans, imagining that they and their cause would go to ruin, and that a worse condition of things would ensue. But, if they had complied with his proposal, we should have been at this day involved in all the darkness which had overspread the Christian world in the fifteenth century, and for many ages before it.

We have in this year, 1531, a remarkable letter of Erasmus, addressed to his friend Pace, dean of St. Paul's. "I see, now," says Erasmus, "that the Germans, the German Lutherans, are resolved, at all adventures, to engage me in the affair of Luther, whether I will or not. In this they have acted foolishly, and have taken the surest method to alienate me from them and their party. Wherein could I have assisted Luther if I had declared myself for him and shared the danger along with him? Only thus far, that instead of one man, two would have perished. I cannot conceive what he means by writing with *such a spirit*: one thing I know too well, that he hath brought a great odium upon the lovers of literature. It is true that he hath given us many a wholesome and many a good counsel; and I wish he had not defeated the effect of them by his intolerable faults. But if he had written every thing in the most unexceptionable manner, I had no inclination to die for the sake of truth. Every man hath not the courage requisite to make a martyr; and I am afraid, that if I were put to the trial, I should imitate St. Peter."

It was proper to give these extraordinary words at length, because, though he hath elsewhere dropped some expressions amounting to nearly the same thing, yet perhaps he hath nowhere so frankly opened his mind, and so ingenuously owned his timidity. The apprehension of losing his revenues, the reputation which he still enjoyed in the court of Rome, and which he was loath to give up entirely, and possibly the fear of being excommunicated and proscribed, and perhaps poisoned or assassinated, might work together on him and restrain him from speaking freely concerning the controversies then agitated. However, to do him justice, he still maintained the truth, though cautiously and obliquely. Although he frequently censured Luther, yet he heartily

wished that he might carry his point, and extort from his enemies some reformation both of doctrines and manners; but as he could not imagine that Luther would succeed, he chose to adhere outwardly to the stronger party. "I follow," says he, "the decisions of the Pope and the Emperor, when they are right, which is acting religiously; I submit to them when they are wrong, which is acting prudently; and I think that it is lawful for good men to behave themselves thus, when there is no hope of obtaining any more." Erasmus shows at large, that whatsoever pains he had taken to keep upon good terms with the divines of Louvain, it had been impossible to gain their friendship; and that some of them had cruelly deceived him, particularly Joannes Atensis, who was one of the most able and considerable persons amongst them. Then he makes a transition to Luther, and censures his violent proceedings; as if Luther could have brought the Christian world to measures of reformation, in spite of the Romish court, without plain dealing and animated expressions! He declares his hatred of discord to be such, that he disliked even truth itself, if it was seditious. But Luther, who was of another humour, would have replied, such was his hatred for falsehood and oppression of conscience, that he thought it better to suffer persecution, if it arose, and to break loose from such a tyranny at all adventures, than to stoop down and live and die under it, and hear a thousand lies vented and obtruded under the venerable name of Christian doctrines. They who are bold and resolute will approve these maxims of Luther, and they who are cautious and dispirited will close in with those of Erasmus. It must be acknowledged, that in this, Luther acted rather more like an apostle or a primitive Christian, than Erasmus. If the first Christians had been afraid of raising disturbances, they would have chosen to comply with the Sanhedrim, and to live at peace with their countrymen, rather than to draw upon themselves so much hatred. "Some of the great," says Erasmus, meaning the king of Denmark, "are of an opinion, to which I cannot assent, that the malady is too inveterate to be cured by gentle methods, and that the whole body must be violently shaken, before it can recover its health. If it be true, I had rather others should administer this strong physic than myself." Very well: but then we ought to respect and commend, and not to censure those who have courage and the constancy to do what we care not practise.

JOHN.

ART. III. *The Irvingites.*

It would appear that Greenock is to be the fixed head-quarters of the Irvingites in North Britain, and in which all the apostles of the doctrine are to be educated, and from which all the future churches are to emanate. They have commenced to build a chapel in Nelson-street, directly behind the meeting-house of the third congregation of the Secession, at present erecting in Union-street, and from the princely wealth of one of their leaders, Mr. Drummond, the great London banker, which is confidently stated by those who know him to be not less than £30,000 a year, there will be no lack of any earthly requisite calculated to ensure the success of their object. At present they form two congregations, one of which meets in the Gardiner's Hall; and the other, which is composed entirely of the truly faithful, meets in the house of Mr. Wilkinson, some time ago minister of the Episcopal Chapel here. Mr. Tait, jun. from Edinburgh, and a Mr. Place, a gentleman from London, officiated jointly in the Gardiner's Hall, which they state to be merely a place for teaching and initiating; and when any disciple there, is found worthy, he receives admission into the congregation of the faithful, in which, only, the unknown tongues and prophecy is practised. Lady H. Drummond, who with her family and servants, arrived in town from London a few days ago, has become a prophetess, and has already "spoken unutterable things" on several occasions; and her son, a fine little boy, about fourteen years of age, also prophecies occasionally. Mr. Drummond himself is the appointed prophet, and on the occasion on which we heard him, his voice was most tremendous and overwhelming, and powerfully calculated to excite the nervous feelings of weak females, of which the greater part of their audiences are composed. On Sunday night the Gardiner's Hall was crowded to excess. Mr. Place, who is a mild and good looking young man, addressed the meeting in a rambling and incomprehensible harangue of nearly two hours, on the third chapter of Jeremiah; but such was the feeling of displeasure evinced by many of the audience, that some of them spoke out in contradiction of the statements of the speaker. The object of the discourse, which was neither a sermon nor a lecture, was to show that Judah and Israel were types of the Catholic and Reformed churches, both of which were the "backsliding children" spoken of by the prophet, and which are invited to return and obtain the "true pastors, who shall feed them with knowledge and understanding." After the meeting was dismissed, the only feeling which a serious and candid hearer could cherish, was a mingled one of anger, sympathy and sincere sorrow, that such pitiful exhibitions of human weakness

should be so held forth under the character of divine worship. The proceedings of this sect, since their appearance here, have given some extraordinary proof of the wild and wayward wanderings of the human mind from the paths of rectitude and reason. We may add, that the other party, called Campbellites, which now meet in the Methodist Chapel, and which was once connected with them, still remain separate, and refuse to admit the right of the Irvingites to the appointment of "angels, evangelists, prophets and pastors," on the just consideration that it is arrogant, unnecessary and unscriptural.—*Greenock Adv.*

ART. IV. *General Assembly.*

The subscriptions to the Act and Testimony issued by a minority of this body, continue to be subscribed by numbers of their ministers and elders. We give the following as a specimen of their letters of subscription.

Copy of a Letter from a Clergyman to the Editor of the Presbyterian.

MR. EDITOR.—Firmly believing that the Confession of Faith of the Presbyterian Church contains the system of doctrine taught in the Holy Scriptures; and having been cordially attached to these doctrines from my early youth to the present time, I cannot view with indifference the rise and progress of errors in our church, calculated, when carried out to their legitimate conclusions, seriously to affect the foundations of our common faith; and especially when the General Assembly, our highest judicatory, appearing insensible to the dangers to which we are exposed, do not take the regular measures to dispel these dangers—by taking a decided stand against every degree and form of innovation either in doctrine or discipline. Instead of indifference, at such a menacing crisis, I have felt, with many others of my brethren, a fearful anxiety for the peace, purity and prosperity of our church; and I rejoice to see, in the "Act and Testimony" symptoms of a determined and uncompromising stand against the insidious errors that of late years have spread to a very alarming extent in the church; and firm resolution to "contend earnestly for the faith once delivered to the saints," leaving consequences to the control of him who reigns King in Zion.

The accommodating course pursued, many years past, by the Assembly, that ought to stand front in the detection and reprobation of heterodox principles; and indeed by many of our Synods and Presbyteries, has cherished and sustained the very evils which we now lament. There was a time when the errors which now disturb the peace and mar the beauty of our Zion, being in their incipient stage, might have been frowned away with comparative ease. Now there is no hope but in open combat. To purify the church, the cordial union and persevering energy of all the friends of Gospel truth will be requisite. The "Act and Testimony" I sincerely hope and pray will produce that effect. It presents a rallying point to all the friends of truth and order in our church. Nothing has been gained, but much lost by a timid and vacillating policy and by deceitful accommodations. The enemy gains time, and influence, and strength by making peace.

In my humble opinion, the only course to preserve the purity, peace, and prosperity of our church, is to stick rigidly and steadily to our standards.

These considerations induce me, after mature deliberation, to have my name attached to the "Act and Testimony."

ART. V. *An answer to the Quere published in the number for September.*

"**QUERE.**—Is the custom of our Synod, of publishing in the printed minutes an account of the trials of ministers and private church members, for errors either in doctrine or practice, warranted from the word of God and agreeable to our book of discipline, which declares, 'that persons who are active in reviving old and dead scandals, or those that have been legally removed, shall be considered as scandalous?'"—*Mon. Vol. XI. page 128.*

Ans. Yea. It is warranted from the word of God, because in it we find many trials minutely, both of ministers and private church members. In Leviticus, xxiv. 10—16, we have recorded the trial and punishment of Shelometh's son for cursing. In Numbers, xv. 32—36, we find the trial of the man who gathered sticks on the Sabbath day recorded. In Joshua, vii. chapter we have recorded, at great length, the trial of Achan, for taking the accursed thing. I regard in the same light the account we have of Aaron and Miriam's sedition, the account also of Dathan and Abiram, Corah and his company, Nadab and Abihu, the account of David, in the matter of Uriah and Bathsheba, and many others. In the New Testament we have recorded, Peter's denial,

conviction, repentance and restoration. In Acts xi. we find this same apostle arraigned before the apostles and brethren at Jerusalem, and tried for going into and eating with the Gentiles. Again, in Gal. ii. ch. he and some others are charged with dissembling and reproved for it. In Acts, xv. we have a very notable trial of several ministers for teaching error after it was carried up to the Synod at Jerusalem by appeal. These instances and others that might be added to them, I think sufficient to warrant the Synod, in ordinary cases, to publish trials in their minutes.

As to the passage quoted from our Book of Discipline, it was never meant to apply to the proceedings of church courts, but to the uncalled for speeches and declarations of private individuals, in their common private intercourse with their neighbors or those who have been offenders. Neither is the Synod's practice in any contradiction to the general principle upon which that rule was set up.

Our Synod being the court of last resort in our church, it is the right and privilege of every part of the body to know what is transacted there, that they may be instructed and govern themselves accordingly. If it were a practicable thing for all the people in our communion, and all who wish to understand our profession, to be present at all the sittings of Synod, (excepting always in such cases as the court may judge proper to sit with closed doors,) it would not only be their privilege but their duty to be so. But as this cannot be done, the Synod, to make up for it in some measure, publish the minutes of their proceedings. And if it be not wrong to publish their minutes, neither can it be so to publish the generality of trials. It is possible there may be a trial of such a complexion, or there may be some circumstances connected with it, that would not be for edification to publish them. But this would be an exception to the rule.

It is to be supposed always that trials before Synod are of more than ordinary importance, as the lower courts have not been able to settle them; that there is something in the case that requires all the wisdom and discrimination in the church concentrated upon it; and for this very reason it must be interesting to all the church to know the decision. It is manifest that those Presbyteries and Sessions, against whose decisions the protest was taken, are immediately concerned to know, because their decision is either set aside or confirmed. And as the Synod's judgment must be a precedent, it behoves all other Presbyteries and Sessions to know likewise, that they may know how to decide in similar cases. If the appellant is sustained by Synod, I suppose he would deem it no infraction of any rule to have it circulated to the utmost verge of our communion; and if the judgment of the court below is sustained, their honour will require it just as much as his. Indeed, if I had not seen the quere in the Monitor I would not have known that it existed any where, for it is the common practice of all courts, civil and ecclesiastical, both in present and former times, to give an account of the trials that have been before them. K.

ART. VI. *The Act and Testimony, issued by a minority of the last General Assembly.*

As matter of intelligence, we think ourselves called upon, from time to time, to give our readers a view of acts and doings in the General Assembly, which have an important bearing on the general interests of religion. The October number of the Biblical Repertory, published at Princeton, contains an article against the Act and Testimony, and the Presbyterian of October 23d, contains a review of that article, comprising seven columns, which we consider able. And it is the more gratifying to us, because it maintains principles which the Associate church has ever maintained; and which a few years since, so far as we have been able to perceive, found but little favor from any quarter; a striking evidence that a faithful adherence to truth against all the world, will not only be a means of saving those who thus act, but of preserving the church in being, and will eventually receive the approbation of the more intelligent part of Christians, by whatever name they may be called. And we cannot but indulge the hope, that those individuals, who are now valiantly contending for truth against a corrupt majority in that church, may be led, not only to correct, *presently* existing abuses, but to go forward in attainments, till they reach the standard of Presbyterianism in its best and purest days.

The Repertory admits, that "the fear of God, reverence for his truth, and love for his church, seem clearly to have presided over the composition of this important document;" but puts in a disclaimer in the following words: "that it has been perverted from its true and legitimate purpose as a testimony, into an invidious test act." To these statements the Presbyterian replies:

"From personal observation we can testify, that as far as external indications may be relied on, the feeling which originated this document, was kindled on the same altar from which Luther lighted the torch of the Reformation. It was a feeling deep

and hallowed, which was prepared not only to suffer shame and contempt for Christ, but the loss of all things, even of life itself. Aware of the temper of the times, which had adopted as its maxim, *that the toleration of error is to be preferred to the rupture of harmony*, those who embarked in this enterprise were persuaded that they should have to struggle against the current of popular opinion, and adventure their reputation to the hazard of shipwreck. But they were sustained by conscious rectitude, and consequences were committed to the disposal of God. We unfeignedly regret, that the author of the article before us should believe that all this sincerity, love for the church, and reverence for God and his truth, should be associated in the production of a document of pernicious tendency."

"So far as the Act and Testimony will *try* the state of opinion in the church, we have no objection that it should be called a test act, although, from association, that appellation has become odious. But the test should be alarming only to errorists. That it may become offensive to others, arises from the anomalous fact, that there is a party in the church, which, professing orthodoxy, opposes orthodox measures, and while it denounces error, casts its protecting shield over errorists. That it should place this party in a dilemma, is unjustly placed to its account, as a fault."

Our limits compel us to make brief extracts, we shall therefore conclude with the following paragraph:

"The sum of the whole reasoning of the article is this: the Act and Testimony is of schismatic tendency, and there is nothing existing in the church to justify schism. Whoever may favor schism, we utterly disclaim the intention, and whatever individuals may have hastily said, we have reason to believe that the signers of the document aim at no such result. They have resolved to rally round the standards of the church, and to cling to them to the last extremity. Why should they voluntarily leave a church whose formularies they love and revere? And how can *they* be chargeable with schism who preserve these formularies inviolate? And even should they be cast out, by the excited wrath of those who have greater force in numbers, they will take these standards with them—they will still be the church, founded on the prophets and apostles, Jesus Christ being the chief corner stone."

PROPOSALS for publishing in a pamphlet form, the Reasons of Protest against a deed of the Synod of 1832, acknowledging the Original Seceders to be still in communion with us; together with answers to said reasons, by a committee of Synod.

The Synod at its late meeting requested the editor of the Religious Monitor to publish these documents, in order to give all the members of the church an opportunity to examine for themselves the merits of this question, with the view of making a final and satisfactory disposition of the whole matter. These papers will make a pamphlet of about sixty-four large duodecimo pages, on type the size of this notice. The expense of publication will be, for 500 copies, \$75; for 1000 copies, \$100. And by the use of what is called an elephant sheet, with the help of the Napier press, it can all be comprised in two sheets; which will make the postage on it the same as that on the Monitor, viz: 100 miles, 3 cents; any greater distance, 5 cents. If subscriptions are received sufficient to warrant the publication of a thousand copies, which is extremely desirable on many accounts, these valuable, and, in the present state of our church, highly important papers, will, on the plan we have adopted, come to subscribers for about *one-third* the usual price of such pamphlets. For every dollar forwarded to us, free of postage, we will send ten copies, in such manner as the subscriber shall direct, on condition that 1000 subscriptions are received; and six copies if only 500 are received; and in the same ratio for any given number. Subscriptions should be forwarded in season for us to receive them on or before the first of January, as its publication has been promised in that month, if published at all.

It will be seen that these papers are too long to publish in the ordinary way in the Religious Monitor, as they would fill about two entire numbers; and we have adopted the best expedient that suggested itself, for complying with the request of Synod to present these documents to the church; and it is hoped and believed that *all* who are desirous to see them circulated, that our people may possess information on an important point of public administration, will forward their subscriptions with sufficient liberality and promptness to secure their object.

C. WEBSTER.

Albany, November 1, 1834.

THE

RELIGIOUS MONITOR,

AND

EVANGELICAL REPOSITORY.

DECEMBER, 1834.

ART. I. *How it was, and how it is.*

FIRST, *How it was.*—When a professing Christian fell sick, “He sent for the elders of the church,” (James, v. 14.) and the ruling elder of the quarter where he was, would let nothing ordinarily hinder him from coming. The sick freely opened his mind respecting the dispensation of Providence, viewing it as he did, measured out to him by his heavenly Father, for correction or for some wise end, to excite grace into more lively exercise, and to interpose a check upon some growing propensity or carnal principle. The elder, to the best of his knowledge and experience, directed his views and prayed with him and comforted him. Then the teaching elder or minister was sent for likewise. This was properly belonging to the elder of the quarter, and when he could not do it, there was a message sent direct from the sick. There was a free and unrestrained conversation on soul concerns and on the dispensation. By these means the sick bed was often made refreshing to the soul, and profitable to after life.

SECOND, *How it is now.*—The sick person is wholly taken up in thinking about his sickness. The doctor is sent for, and friends and neighbors concentrate all their experience upon his ailment, and the utmost diligence is used to effect his recovery. But Oh! amidst all this ado for the clay house, the poor soul who inhabits it is left to take care of itself. If any thing respecting it at all is said, it is of the most general and distant nature. The whole routine of talk is respecting diseases, cures, and recoveries. Except death begin to look them broad in the face, and the thoughts of eternity cannot be put away, there is no proposition of sending for elder or minister; but then they become in earnest. The elder frequently hears of it, but he has not time to spend! The minister frequently hears not of it till it is all over, and the person is again recovered! or else is just at the point of death! *Then* they send for him, as if he could save him at the last gasp.

How it was.—When a minister went from house to house teaching and exhorting in official visitation, he was accompanied by the elder of the quarter, who had previously visited them all, and some of them often, and was well acquainted with their circumstances; by which he aided greatly the minister in being appropriate and seasonable in his addresses. The family were all collected by the time that he came; all business was immediately suspended; care was taken not to introduce any carnal conversation. They received him as the servant of Christ; and he had ac-

cess and freedom to be particular in his inquiries with each individual, according to his relation and his circumstances, without being thought intrusive. His advice and his rebuke were well taken. Doubts were resolved. Difficulties were explained, and souls edified.

How it is.—The elder of the quarter knows no more of the situation of the families to be visited than another man. He is, in a manner, stranger to them; and his presence with the minister acts as a restraint. They are afraid to be questioned before him. They have not perhaps seen him since the last ministerial visit. They know him only as an officer who brings up offenders to the session, and therefore dread him. The family are frequently to collect after the minister is come. The head of the family is frequently away from home, and has left some irrelevant excuse behind him. The business of the family is often carried on till the very minute the minister begins to speak. Some train of carnal conversation is thrust in upon him, which discomposes his thoughts. They look upon him as one come to bring their faults to remembrance, and to force them to perceive that all is not right with them, rather than as a friend come to seek their best interests; and they dread rather than welcome his coming. They are evidently so estranged to spiritual matters, and their answers so equivocal and vague, that he is forced to dwell on the most general things, which have no more refreshing in them than a few scattering drops on a parched wilderness.

How it was.—When a Christian fell under any discouragement of soul, the hiding of God's face, or any temptation, he had abundance of Christian friends and neighbors, who were themselves not strangers to such troubles, and knew how to sympathize with him, and how to help him by that which had helped themselves. To these he could with freedom and confidence communicate his experience. If they were not able to relieve him he went to his minister with confidence and hope, as to God's ordinance, for his help. He was sincerely and honestly desirous to have the case of his soul laid open by the light of God's word, and to discover, *indeed*, wherefore God contended with him; whereby he might combat or escape temptation; and how to recover the comfort he had lost. And the minister, on his part, was anxious to be faithful, and first sought divine direction, and then made deep and searching inquiries into the case; then gave suitable directions and encouragements mingled with all the tenderness and love of a spiritual father, and concluded with earnest supplication and prayer. And the troubled soul was often sent away rejoicing.

But how is it now?—It is a very rare thing for professing Christians to be in any such trouble of soul. The hiding of the Father's countenance is a thing of which they do not understand the meaning. They know not what a temptation is, unless it be that which they sometimes plead in justification of their conduct. They are not distressed about the question of their interest in Christ. When at any time a passing thought on the subject visits them, its voice makes them afraid, and like Adam, they seek to hide themselves from it. When perchance there is in their neighborhood an exercised Christian, he is in a pitiable case; for if he *venture* to touch closely on soul matters, or open to them his case, he is set down as an hypocrite, and his reputation for seriousness is blasted. His sayings are repeated in derision; his company is shunned, and when unavoidable, it is irksome. If "the terrors of the Almighty make him afraid," if "his arrows drink up the spirit," how cruelly is his case misconstrued! "They say God leaves him, him pursue and take, none will him save." And therefore, if any are really distressed in this way, it is their prudence to conceal it, because they know not with whom they may be safe, whether even with their minister. Are not things come to a sad

pass? What is the common experience of professors? A blank—total ignorance.

How it was—When a church member was absent from his place on the Sabbath day, because it was a thing so rare among the godly, and generally from some unavoidable hindrance or sickness, that every one was more anxious than another to know the cause and to sympathize with him, for it was really considered an affliction to be kept from the house of God, the elder of the quarter considered it his indispensable duty to go to the house, sometimes on Sabbath evening, if it were near, and at any rate, on Monday if practicable; and if sickness or other distress were the cause, he was their sympathizing friend and comforter; and if it were found to be any neglect or carelessness, or any thing faulty, he was also a faithful reprover. And thus the evil was checked in the very bud. And so, by the mutual and deep interest which church members felt in each other, they were stirred up to their duty, and comforted and strengthened; and the first beginning of defection was made ashamed to make its appearance.

But now—Church members are often absent from sermon, and it is not considered a strange thing. Neither elder nor neighbor considers it cause of inquiry. They may be sick or they may be slothful and negligent, and indifferent about the ordinances of salvation, it is all one. They must be many weeks together away before their fellow-professors and church rulers can be roused to an inquiry after the cause. They may be absent, even from the Lord's table, time after time; may neglect the ordinance of baptism to their children and never be inquired after. They may spend the Sabbath afternoon in pleasure walks, or visits, or rambling from church to church, and never be challenged. What a change! What a coldness hath love fallen into! What a prospect for the future! Those who are guilty having passed so long without any challenge consider it their right, and that it is impertinent meddling for neighbors or elders to find fault; but yet, for all that, it will not excuse either the one or the other in the day of accounts.

How it was—When the children of professing parents were found to be ignorant of the first principles, or guilty of profaning the sabbath, or any irregular conduct or scandalous offence, that their parents were taken to account for the same; or if the culprits were grown up they were themselves subjected to the discipline of the church. And it was considered as proper and necessary in their case as in that of adults, and far more beneficial, since there must always be greater probability of correcting a person in the beginning of his evil way, than after he has continued in it some length of time.

But how is it now?—All this care and vigilance over the instruction and morals of baptised members has ceased; parents have come, by long use, to claim an irresponsibility for the way in which they bring them up. It is true that a few questions are commonly asked by the minister when the family is visited, and he may point out to parents what things are neglected in their education; but this is scarcely any thing more than a name. The young people, although baptised members, will not submit to the discipline of the church. They consider that she has no authority over them until they think fit to propose themselves as candidates for the Lord's table. They may be drunkards, swearers, unclean, and guilty of any other gross offence; but neither elder nor session dares to take hold of their conduct. They may grow to maturity without having read a line of the subordinate standards, or having used one means to inform themselves respecting the scriptural grounds of that profession in which they have been brought up, and yet none will challenge this sad neglect,

which is in violation of parental vows. This change wears a fearful aspect to the interest and welfare of future generations.

How it was—When one Christian neighbor offended another, the offended carefully abstained from speaking of it to any who knew nothing of the matter, until he got an opportunity of speaking to the offender himself. And when he spoke to him it was his care neither to excite prejudice nor provoke resentment; but by Christian meekness and sound argument, to bring him to a sense of the injury which he had done; and when that was done the offence was forgiven, and there ended the matter.

But now—The offended party counts it *stooping* to go to the offender, and he despises it. He finds it much easier and more gratifying to repeat his grievance to the neighbors, who, in their turn, repeat it to *their* neighbors, and almost as often give it some addition or different form. He gives the reins to passion and resentment, and claims that as his *right* which is his *sin*, viz: to bring the offender, *at once*, in before the session. If the session be so faithful as to insist on his observing Christ's rule, he stigmatizes them as tyrannical or partial. And if they yield to circumstances and call up the offender, they have very frequently to bear abuse from him also; instead of humbly acknowledging his offence, and his sorrow for the trouble he has caused, as a Christian should, he puts on an air of superiority, and as stoutly contends for his conduct as if it were with enemies and for his rights. If he yields at all, it is as little as possible, and rather as conferring a favor than giving subjection to the authority of Christ, or receiving the ordinance of discipline in faith.

It was—The practice to pay some attention to that proverb "As the north wind driveth away rain, so doth an angry countenance a backbiting tongue." (Prov. xxv. 23.) Also to that passage in the Psalm, "nor taketh up a reproach against his neighbor." (Ps. xv. 3.)

But now—Like the books out of which these sentences are taken, such things have ceased to be generally regarded. The Proverbs are no longer used as a school book; this is accounted *refinement*! but in truth it is the folly of the age. The Psalms are thrust out of the school, the family, and the church;—this is set to the account of the *Christian spirit* of the age, but it is its *Atheism*. It ought then to be no surprise, that these evils, against which they speak, receive countenance as they do. The backbiting tongue is *smiled* on, the biting sarcasm on the absent victim, the slander that blasts his reputation, and stabs him in the vitals, is a sweet morsel, and is handed round that all may taste it. "The tongue is a fire, a world of iniquity;" and by it whole neighborhoods and societies are set on fire of hell. When the flame would have been smothered at its kindling, by "a word fitly spoken," it is now blown up, and dry fuel is added to it, until it becomes a devouring fire.

It was—When a church member fell into any public scandal, that brethren in profession bewailed and lamented it. They felt as one member of the body does when another is wounded. They made it, to a certain extent, their own case; they humbled themselves, they prayed. They were grieved for the dishonor done to Christ, and for the wound given to the cause. They abstained from speaking of it to any one who knew it not. They were earnest for the recovery of the offender at the throne of grace. How feelingly does the apostle speak on such an occasion: "And lest when I come again, my God will humble me among you, and that I shall bewail many who have sinned already, &c." (2 Cor. xii. 21.) In dealing with him they truly sympathized; they spoke "with meekness, considering themselves, lest *they also* might be tempted." (Gal. vi. 1.) They took up the matter while it was yet fresh on the conscience

and the memory, before pride and corruption had time to fortify themselves, and often they were successful in restoring him.

But how is it now?—The matter is quickly made the subject of the common talk. The news flies upon the wings of the wind, until there is not a person in community who is not able to give you a circumstantial narrative of the whole case. Yea they seem to feed upon it, and are glad at the fall of their brother. All the faults of which he was ever guilty are raked up against him now. They tell it in Gath, and the ungodly triumph. He is bitterly reproached, hated and shunned, as if other men were incapable of being tempted to his offence. He, on his part, knows that he is not worse than other men by nature, and that their pride and triumph at his fall is without cause; and that they are going altogether contrary to the command of Christ, and is he going to countenance them in this by his submission? he is not. He is put on the defensive; he is hardened, and becomes proof against all that they can say. There is no grief or sorrow on either side; no earnest supplication for the averting of spiritual judgments; no entreaty for repentance and godly sorrow to the offender; no private friendly dealing, which is proper in all cases, even when it cannot issue the matter. But at length it comes to the ear of the session constituted; and after a length of time he is brought up for trial. But his sense of the guilt is, in a great measure, worn away, while he is keenly sensible of all the unchristian treatment which he has received; and of the "hard reports in pride and scorn," which have gone the rounds against him. He is now nearly if not altogether convinced that his cause is capable of an honest defence, and is determined at all hazards not to yield. Now, therefore, either the discipline of Christ's house is compromised, or his authority is spurned, and the profession of his name cast off with wrath and indignation. And this unhallowed fire communicates itself to relatives and friends, and the whole community is agitated to its very centre.

It was—The practice to bring worldly business to an early conclusion on Saturday evening, that there might be some opportunity for turning the thoughts to the approaching Sabbath. As that holy day was indeed a delight, people rose betimes out of their beds for spiritual meditation and prayer. Special pains were taken to be prepared for hearing the word; earnest prayer was offered for the power of the Holy Spirit to attend the preaching. Affairs had been so arranged that the attention was as little as possible turned aside from the exercises of the day. They ate but sparingly, lest they might be overcome with sleep. The head of the family studied to have every one under his authority suitably exercised in the morning, to have them all present at worship, to have them all ready in good season for going to the place of public worship, and to check all vain, carnal, or irrelevant conversation, at home or on the way to the church. The interval of worship was spent sometimes in meditation and reading of the Scriptures, or Christian conversation. In the time of worship men tried earnestly to "take heed how they heard," and to hear not "as it were the word of man, but as it was indeed, the word of God." And what they did hear was generally the subject of conversation on their return home. In the evening there were earnest endeavors to bring to remembrance what was heard and to apply it; solid advices and exhortations were given to the young; sound scriptural doctrine contained in catechisms and approved authors, together with serious, grave admonitions and rebukes, as the case might be, were tendered. And knowledge was increased, and they were edified and knit together in love; and as the old grew ripe for glory, the young became mature and ready to take their place.

But now—Business is carried on to a later hour on Saturday evening than other evenings. On Sabbath morning they take their ease upon their beds, and when they rise, it is generally with a mind full of cares about this life, and averse to all serious, close reflection on spiritual matters. The head of the family desires to have some relaxation from care, and so the members of it are left to pass the morning as they think best. He draws out a prayer, scarcely articulate for yawning. His careless vacant frame is quickly caught by the rest, like some deadly contagion. They go to the meeting house in this frame; they are bodily there, but their hearts and attention, where are they? Perhaps in the ends of the earth, or after their covetousness. The impressions made on their minds by the discourse, which they have heard, is like the writing on the sand beach; the first wave that comes blots it all out. Their conversation that day is on the news of the day, the occurrences of the neighborhood, the weather, the arrival of strangers, or any thing at all but spiritual things, or the great truths which they have just been hearing. Some talk of politics and elections, others are busy receiving or retailing slanders against their neighbors, telling tales, whispering, backbiting, and others talk of dress and fashion, invite or receive invitations to some great gathering in the neighborhood. In the evening, sometimes there is, and sometimes there is not an attempt to catechize the family. They yawn out another prayer, and so end the work of the day. The words of the prophet are written on their very countenance, "O what a weariness is it! when will the Sabbath be over!" They greedily seize upon the first opening for carnal talk, and then their spirits come again, and they are animated and cheerful.

Although these are general statements, not aimed at any one in particular, yet I presume none who have had opportunity to observe and compare the present with the past, will question them, or that the contrast might have been carried out to a much greater extent. And what are we to infer from all this? Most certainly that the life of *godliness is gone*. The form may be remaining as it was, the same truths may be preached, the same creed professed, the same forms of worship continued, the same government, the same officers; but the *power* of all these things is *gone*, it is but an empty show. It is not the "love of Christ that constrains" to observe these forms, but something else; custom, fashion, the stings of conscience, self-righteousness, or a name among men. Where is "brotherly love?" where is that "conversation which is in heaven," that "speaking the truth in love," that "humbleness of mind," that "esteeming others better than ourselves," that "desiring of the sincere milk of the word that we may grow thereby," which characterized the Christian intercourse of other days? Into what community shall we go to find it generally prevailing? I know not where. Where the gospel in its purity is not preached it is not to be expected, and where *it is* preached and the soundest and clearest profession on earth is made, it is not to be found. When these things are wanting under a clear scriptural profession, it is impossible that the state of that society shall continue long without becoming much worse and openly vicious; they will soon begin "to bite and devour one another," to be "hateful and hating one another." It is not possible it should be otherwise, except that God for wise ends arrests their progress and keeps them stationary; because it is their depravity and corrupt principles that has resisted the truth and prevented these graces from being found among them; and in doing this, it has come over the highest barrier that stood in its way, and therefore may be expected now to carry all before it, to act itself in bolder forms and without opposition; either the profession will be dropt altogether, or it will be retained as a cloak to hide the deformity of indulged lusts.

Where humbleness of mind and brotherly love are not, there will pride be, selfishness, contention, animosity, and every evil work; and when a people still continue in such a carnal, formal, and dead frame, after God has sent on them a course of corrective, awakening judgments, it is a sign that they are near destruction. The history of the Jewish church will make this abundantly clear; indeed, the history of all the backsliding societies that have ever been upon the earth will do the same. The time of that destruction is fixed by God in a sovereign way; to some it may be lengthened out, to others it may be very short; but ordinarily it comes sooner than is expected, and nothing on earth, or in the use of means can prevent it. And if we are to judge by this rule, it is much to be feared that this sad doom awaits all the churches of the reformation together. Which of them have not, either in doctrine or in practice, broken God's covenant and refused in his commands to go? Yet it is not our duty to stand still. They say that while there is life there is hope. Nothing yet *forbids* us to hope for a reformation, and to use the means. Through God's forbearance we have still means to use. There are special promises of great prosperity to the church, which are not yet fulfilled; and when the time set for their accomplishment arrives, it will be by the very same gospel doctrine which we now profess to believe. Whether, therefore, these truths shall be the means of *truly reviving* these churches in a body or not, they *will* be successful. Let us therefore "be watchful, and strengthen the things that remain and are ready to die."

Few I think will venture seriously to question whether the way in which Christian fellowship *was carried* on, is a scriptural way or not. And if this is admitted, let us retrace our steps until we come to it. Let ministers, elders, heads of families, and private Christians set apart some time seriously to ponder this matter, and consider each his own ways. Let him take the cases supposed above, one by one, and put the question fairly to his own conscience, whether he has any justifiable reason for not doing *now* as it *was* done in times past, in a case of sickness; visiting from house to house, &c. *What is it* that turns you from it? weigh it, I beseech you, in God's balance, whatever it be; and if it will not stand weight, search next and see if there be not a deceived heart turning you aside into these new and crooked ways.

If the Lord in mercy do not by his Spirit and word stir up a remnant of the professing multitudes to some serious and hearty endeavors to recover their feet from the paths of cold and heartless formalists, we are gone, and judgment is at the door. For it is now beyond all concealment, that while "love (in the church) has waxed cold," (in the world) iniquity abounds to a most alarming extent. Its progress is so rapid, and its power so irresistible, that a crisis must be near. Every department of society gives clear indications of this. The flood is every year rising higher and higher, one restraint after another is giving way; constitutions, statutes, and other legislative enactments are surmounted with a proud and menacing defiance, from the highest order in society to the lowest. Murders, riots, perjury, and Sabbath profanation are the order of the day. And at the same time the Almighty is constantly sending forth judgments upon us, and every one is weightier than another; so that men are in fact fighting against God, and the event I think will ere long show who shall prosper, him or them. Certainly there is no mistake in reading from the signs our awful times the proclamation of the prophet to the people of God, "Come my people, enter into thy chamber and shut the door about thee and hide thyself, as it were, for a little moment, until the indignation be overpast, for behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity, the earth also shall disclose her blood and no more cover her slain."

Christ is saying "unto all, watch." And above all things we ought to watch against the deceptions practised by the heart. I certainly think that there never was a time since the world began, that the danger of this was so extreme. The sophistry by which falsehood, both in principle and practice, is maintained, is more artfully contrived, and the things that are called religious, but that are nevertheless not from the Spirit of God, wear a more specious and imposing appearance. The pretences for the neglect of duty, and the coverings of sin are more numerous and imposing, and do more effectually stupify the conscience. And these arts of self deception have arrived at such a degree of improvement, that if a man is but entrenched behind a profession, and free of gross and open scandals, he can shield off the most powerful and pointed applications of the word from the most carnal and wicked purposes, yea, even from the entire course of a carnal and wicked life.

He can speak well, he is regular in his profession, so that the session can not bring him under discipline, especially crippled and paralyzed as it now is; the laws of the land find nothing tangible by which to take hold of him, and the applications of the word he has learned to ward off, and therefore he goes on without any thing to arrest him in his progress of sin. He himself thinks all is well; but Oh! his case is the most hopeless on this side of hell. His corruptions insensibly gain upon him. His regard for the external duties of religion is continually growing less, and by constantly resisting the word, he becomes hardened to a dreadful extent. At length he feels all the ground, on which his professing religion rests, to be hollow; and finding some proper occasion, as he supposes, some cause for offence, real or supposed, he gives it up. So the branch that was rotten falls to the ground, and at length is cast into the fire. Every thing now bearing resemblance to religion fades like the leaf in autumn, and by-and-bye, those iniquities, which were held in only by restraint, break forth like a tempest and carry him clear away.

Ego.

Another Maxim of Bible Religion.

(Continued from page 137.)

I would now offer a few remarks, explaining a little the *duty* of remembering: *First*, the ordinance of the Passover was to be observed, for the express purpose of keeping in remembrance the night of their departure out of Egypt. "This day shall be unto you for a *memorial*, and ye shall keep it a feast unto the Lord throughout your generations." (Exod. xii. 14.) *Second*, the same was the object of the feast of unleavened bread, which is manifest from the 17th verse of the chapter: "And ye shall observe the feast of unleavened bread, for in this self-same day have I brought your armies out of the land of Egypt; therefore shall ye observe this day in your generations by an ordinance forever. *Third*, the feast of trumpets seems to have had the same object, from that passage in Psalms, lxxxi. "I removed his shoulder from the burden, his hands were delivered from the pots;" verse 6, and it is expressly called a "memorial of blowing of trumpets." Cruden says the first day of their civil year was announced by this feast of trumpets. *Fourth*, one end of the feast of tabernacles is stated to be, "that your generations may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt." (Lev. xxiii. 43.) As these feasts

had this object, it is manifest that the duty enjoined in the passage consisted partly in the observance of them in their appointed season and manner and spirit. These feasts were appointed, not only as a means to preserve the history, but to keep the mind impressed with those things which have been mentioned above.

Another means which God appointed for keeping in remembrance their deliverance, was his claim on the first-born of man and beast. Israel was as deserving of destruction as the Egyptians, but the Lord in mercy passed over them on that night, from respect to the blood on the lintel and door post, and therefore they became his. As often as their cattle brought forth for the first time, and as often as a new married pair brought forth their first-born, so often were they to call to mind that night in which the Lord slew all the first-born of Egypt, both man and beast, and saved alive the children of Israel; and in acknowledgment of their obligations, and in token of their gratitude, they were to bring the firstling to the Lord.

Another means which God appointed for keeping it in remembrance, was to instruct their children in it: *First*, as to the *passover*, God gave them the following direction, "And it shall come to pass when your children shall say unto you, what mean you by this service? that ye shall say, it is the Lord's Passover, who passed over the houses of Israel in Egypt, when he smote the Egyptians and delivered our houses." (Exod. xii. 26, 27.) As to the feast of unleavened bread, they were commanded to teach their children also, "And thou shalt show thy son in that day, saying, this is done because of that which the Lord did unto me, when I came out of Egypt, and it shall be for a sign unto thee upon thy hand, and for a memorial between thine eyes." (ch. xiii. 8, 9.) So also with regard to the redemption of the first-born, "And it shall be, when thy son asketh thee in time to come, saying, what is this? that thou shalt say unto him, by strength of hand the Lord brought us out from Egypt, from the house of bondage: and it came to pass, when Pharaoh would hardly let us go, that the Lord slew all the first-born in the land of Egypt, both the first-born of man and the first-born of beasts, therefore I sacrifice unto the Lord, all that openeth the matrix, being males, but all the first-born of my children I redeem. And it shall be for a token upon thine hand, and for frontlets between thine eyes, for by strength of hand the Lord brought us forth out of Egypt." (ch. xiii. 15, 16.) They were to instruct them in like manner, as to all that had passed by the way these forty years, "And when thy son asketh thee in time to come, saying, what mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? then thou shalt say unto thy son, we were Pharaoh's bondmen in Egypt. And the Lord brought us out of Egypt with a mighty hand. And the Lord showed signs and wonders great and sore upon Egypt, and upon Pharaoh, and upon all his household, before our eyes. And he brought us out from thence, that he might bring us in to give us the land which he sware to our fathers. And the Lord commanded us to do all these statutes, to fear the Lord our God for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us. (Deut. vi. 20, 25.)

Lastly, with regard to the concluding part of the way—the passing of Jordan. They were commanded to take "every man of you a stone upon his shoulder, according to the number of the tribes of the children of Israel, that this may be a sign among you, that when your children ask their fathers in time to come, saying, what mean ye by these stones? then ye shall answer them, that the waters of Jordan were cut off be-

fore the ark of the covenant of the Lord, when it passed over Jordan the waters of Jordan were cut off, and these stones shall be a memorial to the children of Israel forever." (Josh. iv. 5, 6.)

Another means which God appointed, was a form of confession to be used at offering the first fruits. It is as follows: "A Syrian was my father, and he went down into Egypt and sojourned there with a few, and became there a great nation, mighty and populous. And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage. And when we cried unto the Lord God of our fathers, the Lord heard our voice and looked on our affliction, and our labor and our oppression. And the Lord brought us forth out of Egypt, with a mighty hand and with an outstretched arm, and with great terribleness, and with signs and with wonders; and he hath brought us into this place, and hath given us this land, even a land flowing with milk and honey, and now behold I have brought the first fruits of the land which thou O Lord hast given me." (Deut. xxvi. 5.) This confession called to remembrance the leading things of the way; and if intelligently made, would suggest the whole history, and also the great truths connected with it. And it is manifest, from the concluding sentence, that each individual was to make this confession with a believing application to *himself*, of all that the Lord had done. He was to speak as if all the wonderful works of God had been for his benefit alone. "And now behold, *I have brought of the first fruits of the land which thou O Lord hast given* (not to our nation, or tribe, or house, or family only, although that was true, but which thou hast given) *me*. And I would notice, once for all, that unless these services were observed, with this appropriation, they were not observed in the spirit of them, and the design of them could not be gained, nor the way in which the Lord led them, remembered. And indeed, in this very thing, the duty in question mainly consists. It was but a small matter to remember the facts. Jephthah the Gileadite could, three hundred years after this, when the children of Israel had grown very corrupt, and served the gods of the nations, distinctly rehearse to the king of the Ammonites, the facts of the history. Besides the historical facts, the great truths which God had taught by means of these, must be kept in view, and the heart must be suitably impressed by them, and the conversation and life regulated accordingly.

Another means which God had appointed for this end was the *songs* which his Holy Spirit at several times dictated to them. I cannot here quote at length, all that have this as their design, but shall simply refer the reader to them, whence he may see how abundantly they were furnished with this means. *First*, the song of Moses at the Red Sea commemorates the wonderful passage through it with the gratitude, love, and faith, demanded by the occasion. (See Exod. xv. 1—21.) In the thirty-second chapter of Deuteronomy, there is a song given with this express purpose, which they were to commit to memory. "Now, therefore, write ye this song for you, and teach it the children of Israel, and *put it in their mouths*, that this song may be a *witness* for me against Israel, &c." (ch. xxxi. 19.) There is a brief reference to this way in the wilderness, in the song of Deborah, in the following verses: "Lord, when thou wentest out of Seir, when thou marchest out of the field of Edom, the earth trembled and the heavens dropped, the clouds also dropped water, the mountains melted from before the Lord, even that Sinai, from before the Lord, &c." (Judges, v. 4, 5.) In the book of Psalms, besides many others in which there are occasional references to it, the 78th Psalm is wholly employed to rehearse the history of that whole period. The same may be said of the 105th, 106th, 114th, 135th, and 136th, in which you will observe every thing that should be held in remembrance,

and also the appropriation of faith, with which it ought to be done, is set forth. Another means was, the exhortations and remonstrances of the prophets and other public men; in which there is given a brief review of the wonders which God wrought for Israel in Egypt and the wilderness, and in putting them in possession of the land. Joshua, before his death, "gathered all the tribes of Israel to Shechem, and called for the Elders of Israel, and for their heads, and for their judges, and for their officers," because it deeply concerned every one; and he gave them a rehearsal of these wonders, and of God's sovereign mercy to them as a people, beginning with the call of Abraham, and giving it in continuance, till they went over Jordan, and took possession of the land. (Josh. xxiv. 1—13.) Sometime after this, they were reminded of it by the Angel of the Lord, who came up from Gilgal to Bochim and reprovèd them. He said, "I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers, &c." (Jueges, ii. 1.)

Again, upon the occasion of their insisting that a *king* should reign over them, Samuel rehearsed to them the way of the Lord, beginning with Jacob's going down into Egypt, and continuing it down to his own time. (See 1 Sam. xii. 8.) Jeremiah said. "Neither said they, where is the Lord who brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and pits, through a land of drought and the shadow of death, through a land that no man passed through, and where no man dwelt; and I brought you into a plentiful country, &c.," (ch. ii. 6, 7.) The 20th chapter of Ezekiel, from the 5th to the 25th verse, inclusive, is occupied in recounting the steps of that way. Yea, it would seem, from the practice of Stephen and Paul, in the New Testament, that it was a very common way of beginning a public exhortation to repentance. The former of these runs over the whole history, beginning with the call of Abraham, (Acts, ch. vii.) And the latter begins his discourse in the same way, in the Synagogue at Antioch. Finally, we find that a recurrence was to be made to it, even in the manner of swearing. They were to swear "the Lord liveth that brought the children of Israel out of Egypt." (Jer. xvi. 14.) And we find, that with approbation they introduced it into their prayers, as an argument for mercy, or a ground for confession. Jehoshaphat prays, "Art not thou, our God, who didst drive out the inhabitants out of this land, before thy people Israel, and gavest it to the seed of Abraham thy friend, forever." (2 Chron. xx. 7.) Nehemiah prays "Thou art the Lord, who didst choose Abram, and broughtest him forth out of Ur, of the Chaldees, and gavest him the name of Abraham, and foundest his heart faithful before thee, and madest a covenant with him, to give him the land of the Canaanites, &c; to give it to his seed, and hast performed thy word, for thou art righteous, and didst see the affliction of our fathers, and heardest their cry by the Red Sea, and showedst signs and wonders upon Pharaoh, and upon all his servants, and upon all his people." (ch. ix. 7.) The narrative continues down to the captivity. And, to mention only one instance more, Daniel says, in his confessional prayer, chapter ix. "And now, O Lord our God, that hast brought thy people forth out of the land of Egypt, with a mighty hand, and hast gotten thee renown, as at this day, we have sinned and done wickedly."

From what has been observed, we may learn that this command to remember the way, was to have it always in their thoughts, and exerting a commanding influence in all that they did, giving character to their sentiments and a tone to their affections, at their feasts and offerings and other public duties; in their songs of praise, their domestic instruction, their private conversation, their oaths and their prayers.

Again, it may be inferred, that the remembering of that way was design-

ed by the Lord, to have a very powerful and extensive agency in keeping them right in the way of duty, and making them to enjoy the prosperity which he had promised. To do it was to be for their good and their children's after them forever. Consequently, to neglect it would be their ruin. And of this they are faithfully warned in the rest of that chapter, Deut. viii. particularly verse 19, "And it shall be, if thou do at all forget the Lord thy God, and walk after other gods and serve them, I testify against you this day, that ye shall surely perish, as the nations which the Lord destroyed before you, so shall ye perish." And what has the whole world seen these many ages in that people, but the fulfilment of this word? They forgot the way which the Lord led them, and they perished. The proximate cause of all their backslidings and apostacy was still this, as stated (Ps. lxxviii, 11,) "They forgot his works, and his wonders that he showed them." They might perhaps deem it but a small omission, at first, but the evil grew until there was no remedy. In the 106th Psalm, verse 13, it is said, "they soon forgot his works," and the immediate consequence was, that "they *lusted* exceedingly in the wilderness, and *tempted* God in the desert." Again, verse 21, "They forgot God their Savior, which had done so great things in Egypt," and the fruit of this was, that "they made a calf in Horeb, and worshipped the molten image." This is given, first, as the evidence of their sin in forgetting. In Judges, iii. 7, it is said, "They forgot the Lord their God," and it follows immediately, "they served Baalim and the groves." And in Hosea, ii. 13, "She followed after her lovers and forgot me, saith the Lord." Hence it appears, that they could not forget *the way* in which the Lord led them, without immediately almost turning apostates and following after other gods, which amounted to a gross breach of the covenant, and open rebellion; and then they were liable to all the curses written in the law of Moses, which in the end brought destruction upon their church and nation, and desolation on their land. Evidently then, this duty was a powerful means to prevent them from utter apostacy, and the misery that should inevitably follow it. And in great mercy and kindness, God commanded this whole book of Deuteronomy to be written, for the express purpose of impressing *the way* more deeply on their minds, in which they are entreated, with the greatest earnestness, to guard against the very first beginning of forgetfulness, viz: the letting them slip from the memory.—"Only take heed to thyself, and keep thy soul diligently, lest thou *forget* the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life, but teach them thy sons and thy sons' sons." Again, "Take heed to yourselves, lest ye forget the covenant of the Lord your God, which he made with you." (Deut. iv. 9, 23.) Again, "Beware lest thou forget the Lord which brought thee forth out of the land of Egypt, from the house of bondage." (ch. vi. 12.) Again, "Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day." (ch. viii. 11.) Again, "*Remember, and forget not* how thou provokedst the Lord to wrath in the wilderness, from the day that thou didst depart out of the land of Egypt, until ye came unto this place, &c." (ch. ix. 7.)

On the other hand, their *remembering the way*, as above explained, was to be most graciously rewarded, "all the blessing was to come upon them and overtake them;" and because that young generation which came into Canaan did, in some measure, remember *the way*, which they evidenced on the occasion of the two and a half tribes building the altar of *Ed*, they prospered greatly, "for the Lord" says Joshua, "hath driven out from before you great nations and strong, but as for you, no man hath been able to stand before you unto this day." (ch. xxxii. 9.) And God remem-

bered them for it. "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in the land that was not sown." (Jer. ii. 2.)

[To be Continued.]

ART. III. *Saul and the Witch of Endor.*

[1 Samuel, xxviii, 4—25.]

We have, in this chapter, an account of the Philistines, the old and avowed enemies of God's people, "gathering their armies together for warfare, to fight with Israel, and pitching in Shunem, a city in the tribe of Issachar, not far from Jerusalem. Saul, that he might be prepared for defence, "gathered all Israel together," and encamped on the mountains of Gilboa; some miles distant from the camp of the Philistines, yet near enough to watch the motions of these invaders of his country. "And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled." Well might he tremble, when God had forsaken him. Had he been faithful to his God, he needed not have feared *legions* of such hosts as were now set in battle array against him. There is no restraint to the Lord, to save by many or by few, to help, whether with many or with them that have no power. He can make one chase a thousand, and two put ten thousand to flight. He, who saved Israel by the three hundred men under Gideon, and delivered the host of Midian into their hands; He, who smote down the hosts of the Philistines, a few years before, and discomfited them with the thunder of heaven; could as easily now have given these inveterate enemies, as "dust to the sword" of Israel, and as "driven stubble to their bow." But ah! Saul knew, it was only when the Most High went forth with their armies, that their enemies fell before them; and that Israel was not forced, "faint-hearted, to turn back." And now, his guilty conscience told him, that instead of expecting the blessing of the Highest, he had reason to fear, that the battle would indeed go "sore against him," and his kingdom, if not his life, be wrested from him.

In his alarm at the formidable appearance of the army of his enemies, he earnestly desired to know what course to pursue, and what the issue of the coming conflict would be. But when he inquired of the Lord, "the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." These were all means of God's appointment, by which he revealed his will to the people and prophets of old; but by neither would the Lord answer the guilty Saul. He "inquired of the Lord," not in a believing and humble spirit. He did not inquire till his day of mercy was past. He did not *truly* and earnestly inquire, and therefore, it is said, (1 Chron. x. 14,) "that he inquired not of the Lord." That is, his inquiring with a false, hypocritical, and unbelieving heart, was just the same as if he had not inquired at all. When the Lord answered him not, Saul, in the desperation of a proud and impious spirit, resolves to seek counsel from devils, and flees to hell for direction. "Then said Saul to his servants, seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, behold, there is a woman that hath a familiar spirit at Endor," a city in the tribe of Manasseh, not far from Gilboa. Various opinions have been entertained, concerning what is related in this chapter of Saul and the witch of Endor. Many, reading the sacred narration carelessly over, are led to ima-

gine, that this woman, aided by spirits from hell, did actually bring up Samuel. A moment's reflection must, however, we should think, convince any one who can read his Bible, that no human or hellish art could either raise the dead, or bring a saint from heaven. Not all the powers of earth and hell united, can reanimate the lifeless clay, and bring up the dead from their graves; far less, can they open the gates of heaven, and bring down at their call, the servants of the Lord. Though the power of fallen spirits is great, and their hellish malice against us far greater than their power, yet, blessed be God, that power is bounded. They would gladly, if they could, raise the dead, and foretell future events; that they might thus deceive and destroy souls, and lead mankind from the pure worship of Jehovah, to the worship of devils. But no, these foul spirits are in chains, and cannot *themselves* leave their dreadful prison-house, without Emmanuel's permission; far less bring the dead from their graves, or the redeemed from glory. Jesus, the Lord of Hosts, has the "keys of death and hell." He "openeth" the doors of the invisible world, and "no man shutteth, and shutteth, and no man" or devil openeth. Till He commands, death cannot drag us down to the dust, and only when *He* commands, will death and the grave deliver up the dead which are in them. To suppose that a weak woman, aided by the powers of darkness, could bring a spirit from the invisible world, is to suppose that the "keys" of death and the grave can be wrested from the hand of Emmanuel, that hell can control heaven. It is to suppose that the wish of a puny worm, can control the hand of Him who wields the thunder, wings the lightning, and whose lightest word binds in the abyss, Satan and all his legions. To suppose that earth or hell can raise the dead, or cause a spirit to appear, is indeed far more foolish, than to suppose that a weak woman could drag the sun from the skies, or heave the "earth from its centre." It is more foolish, than to suppose that her voice could divide the sea, shake the wilderness, and cause the foundations of the earth to tremble. No. The hand of the Almighty Redeemer alone controls the high and "dreadful wheels" of Providence; the hand of Jesus alone can open either heaven, hell or the grave; and the armies of heaven, and the fallen angels, and the spirits of the dead, move only by the permission of Jehovah, God of Hosts.

Many eminent and judicious commentators, knowing this, and yet believing that it was the *real Samuel* who appeared to Saul, ascribe the miracle, not to the arts of witchcraft, but to the power of God. Such appears to have been the opinion of Josephus and many of the Jewish Rabbis. Later commentators, following this opinion, and thinking it supported by the *apparent* countenance given to it in the sacred narration, have warmly asserted, that it *was* the real Samuel, the soul of Samuel united again to his risen and revived body, and sent immediately by God, without the knowledge of the witch, to confound, and pronounce the doom of the wicked king. Scott, in his Commentary, has followed this opinion. Such, too, is the opinion of the eminent biblical scholar, Horne.* He observes, that "few passages of Scripture have been discussed with more warmth than the relation contained in this 28th chapter of first Samuel: some commentators have conjectured that the whole was a juggle of the Pythoness whom Saul had consulted; others, that it was a mere visionary scene; Augustine and others, that it was Satan himself, who assumed the appearance of Samuel; and others, that it was the ghost of Samuel, raised by infernal power, or by the force of magical incantations. All these hypotheses, however, contradict the *historical fact*, as related by the author of this book; for it is evident, from the

* See Horne, on the critical study and knowledge of the Holy Scriptures. Vol. IV. page 63.

Hebrew original of 1 Samuel, xxviii. 14, more closely translated, and compared throughout with itself, that it was "Samuel himself" whom Saul beheld, and who (or his spirit) was actually raised immediately, and before the witch had any time to utter any incantations, by the power of God, in a glorified form, &c. That it was Samuel himself, is further evident, from the clearness and truth of the prediction, (which could only come from God,) for, "on the morrow," that is, very shortly after, "Saul and his sons were slain." Such are the words of Horne, and they contain the substance of the arguments advanced by the advocates of this opinion. It is evident, however, that it is mere assertion to say, that Samuel was sent immediately by God, before the witch's incantations, and contrary to her expectations. The Bible says no such thing, and the assertion is destitute of proof. We shall have occasion, also, afterwards to show, that there was *no* "prediction," and neither "clearness" nor "truth" in the assertion of the pretended Samuel, "tomorrow shalt thou and thy sons be with me." The only plausible argument in all this evidently is, what is said in the 14th verse of this chapter, and which *seems* to be countenanced throughout the whole account of this affair. In the 14th verse it is said, "Saul *perceived* that it was Samuel;" or, as it is literally in the original, "Saul *perceived* that it was *Samuel himself*." But all that is implied here is, that *Saul thought*, that it really was Samuel himself. There is not here, nor any where else, a declaration of the Spirit God, that it *was* Samuel. The infatuated and weak-minded Saul no doubt, thought so. He might be foolish enough to think, that God, who would *not* answer him in His own appointed way, would send Samuel to answer him, in a way of the devil's appointment. Saul, we say, who for years past seems to have been partially deranged, (an evil spirit, by the Lord's permission, "troubling him" for his guilt,) might think so, but for learned and judicious men to imagine this, seems indeed astonishing. It is true, that in the 14th verse, and throughout the whole narration, the inspired penman writes as it *appeared to Saul*, and as the *witch pretended*. "Samuel said to Saul," &c. "Then said Samuel," &c. (vs. 14, 15.) But be it remembered, that this is not the only instance in the sacred pages, in which the Holy Spirit speaks of things as they appear to us. Thus, it is said of the magicians of Egypt,* that when the rod of Moses became a serpent, and the waters of Egypt were turned into blood, and the frogs covered the land, that the "magicians *did so* with their enchantments." Not that they wrought a real miracle. That power belongs exclusively to Jehovah. When the sacred history then relates, that they "*did so*" with their enchantments, there is no danger of being misled. The meaning evidently is, they *seemed* to do so. They *pretended*, and it *appeared* as if it was a miracle; when Moses expressly tells us, that it was by mere sleight of hand, by their "enchantments," or, as it is in the original, "juggling tricks."† Thus, when it is

* See also Exod. xii. 11. 1 Cor. x. 4. 1 Cor. xi. 24, 25. Genesis xli. 26, 27.

† That these enchantments of the magicians were (as we hope to be able to show in this case of the witch of Endor,) not real miracles, but false appearances, effected by sheerlegerdemain, and thus imposing on the senses of the beholders, is evident,—1. From the language of Moses, mentioned above. He distinctly calls them enchantments, or, as it might have been more correctly rendered, "secret sleights, or jugglings." 2. When the dust of the land was, by Moses, turned into lice, the magicians could not even *seem* to do this. It would require too close an inspection, to suit their covered arts, to examine the production of such minute insects, as already covered them and their land, and their haughty king. Observe too, that Moses gave no intimation of this coming plague, as he had done of the only three out of the twelve miracles, which the magicians attempted to mimic. There is no need of supposing that Satan helped the magicians, either to work a miracle, or impose on the senses of the beholders. It is far beyond all the power of hell to work a miracle, and the magicians could easily, without the aid of evil spirits, deceive the senses. In the plague of the lice, which required, as we have said, in order to observe it, too close an examination to suit their juggling, they confessed, to hide perhaps from Pharaoh their tricks, "this is the finger of God." If

said, in the history under consideration, that Saul perceived that it was Samuel, it may mean no more, (even granting that he saw the appearance, which we shall have occasion to show is not probable,) still, it may mean no more, than that it represented, appeared to be Samuel. The Bible does not say that it was Samuel, but that *Saul thought it was*; which none dispute.

If it is insisted, that every thing in this narration must be taken as literally set down, and not as *things appeared to Saul*, then, to be consistent, it must also be granted, that the witch raised Samuel. This is said, just as much as the other. "Why," says the pretended Samuel, "*hast thou disquieted me to bring me up?*" In the 21st verse also, the witch expressly says, that all was brought about by her means. "Behold thine handmaid hath obeyed thy voice," in bringing up Samuel as he had requested; "and I have put my life in my hand;" as the exercise of her trade was at the hazard of her life; "and have hearkened unto thy words, which thou spakest unto me." If it is urged, then, that it was the real Samuel, arguing from the very words of Scripture, and the opinion of Saul, then we must also agree that the witch, by her sorceries, brought him from heaven. The language of this pretended Samuel confirms this. He says, thou and the witch have disquieted me, and brought me up. If it had been the real body of Samuel, brought up from the grave by *Jehovah*, and reunited to his soul sent from heaven, would he have ascribed his bringing up to Saul or the witch? Would the real Samuel, if he had been sent by the Lord to pronounce the doom of the wretched king, have *needed to ask Saul why he had been sent?* Would he have complained that *Saul and the witch had disturbed him?* Can the bliss of the redeemed in heaven be "disquieted" by the sorceries of a witch, or the power of devils?"

God never contradicts himself. It was his solemn command, that all such impostors should be slain; and would He give an answer to a wicked man, by a saint sent from heaven, through one of this abandoned class, whom he had commanded his people to hold in abhorrence, and punish with death?

1. Observe then, if it had been the real Samuel, he would not have *ascended* out of the earth, but *descended* from heaven. "I saw," says the cunning impostor to the superstitious and cowardly king, "I saw gods ascending out of the earth." This is the very language of heathenism. The heathen had their gods in hell, as well as in heaven; to both they paid idolatrous worship, and over both, the impostors, called wizards, necromancers, and witches, pretended to have power. By using lots, by examining the entrails of beasts, the appearances of the planets, and the flight of birds, they pretended to foretell future events. Those called wizards and witches pretended also, that they could raise infernal spirits, call up the dead, and thus learn the secrets of futurity; learn, what not the mightiest archangel before the throne, nor the prince of devils can tell, what to-morrow will bring forth. This impostor at Endor makes similar pretensions. "I saw gods ascending out of the earth." Saul appears to have understood her of one principal god, or person of a majestic appearance, and asks, "what form is he of?" and she said, an old man cometh up; and he is covered with a mantle. I shall have oc-

they had wrought *real miracles* before, they could just as easily have repeated this. 3. Neither Pharaoh nor the Egyptians believed that the magicians wrought real miracles. If Pharaoh had not been convinced that all was the result of their juggling tricks, he would have applied to *them*, not to Moses, whom he hated so bitterly, to *remove* the judgments. For even Pharaoh, with all his ignorance and pride, could not but know, that the same power, which could bring desolating judgments on a land, could also remove them. 4. To suppose the tricks of the magicians were real miracles, is to suppose that God, by the miracles of Moses, commanded Pharaoh to let Israel go; and by the miracles of the magicians, commanded him *not* to let them go; to do and *not* to do, to obey and *not* to obey, at the same time.

casion afterwards to show, when considering the verses in order, that it was easy to clothe a pretended spirit in the dress, and with such a mantle, as all Israel knew Samuel wore. But, had it been even the *body* of Samuel, reanimated by his soul sent from heaven, it would not have "ascended out of the earth," in that den of wickedness. The body of the prophet lay buried at Ramah. The eye of Omniscience was watching over that lifeless clay. Not all the powers of hell could bring the dust of the prophet from his grave. Death shall, indeed, one day be destroyed, and the captives of the grave delivered. All that sleep in the dust shall awake and come forth to the judgment. The soul and body of every victim of death shall be reunited forever, to become a pillar of glory in the temple of heaven, or a monument of wrath in the regions of despair. But then, the voice, the power of the Son of God alone can break that sleep of death. They will "come up" only at the call of Omnipotence. If then, as the advocates of the notion of Samuel's real appearance urge, the body of the prophet had been raised from the dead by Him whose voice is Omnipotence; if the bonds of death were broken by an act of Almighty power, and the buried dust of the prophet really raised, to go and answer the mad request of the wicked king; even then, it would not have "come up" out of the grave in the abode of the witch at Endor, but in, or near his own house, at Ramah, where he lived, died, and was buried.

2. But the great and principal objection to the opinion that it was the real Samuel sent from heaven, is, that it makes God contradict himself. It represents the pure and holy God, as countenancing idolatry and witchcraft. To suppose that the finger of God was here, and that Samuel, at his command, left the abodes of the blessed for the den of a witch, to answer an apostate from his own pure worship; is an idea at variance with the truth, the holiness, and majesty of the God of heaven. To suppose that it was the real Samuel, is to suppose that God, at the wish of a witch, or, at least to her guilty abode, would send a pure spirit to answer Saul, whom He would *not* answer in the way of his own appointment. If any say, that God did not answer by the witch, but above and beyond her expectations, (though the Bible says nothing of this kind,) still, it was in the house of a witch the answer was given, and when God would give no answer in *His tabernacle*, by Urim, or by any of His own appointed institutions. If this notion were correct, well might the Jews of after ages reason, that if they could obtain no answer through Jehovah's institutions, yet, if they went to a sorceress, God would give them an answer. When men deviate from the way of worship appointed by the Lord, he will never answer them by means of their own invention. If he did, we might indeed as well go to the den of a witch, as to the house of God to learn his will; we might as well and as safely approach him with "strange fire," as with the fire of the altar; and sing his praise with as much acceptance in the words of a witch, as in the words of his own inditing. But in vain, says the great Head of the church, "in vain do they worship me, teaching for doctrines the commandments of men." On the supposition, however, that it was the real Samuel who answered Saul, it is *not* "in vain;" for an answer was given, and though it was an answer of wrath, not of mercy, still, it represents the Lord *as answering* through a medium of false worship. This is to suppose that God *preferred* to answer by a way of man's devising, rather than in the way prescribed by himself. Is not this convincing evidence that it could not be the real Samuel? If Jehovah had intended to send Samuel, and answer Saul at all, is it not more reasonable, and less dishonoring to God, to suppose, that He would have sent Samuel, when Saul "inquired" in the way appointed by the word, and not when he went to the den of a

witch. We say, then, that to suppose it was the real Samuel, to suppose that Jehovah would send, or permit the prophet in this way, to answer Saul, is unreasonable, and dishonoring to God: 1. Because this opinion represents the Lord as, in a solitary instance, and to gratify the mad request of a wicked man, contradicting the meaning of all his injunctions, warnings, and threatenings against the corruption of his worship. 2. Because this opinion would represent Jehovah, as doing away the meaning of the miracles, wrought for the confirmation of his word and worship; and, as contradicting the judgments which he has repeatedly brought on those who forsook and polluted his institutions.

We object, then, to the opinion that it was the real Samuel:

First, because it represents Jehovah as countenancing false worship, and contradicting his own word. God had expressly commanded, "Thou shalt not suffer a witch to live. And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from amongst his people." (Ex. xxii. 18. Lev. xx. 6.) Now, to suppose that when Saul was "seeking after wizards," the Lord sent Samuel from heaven to answer him, is to suppose that Jehovah would encourage his people to do what he had expressly forbidden them to do; that he would work a miracle to countenance sin, and induce Israel at last to have recourse to hell for an answer; though he had made it death for them to do so. We might refer to a multitude of passages where God has forbidden this sin, and threatened his heaviest judgments against all who should consult witches, use divination, and countenance false worship. It is mentioned as one of the blackest traits in the character of Manasseh, not only that he had filled Jerusalem with innocent blood; but also, that he had built altars in the house of the Lord, and made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards. (2 Kings, xxi. 6.) We might refer to the xiii. and xvii. chapters of Deuteronomy, to Lev. xix. 31, Deut. iv. 2, Prov. xxx. 5—6, Isa. xxix. 13, &c. It is needless, however, to particularize passages. The whole Bible is full of injunctions and warnings against false worship and idolatrous practices. We might point to many passages like Deut. xii. 32, forbidding all human inventions in the worship of God; proclaiming that the Bible is the standard by which our opinions are to be measured, and the rule by which our practices are to be bounded; that to add to the word or worship of God, is to charge him with a want of wisdom; and to resort to a witch, or "inquire" through any human contrivances, is to scorn his authority, and pour contempt on his institutions. From the texts referred to, however, it is easy to see the absurdity of supposing that Jehovah, in opposition to all these solemn injunctions, would, by a miracle, countenance false worship and sinful practices; would thus, not only contradict his own warnings, but encourage his people to think, that if they could get no answer from the Lord, when they inquired in the appointed way; yet, as Saul had succeeded in obtaining an answer, when resorting to false and wicked inventions, so perhaps, *they* too might have heaven opened for them, and succeed with God by the arts of hell, when the institutions of heaven failed.

Second, we object to the opinion that it was the real Samuel, because it represents the Lord as contradicting the meaning of his own miracles, wrought for the confirmation of his word and worship. In all the contradictions, *falsely* alleged by infidels to exist in the Bible, there is none more gross than this, which the friends of the Bible would make it speak; representing the holy God, as sending from his throne a blessed spirit, to answer, through a servant of the devil, and in her house of wickedness, one, whom he would *not* answer by his own prophets, in his

own house, and in his own appointed way. True, Jehovah's power is boundless. It is as easy for him to suspend the laws of nature, to act above, beyond, or contrary to these laws, as to continue them in their regular and appointed order. He *could*, doubtless, have wrought a miracle to confound, and pronounce the doom of, the wicked Saul. But, to suppose he would thus send Samuel to do so, is, we repeat, dishonoring to God, and would represent him as, in this one instance, annulling the miracles wrought by his Almighty hand; and, at the same time, countenancing the impositions of witchcraft and the arts of hell. The great end of the miracles wrought by Jehovah, was to establish the truth, to prove the heavenly origin of the worship and institutions established by himself, and to point out the guilt and danger of impiety and false worship. Thus the great salvation which at the first began to be spoken by the Lord, was confirmed unto us by them that heard him. God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost.

In the miraculous judgments which fell upon guilty Egypt, when their rivers ran with blood, and they who had shed the blood of so many babes, had blood given them to drink; when "He sent darkness, and gave them hail for rain, and flaming fire in their land;" when all Egypt was withering beneath the curse of an angry God; when "against all the gods of Egypt the Lord executed judgment;" these miracles were intended, not merely to open a way for Israel's deliverance, but to make the world see, and Egypt feel, that "Jehovah is greater than all gods," and to show the folly of idolatry and false worship; when the idols, so far from defending them or their land, were themselves dashed to pieces, and their temples made a desolation.*

The miracles wrought for Israel of old, when the Lord led them in safety through the great and terrible wilderness, when the laws of nature were suspended on their behalf, when the sun stood still in the midst of heaven, and the moon in the valley of Ajalon to light them to victory; all were intended, not only to put Israel in possession of Canaan, but, also, to teach them the danger of "provoking the Lord to anger with their inventions and vanities, through the work of their hands," and convince the nations of the earth, that "there is none other God but one," that He is "the Lord, the true God, the living God, and an everlasting King." Was not this the language of the thunders that rolled over Sinai? Was not this written in the lightning of heaven which fell upon the sacrifice of Elijah, condemning the false worship of the priests of Baal? Does not the miracle wrought in the midst of the burning, fiery furnace at Babylon—Does not the miracle wrought by the angel in the lion's den, in shutting the mouths of those famished beasts of prey, proclaim to us, that while we must in no way countenance false worship, so we must not neglect to worship the true God, nor fear openly and faithfully to serve Him; even though we should know that the furnace was heated into which we were to be cast, and the writing signed, which for thus confessing Christ would command us to be thrown to the lions? This too, was the design of his miracles in the days of his flesh. When winds and waves, earth and hell, bowed to his control; when he healed the sick, raised the dead, opened the eyes of the blind, and loosed the tongues of the dumb to sing his praises; it was to strike such lying oracles as Saul consulted dumb forever; it was to destroy the works of the devil; to reveal and explain more fully that only plan of salvation, that only sys-

* A heathen writer relates, that by an earthquake at that time, the most of the temples in Egypt fell; and the Targum of Jonathan says, the molten idols were melted, their idols of stone cut asunder; their idols of earth broken to pieces, and their idols of wood reduced to ashes.

tem of doctrine and practice given to his church, and contained in his word; to show us, that though Satan may have his dens of delusion and witchcraft, his synagogues near the church of the living God, though he may have his "tares" sown among the wheat, and his counterfeits to look like those truths and institutions which bear the seal and "super-scription" of heaven upon them; still, we must not be deceived by his "signs and lying wonders," nor deem these delusions miraculous proofs that we can "inquire of the Lord" as acceptably through idolatry and will worship, as in the way appointed by heaven, and established by the most incontestable and stupendous miracles.

Now, when we know that the Lord *has* confirmed by *real signs* and wonders, the truths of the Bible; when we know He has said, that it is vain to worship him in any way of man's devising; that all will-worship is hateful in his sight; that it is vain and sinful to go to the den of a witch, or to hope for an answer from heaven when inquiring in any way not appointed in his word;" and when he has wrought miracles to confirm all this; to suppose, that he would afterwards work another miracle, in the abode of a sorceress, and give an answer *there* by the spirit of a prophet sent from heaven, *contrary* to the way he had confirmed by former miracles as the only true one, is to make Jehovah contradict himself, and is calculated to stagger our faith in the truths of the Bible. For, though miracles have been wrought, to prove that the way of worship prescribed in the Bible is the *only true and acceptable way*, yet here, according to this notion, is a miracle wrought to countenance false worship, and *prove*, what all the miracles of God's word *contradict*. Then, which miracle are we to believe? The difficulties attending the opinion we are opposing, are indeed insuperable. Can we imagine that God would give a revelation of his will, and confirm, by miracles, the way in which he requires his creatures to worship him; and then afterwards, in a solitary instance, and on a trifling occasion, work a miracle to break down what he had established, to contradict what he had spoken, and thus, at the same time, command his people to do and *not* to do, the same thing. Would God make bare his arm, and open his heavens on such an occasion? Would he send a saint from his throne, call his body from the grave, and then, after visiting the den of the witch, rebury his body and take his soul to heaven again, for such a purpose? Would he work such a wonder, would he exert his omnipotence in a case like this? If we can believe that he would work such a miracle for such a man, and in such a cause, then indeed, we need not hesitate to believe *any* of the pretended miracles of the Popish Anti-Christ. Then indeed, we need not hesitate to believe that a wooden image* would bow reverently, in answer to a lying monk, that heaven would interpose, and a senseless block speak out for a tyrannical Miguel. Is there any more absurdity in supposing, that a message from heaven should be sent through a piece of wood, in the hands of a monk, in favor of a bloody Miguel, than in supposing, that a message from heaven was sent through a witch, in her house of wickedness, to a bloody Saul? The one was evidently a trick of a fraudulent monk, imposing on an ignorant and superstitious assembly. The other, (as we hope to be able further to show,) was the trick of a cunning woman, imposing on a frightened and superstitious king. Why should heaven be opened, and a miracle wrought in the one case, more than in the other? In what respect was the one more worthy of a miraculous interposition than the other?

* See Vol. X. of the Religious Monitor, page 268.

[To be continued.]

ART. IV. *Reid on the Psalms. Extract from the manuscript of the work entitled, "Helps to Christian Devotion, Vol. II.*
(Concluded from page 122.)

The spirits of the righteous go immediately into the state of blessedness when they depart from the body. They are said to ascend. It might very properly be rendered; the beggar died and was *transported* by the angels into the bosom of Abraham. The word sometimes means to be conveyed in an opposite direction, but never signifies a descent. The soul of Lazarus did not descend into the regions of the dead, therefore he ascended to heaven. It is a spiritual ascent, and is not to be judged of, or measured by the ascent of bodies. A spiritual ascent is blessedness and glory; and heaven is above the earth, not so much by its natural height, as by its spiritual blessedness and exaltation. The true Christian dwells in heaven because he is heavenly minded. He dwells with God, and his affections are in heaven. The beast is said to open his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. They dwell in heaven because their thoughts and conversation are in heaven. When therefore their spirits depart from their bodies they enter into heaven, because they are relieved from the body of sin and death, which impedes the ascent of the spirit. The angels are sent as guides to conduct them to higher degrees of blessedness and glory.

Abraham's bosom is a figurative representation, by which we are to learn the happy condition of every righteous man, when his soul departs from the body. The souls of good men are immediately conveyed by angels to this happy condition, and they receive the welcome and congratulation of the fathers who have gone before them. As Abraham is always honored as the chief of the fathers; and as all believers are said to be Abraham's seed, and heirs according to the promise; so we may learn from this representation, that the poor beggar was highly honored, by having the privilege of reclining on his paternal bosom. We learn also, the love of Abraham to all who are spiritually his seed. As Lazarus is here represented as a child reclining on his bosom, so all his children may hope for some degree of the same comfort when they enter into the regions of blessedness. We cannot in this world have accurate conceptions of the intimacy of spirits, or know how one spirit can be said to be in the bosom of another. The only begotten son of God is said to be always in the bosom of his father, and Lazarus is still in the bosom of Abraham. But although we can have no knowledge of this particular place, nor what is to be understood by it in a natural sense; yet we may understand, that the prominent object here presented to us, is the paternal affection of Abraham to all his spiritual descendants; and not only the affection of Abraham, but of all the fathers of the church, patriarchs, prophets and apostles, and all who have gone before us into the region of blessedness. They all look upon the children of God with paternal affection, and give them cordial welcome to their father's house in the heavens. We may learn also, that all the natural affections which exist among mankind, will be purified from all that is earthly, and shall exist in the heavenly inhabitants forever.

There appears to be no substantial reason why they should not exist in the state of torment. The rich man was not divested of the natural affection which he had for his five brethren, who had survived him. He had a desire that they might be brought to repentance, and saved from that miserable condition. It has been doubted whether there can be any such feelings among the spirits of the damned. But we are taught in this parable that there are such feelings among them. All the parables of our Lord are natural representations. If there were no such feelings

in hell he would not have said the rich man expressed such feelings; for all his parables are founded on real facts. The rich man who died, and then found himself in the place of torment, did actually exist in this world, and enjoy a life of luxury and elegance on the earth; and he does now exist in that same condition in which he is represented by the Redeemer. There are many such characters upon the earth at this moment, and many such in the regions of despair. It was very natural for him to think of his near relatives who were living as he had lived, and who would probably come to the same end. There are some sufferings in this world, which are mingled with comfort, and if the sufferers had their friends along with them it would be an alleviation of their sorrows; but no man would wish to have his friends along with him in torments, where a drop of water to cool the tongue is not permitted. Natural affection is common to the righteous and the wicked. We have no reason to suppose that they will be divested of it in the future world. It would truly be a horrible aggravation of the torment of the rich man, to see his five brethren in the same state of torment, where they should all aggravate their misery by reproaches and recriminations of former seductions into sin.

But the righteous shall enter into pure and perfect happiness which shall increase forever. It is the nature of spiritual blessedness always to grow. We know the operation of it in this world. Every intelligent christian can understand the truth of the promise, by the accomplishment of it to himself—"The righteous shall flourish like the palm tree, he shall grow like the cedar of Lebanon." This promise shall no doubt be fulfilled in the future as well as in the present world. There appear to be grades and higher degrees of heavenly blessedness and glory, to which the saints have been advanced since the days of Abraham. Paradise appears to be higher than Abraham's bosom, and then there is the third heavens, which is a grade still more exalted. The apostle Paul declares that he was caught up into this highest degree of glory in the visions of God. He could not tell whether his spirit was in the body or out of it. But this is probably the state of exaltation to which he alludes when he says, God dwells in light to which no man can approach. In this state of exaltation no man hath seen him or can see him. But Paradise is that state of exaltation to which the Redeemer ascended on that same day in which he was crucified. Here he was joined by the penitent malefactor. The apostle tells us that he was caught up into this state of exaltation where he heard unutterable things, of which it would be unsuitable and improper for any man to attempt giving a description. But Paradise is the hill of God, the sacred inclosure where the Lord Jesus dwells in the midst of his people, where they see his face and are transformed into his image, from glory to glory, as by the spirit of the Lord.

It may, perhaps, be proper for us before we conclude this dissertation to endeavor to make some application of these principles to the death and resurrection of our Lord Jesus Christ. This is a very important subject, and one which frequently engages the thoughts of every Christian. It would truly be a great help for the enlightening of our minds, and for increasing our common and mutual affection, if we could have frequent opportunities of comparing our views on subjects of this kind. There has been a difference of opinion on this subject among Christians, from the earliest ages of the church; and this may be traced back almost as far as there is any historical record. It very probably commenced soon after the times of the apostles. It is generally believed by Protestants, that the remarkable clause in that short summary of doctrines, called the apostle's creed, was inserted some years or ages after the apostles had

departed from the earth. It does in fact bear the appearance of an interpolation. "He was crucified, dead, and buried, he descended into hell, the third day he arose again from the dead." The whole statement was no doubt intended and calculated to embrace the opinions of all Christians; for as the word hell often means the grave, so in this sense, no Christian would object to it. But it did also fully embrace the views of those, who believed that his soul did actually descend into the state of misery. It is not indeed probable that any intelligent Christian ever believed in the sufferings of Christ, after his soul departed from the body. 'This has always been supposed, and has often been called, a doctrine too horrible for any Christian to believe; especially as there is no countenance given to it in any part of these scriptures. But it appears to have been believed, by many of the fathers of the church, that he descended into hell, and there preached the gospel to the spirits of the antediluvians, who were detained in prison. This seems to be the foundation of the doctrine of purgatory. For if Christ went down at that period and preached the gospel to the damned; and if some of them received it, and were admitted into paradise, then it is probable, or at least it is possible, that other spirits of the damned may, in other ages, also be delivered out of the state of torment. The ministers of the church of Rome eagerly laid hold on this doctrine, and it was eagerly received by multitudes, especially by those who were clothed in purple and fine linen and fared sumptuously every day. They loved the pleasures of this world, and they hoped that by charity to the poor, and especially by liberality to the church, they might purchase the pardon of their sinful indulgences, and perhaps they might not long be confined in prison after their death. In fact the doctrine has in all succeeding ages become a copious stream of emolument, to enrich that great city Babylon, which reigneth over the kings of the earth.

One portion of scripture, and perhaps the chief passage which the church of Rome has laid hold of, either to sustain or corroborate the opinion, that Christ descended into hell after his death, is contained in the first epistle of Peter, iii. 18, 19, 20. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickened by the spirit; By which also he went and preached unto the spirits in prison; which sometimes were disobedient, when once the long suffering of God waited in the days of Noe, while the ark was preparing." The whole human nature of Jesus Christ, his body and soul, suffered death for our sins. He suffered, a righteous person in the room of unrighteous persons, that he might give us an introduction into the presence of God. It was necessary that these sufferings should terminate in the separation of his soul and body. It is very evident that he was put to death in the flesh. He was crucified, dead, and buried. He was reduced to that condition in which he could no longer derive any comfort from this world; for he was in fact out of this world, and in the world of spirits. This is the condition to which every man is reduced at death. But the souls of the wicked are in a state of consciousness without comfort. They are in torment, and this is the second death. But the sufferings and death of Christ could not deprive him of spiritual life. In his spirit he always trusted in God, and was always obedient to his commandments. This is the life of the spirit. God never took away his spirit from his only begotten son; and therefore at the very time when he was put to death in the flesh, he was quickened by the spirit; and began to sing the praises of God as they are contained in the xvi. Psalm. His soul was thus raised from the dead, and was in the state of life. It is a truth of which Christians cannot be ignorant, that the devotional exercises contained in the Psalms, and in the

other parts of the scripture, where sorrows are expressed, do generally terminate in expressions of joy and praise. So when the sufferings of the Redeemer were completed, it is evident that he was quickened by the spirit; for he cried with a loud voice. "It is finished; Father, into thy hands I commend my spirit?" This is evidently an expression of joy. He was then anointed with the oil of gladness above all the martyrs who had ever suffered for the truth; and he received the crown of rejoicing. His body was laid in the tomb, and even here there was as much honor conferred upon him, as any one can receive in that state of humiliation; but his spirit ascended, as spirits are said to ascend, to a state of blessedness and glory proportioned to his station and character. He was enabled to know the Father of life,—the abundance of joys, and the eternal pleasures which are at God's right hand.

This is the sense in which he was quickened by the spirit. But it is stated by the apostle, that by this same spirit, he had gone and preached to the spirits in prison. The following is the proper and full translation of the 19th verse. "By which spirit also he went and preached to the spirits which are in prison," or as it is in the margin of the Greek scriptures, "the spirits which are shut up in prison." He tells us, "that these spirits were formerly disobedient, and that the long suffering of God waited in the days of Noah, while the ark was preparing." It is true that God waited to be gracious to them, but it is no less true that his long suffering was drawing to a close. He said, "my spirit shall not strive with man forever, inasmuch as he is flesh." Man had then proved himself to be flesh—to be carnal and sold under sin, while he had no redeeming principle in his heart. His whole mind was carnal and enmity against God. He could not say with the apostle, "the good that I would I do not" for he had no desire to do good. This was the condition of the whole human family, and there was no exception but the family of Noah. Therefore when they were put to death in the flesh, they were not quickened by the spirit, they were holden, and there is no evidence that they are not still holden by the pains of death. It is by no means probable that the Lord Jesus Christ would go down to the regions of death to deliver those who were destitute of all spiritual life, and who had lived and died in the practice of iniquity. If he would not send his spirit to strive with them any longer when they were on earth; but cut them off in their sins by the deluge; it is not likely that he would descend into hell for this purpose. He would not permit Lazarus to dip the tip of his finger in water, and cool the tongue of the rich man, whose chief sin was living in luxury and splendor; much less would he relieve those who for many centuries had filled the earth with violence; and who had rejected the preaching of the gospel by one, whom they knew to be a messenger from himself.

God has allotted a certain period in this world for his spirit to strive with every man. He strives with some men so powerfully as to bring them to obedience, and he strives with other men in such a way as to leave them without excuse; and their own conscience condemns them while they continue in the practice of iniquity. Every man shall at last confess that God has been righteous in all his dispensations towards him. When any man resists the spirit, and lives under the influence of sin during the period of trial which God has appointed, he has then committed the sin unto death. This was the sin of those who perished in the deluge. The Lord Jesus Christ went to them, and preached by the same spirit, by which he preaches the gospel at the present time. But they rebelled and vexed his Holy Spirit, and he shut them up in the prison of death. They were not in prison when he preached to them, they had all the liberty which men enjoy in this world; but when they sinned the sin

unto death, they were shut up in prison where they are reserved until the last judgment.

The apostle speaks in the same manner in the 6th verse of the 4th chapter, "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." He is speaking of the end and intention of preaching the gospel. It was preached to men who are now dead, that they might receive it and bear testimony to the truth of it; and then they would be condemned by the judgment of men in the flesh. They would speak evil of them, because they would not run with them into the same excess of riot. But the judgment of God will reverse the judgment of men, and they who receive the gospel shall be quickened, and shall live according to God in the Spirit.

It is utterly impossible that the gospel could be preached in the prison of hell. This is the place where the wicked are reserved for the judgment. This world is the only place where the gospel is to be preached; for after death is the judgment. Our eternal condition is determined in the mind of our judge, and signified to ourselves, at the very moment we depart from this world; and the last judgment will be the manifestation of the sentence which is passed at the period of death. There can be no repentance in the soul after death, as there can be no repentance in the body after it is laid in the grave.

The death and resurrection of our Lord Jesus Christ is always presented to us as an emblem and proof of the sufferings, death, resurrection and final glorification of every one of his people. If we suffer with him we shall also reign with him. He is the captain of our salvation, and he was made perfect, or fully and thoroughly fitted for his office, when he closed the last scene of his sufferings upon the earth. Then God raised him from the dead, having loosed the pains of death, because it was not possible that he should be holden of it. It is quite evident that this declaration relates to his soul as well as to his body; for it was in his soul that he chiefly suffered the pains of death. He declares, "the cords of death encompassed me—I am poured out like water—my heart is like wax in the midst of my bowels." These pains of body and mind continued, and became more terribly severe, until he was brought to the dust of death.

But his sufferings terminated at the moment when he said, "It is finished." He was then released from the pains of death. His soul was raised from the dead to die no more. Death could no longer have dominion over him; and corruption had no dominion over his body in the grave. It was impossible from that moment, that either his soul or his body should be subjected to any kind of corruption. The word rendered corruption is generally applied to bodily or material substances, and the word **HADES** or **SHAOUL** generally signifies the state in which the soul suffers. The natural course of the human soul, which is not renewed and sanctified when it departs from the body, is to pass into the state of misery and degradation. But the promise to the Redeemer in the covenant of peace was, that his soul should not be left for one moment in this condition. If Satan had had the power, he would have prolonged the torture after death; but God immediately loosed the bands and enlarged him in his distress; and then his heart was filled with joy.

The very same promise is made through the Redeemer to all his people. We must all pass through sufferings in this world; and our existence here would naturally terminate in pain. But the Christian suffers with Christ. There is a perfect similarity in his feelings and in the exercises of his heart with the sufferings of his blessed Lord. They are the same in their nature, although not the same in the degree of pain,

which he suffers. God looses the pains of death, and raises some of his people from the dead, by giving them comfort and even joy inspeakable before the soul is separated from the body. The martyrs have sometimes been delivered from the pains of death and have triumphed in the flames. But the very moment the soul of the Christian is separated from his body, he is transported by angels into the paradise of God. His body shall at last rise incorruptible from the grave and death shall be swallowed up in victory.

The prominent subject in the 16th Psalm, is the resurrection of Jesus Christ in his whole human nature, or his body and soul; and therefore this Psalm is not in every sense applicable to David or to any other Christian. David speaks in this Psalm concerning the resurrection of Christ, the fruit of his loins according to the flesh, whom God promised to raise up, that he might sit on his throne; and every intelligent Christian when he sings this Psalm, speaks of the resurrection of Christ, and applies the promise to himself in the sense in which it is applicable. The apostle says, "that David is not ascended into the heavens." He is not ascended in the same sense in which Christ is ascended, for his body is still in the grave; and although his spirit has ascended to paradise, yet he is infinitely below the high degree of exaltation and glory to which the Redeemer is advanced. When we sing this Psalm in worship, it is necessary in the first place to look to Jesus, and see how every sentiment is accomplished in him; and at the same time we should rely upon him to accomplish the same in ourselves.

It appears that the two extremes of heaven and hell do meet in this world; and they do sometimes meet in the Christian's heart. The Lord Jesus Christ suffered the most dreadful pains of hell, both in the garden and on the cross; but at the same time he was not entirely divested of the joys of heaven. He enjoyed life in the midst of death. At some periods he was in heaven, and was filled with joy unspeakable and full of glory; but still he had the sentence of death in himself. But the state of the Redeemer in this world is the state of every Christian. No Christian ever enjoyed so much of heaven in this world, or suffered so much of hell as the captain of our salvation; but all do suffer a certain degree of the pains of hell, and all have a portion occasionally of the joys of heaven. These joys and sorrows are mingled in this world, but in the spiritual world they are completely separated. There is no pain in heaven, and no happiness in hell. But the degrees of each increase beyond all human comprehension. The pit of hell has no bottom, and the joys of heaven are unspeakable and full of glory.

ART. XX. Remarks on the line of distinction between Church and State.

In defining the proper limits to which the civil and ecclesiastical authorities should respectively extend their influence, extremes and confusion must be carefully avoided. That the church should not be improperly trammelled by the state, and also that she should not usurp authority over it, in things that are purely of a civil nature, is a leading principle of the Reformation. The church has not always been kept so distinct from the kingdoms of this world as she ought to have been; but the common sense of mankind determines that the civil and ecclesiastical governments are independent of each other, as the plainest dictates of scripture also clearly testify.

Erastianism on the one hand, and Popery on the other, are the two extremes against which the church ought most scrupulously to guard. The Erastian principle of *revolving all authority of church officers into the will of the state*, cannot, in any sense, be lawfully admitted. This principle was introduced by the learned physician, THOMAS ERASTUS, of Switzerland, in the sixteenth century, who was so zealous in opposing

the extravagant claims of the Pope, whose religion he had just renounced, that he went to the opposite extreme, and resolved all power of church officers into the will of the state. The church, however, will discard this principle as unjust and unscriptural, maintaining that the Christian Society, like every other association, possesses an intrinsic right to defend itself against intrusion, and to enact laws for excluding those who are found unworthy of admission. This right is derived from the great King and Head of the church, who requires all her members to confess him before men, as a term of communion to bind the society together, and to exclude unworthy obtruders. The laws by which he has appointed his church to be governed, therefore, are distinct from the civil code, and are purely of a *spiritual* nature, extending only to the consciences of men by *instructing, admonishing, rebuking, and excommunicating*. The spirituality of these laws is evident from the design for which they were established, which was to restore men to the enjoyment of their spiritual rights, and to deliver them from thralldom and spiritual tyranny. The church, therefore, is distinct from the state, with respect to her constitution and laws, so that it is her prerogative to enforce such spiritual discipline as may correct and reform erroneous principles, or evil practices, so far as her jurisdiction legitimately extends. All errors in doctrine, then, with their propagators, should be subject to ecclesiastical discipline, and do not properly come under the cognizance of the civil magistrate in his official character, unless they be blasphemously subversive of those moral principles that are absolutely necessary to the existence and well-being of society.

But to suppose that the magistrate should decide ecclesiastical causes, and punish doctrinal heresies, like theft or murder, as some zealous friends of the Reformation in Europe seem to maintain, would be to adopt the Erastian principle reprobated by the Reformers, as one of the grand errors which the British covenants were framed to extirpate.* For it would thus resolve the chief judicial business of the church into the will of the state, allowing the civil magistrate to be the judge in religious controversy, and authorizing him to punish, as he may deem necessary, every thing that he *thinks* erroneous, or at variance with the supreme standard of morality and religion which the scriptures contain. Persecution, and an endless train of evils, must necessarily result from enforcing such unhallowed principles. If the civil magistrate may thus inflict "pains and penalties" for doctrinal heresies, there would be little need of ecclesiastical discipline at all, as he would thus have the exercise of both civil and ecclesiastical power under his control, according to his own good pleasure. The true principle of the Reformation, however, is, to suppress heresy and abuses of religious liberty, by *ecclesiastical* discipline, using, not *carnal*, but *spiritual* weapons, which scripture and reason abundantly furnish. This is the only rational way of effecting the moral and religious reformation of men, for which glorious objects, in particular, the British covenants were originally framed. But we might as well attempt to put a man to death by an *argument*, as to convince him of error and gain him to the opposite side, by inflicting on him pains and penalties, or by depriving him of his civil rights. Common sense dictates that the latter course would only rivet his chains of unbelief more closely than before, and cause him to hate, more inveterately than ever, both the *persons* who would punish him, and the *principles* of truth which they would force him to adopt.

The Redeemer and his apostles have authorized the use of none other than the spiritual weapons which reason and scripture afford, for instructing, convincing, rebuking, or excommunicating the unbelieving or disobedient. So far were they from empowering the magistrate to punish heretics according to *his own arbitrary judgment*, that they have not even authorized the *Church* to call in the aid of the civil arm, for suppressing heresies and punishing abuses, which spiritual discipline may be insufficient to extirpate. For Christ informs us that his kingdom, which is not of this world, is rendered prosperous by "meekness, truth, and righteousness," and that the "servant of the Lord must not strive, but be gentle to all men," "in meekness, instructing them that oppose themselves," "if God peradventure will give them repentance to the acknowledging of the truth." Those who, in defiance of such discipline, continue to maintain and propagate damnable heresies, must bring on themselves and their followers "swift destruction" by the judgments of heaven. But they should rather be left to the discipline of the Almighty, than subjected to civil pains and penalties, so long as they continue to be good, orderly members of civil society, and do not introduce principles or practices dangerous to the commonwealth, by destroying the salutary influence of true morality, so necessary to the existence, peace, good order, and happiness of mankind, in a social capacity. It is the duty of the church, not only to rebuke or excommunicate *heretics*, but also to refute and expose "*heresies* or abuses, by sound arguments which may convince the gainsayers," and extend the triumphs of

* The word "*extirpate*" signifies to root out, or destroy evil and unscriptural *principles*, but must never be understood as applicable to *persons*, in the language of the Reformers, or of those who would now effect a civil and religious reformation by scriptural means.

truth by "the sword of the spirit which is the word of God." For truth needs not the civil arm to support its mighty influence, against which even the gates of hell shall never prevail. It is fortified sufficiently by spiritual means, against the most formidable attacks of the enemy; so that it fears no opposition, however great, but will stand the test of the strictest scrutiny, and the more it is opposed, the more impregnable does it become—like the oak of the forest when beaten by the tempest, the more it is shaken the firmer it grows.

It is the duty of the civil magistrate, on the other hand, to defend the Christian religion, by protecting its supporters in their laudable efforts to promote its influence with spiritual weapons; not suffering them to be molested, or unlawfully interrupted in the full enjoyment and free exercise of their civil and religious liberties. He is bound to be "a terror to evil doers, and a praise to them that do well," by punishing the open violators of the *first*, as well as the *second* table of the decalogue, so far as he can legitimately exercise his official authority. This he is authorized to do by the laws of the land, to a certain extent, as in the case of Sabbath profanation, blasphemy, and profane swearing—crimes which have most justly subjected the perpetrators to civil punishment. No general law, however, can be enacted that will meet every particular case; so that the civil officers in this free country have often too much discretionary power, as no society, civil or religious, has ever decided, and probably cannot decide righteously, how far the magistrate ought to go in every instance, in punishing transgressors of the first table of the decalogue. It is the imperative duty of every Christian, however, to exert his utmost influence to have the civil law amended, when necessary, and made sufficiently strict to deter offenders as much from violating the *first*, as the *second* table of the moral law. Thus our happy country might soon be highest in the scale of morality among the nations, becoming the mistress of the world, not only in agricultural, commercial, and literary enterprise; but in disseminating among a free, enlightened, moral and religious people, the inestimable blessings of that righteousness which *alone* can exalt the character of any nation.

The church, therefore, is distinct from the state, and will not permit the civil magistrate to interfere with her legislation, in his official capacity. She will permit him to "call Synods, and be present at them," as the Westminster divines inform us, not because he has an official right to do so *authoritatively*; but as a public member of society, bound to consult for its civil and religious interests, he may, in extraordinary circumstances, call the ecclesiastical rulers together, to deliberate how he and they may best co-operate in promoting the influence of morality and religion, without which the true happiness of our race cannot be advanced. But he may not *compel* Synods to meet, nor assume any *civil* authority to legislate for the church in her judicative proceedings; because the civil and ecclesiastical authorities are, by divine right, independent of each other, and ought not to interfere with one another any farther than going hand in hand to support each other in accomplishing the grand object for which both were originally instituted. To set up a Pope or earthly monarch, therefore, as the head of the church, allowing him to establish, by civil law, one system of religion which all members of the state are bound by law to support, however defective or erroneous they may regard it, is an outrage on scripture, reason, and the common sense of the community. One sect of Christians must thus be supported at the expense of others, who are perhaps more agreeable, in principle, to the divine standard, than the establishment is, wherever such an unhallowed connexion between church and state is unrighteously instituted. In countries where the blessed light of the gospel is enjoyed, the civil magistrate may and should establish the Christian religion, by protecting and supporting its propagators, and by contributing from the public treasury to the support of those benevolent and religious institutions, that are devoted to the glorious work of blessing mankind, in disseminating among them the sublime principles with which the Scriptures are replete, and without which society cannot be truly ennobled. For experience proves that civilization, good order, and happiness are enjoyed no where so abundantly, as in those countries where the Scriptures are most generally adopted for the standard of morality, and are allowed to have their natural influence in elevating the tone of moral character and sentiment throughout the community. Every true patriot, therefore, must be bound by the most sacred ties, to use his utmost exertions in order to have his own influence, and that of the public united, for supporting those institutions, that promise speedily to disseminate the inestimable blessings of true civilization and happiness, which the gospel *alone* can afford, not only throughout this vast Western continent, but also in every other section of the habitable globe.

With respect to the other extreme, of the church unduly interfering in civil affairs, against which she ought to guard just as carefully as against the improper interference of the civil powers in religious matters, there is not much fear of any dangerous errors on this particular. She will not usurp any authority over the state, nor arrogate to herself the power formerly claimed by the church of Rome, whose ministers set themselves above the magistrates, and presumed to absolve subjects from obligation to

obey the laws of the state, whenever the conduct of the civil officers gave offence to the church. In all controversies, therefore, the last appeal was to the Pope, who claimed to be the "Vicar of the Lord God upon earth," maintaining that Christ had given him power over all the kingdoms of the world, and had employed him to manage the reins of universal government, both spiritual and temporal. Such wanton usurpation, however, was openly suppressed at the time of the Reformation in Europe; so that the proper distinction between church and state is now pretty well understood, although some Reformed churches in the Eastern continent still exist at the expense of others, by the unrighteous establishment of the civil authorities. Such churches become unhallowed tools of state policy, and a general calamity to the public, by imposing grievous burdens on dissenters, under which it is almost impossible, and even unsafe to live, when the feelings of the injured parties are so outraged as to endanger the peace of society, and the stability of the government.

Let all true Christians, then, abound in fervent prayers and holy exertions, that the Supreme Governor of both church and state may soon afford another Reformation, by which each of these powers in its proper place, will be made effectual to accomplish the glorious object for which both kinds of government were originally instituted—and that the kingdoms of this world may all speedily "become the kingdoms of our Lord, and of his Christ."

A REFORMED PRESBYTERIAN.

ART. VI. *Synod of Philadelphia.*

This Synod met on the 29th of October, 1834, at Gettysburgh, (Pa.) and the Rev. C. C. Cayler, D. D., was chosen moderator. We extract a few items of business from their minutes, which have a bearing on the interests of religion generally.

"The Rev. Dr. Schmucker, and the Rev. Mr. Krauth of the Lutheran church, and the Rev. Mr. Schneck of the German Reformed church, being present, were invited to sit as corresponding members.

"It was moved by Mr. Breckinridge, that Messrs. Young and Roszel of the Methodist church, be invited to sit as corresponding members of this body; to which motion an amendment was offered, to add the name of the Rev. Mr. Marsden, an Episcopal minister, and Mr. Bacon, a member of the Assembly's Second Philadelphia Presbytery. A division of the question was called for—and the question being taken on the first two named brethren, was decided in the negative. Whereupon, the remainder of the resolution was withdrawn.

"It was then moved to reconsider the vote inviting the Rev. Messrs. Schmucker, Krauth and Schneck, to sit as corresponding members, which was lost.

"The Rev. Mr. Bauher, of the Lutheran Church, being present, was invited to take his seat as a corresponding member.

"A communication was read, from the Associate Reformed Church of New-York, at its late sessions at Newburgh, requesting a committee to be appointed, to confer with a committee on the part of that body, on the subject of their uniting their efforts with this Synod, in relation to the Presbyterian Tract, and Sunday School Society.

"On motion, the consideration of the Act and Testimony was taken up, with a view to its adoption by the Synod. The reading of the paper being called for, it was read, and the following motion was made, viz:

"Resolved, That this paper be adopted as the *Act and Testimony* of this Synod.

"After some progress made in the discussion of the subject, at 5 o'clock a motion was made for recess till after the public worship this evening.

"The unfinished business of last evening was resumed, viz: the resolution for the adoption of the Act and Testimony. The discussion of this subject continued till half past twelve o'clock.

"The unfinished business of the morning was resumed, viz: the consideration of the Act and Testimony. After continuing the discussion of this subject for some time, Mr. McKnight moved to postpone the resolution for the adoption of the Act and Testimony, with a view to take up the following paper as a substitute:

Whereas, it is affirmed, and by some members of this Synod believed, that heresies of an alarming character are cherished and promulgated within the bounds of the Presbyterian church: and whereas, the heresies specified are as follows:—that we have no more to do with the first sin of Adam than with the sins of any other parent; that there is no such thing as original sin; that infants come into the world as perfectly free from corruption of nature, as Adam was when he was created; that by original sin nothing more is meant than the fact, that all the posterity of Adam, though born entirely free from moral defilement, will always begin to sin when they begin to exercise moral agency, and that this fact is somehow connected with the fall of Adam; that the doctrine of imputed sin and imputed righteousness is a novelty and nonsense;

that the impenitent sinner is by nature, and independently of the aid of the Holy Spirit, in full possession of all the powers necessary to a compliance with the commands of God, and that if he labored under any kind of inability, natural or moral, which he could not remove himself, he would be excusable for not complying with God's will; that man's regeneration is his own act; that it consists merely in the change of our governing purpose, which change we must ourselves produce; that God cannot exert such an influence on the minds of men as shall make it certain that they will choose and act in a particular manner without destroying their moral agency; and that in a moral system, God could not prevent the existence of sin, however much he might desire it; and that Christ's sufferings were not truly and properly vicarious: and, whereas, it is the incumbent duty of this Synod to guard (so far as its influence extends) the purity of the church—

"Therefore, *Resolved*, That this Synod does unequivocally bear its solemn testimony against the aforesaid errors, at the same time distinctly avowing its sincere adherence to the standards of the Presbyterian church in their integrity, and declaring its decided opposition to the doctrine of "*elective affinity*," if such affinity regards difference of views in doctrine or discipline.

"*Resolved*, further, as the opinion of this Synod, that any Presbytery, Synod, or Assembly, in whose bounds these or other heresies are propagated, and who do not take the constitutional steps for the suppression of such heresies, are failing to discharge their duty to the Presbyterian church, and to him who is its great and glorious Head.

"The ayes and nays were called for on the postponement of the motion for the adoption of the Act and Testimony, and, on the roll being called, the vote was as follows, viz:—Ayes 18—Nays 65.

"The question on postponement was decided in the negative.

"The question then being taken on the adoption of the Act and Testimony, the ayes and nays were ordered, and the roll being called, the question was decided in the affirmative, as follows, viz:—Ayes 60—Nays 22—Not voting 1.

"Dr. M'Dowell gave notice that he would claim the privilege for himself, and others who might unite with him, to protest against the above decision—and Messrs. Duffield, DeWitt, and Carothers, that they protested and would complain to the next General Assembly.

"The committee on bills and overtures reported the following Overture, No. 1: Adopted, Ayes 48—Nays 8—Not voting 2.

"The Synod of Philadelphia, in the exercise of the power vested in it, by the 18th section of the xi. chapter of Form of Government of our church, "*to propose to the General Assembly for their adoption, such measures as may be of common advantage to the whole church*," do respectfully, but most earnestly propose to the General Assembly, the repeal of the act of the last Assembly, which purports to create the Synod of Delaware, and the repeal of the act of the Assembly of 1832, which purported to create the Second Presbytery of Philadelphia. Because,

"1. Those acts violate the fundamental principles of our church order, by declaring the erection of a Presbytery and a Synod, each destitute of fixed and sensible boundaries; and

"2. They establish principles by which the church is convulsed, and may be ruined.

"Ordered, That the Stated Clerk cause this Act to be laid before the General Assembly of 1835.

"The following proposition, presented by the Rev. Mr. Breckenridge, was adopted.

"*Resolved*, That a committee of ——— be, and is hereby appointed, to correspond with the Synods and other bodies respectively, that have the patronage and control of the Theological Seminaries at Pittsburgh, and in Prince Edward county, Va., for the purpose of ascertaining, on what terms and conditions this Synod can be admitted to an equal share in the control, and patronage of, and official appointments to, those schools. And also, to lay before the Convention that will meet in May, 1835, at Pittsburgh, at the recommendation of the signers of the Act and Testimony, the question: Is it advisable to form a new Theological Seminary, at some central point in the Presbyterian church; or to select one of those already existing, to be patronized, and controlled by this and other orthodox Synods?

A remonstrance to the next General Assembly was adopted; from which we make the following extract:

"Now, even if these remonstrances should be unavailing, and these two bodies should, by the general sense and power of our church, be continued *de facto*, in existence: still, in that case, we do protest against the reception of any *new church* or *new minister*, by the said (Assembly's) Second Presbytery of Philadelphia, within the district of this Synod, or of any Presbytery belonging to it. For, as the district embraced by the bounds of this Synod, and the Presbyteries embraced in it, was not, as to any part of it, transferred to the said (Assembly's) Second Presbytery of Philadelphia; but the act creating it only purports to create it, out of certain men and church-

as named in the act itself, without pretending to give it any of the *district* contained in the *bounds* of this Synod, or any of its Presbyteries; we do insist on such plain and proper interpretation of the creating act, as shall prevent the least encroachment on the *district* contained within the *bounds* of this Synod, or any one of its Presbyteries, by the reception, on the part of the (Assembly's) Second Presbytery of Philadelphia, of any NEW MINISTER, or the organization of any NEW CHURCH, in our said district, which is not pretended to have been reduced, except so far as the men and churches, expressly named in the creating act, may be construed to reduce it."

The above extracts evince a commendable zeal for the purity and comely order of the House of God. But we are not without fears that the friends of truth in the General Assembly will be eventually overwhelmed by their numerous, powerful, and wily adversaries. If they cannot be driven from their ground, they will be thrown off their guard, by attempts to compromise, or by a feigned and temporary yielding to their views in some things. It will be seen that the enemy attempted a substitute, in this Synod, exceedingly plausible, yet destructive to the objects the orthodox party have in view. And a like substitute actually prevailed in the Synod of Pittsburgh, and the Presbytery of Ohio; of which the Presbyterian thus speaks:

"The Synod of Pittsburgh and the Presbytery of Ohio have compromised matters, and have thus withheld the force of their influence to a great degree, in sustaining this measure of reform. We doubt not they will soon perceive this, to their regret. By their modified resolutions, we fear they have prevented many signatures, which would otherwise have been obtained, besides diminishing the force of their testimony. We cannot for a moment doubt, but that in both of these bodies, the instrument might have been adopted entire; and why should the majorities have suffered themselves to be virtually defeated by the minorities? In our judgment they have conceded too much for the sake of apparent harmony. The surest way to accomplish an object is to march directly up to it without being diverted to the right hand or to the left; and if ever there was a crisis which demanded this onward and uncompromising course of conduct, such an one now exists. A hundred substitutes, however good in themselves, could not supply the place of the Act and Testimony, while it presents itself as a sensible point, around which the friends of church reform may rally their forces. Substitutes, as their originators well know, will tend only to divert attention from it and weaken its effect. We suggest these remarks with the most fraternal feelings for the respectable bodies whose course in this matter we regret."

We repeat then, that we are not without fears respecting the issue of this controversy. There are many individuals in that church honestly aiming at the glory of God and the good of souls; but they have been overwhelmed by a worldly policy and a lax discipline, and we fear the day of their influence is gone forever. We have adverted to one cause tending to prevent the success of the orthodox party, viz: the power and cunning of their adversaries. But others, in our opinion far more formidable, may be noticed. And

1. *A detestable worldly policy.*—Whoever has been an attentive observer of the movements in the Christian world for the last twenty or thirty years, and has looked upon them in the light of divine truth, must have seen, that the great body of Christians have practically disregarded the first principle of true religion; that it is "not by might, nor by power, but by the spirit of the Lord." that Zion is to be built up. Overlooking this fundamental principle, innumerable schemes have been invented and put in operation, for evangelizing the world. The simple and unostentatious means of divine appointment have been deemed inadequate to accomplish so great a work. In no former period of the church's history, if we except the darkest ages of Popery, has she been so burdened with human machinery, or so deeply buried under the rubbish of man's invention. Who can be so blind as not to see that this age is filling up the portrait drawn by the pen of divine inspiration, in the 8th chapter of Hosea?—

"They have set up kings, but not by me; they have made princes, and I knew it: not of their silver and their gold have they made them idols, that they may be cut off; they have sown the wind, and they shall reap the whirlwind;—*Because Ephraim hath made many altars to sin, ALTARS SHALL BE UNTO HIM TO SIN.* I have written to him the great things of my law, but they were counted as a strange thing. They sacrifice flesh for the sacrifices of mine offerings, and eat it; but the Lord accepteth them not; Israel hath forgotten his Maker, and BUILDETH TEMPLES, and Judah hath multiplied fenced cities, but I will send a fire upon his cities, and it shall devour the palaces thereof."

Let this portrait be placed by the side of a human Psalmody, a heretical clergy, a lax discipline, and an innumerable host of voluntary self-constituted associations, a mere catalogue of whose names would fill pages, and each claiming to be the special and all-sufficient means for evangelizing the world; and who does not see, that the great things of God's law have been accounted a strange thing; that many altars have been made by which to sin; and that Israel hath forgotten his maker, and *buildeth temples*? Can greater evidence be given, that a worldly policy and a mingling of human inventions with divine institutions, have grieved the Holy Spirit, and caused him to

withdraw his influences, and leave his church desolate and barren? "I will go and return to my place, till they acknowledge their offence, and seek my face; in their affliction they will seek me early." (Hosea v. 15.)

2. A spurious charity, and most absurd notions of Christian fellowship, have paralyzed the churches of the Reformation. This is manifested by the unscriptural scheme of correspondence, so much in vogue, between different denominations, by which they carry out the beautiful theory of *agreeing to differ*. It will be seen by the proceedings of this Synod, that two Methodist ministers were refused a seat as corresponding members. This vote was passed, says the Presbyterian, on the ground that "the courtesy would not be reciprocated." According to this scheme, ministers of any religion, whether Turkish, Jewish, or Socinian, may be invited to a seat as corresponding members, if they will only reciprocate the favor! Here then, we have a practical illustration of a favorite theory—*agreeing to differ*. Now it is perfectly puerile to talk of reforming abuses, while holding such a principle. It strikes at the authority of God, who commands his people to be witness for him. Whatever is revealed in the word of God is stamped with his authority, and he that bids "God speed" to any that deny a single revealed truth, is a partaker of their evil deeds. If those denominations with whom we differ hold the *whole* of revealed truth, we are guilty of despising the *authority* of God, if we do not unite with them. If they do not hold the whole truth, we are equally guilty in proportion as we give them countenance in their delinquencies. So this agreeing to differ is an agreement to encourage unscriptural tenets, and to despise the authority of God.

The same, and even a greater absurdity distinguishes the modern scheme of free communion. So much has been said, and well said, on this point, that we need not dwell upon it, but will barely remark, that all who practice this scheme are found false witnesses for Christ; because they give a contradictory testimony. By maintaining a separate communion from others, they testify that they maintain some revealed truth, which others deny or refuse to practice. But by occasionally communing with them, they contradict their former testimony, and virtually say upon the matter, that we may dispense with divine commands whenever it suits our convenience or pleasure; and that we may put off and on a solemn public profession of the name of Christ, in the same manner as we do an over-coat, according to the state of the weather.

These fundamental principles of error in the General Assembly, have produced such bitter fruits, that the more serious and enlightened among them have become alarmed, and have set about reform. And these have, and shall have our sympathies and our prayers. But we beg leave, as a disciple of the Master whom they serve, to ask them with all deference and respect, do men gather figs of thistles, or grapes of thorns? Or can a corrupt tree bring forth good fruit? If not, then, of what avail will it be, should they succeed in lopping off some of the most luxuriant branches of that tree of Sodom which has grown up in the midst of their communion, and which has scattered more or less of its pernicious fruits into all the enclosures of the Reformation? Of what avail will it be, to lop off some of the branches of this tree, while its roots are left to strike deeper and spread wider than ever? Begin at the foundation to build; first make the tree good, and then shall the fruit be good. The Christian world have been so long accustomed to a worldly spirit, a time-serving policy, and a spurious charity, that we have then only faint hopes that the sound party in that church will lay the foundation sufficiently deep and broad, to secure any real or permanent reformation.

It will be seen that our Associate Reformed brethren have fully imbibed this popular but unscriptural notion of correspondence with other bodies, and with a restless spirit are seeking to identify themselves with the "*societyism*" of the age. Why this discontent and reluctance to labor and patiently endure, in the sphere allotted by Divine Providence? For if we take their Magazines for authority, they enjoy a most remarkable degree of internal peace and brotherly love; and, if we take the same authority, they are almost the same in sentiment with the Associate Church! It is admitted that their public standards are, in most respects, like those of the Associate Church. But in the strange times in which we live, it is no uncommon thing for the public standards, and the leading principles and policy of professing Christians, to be totally at variance. And God appears, in a wonderful manner, to be making manifest many of the strange inconsistencies of his professing people.

ART. VII. The Bible.

When the believer is in a state of comfort and prosperity he can read other books besides the Bible: but when he is in temptation, or burdened with distress, he betaketh himself to the Bible alone. He wants pure wine without any mixture of water. This shows the worth of the Bible above all other books.—SEALE.

THE

RELIGIOUS MONITOR,

AND

EVANGELICAL REPOSITORY.

JANUARY, 1835.

ART. I. *Brief Discourses on Popery.*

DISCOURSE II.

2 Thess. ii: 4.—“He, as God Sitteth in the temple of God.”

Although the principles of the Roman Catholic religion have for a long period excited but little interest, in this part of the world, yet most people have heard of the papal supremacy. The Popes of Rome have laid claim to a universal monarchy. This they have represented as being of a mixed character—partly civil and partly ecclesiastical. They have aspired to this universal dominion, under the pretence of a divine right. They have maintained that they have authority from God, to govern the world and the church. They have considered themselves kings and priests; uniting on their heads the imperial crown and the sacred mitre, and grasping in their hands the sword and the keys of St. Peter.

Were it not, that the fact is confirmed by evidence that places it beyond the shadow of a doubt, I would have the utmost difficulty to believe, that human beings subject to mortality, could ever have arrogated to themselves such lofty pretensions. But the authentic page of history clearly proves, that the pretended vicars of Christ have carried their pretensions further than the pagan masters of the Roman world. The ambition of the Cæsars, the Alexanders, and the Napoleons, those demi-gods of fame, whose deeds shook the earth, and whose names were the praise and dread of war, was tame and moderate, when compared with the loftier pretensions and more boundless claims of the Roman pontiffs. They set no limits to their dominion. They attempted to grasp the sceptre of the universe. They extended their sovereignty to all nations, civilized or barbarous; to all countries, known or unknown; to sea and land, and to heaven and hell.

In this discourse, I propose to consider and review the doctrine of the papal supremacy. The Pope affects to be the head of the church. But his claims are disallowed by Protestants, and they are condemned as impious and anti-christian, in the Westminster Confession of Faith. (ch. xxv. 6.) “There is no other Head of the church but the Lord Jesus Christ. Nor can the Pope of Rome, in any sense, be head thereof; but is that anti-Christ, that man of sin and son of perdition, that exalteth himself in the church against Christ and all that is called God.”

In reviewing this subject, I propose,

First, To offer a brief exposition of the text; and

Second, To show how it is exemplified in the supremacy claimed by the Roman pontiffs.

I. The exposition of the text. And

1. The first question that presents itself is, who is it, that opposeth and exalteth himself above all that is called God? Is it an individual or a succession of individuals? It is quite evident that the apostle does not here speak of any one person, but of the head of the great apostacy, whose rise and progress he had predicted. The man of sin is represented as rising with this apostacy and growing with its growth, till at length he takes his seat in the temple of God, and lays claim to the worship and prerogatives of God.

The fact that the man of sin is the Pope of Rome in succession, appears to be established, by the two following considerations: First, it is quite common in Scripture, to represent a succession of men, actuated by the same spirit or of the same profession, as if they were but one man. Thus the succession of Jewish kings is called the king. The succession of High Priests is called the High Priest. False teachers are called that woman Jezebel; and in this prophecy, the Roman emperors and subordinate magistrates, *he that letteth* or restraineth. This at least proves, that in so far as the mere words are concerned, the man of sin may be the Popes in succession. But, secondly, the whole of this description of the anti-christian power, is applicable to no other than the Popes. It has been argued by Popish writers, that the man of sin is the Pagan emperors, or Simon Magus, or Mahomet, or some of the Protestant reformers. I will not take up your time by answering arguments which are indeed too absurd for refutation. It is enough to ask, which of all the reformers, or of the followers of the false prophet, or of the Pagan emperors, forbid to marry—commanded to abstain from meats—or sat in the temple of God? These marks and characteristics, to be found only in Popery and in no other system, clearly prove, that the man of sin, who sits in the temple of God, is the Popes in succession.

2. We have next to inquire, what is this temple in which he is said to set as God. Popish writers have labored to show that it is the Temple of Jerusalem, but without success. For this temple can be understood of no material building. It obviously denotes the Christian church. This is clear from the fact, that after the crucifixion of Christ, the apostles never called the temple of Jerusalem the temple of God. As often as they use the expression, it denotes the Christian church, or individual believers. I may refer to 1 Cor. iii. 16; 2 Cor. vi. 16; and Eph. ii. 21, as examples of this. Nay, even after the temple of Jerusalem was destroyed, there is mention made of believers as pillars in the temple of God. (Rev. iii. 12.) These facts show that the temple of God is the Christian church.

3. These two points being established, the meaning of the other expressions in the text will be easily determined. Some have thought that in these words there is an allusion to Ezekiel's description of the power and pride of the king of Tyre. (Ezek. xxviii. 2.) "Thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas." Hence they have concluded, that the apostle here speaks of the man of sin exalting himself above the princes and potentates of the earth. But as his coming is said to be "with all power, and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved," I think his opposing and exalting himself above all that is called God, or that is worshipped, consists in his opposition to Christ

as the head of the church, although it does not exclude his assumed superiority over the kings of the earth. And his sitting as God, in the temple of God, and showing himself that he is God, intimates that he would continue for a long period in the possession and exercise of his usurped authority. That he would make void the government of Christ and the Christian church, and the authority of civil magistrates in the State, by claiming to himself all the spiritual authority that belongs to Christ, and all this temporal authority that is committed to civil magistrates. Thus arrogating to himself divine honors, and pretending to exercise the prerogatives of God. "Showing himself that he is God."

Having briefly reviewed the text, let us proceed

II. To show how it has been exemplified in the supremacy claimed by the Roman pontiffs.

Here we must begin by inquiring, what is the Roman Catholic doctrine on the subject of the papal supremacy? Papists uniformly affirm, that the Pope is the head of the church, of all the churches on earth—the vicar of Christ—the vicegerent of God, and the high priest of the world. The papal supremacy is distinctly asserted, in the creed of Pope Pius IV., one of the avowed public documents of the popish church. In that creed, the papist is taught to say, "I acknowledge the Holy Catholic Apostolical Roman Church to be the mother and mistress of all churches, and I promise true obedience to the Bishop of Rome, successor to St. Peter, prince of the apostles, and vicar of Jesus Christ."

It thus appears to be a fundamental part of the religion of papists, to believe that St. Peter was constituted the head of the church of Christ, and that the Popes in succession are successively the head of the church and vicar of Christ. This is indeed the foundation of the whole system, and it is now time to notice the authority they have claimed in consequence of these pretensions. It is both of a temporal and spiritual character and of boundless extent.

1. Let us consider the temporal supremacy of the Popes.

This doctrine of temporal supremacy has been admitted and defended for ages, by Popes and Consistories, by Doctors and Casuists, and by Synods and Councils. In the sentences of Gregory VII. it is said "the Pope alone ought to wear the tokens of imperial dignity,"—"that all princes ought to kiss his feet,"—"that he is to be judged by none, and that he has power to depose emperors and kings." In the Gregorian epistles it is affirmed, that "next under God, the royal dignity is under the care of the apostolic see," and Clement II. wrote, that "to the Romish church every knee must bow of things on earth, and that at his pleasure the door of heaven is opened and shut." And to add no more, Boniface VIII. scrupled not to pronounce it essential to salvation, that every human creature be subject to the absolute authority of the Pope. "And," to use his own words, "as there is but one God in the heavens, so there ought to be of right but one God on earth." Thus the Popes of Rome carried their pretensions to dominion far beyond the pagan Cæsars.

2. Let us attend to the spiritual supremacy claimed by the Popes.

We learn from the acts of Synods and Councils, that the Pope claims a primacy over the whole world, and that he is delegated by Christ to govern the whole church, and that none may say to him, what dost thou? By virtue of this pretended power, the will of the Pope or church is set up in opposition to the word of God, as the standard of faith and morals. By this authority, the Pope claims the right to decide what is Scripture, and to determine its meaning, so as to take away all right of private judgment. In this way the word of God is not allowed to pass current in his own church, but as it is sanctioned by the Roman pontiffs.

This pretended supremacy is the tenet or dogma, which of all others the Popes have been most zealous to defend, and in support of it torrents of righteous blood have been shed. All have been reckoned heretics who hesitated to acknowledge it, or to receive it with blind submission.

In the exercise of this usurped authority, the Popes have prohibited the use of the Scriptures, dispensed with the laws of morality, and granted indulgences for sins. Indeed, the almost countless blasphemies and abominations of the mystery of iniquity, may be traced to this source.

3. This supremacy was and is held to be of boundless extent.

It was supposed to extend to all the churches on earth. To all nations, Christian or heathen, civilized or savage. History is full of the attempts of the Roman pontiffs to dethrone and to set up kings, because they claimed to rule by right over the kings of the earth.

This supremacy was supposed to extend to all lands, known or unknown. So that when new countries were discovered, a grant from the Pope of Rome was considered a good title to them; and no title was considered valid without his sanction. And, finally, not content with this world, they pretended to extend their authority to heaven and hell. Thus we read of Clement VI. commanding the angels of Paradise to introduce certain souls into heaven, and of Gregory the Great delivering some souls from hell. And it is obvious that the fiction of purgatory rests entirely on authority of this kind.

4. It only remains for me to show, that these pretensions have not been allowed to remain a dead letter. They have been acted on for ages. The Popes have not only kept their supremacy, the object of their highest ambition, continually in view, but have always reduced it to practice whenever an opportunity occurred.

By virtue of their pretended supremacy, the Popes laid claim to universal dominion. By repeated donations of cities, lands, and provinces, they rose to the rank of temporal princes. But this being unequal to their insatiable avarice and ambition, they continued to enlarge their claims, till they began to consider all Christendom their patrimony; and in fact, they laid the whole Christian world, that acknowledged their authority, under tribute. They now began to affect more than royal pomp. They received homage and adoration, and imposed oaths of allegiance on the clergy. They conducted the policy of nations, became the arbiters of peace and war, and sometimes in person engaged in battle.

But however absurd and extravagant the supremacy claimed by the Popes may appear, and however chimerical their pretensions, they have been reduced to practice with amazing success. There is no state, where the papal supremacy has been acknowledged, but in which their temporal authority has also been exercised. Appeals of all kinds were made to the Popes, and all differences were submitted to their decision. Finally, they demanded the surrender of every kingdom of Europe as tributaries to the Roman See, and they denounced anathemas against all who did not yield to them implicit submission.

Many are disposed to argue, that although all these statements may be true, yet the Popes have now fallen from their pretensions, and therefore ought not to be considered as asserting the supremacy which they once claimed. Here I readily admit, that ever since the Protestant Reformation, the papal supremacy has been asserted with greater modesty than formerly. But then this is to be ascribed rather to their weakness and inability to enforce their claims, than to any radical change in the system. For the Popes have always assumed as much power as they could safely exercise. The supremacy also is an essential part of Popery, and it cannot be renounced without destroying the whole system. It is, moreover,

very easy to prove, that the Pope still claims all the authority exercised by his predecessors.

In an Apostolic Brief, in which Pius VII. excommunicated Napoleon Bonaparte, dated 9th July, 1809, we find the following words: "We, upon earth, represent the God of peace." And by the allocution fulminated against Don Pedro in October last, we find there is no departure from the long established doctrine of the papal supremacy. From his sitting, (as he, the present Pope says,) in the chair of the blessed Peter, he claims the right to interfere in the affairs of Portugal. These observations will serve to show, that Popery is the same that it ever has been. Essentially the same in principle, although in some places it may be somewhat modified in practice. And in fact, the Catholics themselves distinctly affirm, not only that it has not changed, but that it is unchangeable.

These are summarily the pretensions that have been put forth by the Holy See. Romance itself has never fancied any thing more extravagant. Nay, the very extravagance of these pretensions would render them incredible, were it not that it is proved by evidence that will admit of no doubt, not only that they were put forth, but also very generally admitted. The time has been when no government in Christendom was considered settled without the consent of the Pope of Rome.

I meant to have exhibited the grounds on which papists have rested the claims of the papal supremacy. But I find I must take another opportunity to discourse on the authority of the church, and to state and refute the arguments by which papists attempted to support this part of their system. At present I will conclude with some general observations; and

1. While a regard to truth requires that we should set forth the claims that have been advanced by the Roman pontiffs, it is matter of thanksgiving that these claims can, at present, only be partially enforced. Certainly they cannot be enforced in this land of free opinions. But we ought to remember that civil and religious liberty can only be preserved by a proper improvement of them. We profess to hold the principles of the Protestant Reformation. Let us hold fast our profession, and let the word of God be the rule of our faith and the guide of our practice.

2. Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. One use to be made of the errors of others, is, to learn from them to guard against like dangers. When we review the miseries that so long afflicted Europe from the prevalence of Popery and arbitrary power, we ought also to guard against its encroaching influence among ourselves. If here in America, in the enjoyment of freedom, and with the example and experience of past ages before us, we, by our sins and our follies, shall be again brought under the yoke of the papal supremacy, what death song shall be sung for us? If we too, fall from our high pre-eminence, what remains, but that "the sun become black as sackcloth of hair, and the moon become as blood, and the stars of heaven fall, and the heavens depart as a scroll when it is rolled together, and every mountain and island remove out of their places?" But

3. We hope for better things and brighter prospects. The man of sin hath indeed been revealed. The Popes have laid claim to universal dominion. They have sat in the temple of God and usurped his prerogatives. But it is hoped their power has received a deadly wound that cannot be healed. The midnight of Popish darkness and superstition is past, and the light of the gospel again shines brightly. The spell that held Christendom bound in fetters of Ghostly tyranny is broken, we hope, forever. But an important duty devolves on us. God is saying, "Arise,

shine, for thy light is come, and the glory of the Lord is risen upon thee," Those who enjoy the benefit of gospel truth are to endeavor to enlighten others. By this means, through the grace of God, we may look forward to the accomplishment of the promise, that the knowledge of the Lord shall cover the earth, and the cry shall be heard, "Babylon is fallen, is fallen, and all the graven images of her gods he hath broken unto the ground."

ART. II. On Christian Forbearance.

DEAR SIR,—I herewith send the substance of a discourse that was written some years since; if you think it may be of any use, please to give it a place in the Religious Monitor, when convenient. It is little more than the outlines. Perhaps lengthy illustrations and very full improvements, in a sermon, are not so suitable to such a work as that which you publish.

I am yours, with much respect and esteem,

X.

November 18, 1834.

Eph. iv. 2. "Forbearing one another in love."

In the present imperfect state of the church, it will always be necessary for her members to exercise forbearance with one another. But, as indifference about divine things is often disguised under the name and appearance of Christian forbearance, and, as Christian forbearance itself may be carried to such a length as to become a fault, it is proposed,—to inquire when we forbear one another as we ought,—show how this mutual forbearance should be limited,—and enforce the practice of this duty.

I. It is proposed to inquire when Christians forbear one another as they ought.

1. They do so when they do not insist rigorously upon their own right. There is a striking instance of the rigor which is the opposite of this forbearance, in the conduct of the servant in the parable, who, after his lord had forgiven him a *thousand talents*, went his way, and, instead of forgiving his fellow servant an *hundred pence*, cast him into prison. Paul forbore insisting on his right, when, having said that "they who preach the gospel should live of the gospel," he adds, "I have not written this that so it should be done to me." A creditor has a right to the full sum due to him, but it would be directly contrary to the Christian duty of *forbearing one another in love*, to exact it with rigor, without regard to the circumstances of his debtor, which might render it difficult, or hardly possible for him to make full payment.

2. They do so when they do not put a *bad* construction upon the words and actions of others, when they will by any means admit of a *good* one. Christian *charity thinketh no evil*; it imputes no moral evil to a brother without sufficient proof. Thus, when the Jewish converts, for some time after Christ's ascension, continued to observe meats and days, the *worst* construction of their conduct was, that it was a denial that Christ was come in the flesh. But it was susceptible of a *better* construction; for they might be induced to continue these ceremonial usages from a regard to their original divine appointment; from a belief that they were still bound to observe them; or from a doubt whether they were loosed from the obligation to observe them, while there was not an *express* intimation of the will of God, concerning their freedom from the original obligation. In the xxii, chapter of Joshua, it is related, that Reuben and Gad, and the half tribe of Manasseh, when they returned over Jordan to settle on the land that was allotted to them by Moses, built an altar for a lawful end; but the other tribes uncharitably concluded that they had built an altar to *turn away from following the Lord*.

3. Christians *forbear one another in love*, when they do not expose the faults of their brethren without a just cause. If offenders can be gained by private dealing, we should be unwilling to proceed farther, to their discredit or disadvantage. Nothing but the obstinacy of the offender, or the evident edification of the church, will warrant our proceeding against him in a public manner. That love which constrains Christians to *forbear one another*, will cover a multitude of sins.

4. Christians *forbear one another in love*, when they do not censure or condemn their brethren for such failures as may be ascribed to infirmity. Paul says, "We that are strong ought to bear the infirmities of the weak, and not to please ourselves." (Rom. xv. 1.) And again, he says, "Comfort the feeble-minded, support the weak, be patient toward all men." (1 Thess. v. 14.) Although what our Lord said to the disciples, with regard to their sleeping when he was in an agony, "the spirit indeed is willing, but the flesh is weak," was a reproof or caution, rather than an excuse; yet, it is expressed with the greatest tenderness and compassion. The forbearance here enjoined by the apostle, includes the exercise of the virtues or graces mentioned immediately before the text; "all lowliness and meekness, with long-suffering."

II. This mutual forbearance is to be limited in such respects as the following.

1. We are often to exercise forbearance with the *defects* of church members, as to the measure of their knowledge of some particular truths belonging to our public profession, or as to the practice of particular duties; while we are by no means to forbear with their *denial* of those truths or duties. The former may proceed from weakness, but the latter implies wilful and resolved opposition. During the time of Christ's personal ministry, his disciples had very dark views of the truths he delivered to them concerning his death and resurrection; and he forbore with them. But that was a very different thing from what his forbearing with the *denial* of those truths would have been. In like manner, though we do not exclude from sealing ordinances, every one who declines joining in public covenanting, when there is an opportunity; and, although church members are not, in all cases, censured for what is called occasional hearing or attending on the public ministrations of opposers of a Testimony for the doctrine and order of the church of Christ; yet, while warnings are given, and private admonitions are not neglected, it does not follow that we should hold church communion with such as *openly deny our principles* concerning public covenanting and occasional hearing. We may still exercise forbearance in the former case, though not in the latter.

2. In the practice of mutual forbearance, it is necessary to distinguish between our own things and the things of God. This distinction has sometimes been treated with contempt, when contending for all divine truths was insisted on; but it is surely a good and necessary one. Paul said to the Phillippians, "I trust in the Lord Jesus to send Timotheus unto you, that I also may be of good comfort when I know your state. For I have no man like minded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's." (Phil. ii. 19, 20, 21.) Our *own* things are such as our pecuniary debts, our worldly honor, our temporal ease and convenience, our private opinions, &c. Of these things we would make large sacrifices for the peace of the church and the comfort and edification of our brethren, if we possessed the graces here mentioned by the apostle; *lowliness, meekness, and long-suffering*. We would even, in some cases, and in some degree, prefer those general interests to our own comfort and edification. But, with respect to the things of God, they should be kept faithfully; none of them

should be parted with, nor any denial of them suffered in the communion of the church of Christ.

3. In the practice of this forbearance, we should distinguish between things that have been attained by the church in her public profession, and things that have not been attained. Things not attained may be doubtful, or only probable. Thus the opinion, that the saints who came out of their graves at the resurrection of Christ accompanied him in his ascension, is probable; but not so certain as to require a place in our public profession. With regard to such things Christians should *forbear one another*, even when united in church communion; but no such forbearance is to be exercised about truths and duties held by the church as certainly contained in the word of God.

4. No forbearance is warrantable which would lead to the neglect of the faithful reproving of sin, or to decline from a faithful testimony against error and corruption in the visible church. Such forbearance would be contrary to the apostle's directions, in the vi. chapter of this epistle, ver. 7, 11. "Be ye not partakers with them. Have no fellowship with the unfruitful works of darkness, but rather reprove them." That would be no forbearance *in love*; for, in Scripture account, it would be an evidence of hatred of our brother. (Lev. xix. 17.) In a word, such forbearance would be an evidence of indifference about the truths and cause of Christ, and about the welfare of his church.

III, We are now to enforce the duty of mutual forbearance.

1. It is frequently and expressly commanded by the great God our Saviour. It is implied in every precept or direction about loving our neighbor, and more especially those who are of the household of faith. This forbearance is to be *in love*, the sum of the second commandment, or table of the moral law, "Thou shalt love thy neighbor as thyself."

2. Without the exercise of this grace, Christians cannot enjoy peace and quietness among themselves. Christ gave his disciples a most reasonable and heavenly direction, when he said to them, "Have peace one with another. But, through the weakness of grace, the working of inward corruption, or the force of outward temptation, Christians must either live in perpetual contention, or very often and sincerely *forbear one another in love*. Unless they do so, they cannot rightly have communion together in the Holy Supper, or in any other ordinance of social worship.

3. Without the exercise of this grace Christians cannot enjoy inward peace. Those offences of others, which require us to exercise forbearance towards them, necessarily produce some degree of uneasiness and pain in ourselves; and the most effectual way of removing that kind of trouble is, to *forbear and forgive*. Suffering coldness or dislike to *rest in the bosom*, is not only hurtful to the peace of the soul for the time, but they naturally degenerate into the more criminal and tormenting passions, envy, hatred, and malice.

4. By the exercise of mutual forbearance, Christians walk in the footsteps of Christ, and imitate their heavenly Father in the most delightful perfection of the divine nature,—*love*. Christ exercised this grace in perfection, both as a part of that righteousness he was to fulfil for his people, and to *leave them an example, that they should follow his steps*. The goodness of God is the highest and most glorious perfection of his nature; and when he would give the most pleasing and perfect representation of his goodness, it is in the exercise of patience, long-suffering, and forbearance with sinful men. When Moses said, "I beseech thee, show me thy glory," the Lord answered, "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee." "And he passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and

truth." (Exod. xxxiii. 18, 19. xxxiv. 6.) It must then, be an excellence in a Christian to be able to forbear and restrain his anger. "He that is slow to anger is of great understanding; but he that is hasty of spirit exalteth folly." (Prov. xiv. 29.)

5. A Christian cannot pray in faith, and with suitable affections, while he is unkind and unforgiving to any fellow-man, but more especially if he be a fellow-Christian. The exercise of this gracious affection is implied in every part of our prayers; but more especially in our petitions for pardon. How can we say to the Searcher of hearts, "Forgive us our debts," unless we can add, "as we forgive our debtors?"

Use 1. Christians should be careful to give no offence to their brethren, or occasion for the practice of forbearance. It is a duty that becomes necessary only through the weakness, carelessness, or wilful misconduct of particular members of the church. The way to be *blameless* is to be *harmless*.

Use 2. Let Christians cultivate the milder graces, as humility, meekness, gentleness, long-suffering, forbearance. None are so unforgiving, censorious, implacable, and backward to forbear, as the proud; such as are conceited of real or imaginary personal endowments, lifted up on account of worldly prosperity, or *trust in themselves that they are righteous, and despise others*.

Use 3. From this subject we learn one reason why there is so much mutual strife and contention among professing Christians; there is too little mutual *forbearance in love*. They sanction many of their quarrels with professions of regard to the honor and interests of religion, to a sense of duty, to the good of the persons with whom they contend, &c.; but often the secret spring of such troubles is envy, sinful anger, affronted pride, or some such passions as persons will never openly avow, or even believe that they are actuated by them.

ART. III. *Saul and the Witch of Endor.*

(Continued from page 212.)

3. We object further, to the opinion that it was the real Samuel, because, it represents the Lord as contradicting the judgments, which he has again and again brought on those who corrupted his institutions, and forsook his way of worship for the inventions of men. Why were our first parents driven from paradise? Why have misery and death filled the world? Why is this earth, once so beautiful, withering beneath the curse of heaven? What has changed this paradise into a prison, this "garden of God" into a "place of skulls," a field of blood? What changed the holy and blissful life of Adam, into a life of sorrow, and hid his body at last in darkness and in dust? Was it not because he preferred his own will to God's will? Was it not "disobedience" (Rom. v. 19,) to God's revealed will, trifling with a plain command, under the plea, perhaps, that the command respected but a trifling fruit; forgetting that in touching that, they trampled down the authority of God, braved his vengeance, despised his will, and defied his power? Why, again, was the offering of Cain rejected? Because he approached Jehovah, not only destitute of the humble, broken, and contrite spirit, becoming the guilty in the presence of a holy God; but because he did *not* come in the appointed way. He did not bring, as his brother brought, a lamb for a burnt-offering; he withheld this expiatory sacrifice; he did not bring the victim intended to typify the atonement through the sufferings and death

of the Son of God : he came clinging to the covenant of works, not by faith in the promised Messiah ; and God rejected both him and his offering. Jehovah thus early frowned upon false modes of worship, and taught that haughty self-righteous man, and teaches us, that it is vain to hope for acceptance, if we approach him, not in his own instituted way, but in a way of our own devising. Why, again, were Nadab and Abihu slain ? Why did fire come out from before the Lord and destroy them ? Because they offered *strange fire* before the Lord, which he *commanded not*. And yet, here is Saul, on the supposition we are opposing, inquiring with "strange fire," and in a way absolutely forbidden, and yet receiving an answer from heaven. Instead of the lightning of heaven destroying him for his "strange fire," and devilish worship, not even a word of reproof is heard from the pretended Samuel for this sin, the very sin for which he afterwards fell on the mountains of Gilboa. (See 1 Chron. x. 13, 14.) Why did three thousand of the children of Israel fall in their blood at the foot of mount Sinai ? What brought destruction on the family of Gideon, and led all Israel into sin ? Instances of this kind might be multiplied. We might point to the thousands of the men of Bethshemesh, struck dead before the ark : we might point to Uzzah, we might refer to Jeroboam, to Ahaz, to the ten tribes driven into captivity ; yea, to the whole Jewish nation, rejected, and scattered on the face of the earth. Why was Jerusalem made a desolation, and the cities of Judah wasted ; the whole land made utterly desolate, and the inhabitants who loved it so well, driven forth a reproach and a curse ? It was because they forsook the worship instituted by the God of their fathers, and mingled the idolatries of heathenism with the service of God. The language of all these judgments, is, that God will never countenance will-worship ; and that if any reject the word of the Lord, and prefer their own inventions, the Lord also will reject them. The rejection, then, of the offering of the self-righteous Cain, the lightning of heaven striking down the guilty sons of Aaron, the thunders of Sinai, which enforced the solemn command "not to add to the word which the Lord commanded, nor diminish ought from it ;" the plagues which often fell on backsliding Israel, when judgment succeeded judgment, writing in the blood of the offenders the evil of will-worship ; yea, the doom that has fallen upon the whole nation of the unhappy Jews ; stand, as so many monuments, frowning upon the idea, that God, in a solitary instance, and for the sake of a wicked man, would even *seem*, by sending a prophet from heaven, to countenance false worship and contradict his own warnings, miracles and judgments.

Other commentators, therefore, have more rationally supposed, that while they knew that neither witch nor devil can bring a saint from heaven, and that when God had forsaken Saul, and refused to answer him in the appointed way, he would not answer him by such a miracle as the real appearance of Samuel would have been ; yet imagine it was Satan, permitted by God to assume the shape of Samuel, and "foretel" to Saul his approaching doom. This is the opinion of the judicious commentators, Henry and Gill ; an opinion, which, though not loaded with so many absurdities as the former notion, is yet liable to many of the objections stated above. As a holy prophet cannot leave the abodes of the blest without the divine permission, neither can an evil spirit leave the prison of hell. Satan could, no more than Samuel, enter the den of the witch without that permission. To suppose that Satan can appear when he pleases, or when a sorceress chooses to call on him, is to suppose that evil spirit independent of Jehovah. To suppose that any witch or devil can answer by a real apparition, is to suppose them possessed of the power of working a miracle, and clothed with the attribute of Omnipotence.

God only can cause an apparition to appear. To suppose that Satan could, when he chose, come to the den of a witch to answer his votaries, would be to believe that he could work a miracle to confirm his lying oracles, and weaken our faith in the miracles of the Bible. To suppose, again, that God would *permit* either a devil or a prophet to answer Saul, and thus predict to him future events, would, either way, be countenancing witchcraft; would lead the Israelites to think if they could not get an answer from heaven by a holy spirit, yet God would allow Satan to unveil to them the future, and read their doom. It is true that Satan *may* be permitted to appear. It is true, that while the many foolish stories about ghosts and spectres, told to the terror of the ignorant and superstitious, are deservedly exposed to the shafts of ridicule and contempt; yet it cannot be denied, that an apparition is possible. Still a real apparition is a miracle, and a real miracle no created being can perform. Satan cannot appear but when the Almighty lengthens his chain, and gives him permission. Without that, we repeat, he can neither enter a "herd of swine" nor the den of a witch. Of the future he is as absolutely ignorant as we are. He cannot tell what an hour may bring forth. The secrets of futurity he may guess at, as his agent the sorceress did in this instance. But, as in this case, his answers will be ambiguous, false and contradictory. The veil which is spread over futurity he can no more look through, than any of the foolish old women, or pretended fortune-tellers, who, from the days of Saul to the present day, have deceived and imposed upon the weak-minded and ignorant. To suppose, then, that Satan was permitted to appear and foretell the impending doom of Saul, to suppose that an answer was given *from heaven in this way*, would still represent Jehovah as countenancing witchcraft, and giving an answer through a false mode of worship. For, be the messenger who or what he may, if commissioned by the Lord, and made the bearer of a *revelation from Him*, of course, that messenger bears the authority of heaven with his message, be he man, angel or devil; and thus this opinion would still represent Jehovah as virtually countenancing wicked arts, whether his answer was brought to Saul by Samuel or by Satan. But would God honor this foul enemy, "that old serpent which is the devil," by unrolling to him the book of His secret councils? Would he employ him as his messenger on such an occasion? If this were so, well might Ahab and Jehoshaphat doubt, whether Micaiah, or the four hundred prophets of Baal, bore the divine message; if God had formerly sent his will, and revealed the future to another king, by the devil himself. Well might the children of Israel be in doubt whether to believe the true prophets or the false, since, according to this notion, the one might be right as well as the other; and Hananiah, who prophesied of peace, as likely to be sent by the Lord, as Jeremiah, who threatened with pestilence and war.

There only then, remains one opinion more, viz; that the whole was a juggle and trick of a cunning woman, imposing on a terrified and weak-minded man. An endeavor to show that this opinion, on a close examination of the whole passage, is supported and plainly hinted at in the words of the narration, and that all the apparently miraculous circumstances of the case, could easily be produced by the fraud and management of an impostor, together with the solemn and practical lessons we should draw from this history, will be the subject of another paper. One practical and solemn lesson we may notice now, as suggested by this event, in the history of the unhappy Saul; that we may sin away our day of grace, that by our continued obstinacy in guilt, the Lord may be provoked to depart from us, and leave to the guilty soul nothing but a "fearful looking for of judgment, and fiery indignation" in the day of wrath. The case of the guilty Saul proves, that the day of grace has

its limits, and will be succeeded by an everlasting night of darkness and despair. If we sin away that day of grace, if the day of mercy closes, and finds us destitute of an interest in Christ, though we should live on earth afterwards, a thousand years twice told; not a beam of mercy, not a ray of hope, could visit the doomed soul. Saul had set at naught God's counsel, and scorned the reproofs of his prophets; and now, when his destruction was coming as on the wing of the whirlwind, heaven was shut against him, and the Lord would not answer. This awful truth is plainly set before us in that book, by which we are soon to be judged. We can barely mention a few of the many passages which prove, that the things which belong to our peace may be hidden from our eyes, and our souls, for the neglect of mercy, be left to sink into hell, even while the tidings of mercy are sounding in our ears. (See Gen. vi. 3, Ps. lxxxi. 12, Prov. i. 21, 26, &c. Isa. vi. 9—10, lv. 6. Ezek. xxiv. 13, Luke xix. 41, 42, 2 Thess. ii. 10—12, Heb. vi. 7, 8. iii. 15—19.) Let the reader turn to the texts cited, and may the God of all mercy, by his Spirit, explain and apply them with power to every heart; that we may be incited by his terrible threatenings, as well as by his cheering promises, to seek the Lord while he may be found, and plead for mercy ere the door is shut, and the opportunity of salvation lost forever. These passages plainly prove, that the God of mercy will not always strive with man; that if his calls are neglected, he will leave sinners to their own seared consciences, to ripen themselves for destruction; that he will give them up, as Saul was "given up," to walk in their own counsels; and then, though with Esau they "seek the blessing" with bitter tears, even with tears of blood; though they should cry out in anguish, and inquire in terror for an answer, the Lord will not regard, and will not be found; but leave their souls to "eat the fruit of their own way, and be filled with their own devices."

O waste not then the day of your merciful visitation. Neglect not the concerns of eternity, till the hand of death is upon you. None can indeed tell you the limits of your day of grace. It *may* last till death calls you into eternity, and it may, especially if you have long enjoyed the offers of grace, and long neglected the "great salvation," to you, it may end to-morrow. The Lord God of your fathers is sending to you by his messengers; but if you mock these messengers of God, and despise his word, thus showing that thy neck is indeed an iron sinew, and thy brow brass, then the wrath of the Lord will arise against thee, till there is no remedy, suddenly shall you be destroyed, "suddenly shall you be broken without remedy." (2 Chron. xxxvi. 15—16.) Say not that to-morrow, at a more convenient season, you will think of your soul and prepare for eternity. Before to-morrow dawns, your body may be the victim of death, and your soul sentenced. But even if you should live till to-morrow, nay, till the trump of the archangel summons the world to judgment, the offer of a Saviour *now*, may be the last and only offer, which the Spirit will accompany with his presence and his blessing. And what, without the Spirit's influences, will avail sermons and sacraments? Then, the "waters" that issue from the temple may flow over your soul, and leave it as parched and barren as before; the heavenly dew may descend upon your fellow worshippers, but never upon thee; the heavenly manna may fall around you in the wilderness, but while food and life to the souls of others, it will prove but a "savour of death" to you. Neglect the offer of mercy to-day, and to-morrow the chains of sin will be bound more closely around you. Waste another day of divine forbearance, continue to neglect that salvation which was bought by the agony and death of the Lord of glory; and can you imagine, that your Almighty Judge will bear longer with your insults and delays; can you

hope that God will not hold you as an enemy; that he will wait again and again, till you please to decide, whether you will accept, or trample under foot, a salvation which cost him the life blood of his Son; and not rather leave you, hopeless and unforgiven, to feel through eternity the madness and folly of neglecting the offers of mercy; of bartering the soul for the world, and eternity for time?

The stupid and hardened Pharaoh, when Moses asked him at what time the plague of the frogs should be removed from him and his land, said, "to-morrow." Far more stupid is the careless sinner. His soul is suffering under the plague of sin, unclean spirits live and rule in his heart, his soul is sinking in the grasp of Satan into the pit of hell, the waves of wrath are closing around him, and yet, while the Rock of Ages is within his reach, while the arm of Omnipotence is stretched out to save, he is heard madly repeating, as his soul is drowning, and the waves closing over him, that he will think of his danger *to-morrow*. If you turn a hard heart and a careless ear to the offers of mercy, to the dying love of Jesus, to-day; is it to be wondered, if to-morrow the grace you have spurned should be utterly withdrawn, and your soul left to wither in the grasp of the destroyer here, till death drives you where you will be the sport and the victim of malicious fiends forever. Is to-morrow yours? Have you the treasures of grace at your disposal? If you put away from you to-day, the cup of salvation, to-morrow you may be forced to drink to the dregs the cup of wrath. If you scorn the sceptre of love to-day, to-morrow you may be broken in pieces with "a rod of iron." "Boast not thyself of to-morrow." Who can tell what to-day may bring forth? "The night," the night of death, "cometh when no man can work" for eternity. And *this night* you may die. This night the lamp of life may be put out; this night you may lie down on a bed from which you shall rise no more, till you are "carried out to be buried." To-day, then, you may "inquire of the Lord" and find mercy, to-morrow, your doom may be sealed, and the gate of mercy closed against you forever. To-day, you may "inquire of the Lord," and the "Lord will answer" and bless you; to-morrow, like Saul, you may inquire in vain, your destruction, like his, may come speedily, and everlasting anguish overwhelm the soul. To-morrow, the dreadful sentence may issue from the throne against you, "Cut him down, why cumbereth he the ground?" Or, if God for wise purposes spare you for *years* upon earth, no heavenly dew will fall upon your barren soul, whose "end is to be burned." You will stand perhaps for years, like the blasted fig tree, withering beneath the curse of the Redeemer; only to display, like the guilty Saul, the awful justice of an insulted God; "without fruit, twice dead," to be cut down at last, and cast into everlasting burnings. This is one of the most terrible and alarming truths of God's word. *This* is really the sin against the Holy Ghost; a sin, which does not belong only to a former age, and is chargeable only on the Pharisees. It is a sin committed by all, who like Saul forsake the Lord, and apostatize from the truth; who continue to hold out against the offers of mercy, to rebel against God and grieve the Holy Spirit; who *wilfully* shut their eyes to the light of truth, and continue to do what the voice of conscience and the word of God forbids; hating and opposing Christ and his cause. *Theirs* is indeed a lost case. When the measure of their iniquities is full, when their day of mercy has passed away, the destroying angel will instantly cut them down; or, an insulted God will leave them to the consequences of their own desperate depravity and hard-heartedness; to be driven at last by the thunders of justice into the prison of hell. O "seek ye the Lord then, while he may be found." Plead for mercy. Press forward for the prize of glory.

True, we cannot change our guilty hearts. Sooner could the Ethiopian change his skin, or the buried dead awake themselves from the sleep of death, and rise from the grave. The grace of the Most High alone can bend our stubborn wills, quicken our dead souls, and lead us to rest in his love, and live to his glory. But this grace is promised and must be sought for, sought in earnest prayer, and sought as a "gift" of mercy. True, *human merit*, if the words are not themselves a contradiction, can never deserve heaven. True, heaven is the free gift of God, and we can do nothing to merit an entrance into its glories. True, our works cannot profit the Almighty; true, they can no more *merit* salvation than the blasphemies of the lost; still they are required, as evidences that we are on the Lord's side; that we are willing to suffer with Christ, as those who hope to reign with him in heaven; that we have devoted ourselves as a living sacrifice to him who bought us with his blood; as the reasonable service of those who hope to be owned by him, and inherit his kingdom. Live then to the Lord. Plead for an interest in Christ. Plead for pardon and mercy through his peace speaking blood. Plead this day, as one whose eternal all is at stake, lest to-morrow your doom be with those tormented and wasting, yet undying souls, who are causing the regions of despair to resound with the affecting lamentation, "the harvest is past, the summer is ended, and we are not saved." Come out from a wicked world. Do not, like Saul, be found sometimes in the camp of the Lord, and sometimes in the camp of the enemy. Follow the Lord fully. See the banner of heaven lifted up. Go forth under that banner, strong in the Lord, and in the power of his might. Plead humbly and earnestly with God for mercy, and it will not be denied. The door of mercy will not be shut against you. It is only the hard-hearted, hypocritical, and unhumiliated apostates, who *will* rush on in sin, that God rejects. Serve God in his appointed way. Countenance not, with Saul, the idolatrous and sinful inventions of men or devils; as you would wish to escape his doom. Take the Lord for your God, and his word for your guide. Give yourself up in covenant to him, to be his only, his wholly, and his forever. "Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light, he turn it into the shadow of death." (Jer. xiii. 16.) The time is short. Death is at the door. We are sinking into the grave. Be sober, be vigilant, be faithful. Let not death find you slumbering upon your post, nor like Saul engaged in the works of darkness. "Watch, for ye know not the hour when the Son of man cometh" Remember, that you are here in an enemy's country. Remember, that this world is a field of battle, where the legions of hell are going about, seeking to devour and deceive souls. Plead, that the Lord would teach your hands to war and your fingers to fight. Go forward to the conflict with the powers of darkness under the standard of the cross. Remember, it is a conflict for heaven, for eternity. It is a struggle for the life of the soul. "Stand fast, then, in the faith, quit yourselves like men, be strong;" and even on the bed of death, where your last battle will be fought, and your last enemy subdued; you shall be crowned with victory.

[To be continued.]

ART. IV. *Another Maxim of Bible Religion.*

[Continued from page 205.]

It will be understood, from the observations which I have already made, that I do not confine the meaning of the phrase "*the way in which the Lord led,*" to the history of the forty years in the wilderness, when

I speak of a *maxim* of religion. It is true that this must, to the end of the world, be apart of its meaning, even "when the days come that it shall no more be said, the Lord liveth who brought up the children of Israel out of Egypt, but the Lord liveth that brought up the children of Israel from the land of the north, and from all lands whither he had driven them." (Jer. xvi. 14.) For although the latter deliverance will take the pre-eminence, the former will by no means be forgotten. But this at the same time proves that the meaning is not to be confined to it. The Lord has *continued* to lead his people in the way, and he will continue until he has brought all his own to the "city which hath foundations."

Viewed in its origin, nature, and end, it is indeed but *one way*, but there is a progress in it, and there are the same good and sufficient reasons for *remembering* each successive stage, that there were for remembering its commencement; though not always miraculous, yet it is always expressive of the same infinite perfections. It may not unfitly be divided into two great periods: First, the way in which the Lord hath led until the appearance of Christ; and second, the way from that time to the end of the world. It may also be subdivided into, the way through the wilderness, the way under the Judges, the way under the kings, the way during the captivity, and the way under the deputy governors. Then, the way which Christ led in the days of his flesh, the way under the apostles, then during the heathen persecutions, then in the days of Constantine, then during the great Popish apostacy, then at the Reformation, and thence to the present time; each of these deserves distinct considerations, and to be remembered in an especial appropriate manner. That which has fallen within the observation and experience of each distinct ecclesiastical body or denomination, ought to be especially remembered as the way in which the Lord has been pleased to lead it. Yea, every Christian congregation and every Christian individual ought to do the same thing, with what has fallen within their experience. For it is *the way* in which *they* have, in a special and peculiar manner, been led. Although it is all the same way, yet, passing along through new times and circumstances, and new characters travelling it, the infinite wisdom, mercy and power of God are continually discovering themselves with such a peculiarity as brings every one under obligation to remember every part of it. The same great truths which were substantially revealed to the church in the word, and embodied in the events of this way, many times before, are again set before us with an application to us, under new circumstances; or, *to us*, for the first time, some truth is by it newly discovered; or else we are brought, for the first time, into a situation whence we have obtained a clear view of it; or we are made to experience it with more power than ever before.*

I shall now endeavor briefly to prove, that the thing commanded in the text, is a standing rule for the obedience of the church to the end of time.

1. That this was the duty of the church during the continuance of the ceremonial law, none can doubt. For very many of the feasts and ordinances of that economy were instituted, as has been already shown,

* I understand the phrase, "the way in which the Lord led," as equivalent to the "*way of salvation*," and as comprehending all the truths which God has revealed to faith for the salvation of his people, which is the end of the way; and this end we are sure is to be accomplished "through sanctification of the spirit and belief of *the truth*." Farther, it comprehends the way of all holy duties wherein God will walk with his people. To reveal this unto them is another thing, which he does in the way. And to this the Psalmist refers when he prays, "thy way Lord show, teach me thy paths, lead me in truth, teach me." (Ps. xrv.) Consequently all the ordinances for public worship, for the order and government of the visible church, and the fellowship of saints must also be included in it. These things are, in the most express terms, contained in that way in which the Lord led in the wilderness. And for the same reasons that it contained them *then*, it must contain them always.

for the express purpose of keeping up the remembrance of the *way* in which they were led. While, therefore, it was their duty to observe these feasts and ordinances, it was also their duty to remember that *way*. For these two things were inseparable. The one could not be rightly observed without the other. So long as it was a duty to celebrate the Passover, it must also be their duty to remember *that night*, with love, faith and reverence, in which the Lord slew all the first-born in the land of Egypt, and passed over the houses of Israel. The same remark will apply to the redemption of the first-born. And so long as they were commanded to offer the basket of the first fruits, so long also must they call to remembrance the whole of that wonderful way, by which they were at length settled in the promised land. By a similar illustration it may be made to appear, that the standing duty of the church is, to *remember the way* by which the Lord brought her from under the yoke of legal ceremonies, into the liberty of the gospel. For the ordinances and institutions of the gospel were set up in commemoration of it. The Lord's Supper commemorates a night never to be forgotten; the night in which our Lord was betrayed. The Christian Sabbath celebrates a morning equally memorable. The ordinances of baptism and of public preaching of the gospel have, in part, a similar design. It was then that the prince of darkness was foiled; that death was destroyed, the ransom-price paid down, and divine justice said it was enough; that the law was abolished, and life and immortality proclaimed to all nations through the gospel. It was then that Christ, in laying down his life an atoning sacrifice in the stead of his chosen people, discharged the obligation which he took upon himself in their behalf, in the everlasting covenant. While, therefore, it continues to be the duty of the people of God, to observe these ordinances, it is equally so to remember the various steps of this great and marvellous way, by which the Son of God, in human nature, set the church free.

2. When it is considered that the *way* in which the Lord led his people in the wilderness was *figurative*, and of what it was figurative, it must appear that this rule is fairly implied in it. That it was figurative must be admitted by all who have any measure of accurate acquaintance with the Scriptures. And that it was figurative of the way in which the Lord still leads his people, is as clear. It may still be said, "*His way is in the sea*,"—that the church is still "*coming up through the wilderness*," and that Christ's presence with her is "*like pillars of smoke*," his feet like pillars of fire," and as then, so still, he is "*clothed with a cloud*." There is still many a Red Sea deliverance. The Egyptians or their successors still oppress and are still plagued, and will ere long be totally destroyed. It is still by a tree which the Lord points out, the *tree of life*, that the waters of Marah are sweetened. It is the water from the smitten rock and the manna from heaven that supports the church. The bites of the old serpent are cured by looking at the brazen serpent's antitype, the Lord Christ elevated on the pole of the gospel. The Lord goes before his camp and "*prepares a place for them in the wilderness*." It is still when the hand of faith is lifted up in prayer, and *stayed*, that Israel prevails, and when it is taken down Amalek prevails. The Ark of the Lord is *it* still which divides the Jordan and opens a passage for the people of God, into the good land. The Lord Christ, who is the true tabernacle, hath abolished death and risen a triumphant conqueror from the grave, and hath the keys of hell and death at his girdle. Why, then, shall it not be a duty to "*remember the way in which the Lord leads*?" If the figure was worthy of being remembered forever, how much more the thing signified? The former was only the weak and beggarly elements, the latter is spiritual blessings in heavenly places; a better and more enduring substance.

3. We may be convinced of the truth of the proposition in hand from this, that it is *laid down in the Bible as a moral duty*. Although many of the things in that way were typical, the *remembering* of them in the sense explained is moral. It must necessarily be a moral duty to remember the way in which God leads, and to make a spiritual improvement of it. It may be supposed, with regard to any typical thing, that it might, in a given case, be omitted without sin; but with respect to this remembering, no case can be given in which the omission of it would not be a sin of great aggravation. The fact that it is God who is the leader, makes it imperative on those who are led, or whose duty or interests are involved, to take good heed unto the steps of his majesty, lest at any time they should let them slip. If it were a typical duty there would be something corresponding to it in the anti-type; but there is not any thing, therefore it is not typical. It is to remember to lay up in the heart, and practice in the life, those great things, which God, as our God and Redeemer, did for the deliverance of his people, and for judgment on his enemies, by which the church is necessarily brought under everlasting obligation; and by which there is set up a standing instruction to all generations, on topics of universal interest to mankind as well as the church. Moreover, it is, in part, to remember and keep the moral law, which God hath given as a rule of new obedience; and therefore it must be a moral duty to do it; and if moral, a standing duty—a maxim in Bible religion.

4. The way in which the Lord leads, sets before his people the truths of salvation, or the way of reconciliation, as is stated in defining the meaning of the phrase. There is more of this discoverable at some times than others. More of it was set before Israel by the institution and celebration of the passover, than there was again for a great part of the way. The same remark will apply to the *water* from the smitten rock, and the manna. It may also be admitted, that more light was given on the method of salvation during those forty years in the wilderness, than there was for several forty's afterwards. In the short period that Christ was upon earth, there was more, by far, of the method of salvation laid open to view, than there had been through all the different periods from the beginning of the world to that time. But still there is no part or period of the way, even the minutest, which falls within the history of a solitary individual, that does not bring to view *something* of it; though not always for the first time. And there are some parts of it that shine conspicuously through the whole; such as the *sovereignty* of divine grace and *mercy*. Now all and each of the truths of salvation are so pregnant with importance, and of so universal interest to the *people of God*, that there can be no generation or individual exempt from this duty of remembering it, and the way of its discovery. Add to this, that whatever of them is, in any part of the way in which God leads, it is *so placed* by infinite wisdom in connection with the affairs of the church, for the time being, that it must ever be the safety, comfort, and happiness of the church of that time to *remember these* particularly, and it will be her danger and her ruin to neglect and despise them. The truth of this will come in course to be illustrated afterwards.

5. The ends which God has designed by this way, are also of universal concernment. For illustration of this, let us recur to the text itself. These ends are stated thus: "To humble thee, and prove thee, and to know what was in thine heart, whether thou wouldst keep his commandments or no." (Deut. viii. 2.) That was indeed a stiff-necked, hard-hearted race, and needed such things to humble them. The same people, throughout all their generations, were very much of the same temper; but this will not prove that the ends here assigned were peculiar to them. The hearts

of all nations and ages are alike; proud, haughty, unbelieving and rebellious, and harder than the adamant. And before that any nation or generation can be a people prepared for the Lord, they must be made the reverse of this—humble and obedient; therefore the way of the Lord has the same work to perform on his people, through all ages, viz: “to humble, prove them, and know what is in their heart,” &c. And the effect thus produced is such in itself and in its design, as to lay us under the very same obligations with Israel of old, to “remember the way.” And it may be safely affirmed, that every part of God’s way with his people is calculated to produce these effects, whether they follow or not. Short must the progress in the Lord’s way be, indeed, which that church and that individual have made, who have had *nothing to humble them*; nothing bringing to light *what is in their hearts*; and they who have never admitted the thought to their serious consideration, that such is the design of God by all that befalls them, whether of good or ill, can have but little in their exercises, respecting his government of providence, distinguishing them from the brute beast.

6. That this is a standing rule in the church will appear, farther, from this; that the *way of the Lord* has in it many deliverances of his people, which necessarily lays them under a debt of gratitude, the least part of which is, to keep it in everlasting remembrance. From the beginning of the world, the Lord has led his church in the way of *great deliverances*. He wrought a great deliverance for the house of Jacob, when he provided for them in Egypt a place where they were fed with the finest of the wheat, while the rest of the earth was perishing for lack of bread. And when he brought them up again out of it, it was a greater deliverance still. He also delivered them from Amalek and from the Amorites, and from all their enemies round about them in the wilderness; from the Moabites, the Ammonites, Edomites, and Philistines, &c. “He many times delivered them.” When Christ came and freed his church from the yoke of ceremonies, and from the false glosses and traditions of the Pharisees and set up gospel worship, it was a great deliverance. When he brought *heathen* persecution to an end, by means of Constantine the Great, it was another great deliverance. And when he brought his church out from the communion and power of the Pope of Rome, at the Reformation, it was a greater deliverance still. But what generation, society, or individual, of the people of God, has not had its deliverance to commemorate? And what deliverance of this sort is not worthy of being remembered, and of being responded to by a diligent preservation and improvement of the benefits accruing from it? As long as it will be the freeman’s duty to remember the achievement of his independence, and the slave his emancipation or redemption, so long will it be our duty to remember the deliverances which the Lord has wrought for us in the way.

7. That this is a standing rule will appear from its involving the moral and the highly beneficial duty of studying the way of God’s providence. In this are his works and his great wonders to be seen; in which “his wisdom is wonderful,” and “his thoughts are a great deep.” In them he has displayed so much of his eternal perfection and covenant love, that it is necessarily the duty of angels and men to remember them. “He hath made his wonderful works to be remembered,” says the Psalmist. This duty is celebrated very much in the Psalms; and many of them, as was shown in a former paper, are designed to stir up the people to it. “Call on his name, make known his deeds among the people;” “Remember his marvellous works that he hath done, his wonders and the judgments of his mouth.” (Ps. cv. 1—5.) “Whoso is wise and will observe these things, even they shall understand the loving kindness of

the Lord." (Ps. cvii. 43.) Indeed, the whole of this subject may be resolved into the study of divine providence, and the application and practical improvement of the same. And besides the duty which there is towards God in this, there is also the highest interest of the soul in it. For "even they shall understand the loving kindness of the Lord." How? in their heads only? as one may understand the mathematics and the sciences? As mere spectators only, shall they witness the display of it in the course of his providential way? Far otherwise. They shall understand it from the experience of its power, which they shall have of it in their own souls; such an understanding as Jacob had when he says, "God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads." (Gen. xlviii. 15, 16.) And as Joshua had, when he said "There failed not ought of any good thing which the Lord had spoken to the house of Israel, all came to pass." (ch. xxi. 45.) This understanding is of great moment to all the Lord's people. It strengthens their whole soul and binds their hearts unto God and to all his ways, and keeps it calm amidst all storms, and sometimes fills it even with joy and exultation in the very deepest of trouble. Therefore the attainment of it must, through all ages, be a chief concern to the saints, and, consequently so must this *remembering of the way* in which the Lord leads them to the attainment of it.

8. There are several passages in the New Testament which clearly imply the truth of our proposition, and at the same time, show us *how* the duty is to be done. For example, the commission to preach the gospel implies it. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." (Math. xxviii. 19.) Not only what he gave in command, properly considered, but his example also, his life, sufferings, and death; all that they had heard or seen of him in the way, from the manger to the cross, in public and in private. In reference to this extent of things Christ says, "And ye are witness of these things." (Luke xxiv. 44.) As, viz: all the things which he did in fulfilling the law of Moses and the prophets and the Psalms, concerning himself. "Thus it behoved Christ to suffer and to rise from the dead on the third day." In choosing one to fill the place of Judas, the apostles, acting according to this rule, selected one who "had companied with them all the time the Lord Jesus went in and out among them, beginning from the baptism of John, unto that same day that he was taken up from them." (Acts i. 21.) These passages clearly imply that every step and every circumstance of the way in which God was manifested in the flesh, and in which he did show unto us the way of salvation, was to be remembered with the utmost solicitude; was to be diligently "taught" and "witnessed to" by his apostles and ministers, and "observed" by all his saints. And by faithfully *witnessing* for every thing on the one hand, and conscientiously and constantly observing and doing them on the other, the duty is done. But as indications were given of a disposition to overlook some things and set aside others, and in that way to cause them to be forgotten, other means became necessary, and had to be used. When there was no opposition or declension, the apostle exhorts them simply "by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more; for ye know what commandments we gave you by the Lord Jesus." (Thess. iv. 1.) But when any danger appeared of letting any thing slip from the heart, the memory, or the practice of the church, then he would say, "therefore brethren *stand fast* and *hold* the traditions which ye have been taught, whether by word or our epistle."

(2 Thess. ii. 15.) "Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw from every brother that walketh disorderly and not after the *tradition* which he received of us." "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." (ch. iii. 6, 14.) And if opposition still continue and increase, he would be still more peremptory and decisive in the measures to be pursued for the remembering of the Lord's way. "Now I beseech you, brethren, mark them who cause divisions and offences contrary to the doctrine which ye have learned, and *avoid* them." (Rom. xvi. 17.) And if need so require, he would write against them, as he did the whole epistle to the Galatians, to repel the vile insinuations of those adversaries, who preached another gospel; and that the truth of the gospel, unimpaired, might remain with us; yea, he would have the whole body of the faithful to come forward like an army in solid phalanx, and meet the enemy,—“that ye stand fast in *one spirit*, with *one mind*, striving together for the faith of the gospel.” (Phil. i. 27.) He would have every minister, like himself, to consider that he “was set (as a sentinel) for the defence of the gospel.” These are some of the means by which the apostles and first Christians kept in remembrance the way in which the Lord had led them out of darkness into the kingdom of heaven; and which, if they had not used with some diligence and perseverance, it would have been quickly forgotten, and Satan would have led back in triumph his fugitives into heathenism or Judaism, and we would have been this day as completely his slaves as those who lay themselves down before the car of Juggernaut. And these means, in other words, a testimony for the present truth, are applicable to all times of opposition or declension, for keeping the good old paths in remembrance.

[To be Continued.]

ART. V. *Has the Christian Church a warrant to use any other than an inspired Psalmody, in the worship of God?*

In the present posture of affairs in the visible church, this is a question of no small magnitude. A very large majority of professing Christians use hymns of human composition, without any scruple, and as a matter of course. But if we have any proper desire to prove ourselves to be the followers of those, who “through faith and patience inherit the promises,” we shall be found frequently referring to the charter of our hopes, for authority. The conscience will not be quieted by any thing which we may do, unless we can find a divine warrant for it; knowing that it is in vain to worship God, while “teaching for doctrines the commandments of men.”

The Associate church has always answered this question in the negative. And her opponents in this matter have ascribed her course to a variety of causes; such as bigotry, want of charity, a censorious, schismatic spirit, national prejudice, &c. In short, it has been ascribed to almost every cause except the true one. But while the present state of things furnishes abundant matter for humility, it furnishes none for despondency. For God will assuredly maintain his own institutions, and in due time put contempt upon every human devise, and every false system of worship. The only question then to be settled is, whether we have a *divine warrant to use Psalms or Hymns of human composition in the worship of God?*

Several things connected with this question are admitted by our opponents. It is admitted,

1. That the singing of Psalms, hymns, and spiritual songs, in the praise of God, is a divine institution, under both the Old and New Testament dispensations. “O sing unto the Lord a new song; sing unto the Lord all the earth.”
2. That the Old Testament church *actually sung* those Psalms, which are collected into one book, commonly called the Psalms of David. “But,” says an opponent, “this example extends no further than the Jewish church, and therefore proves no-

thing as to what the Christian church should sing." This objection is true only in relation to the *judicial* and *ceremonial* observances of the Jews. But it can not be denied, that the singing of Psalms was then and still is a *moral duty*; and moral duties are immutable in their nature; and any change in their form, or annexation of positive precepts, respecting the manner of their observance, must rest on divine authority. Therefore this example does extend to the Christian church.

But the Book of Psalms is a component part of divine revelation, and was used in the Jewish church by divine appointment; (2 Chron. xxix. 30.) "Hezekiah the king, and the princes commanded the Levites to sing praise unto the Lord with the words of David, and of Asaph the seer; and they sang praises with gladness." That Hezekiah acted on the authority of God in this matter, is certain, from the testimony given respecting him, (verse 2,) that "he did that which was right in the sight of the Lord," And that he acted by divine appointment, in the whole of the reformation recorded in this chapter, is evident from the 25th verse; "For so was the commandment of the Lord by his prophets." And it would be doing injustice to the spirit and design of the whole chapter, to *limit* this expression to what is recorded in one verse. Such a limitation would imply, that all the other things recorded in the chapter were *not* done by divine appointment, which would not be admitted by our opponents.

So then we see that singing the praise of God is a moral duty and always obligatory on the church, and that we have a divine appointment for singing the inspired Psalms. It is incumbent then upon our opponents to show that this appointment has been repealed by the same authority that made it, and that a divine command has been given to use hymns of human composure in the praise of God, lest they should be met at last with the astounding inquiry, "who hath required this at your hands?" But they have not done, nor can they do, either of these things. Hence they uniformly evade the question, and amuse their readers with a host of irrelevant objections, many of which are decidedly of an infidel character. The only passage in the New Testament which our opponents have attempted to adduce in support of human Psalmody, is Col. iii. 16, and a parallel passage in Ephesians. "Let the word of Christ dwell in you richly, in all wisdom; teaching and admonishing one another in Psalms, hymns, and spiritual songs; singing with grace in your hearts to the Lord." It is alleged that there are no *hymns* and *spiritual* songs in the Book of Psalms. This allegation shows to what extent the enemies of an inspired Psalmody are compelled to go, in perverting Scripture, in order to find for themselves the least countenance. For "God is a Spirit: and they that worship him must worship in spirit and in truth." But God was worshipped acceptably under the former dispensation, (our opponents being judges) in the use of the Bible Psalms, and this Psalm singing was neither a *judicial* nor *ceremonial*, but strictly a *moral* part of that worship. Therefore these Psalms are spiritual.*

The object for which the apostle would have the Colossians teach and admonish one another in spiritual songs evidently was, that the *word of Christ* might dwell in them richly in all wisdom. Now this object could not be attained by singing human compositions, for whatever is the word of Christ is divine inspiration. Therefore this text proves that the Scripture Psalms are positively enjoined under the New Testament dispensation.

Again: The Colossians were commanded to use spiritual songs. The word "spiritual," as used in the Scriptures, uniformly denotes a quality derived from the Holy Spirit, or something that has received spiritual qualities from his Almighty power. Hence the regenerated man who has been born of the Spirit of God, is called a *spiritual man*. Therefore a spiritual song must possess some quality derived from the Holy Spirit. But the Holy Spirit has directly imparted no quality to any composition whatever, since he himself sealed up the canon of Revelation. (Rev. xxii. 18, 19.) Therefore, by spiritual songs must be understood, songs of divine inspiration; unless our oppo-

* It is true, they are not called Psalms, hymns, and spiritual songs, because these are from Greek original, and the Psalms were written in Hebrew; and of course their different sorts of composition are denominated by Hebrew terms. But every scholar knows, that the Hebrew *mishmorim*, *tehillim*, and *shirim*, denote the same sorts of composition as the Greek *psalms*, *hymnos*, and *oda*. Josephus was a Jewish priest at the time Jerusalem was taken and destroyed. He knew well what the Psalms ought to be called in Greek; and in his Antiquities, which were written in Greek, he calls the Psalms which David composed, "hymns and songs to God." No person will doubt whether they contain *Psalms*. From the 120th to the 134th inclusive, are songs; besides a great many others. Whether or not they treat on spiritual things, and so deserve the name of *spiritual*, the reader can judge for himself. From the 113th to the 118th inclusive, were called by the Jews, *Halleluiah Rubbah*, or *Great Hymn*, and was sung at the celebration of the passover; and at the last passover, by Christ and his apostles. In general, all those which begin with *Halleluiah*, or *praise ye the Lord*, are hymns.

This word is compounded of a verb, *hallelu*, praise ye, and a noun, *iah* or *jah*, the known contraction for Jehovah. This verb is used by Christ, in the 22d Psalm: "In the midst of the congregation I will praise (*ahalel*) thee." In the version of the LXX, and in Heb. ii. 12, it is literally, "I will hymn thee," (*hymnazo* se.)—Rev. A. Gordon, on the design and use of the Book of Psalms in the New Testament church; pp. 86, 87.

nents take the ground of the Quakers, and claim an internal spirit, above even the word of God.

Again: Mr. Gordon well asks, "Can we suppose that the apostle, who so well knew the Psalms in the Bible, and approved of them so often, as the best evidence he could offer for the truth of his writings; and yet, that he recommended in his exhortation, the use of Psalms, hymns, and spiritual songs, of which he knew nothing at all?" So that whatever view we take of this text, its authority is *against* the advocates of a human Psalmody.

It is not the want of a divine warrant then, that has caused the inspired songs of Zion to be hurled out of the sanctuary of God, with a ruthless hand. But the cause must be looked for in ignorance of the true nature and design of the Book of Psalms, in a desire to tickle and please the fancy of people, or in some other equally unworthy motive. For we have set before the reader the very strongest of their numerous objections. But what is most lamentable in this matter is, that multitudes in this land are ignorant whether there be in existence, so much as a Book of inspired Psalms in metre.

The above reflections have been suggested by a perusal of the following letter, addressed by a lady to her sister. The writer had formerly been a member of a Congregational society, but had become convinced of the unwarrantableness of using human composesures in the praise of God; and had attached herself to one of the congregations of the Associate church, within the bounds of the Presbytery of Cambridge. The letter is published by particular request, and it is hoped that our readers will overlook any defects of composition which may be discovered, as the author is not accustomed to write for the public eye.

Letter from a Lady to her Sister.

DEAR SISTER:—The conversation of Friday has been the subject of a great deal of serious meditation with me; particularly the views you expressed of the Psalms, and of the six, Psalm especially. And I hope you will impute it to a better motive, if I should write you my thoughts upon it, than prejudice, and the exercise of a bad disposition, as was done at our last conversation; (not by you however, that I know of.) But to me it is a small matter to be judged of man's judgment, and I see a fatherly hand in these trials of the flesh, for I am naturally an idolater. Pardon this small digression by way of introduction, and we will turn our attention to the Psalms; first, as we have them in prose, their design, their subject, and their fulness; and secondly, as we have them in metre. And here let us lift up our hearts to God, for his assisting grace, in pursuing this meditation.

And first, the design of God in bringing them into his visible church, I think, may be pretty clearly understood by the providence of God in the time he chose for bringing them in, the way he dealt with his church before they were brought in, his manner of introducing them, and the person by whom he introduced them. And we will begin with the manner of God's dealing with his church, during the darkness of Egyptian bondage; which state of the church is a lively representation of the people of God in their darkness and unbelief preceding regeneration; in their anxieties and distress in a law work, accompanying a work of grace in their hearts; during which time, not one song of praise is given them, notwithstanding the many multiplied miracles wrought by the hand of his servants for their deliverance, until the destruction of the Egyptian host in the Red Sea. And then, by the gift of the Spirit of God to Moses and the host of Israel, was begun on earth the Song of Moses and the Lamb, which celebrated the judgment and vengeance, as well as the mercy and salvation of God; and which continued by times to animate and resound throughout the camp of God, according to their deliverances; (but only by the immediate gift of the Spirit,) and which song, in all its varied parts, according to the revelations which were given by the Holy Spirit to his servant in the Isle of Patmos, shall continue to be sung till the very last plague and vengeance, spoken of in the 109th Psalm, shall be executed on the enemies of Jesus Christ and his gospel; headed by Judas, who was as the representative of the Jewish nation, and guide to them who took Jesus, and on whom the vengeance of God, as predicted in that Psalm, has been, (in the awful destruction of Jerusalem,) and still is, singularly fulfilled, in the manner the Jews are treated throughout all the nations of the earth; a people scattered and peeled, so that in a church capacity she has become as a widowed wife, and whose children are fatherless and vagabonds; who has been judged and condemned; whose prayer has been, and still is, sin; whose iniquity is remembered with the Lord, and is not blotted out. As a people, they loved cursing, and it is come unto them; they delighted not in blessing, and for more than eighteen hundred years it has been far from them. And all gospel despisers, who, for the petty sum of creature comforts, will sell their Saviour and their souls, will find, with their leader, that, as they loved cursing, so at the last day it shall be

round about them as a girdle ; it will enter their bowels like water, and like oil into their bones.

We will next attend to his manner of introducing them ; which was by the immediate dictation of his Spirit. If we trace them as they were given to the church from her setting out, not one record is to be found of her attempting,—let their deliverance be ever so great ; as it surely was, in their rescue from the destroying Angel ; in their being called and sent out from the land of their oppressors ; in their being sent out full and not empty ;—yet, I say, we can find no evidence in all this, of their attempting to make a song of praise to God for these singular blessings, until authorized by the Spirit of God so to do. Sometimes they were taught to sing of the mercies of God in their deliverances, but mostly of his vengeance, as executed on his enemies ; sometimes they stood still and beheld the salvation of God, in silent admiring praise ; and all these parts and pieces of God's dealings with his ancient covenant people have been beautifully collected by the immediate authority of God into one whole ; and composes a song of praise which justly claims the admiration of all who call themselves poets.

And this leads us to a consideration of the providence of God in the time when he gave to his church a form of Psalmody, and the person by whom he introduced it. It was given to the church then, principally by David, the man after God's own heart, and the type of him who was emphatically the King of Israel ; he fought the battles of the Lord, he sung the triumphs of his Redeemer, and was made, by the Holy Ghost, to be the mouth of God himself ; as he is declared to be, in the Scriptures of truth, commissioned by the Holy Spirit ; and qualified by being led through a train of eventful trials, each one having a particular bearing, a particular reference to the Redeemer's kingdom, and to his elect, as living members of Jesus their living Head. Just read the Psalms through once more, and compare and apply them to David the king of Israel, the type of our Lord ; who, when although he was king, was hunted as a partridge upon the mountains, in his own kingdom, by his mortal enemy Saul ; when he was traduced by those to whom he had done nothing but good, and of whom he could say, for my love they are mine enemies. See him when the earthly kingdom in the hand of Saul had waxed weaker and weaker, until the spiritual kingdom in his hand had triumphed gloriously. See him driven out by his own son, and persecuted till he is made to ascend Mount Olivet, weeping with his head covered and barefoot, and at last passing over Jordan. See him again returned in triumph to his kingdom, and in peace settled down, collecting and bringing together from all parts of it, materials for the house of God, the type of his spiritual temple ; and by divine authority, giving directions about its forms of worship ; particularly the number and offices of their singers, their division into orders, and the instruments each were to use. And at this time the Psalms were given as the form and matter of their song ; they had been sung in the different parts of the church, according to the gift of the Spirit, but now they were collected and embodied in a book, for the use of the visible church, with the stamp of God's authority upon them. And we find the same recognized and renewed by Hezekiah, that eminent servant of God, as recorded in 2 Chron. xxix. chapter.

We will next attend to the subject ; which appears first to be, Christ's humiliation and exaltation, in his incarnation, life, death, and glorious resurrection ; which furnishes the believer with justifying righteousness, every way answering law demands. And secondly, his dealings with his mystical body the church, by which their sanctification is made to appear. And this leads us to a contemplation of their fulness ; but here there is such holy sublimity, grandeur, majesty and loveliness, mingled in one, that, as Meikle observes of another subject, "language cannot reach my thoughts, nor my thoughts my subject." But I would just observe, I can find no situation in which the believer can be placed, so low or embarrassing to faith or sense, but he can mourn forth his sorrows into the bosom of his Redeemer, in a song prepared for him by his Lord, and in his behalf, in the Book of Psalms. He can want no direction about his temporal or spiritual enemies, or interest, but he is abundantly furnished here by him who always causeth us to triumph. Does the law take hold of our sins, original and actual, and condemn us, and conscience witness against us, until the pains of hell take hold on us ? We are taught to sing, in its very face, of the body that was prepared for our glorious High Priest, in which he wore the thorns and drank the vinegar and gall, until he paid the very last mite due to injured justice on our account ; and rose and ascended on high, leading captivity captive, and receiving gifts for men, even the rebellious. Do our corruptions strive and fight for the mastery, so that at times we are ready to conclude we shall one day perish by this or the other temptation ? we are here taught to shout forth in a triumphant song, "The Lord is my light and my salvation ; whom shall I fear ? The Lord is the strength of my life, of whom shall I be afraid ? Though an host should encamp against me my heart shall not fear. Though iniquities prevail against us, the Lord shall purge away our transgressions." Are we grieved for the low state of the church ? we may look with courage and thanksgiving at all the gracious promises contained in this book of songs, to the reviving of God's work and worship, until our Redeemer shall have the heathen for his inheritance, and

the uttermost parts of the earth for his possession. Do we see error abounding in the church, and the love of many waxing cold? Here, bold faith and rejoicing hope, with confidence may take their triumphant stand, and in sweet soliloquy look calmly on the triumphing of the openly wicked; which is, in short, the scoffing of the infidel, the hope of the hypocrite, the pride of haughty monarchs, and the wreck of nations; and sing of the glorious period when God shall arise and build the church; for the set time to favor her shall come, when his servants shall take pleasure in her stones and favor the dust thereof; when the heathen shall fear the name of the Lord, and all the kings of the earth his glory. But should I follow this subject out, I should write a meditation on each Psalm, and far exceed the bounds of a letter. Surely, as it respects Psalmody, we may say to our souls, return unto thy rest, for the Lord hath dealt bountifully with thee. Here is abundance of matter, varied in its form and expression, suited to the different dispensations of God in his church in all ages, setting forth the glory of her Redeemer, as her Prophet, Priest, and King; in all his dealings with her; in his beginning, carrying forward, and finally completing, in eternal glory, a work of grace in their hearts.

And now, my dear sister, as we have glanced very briefly at the Psalms of inspiration, in their design, their subject, and their fulness, I would ask, if it does not appear evident, that we have the stamp of God's authority upon them, as the matter of our songs of praise in all ages of the church; which authority is certainly wanting in all other forms of praise. And I think we should be very careful, lest, if we should adopt any other, we should be found setting our altar beside God's altar. If the second command forbids the worshipping of God in any way not appointed in his word, as well as by images, surely we who have received light on the subject, must be guilty of something very nearly allied to idolatry, if we would introduce into the worship of God, either public or private, any human composition whatever, be it ever so excellent. If, then, it was the design of God, in giving to his church a book of Psalms, that these should be used in the church as the form, and the only form of praise, which I think has been pretty clearly proved, in their being dictated by the Spirit of God in the mouth of David; in their being suited to God's dealings in his church, in its different stages or dispensations, and to the experience of individual believers; in their being once introduced into the church for that purpose; in their being left in it; and no scripture example, precept, or encouragement, given for the use of any other; it then follows, that the church were bound to furnish herself with a translated version, which might be used with edification and comfort, in churches and families. And she was not left at liberty to cut and carve, and mould at pleasure: no; she must give the whole testimony of God's dealings with his people, historical, prophetic, and promissory, as it respects love, mercy, grace, truth and faithfulness, with vengeance threatened or executed; for, indeed, vengeance executed on the adversaries of Jesus Christ and his gospel, is nothing but faithfulness and truth to his followers.

Such a version God in his rich mercy has been pleased to give us; which, if we can depend on human testimony for any thing, is a translation, having been diligently compared with the original text, and brought into the church by the authority of the General Assembly and church of Scotland. It is true indeed, the Psalms of David, as we use them, are not so smooth fanciful metre as some human composition; but this, so far from being an objection to their use, is, in my view, an additional argument in their favor, as it is one evidence of their being a translation. For it must have been a very difficult thing, in many parts of the Psalms, to adhere closely to a literal translation from the Hebrew to our language, (a language consisting of so many more words and letters than the Hebrew,) and still keep within the measure of a metrical version. For had they felt at liberty to add any thing of their own, they might no doubt have greatly dressed up the Psalms, and made them much more pleasing to the carnal taste. But now it seems the design of God that they should be stripped of every human embellishment; that they should be valued alone for what they contain, and for the authority by which they were given. And in this God seems saying to us, lift not up thy tool upon mine altar, for in the day thou liftest up thy tool upon it thou hast polluted it.

Let us then use them with thanksgiving, never admitting the thought, that we have a right to imitate inspiration, or use such imitations in the worship of him who has declared himself a jealous God. Let us not dare, in his presence, and especially when professedly engaged in his worship, admit the blasphemous opinion, that there are a thousand lines in the Psalms of inspiration, not fit to be sung in a Christian congregation, or that we have a right to select such as we consider most useful and reject the rest, or that the verses are too much transposed to retain any degree of connexion, as though there was a deficiency in the Spirit who dictated them; or that, in the place of law, commands, judgments, and testimonies, we have a right to use gospel, word, grace, truth, promises, &c., as more agreeable to the New Testament and the common language of Christians; equally answering the design of the Psalmist, which

was to recommend the Holy Scriptures. Surely this is making the word of God of no effect, by our tradition, with a high hand, indeed. Certainly this, to say the least of it, is setting the man after God's own heart, in the very awkward position of the foolish builder, who was not able to accomplish what he had begun, and, as passers by, to feel ourselves at liberty to mark his folly. Happy for the churches in New-England, in general, if this was the most exceptionable conclusion which might be drawn from such premises. But alas! this is not all; and the thought makes me tremble at my own former views and instruction! This is most certainly a prominent and fruitful root of infidelity. The Psalms were not written for the purpose of recommending the Holy Scriptures; but are Scripture itself, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God might be perfect, thoroughly furnished unto all good works; and David, the sweet singer in Israel, spake as he was moved by the Holy Ghost; that we might want nothing, not even a form of praise. And if we are not thoroughly furnished for a gospel dispensation, why has it not been intimated by Jesus Christ or his apostles? Why have they not condescended to give us one gospel hymn or Psalm as a pattern? Or why not appoint some officer in the church, whose business it should be to furnish the church with songs of praise? The reason is manifest; Christ, by his Holy Spirit in the mouth of David, had established such a form already; and it was and is, and ever will be sufficient, till the glorious things spoken of the city of God shall be accomplished, when "the Lord shall count, when he writeth up the people, that this man was born there." They were not suffered for the hardness of their hearts, (as were some of the things written by Moses,) neither were they written under the influence of the spirit of the maxim, thou shalt love thy friend and hate thine enemy; no, by no means; but they were dictated by the Spirit of the gospel, which cries, "Father forgive them, (considered as personal enemies,) for they know not what they do." In proof of this, look at the xxxv. Psalm, 11th, 12th, 13th, and 14th verses. Wherefore all additions or limitations, by paraphrases or imitations, are unnecessary, presuming, and highly derogatory to the glory of that Redeemer who was given to be head over all things, to the church, which is his body, the fulness of him that filleth all in all. It speaks of him as wanting in will or wisdom to his people. And if the people of God were found faulty in not seeking God according to due order, by carrying the ark of God on a new cart; and if Uzzah was smitten to the death for an unhallowed approach to it, by attempting to steady it, when in danger of being precipitated from the vehicle in which it was conveyed; what have those to fear who teach for doctrines the commandments of men; and especially those who would impeach the wisdom of God, in giving to his church a form of praise which contains language not fit to be sung by us; which checks the soul's devotion when aspiring to the praise of its Redeemer. I trust, dear sister, when you have examined the subject more fully, you will perceive it is no more nor less than will-worship, which has introduced into the church of God the poetic effusions of men, and made them take that place in his worship, which was designed to be filled by inspiration alone. I know the prejudice of early education; it cost my heart many a throb to give up my beloved authors: and it was not until I saw the confusion which the admission of human composition was spreading throughout the churches; the almost endless number of odes, songs, and ballads, (for I durst not call them by the inspired names of Psalms and Hymns and Spiritual Songs,) which were sung in pretended praise, and which praised, if any thing, their authors, who Pharisees like, exulted in having such noble exercises. You may think me too severe, and I do not know but I am; but what else can I make of such language as the following:

"Yet if I might make some reserve,
And duty did not call;
I love my God with zeal so great,
That I should give him all."

This is more than the apostles themselves pretended to; and what Christian does not find it difficult, through his selfishness and tendency to creature love, to yield obedience to commanded duty. I say, it was not till I got a view of these things, together with the almost entire want of sound principle in churches where human composition takes the place of inspiration, that I calmly and candidly set myself down to give the subject a thorough and impartial examination. This I think I have done; and the result is, the Psalms of inspiration have triumphed over all human composition, not only in my judgment but in my feelings; which I trust are led by the word of God alone in this thing. And the very thought,—that I am praising God in the language of inspiration, once penned by holy David, and sung by him in noble seraphic strains, to which he tuned his harp and strung his every nerve, to touch the chords; while he sounded forth, loud and long, with more than earthly ardor, the high praises of his God, his Shepherd, his Redeemer, his rock, his refuge, his fortress, his high tower, with every other endearing character, in which the Saviour presents himself to his people; by which he inspires faith, animates hope, and strengthens desire,—there is

something so unspeakably animating, that I can truly say, that, as it respects *Psalmody*, I have all, and abound.

But I must close, as I have already very much exceeded what I at first intended, but my subject is so large, and of so much importance, I knew not where to stop; nor is it yet exhausted,—and if God will, I intend, in some future letter, to take into consideration the objections chiefly urged against the use of the *Inspired Psalms*; especially those which are styled by some, *cursing Psalms*. But at present I must bid you look and examine for yourself.

This from yours in sincerity, &c.

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ART. VI. *The Life of Mr. John Livingston, minister of the gospel; written by himself, during his banishment for the cause of Christ.*

[Concluded from page 145.]

Now when I look back upon the whole, I find that the Lord hath given me a body not very strong, and yet not weak. I have sometimes continued reasonably long riding, both journey and post, with great wearying. I hardly remember that I wearied in reading or studying, though I have been some seven or eight hours without rising. From fourteen years of age till forty, I had several fits of the gravel, but hardly ever took it except when brought on by some outward visible cause,—as fasting, watching, cold or wet, or the like. I was always short-sighted, but hitherto have found no need of spectacles, and can read as long at small print, with as little light and as little wearying as almost any other. I cannot say with Luther, concerning covetousness, but I may say I have been less troubled with covetousness and cares than many other evils. For outward things I never was rich, and I never was in want; I chose rather to want sundry things than be in debt; I never put any thing to the fore, of any maintenance I had; yea, if it had not been for what I got with my wife, and by the death of her brother, and some others of her friends, I could hardly have maintained my family, by any stipend I had in all the three places I was in.

As to my spiritual condition, I cannot deny, but sometimes, both in public and private, I have found the Lord work upon my heart, and give confirmations of kindness, and engagements to his service; but I do not remember any particular time of conversion, or that I was much cast down or lifted up. As concerning my gift of preaching, I never attained to any accuracy therein, and through laziness I did not much endeavor it: I used ordinarily to write some few notes, and left the enlargement to the time of delivery. I found that much studying did not so much help me in preaching, as the getting of my heart brought to a spiritual disposition; yea, sometimes I thought that the hunger of the hearers helped me more than my own preparation. Many a time I found that which was suggested to me in the delivery, was more refreshful to myself, and edifying to the hearers, than what I had premeditated. I was often much deserted and cast down in preaching, and sometimes, tolerably assisted. I never preached a sermon that I would be earnest to see again in writ, but two. The one was at a communion on a Monday, at the Kirk of Shots, the other on a Monday after a communion, at Holywood; and both these times I had spent the whole night before in conference and prayer, with some Christians, without any more than ordinary preparation; otherwise my gift was suited rather to simple common people, than to learned judicious auditors. It was once or twice laid on me by the General Assembly, to write the history of the church of Scotland, but, besides my inability for such an undertaking, I could by no means procure materials for such a work.

Now, since I came to Holland, and so had more leisure than before,—that I might employ my time to some advantage, and having a great desire that some means might be used, that the knowledge of the only true God might be had yet more plentifully, both by ministers and professors, out of the *original text*; and for that cause, in a small volume as might be, the *original text* of the Bible might be printed in the one volume, and the several vulgar translations thereof in the other volume, in several Bibles,—so through the whole Old Testament I wrote some emendations of Pagnin's translation, for a Latin Bible. I also took some time in going through the English Bible, and wrote a few diverse readings, explanatory notes, &c. But the death of worthy John Graham, provost of Glasgow, who was ready to have borne most of the charges of printing, stopped these enterprises. Therefore, on a motion from Dr. Leusden, that a printer in Utrecht would print a Latin Bible, having for the Old Testament, Pagnin's translation so amended, I sent Dr. Leusden all these papers, but as yet have not heard of any thing done.

APPENDIX.

The discourse delivered by Mr. Livingston, Monday, Oct. 13, 1682, after his last

communion at Ancrum; which was before referred to, was taken from his mouth by an inaccurate amanuensis; the following is therefore given as the substance, rather than a literal transcript:

After signifying his strong expectation of being quickly removed from that people, and that he might not get another opportunity to salute them, (which fell out according to his fears,) he did, with a great deal of fervor, testify his love to them; and his prayer, that the Lord who blesseth the seed that is sown in the ground, might bless his labors among them, and make the fruit thereof appear when he was gone, then he read, (Math. x. 32.) "Whosoever therefore shall confess me before men, him also will I confess before my father who is in heaven." From which he spoke to this effect:

"Christianity is nothing else now than it was formerly; there are four pillars in it: to speak so, a man believeth with his heart; and that bringeth in another, viz: righteousness; a third, man confesseth with his mouth; and that bringeth in a fourth, which accomplisheth all, viz: salvation. There are two main ways whereby Satan prevails over poor creatures; sometimes he allures, at other times he terrifies them. There are the lusts of the flesh, and the love of the world, and of honor; these engines have a kind of enticing quality, and if they fail, he leads up terrors and maketh them afraid. Now, as an antidote against these, our Lord holds forth the words which we have read; and because many are ready to find out strange ways to save themselves, their means and their life, he proposes it very sharply; "Whosoever (says he) denieth me before men," &c. Now this is the most ticklish point in all divinity, and the rock on which many beat out their brains. Satan way-lays people and enticeth them to deny Jesus Christ; and alas! that his influence is so great in the time wherein we live. Some think if it were Jesus Christ, and if it were a fundamental point they were called to confess, they would stand for it with life and estate; but it is thought Christians now stand upon some things that are but fancies and nice scrupulosities, and if there be any thing in them, it is but a small matter; and shall a man venture his life and all upon a small thing? Well, if they be none of Christ's small things let them go; but if they be of his truths, will ye call that a small thing? His small things are very great things. It might be proven unto you, that there never was a controversy since the beginning of the world, even touching the most momentous truths, that was not accounted a small thing, while it was the occasion of trial; and that the thing that is now become the occasion of trial to many, is no less than the free exercise of the kingly office of Jesus Christ, in the discipline and government of his house. But some of you will say, this is but a matter of discipline and government, and why need we make so great ado about this? For silencing such objection, let us use this comparison: A gardener is appointed to keep his master's garden, and after a while he casts down the rails and hedges about the same: his master challenges him for doing so; he answers, "I have not meddled with your fruit trees, your flowers, nor your herbs; I have only cast down the fences, and that is but a small thing." "You possibly reckon it so," (says his master,) "but in doing that small thing, you open a gap for the beasts to come in and spoil all." Our blessed Lord Jesus was of another mind, when he said, the faithful servant is faithful in a little; and if it be a small thing, the servant that is faithful in it, doth hereby testify his love to his master as much as if it were a greater matter. Take another similitude: A tenant, in his master's absense, doth, upon entreaty of his neighbor tenant, give him a butt, or half a ridge of ground; and, when, at his master's return, he is challenged for suffering the other to change his mark stone, answers, "it was a small thing, sir, and ye have ground enough besides." Would his master accept that answer off his hand?

Satan always shapes a trial, and puts it to such a frame, he can draw to a small point, and set it, as ye used to say, in *aciem novaculi*, like a razor's edge, that many think there is little between the two; and yet, the one side is a denying of Christ, and the other a confessing him. It may be, you that are the people, think the ministers too peremptory in these days, and that we might go on some length, that ye and we may abide together; it seems (say you) that we care little for you, when we will not yield somewhat. The Lord knows whether or not we have love to you, and that we could do any thing in our power for your welfare; but we dare not exceed our instructions. Take this further similitude: A certain man gets his master's flock to keep, and gets instructions to abide by his flock, and not to acknowledge any judicature beyond his border. Some time after this, he is summoned to a foreign court, with certification, if he refuse to go, they will drive away the flock and spoil his master's goods. Now, says the man, I am in a strait; if I go, I will betray my master's liberty; if I go not, the flock will be abused; but I remember my master gave me assurance, that his flock shall lack nothing, and shall get no hurt. Notwithstanding, they will have the servant to go, and would persuade him that it were better to acknowledge an unlawful court and unlawful judges, than expose his master's flock to hazard: Nay, says he, my master hath given me assurance, that, let his flock be driven and pounded, as

they will, and let them stand, as they used to say, till their chafes fall, they shall never die of want; and therefore I will rather let them stand to their hazard, than betray my trust. But, say some, why may ye not, in such a particular, acknowledge the magistrate? For answer to this, take another similitude: An ambassador is sent from one state to another, upon these terms: You shall, in your negotiations, carry yourself uprightly, according to the instructions given you. The prince to whom he is sent, comes to propose to the ambassador, that he shall acknowledge an ecclesiastic office, unknown to him; he answers, with your leave, I must first advise with my instructions; and having done so, he says, I cannot find such an office in all my instructions. I find in Math xx. that the princes of the gentiles exercise dominion, but it must not be so among church officers, and therefore I dare not go beyond that. To kings and princes we shall give their due; and we acknowledge they have a power to rule about ecclesiastical things; but then it is not a spiritual power; for such a power is only competent to Jesus Christ. Would any prince take it well, if another should say to him, you have such and such officers in your house, but I will have certain other officers? Or would the master of a private family take it well, if another should come and appoint him servants? Some think such officers are strengthening of the civil power greatly, but truly, dominion in churchmen hath been the greatest enemy that ever civil power had; and if ye will go upon these terms, ye cannot avoid a *Pope*. But ye will perhaps say, my not ministers be silent? What need have they to endanger their ministry, their families, and every thing else, by speaking things they had better forbear? Can they not hold themselves satisfied with preaching faith and repentance? In so far, my friends, you say well. Faith and repentance are very comprehensive duties; and I confess I never delighted to hear a man, the most part of whose preaching was what they call, in the public, meddling with matters of state; but there are times and seasons wherein a man's silence may bring a curse upon his head; as, suppose there is a besieged city, and a watchman is set with a guard at the west port, with a charge to sound the trumpet whenever he sees any danger, as it is in Neh. iv. and Ezek. iii. & xxxiii. Well, he sees the enemy coming on, but instead of holding by his instructions, he marches all his force to the east port, which is the far stronger, and where there is no imminent danger; there he stands where there is none to oppose him, and, in the mean time, the station he was in is deserted, and the enemy comes in as a flood. Just so it is with the man that will preach only against Popery, and meddle with no other controversies; and it may be, if Popery come along, as indeed we have reason to believe, it will be the next trial; then he will preach you good moral doctrine. Now can the man who believes so, be accounted faithful? Or can he look for a glad sight of Jesus Christ on his death bed? When his master shall say, ha! sir, I know you well enough; ye did speak indeed, but never as a minister; ye did speak as they use to say, when none spied at you; ye were stout then, but when my cause came in hand, and when ye ought to have borne up my banner, ye would not; therefore get you gone."

Having so said, he closed with prayer.

Mr. Livingston died at Rotterdam, Aug. 9, 1672. Some of his last words were—"Carry my commendations to Jesus Christ, till I come there myself." After a pause, he said, "I die in the faith, that the truths of God, which he hath helped the Church of Scotland to own, shall be owed by him as truths, so long as sun and moon endure; and that Independency, though there be good men and well meaning professors that way, will be found more to the prejudice of the work of God than many are aware of, for they vanish into vain opinions. I have had my faults as other men, but he made me always abhor show. I have, I know, given offence to many through my slackness and negligence, but I forgive and desire to be forgiven; I cannot say much of great services, yet, if ever my spirit was lifted up, it was in preaching Jesus Christ." After a pause, as he was not able to speak much at a time, he said, "I would not have people forecast the worst, but there is a dark cloud above the Reformed churches, which prognosticates a storm coming." His wife, fearing what shortly followed, desired him to take leave of his friends; "I am loth, (said he, with an affectionate tenderness,) but it is like our parting will be only for a short time." He then fell asleep.

ART. VII. *Act for observing the Directions of the General Assembly, for Secret and Private Worship, and mutual edification, and censuring such as neglect Family Worship. Adopted August, 1647.**

The General Assembly, after mature deliberation, doth approve the following rules and directions, for cherishing piety and preventing division and schism, and doth ap-

* This act is inserted for the benefit of such as either have not or do not read the subordinate standards of the Associate church.

point ministers and ruling elders in each congregation, to take special care that these directions be observed and followed; as likewise that Presbyteries and Provincial Synods inquire and make trial, whether the said directions be duly observed in their bounds, and to reprove or censure (according to the quality of the offense) such as shall be found to be reprobable or censurable therein. And to the end that these directions may not be rendered ineffectual and unprofitable among some, through the usual neglect of the very substance of the duty of family worship.—The Assembly doth further require and appoint ministers and ruling elders, to make diligent search and inquiry in the congregations committed to their charge, respectively, whether there be among them any family or families which use to neglect this necessary duty; and if any such family be found, the head of that family is to be first admonished privately to amend this fault; and in case of his continuing therein, he is to be gravely and sadly reprov'd by the Session. After which reproof, if he be found still to neglect family worship, let him be, for his obstinacy in such an offense, suspended and debarred from the Lord's Supper, as being justly esteemed unworthy to communicate therein till he amend.

The directions of the General Assembly, for secret and private worship and mutual edification, for cherishing piety, for maintaining unity, and avoiding schism and division.

Besides the public worship in congregations, mercifully established in this land, in great purity, it is expedient and necessary, that secret worship of each person alone, and private worship of families be pressed and set up: that with National Reformation the profession and power of Godliness, both personal and domestic, be advanced.

I. And first, for secret worship: It is most necessary, that every one, apart and by themselves, be given to prayer and meditation; the unspeakable benefit whereof is best known to them who are most exercised therein. This being the means whereby, in a special way, communion with God is entertained, and right preparation for all other duties obtained. And therefore it becometh, not only pastors within their several charges, to press persons of all sorts to perform this duty morning and evening, and at other occasions, but also it is incumbent to the head of every family, to have a care that both themselves and all within their charge be daily diligent herein.

II. The ordinary duties comprehended under the exercise of piety, which should be in families when they are convened to that effect, are these: First, prayer and praises performed, with a special reference, as well to the public condition of the kirk of God and this kingdom, as to the present case of the family, and every member thereof. Next, reading of Scriptures with catechising in a plain way, that the understandings of the simpler may be the better enabled to profit under the public ordinances, and they made more capable to understand the scriptures when they are read; together with Godly conferences, tending to the edification of all the members in the most holy faith: As also, admonition and rebuke upon just reasons from those who have authority in the family.

III. As the charge and office of interpreting the Holy Scriptures is a part of the ministerial calling, which none (howsoever otherwise qualified) should take upon him in any place, but he that is duly called thereunto by God and his kirk: So in every family where there is any that can read, the Holy Scriptures should be read ordinarily to the family; and it is commendable that thereafter they confer, and by way of conference make some good use of what hath been read and heard: As for example, if any sin be reprov'd in the word read, use may be made thereof, to make all the family circumspect and watchful against the same; or, if any judgment be threatened or mentioned to have been inflicted in that portion of Scripture which is read, use may be made to make all the family fear, lest the same or a worse judgment befall them, unless they beware of the sin that procured it. And, finally, if any duty be required, or comfort held forth in a promise, use may be made to stir up themselves to employ Christ for strength to enable them for doing the commanded duty, and to apply the offered comfort; and any member of the family may propose any question or doubt for resolution.

IV. The head of the family is to take care that none of the family withdraw himself from any part of family worship; and seeing the ordinary performance of all the parts of family worship belongeth properly to the head of the family, the minister is to stir up such as are lazy, and train up such as are weak, to a fitness for these exercises. It being always free to persons of quality to entertain one approved by the Presbytery for performing family exercise; and in other families where the head of the family is unfit, that another, constantly residing in the family, approved by the minister and Session, may be employed in that service; wherein the minister and Session are to be countable to the Presbytery. And if a minister by divine providence be brought to any family, it is requisite, that at no time be convened a part of the family for worship secluding the rest; except in singular cases, specially concerning these parties, which, (in Christian prudence) need not, or ought not to be imparted to.

V. Let no Idler who hath no particular calling, or vagrant person under pretence of a calling, be suffered to perform worship in families, to or for the same : seeing persons tainted with errors or aiming at division, may be ready (after that manner) to creep into houses and lead captive silly and unstable souls.

VI. At family worship a special care is to be had that each family, keep by themselves : Neither requiring, inviting, nor admitting persons from diverse families ; unless it be those who are lodged with them or at meal, or otherwise with them upon some lawful occasion.

VII. Whatsoever hath been the effects and fruits of meetings of persons of diverse families in the times of corruption or trouble (in which cases many things are commendable, which otherwise are not tolerable) yet when God hath blessed us with peace and the purity of the gospel, such meetings of persons of diverse families (except in the cases mentioned in these directions) are to be disapproved, as tending to the hinderance of the religious exercise of each family by itself, to the prejudice of the public ministry, to the rending of the families of particular congregations, and (in progress of time) of the whole Kirk : besides many offenses which may come thereby, to the hardening of the hearts of carnal men, and grief of the godly.

VIII. On the Lord's day, after every one of the family apart, and the whole family together have sought the Lord (in whose hands the preparation of men's hearts are) to fit them for the public worship, and to bless to them the public ordinances ; the master of the family ought to take care that all within his charge repair to the public worship, that he and they may join with the rest of the congregation ; and, the public worship being finished, after prayer, he should take an account what they have heard, and thereafter to spend the rest of the time which they may spare, in catechising and in spiritual conferences upon the word of God ; or else (going apart) they ought to apply themselves to reading, meditation, and secret prayer, that they may confirm and increase their communion with God ; that so the profit which they found in the public ordinances may be cherished and promoted, and they more edified unto eternal life.

IX. So many as can conceive prayer ; ought to make use of that gift of God : Albeit those who are rude and weaker may begin at a set form of prayer ; but so, as they be not sluggish in stirring up in themselves (according to their daily necessities) the spirit of prayer, which is given to all the children of God in some measure. To which effect, they ought to be the more fervant and frequent in secret prayer to God, for enabling of their hearts to conceive, and their tongues to express convenient desires to God for their family. And in the mean time, for their greater encouragement, let these materials of prayer be meditated upon, and made use of, as followeth.

Let them confess to God how unworthy they are to come into his presence, and unfit to worship his Majesty ; and therefore earnestly ask of God the spirit of prayer.

They are to confess their sins, and the sins of the family, accusing, judging and condemning, themselves for them, till they bring their souls to some measure of true humiliation.

They are to pour out their souls to God, in the name of Christ, by the spirit for forgiveness of sins, for grace to repent, to believe, and to live soberly, righteously, and godly, and that they may serve God with joy and delight in walking before him.

They are to give thanks to God for his many mercies to his people, and to themselves, and especially for his love in Christ, and for the light of the gospel.

They are to pray for such particular benefits, spiritual and temporal, as they stand in need of for the time, (whether it be morning or evening) as health or sickness, prosperity or adversity.

They ought to pray for the Kirk of Christ in general, for all the Reformed Kirks, and for this Kirk in particular, and for all that suffer for the name of Christ, for all our superiors, the king's majesty, the queen, and their children, for the magistrates, ministers, and whole body of the congregation whereof they are members, as well for their neighbors absent in their lawful affairs, as for those that are at home.

The prayer may be closed with an earnest desire, that God may be glorified in the coming of the kingdom of his Son, and in the doing of his will ; and with assurance, that themselves are accepted, and what they have asked according to his will shall be done.

X. These exercises ought to be performed in great sincerity without delay, laying aside all exercises of worldly business or hinderances, notwithstanding the mockings of atheists, and profane men ; In respect to the great mercies of God to this land, and of his severe corrections wherewith lately he hath exercised us. And to this effect, persons of eminency (and all elders of the Kirk) not only ought to stir up themselves and their families to diligence herein ; but also to concur effectually, that in all other families, where they have power and charge, the said exercises be conscionably performed.

XI. Besides the ordinary duties in families which are above mentioned, extraordinary duties both of humiliation and thanksgiving are to be carefully performed in families, when the Lord by extraordinary occasions (private or public) calleth for them.

XII. Seeing the word of God requireth, that we should consider one another to pro

voke unto love and good works : therefore, at all times, and specially in this time wherein profanity abounds, and mockers walking after their own lusts think it strange that others run not with them to the same excess of riot, every member of this Kirk ought to stir up themselves and one another to the duties of mutual edification, by instruction, admonition, rebuke, exhorting one another to manifest the grace of God, in denying ungodliness and worldly lusts, and in living godly, soberly, and righteously in this present world, by comforting the feeble minded, and praying with, or, for one another which duties respectively are to be performed on special occasions offered by divine providence ; as namely, when under any calamity, cross, or great difficulty, counsel or comfort is sought, or when an offender is to be reclaimed by private admonition, and if that be not effectual, by joining one or two more in the admonition, according to the rule of Christ ; that in the mouth of two or three witnesses every word may be established.

XIII. And because it is not given to every one to speak a word in season to a wearied or distressed conscience, it is expedient, that a person (in that case) finding no ease after the use of all ordinary means private and public, have their address to their own pastor, or some experienced christian, but, if the person troubled in conscience be of that condition, or of that sex, that discretion, modesty or fear of scandal, requireth a godly grave and secret friend to be present with them in their said address, it is expedient that such a friend be present.

XIV. When persons of divers families are brought together by divine providence, being abroad upon their particular vocations, or any necessary occasions, as they would have the Lord their God with them whithersoever they go, they ought to walk with God, and not neglect the duties of prayer and thanksgiving, but take care that the same be performed by such as the company shall judge fittest ; and that they likewise take heed that no corrupt communication proceed out of their mouth, but that which is good, to the use of edifying, that it may minister grace to the hearers.

The drift and scope of all these directions is no other, but that upon the one part, the power and practice of godliness among all the ministers and members of this Kirk, according to their several places and vocations, may be cherished and advanced, and all impiety and mocking of religious exercises suppressed ; and upon the other part, that under the name and pretext of religious exercises ; no such meetings or practices be allowed, as are apt to breed error, scandal, schism, contempt or mis-regard of the public ordinances and ministers, or neglect of the duties of particular callings, or such other evils as are the works not of the spirit but of the flesh, and are contrary to truth and peace.

ART. VIII. *Tribute to John Calvin.*

The following we have extracted from a communication made to the Northampton Courier, by George Bancroft, Esq., author of the History of the United States, giving some explanation of his political views previously expressed.

It is also in season to rebuke the intolerance which would limit the praise of Calvin to a single sect. They who have no admiration but for wealth and rank, can never admire the Genevan reformer, for though he possessed the richest mind of his age, he never emerged from the limits of frugal poverty. The rest of us may be allowed to reverence his virtues and regret his errors. He lived in a day when nations were shaken to their centre by the excitement of the Reformation, when the fields of Holland and France were wet with the carnage of persecution ; when vindictive monarchs on one side threatened all protestants with outlawry and death, and the Vatican on the other sent forth its anathemas and its cry for blood. In that day, it is too true, the influence of an ancient, long-established, hardly disputed error, the constant danger of his position, the intensest desire to secure union among the antagonists of popery, the engrossing consciousness that his struggle was for the emancipation of the Christian world, induced the great reformer to defend the use of the sword for the extirpation of error. Reprobating and lamenting his adhesion to the cruel doctrine, which all Christendom had for centuries implicitly received, we may, as republicans, remember that Calvin was not only the founder of a sect, but foremost among the most efficient of modern republican legislators. More truly benevolent to the human race than Solon, more self-denying than Lycurgus, the genius of Calvin infused enduring elements into the institutions of Geneva, and made it for the modern world the impregnable fortress of popular liberty, the fertile seed-plot of democracy.

Again, we boast of our common schools ; Calvin was the father of popular education, the inventor of the system of free schools.

Again, we are proud of the free states that fringe the Atlantic. The Pilgrims of Plymouth were Calvinists ; the best influence in South Carolina came from the Calvinists of France ; Wm. Penn was the disciple of the Huguenots. The ships from Holland,

that first brought colonists to Manhattan, were filled with Calvinists. He that will not honor the memory and respect the influence of Calvin, knows but little of the origin of American liberty.

Or do personal considerations chiefly win applause? Then no one merits our sympathy and our admiration more than Calvin; the young exile from France, who achieved an immortality of fame before he was twenty-eight years of age; now boldly reasoning with the king of France for religious liberty; now venturing as the apostle of truth to carry the new doctrines into the heart of Italy; and now hardly escaping from the fury of papal persecution; the purest writer, the keenest dialectician of his age; pushing free inquiry to its utmost verge, and yet valuing inquiry only as the means of arriving at fixed principles. The light of his genius scattered the mask of darkness which superstition had held for centuries before the brow of religion. His probity was unquestioned, his morals spotless. His only happiness consisted in "tasks of glory and of good;" for sorrow found its way into all his private relations. He was an exile from his country; he became for a season an exile from his place of exile. As a husband, he was doomed to mourn the premature loss of his wife; as a father, he felt the bitter pang of burying his only child. Alone in the world, alone in a strange land, he went forward in his career with serene resignation and inflexible firmness: no love of ease turned him aside from his vigils; no fear of danger relaxed the nerve of his eloquence; no bodily infirmities checked the incredible activity of his mind; and so he continued, year after year, solitary and feeble, yet toiling for humanity, till after a life of glory, he bequeathed to his personal heirs, a fortune in books and furniture, stocks and money, not exceeding two hundred dollars, and to the world a purer reformation, a republican spirit in religion, with the kindred principles of republican liberty.

PRESBYTERY OF CAMBRIDGE.—It is with no small degree of satisfaction we are able to announce that the difficulties which have for a few years past afflicted this old and respectable Presbytery have been happily removed according to the directions of the late Synod. And may we not indulge the hope that *old offenses* and *old grievances* whether real or supposed, will now be forgotten by ALL, both ministers and people; and that the late trials may be so sanctified by the Gracious Head of the church as to issue in a warmer attachment to the cause of truth, in a more earnest desire to avoid all causes of offence, and in an increased demonstration of the power of godliness. May the solemn exhortation of the Apostle (Eph. iv. 30—32.) be duly considered.

OBITUARY.—It becomes our painful duty to announce the decease of Mr. ALEXANDER TEDFORD, of Blount county Tennessee, and at the time of his death, a student of the Associate Theological Seminary, Cannonsburgh, Pa. He departed this life on Wednesday the 10th December after a severe illness of fourteen days. At a meeting of his fellow-students called in reference to this event, Mr. Wm. Galbraith was chosen president, and Mr. J. P. Smart secretary, and the following among other resolutions were adopted.

Resolved, That Messrs. Dickson, Galbraith and Hall, be appointed a committee to correspond with the relations of our deceased brother, Mr. Tedford.

Resolved, That we deeply deplore the departure of our much beloved brother and fellow student, as by it, we have been deprived of one whose deportment was circumspect and whose piety was exemplary. But this our loss we confidently hope is his gain.

Resolved, That we sincerely sympathise with the friends of the deceased in their late and melancholy bereavement.

Will not some of the friends of the late professor CARSON furnish a biography of him for the pages of the Monitor?

QUERR.—Can a person, without having his conscience defiled hold religious fellowship, particularly in the holy ordinance of the Lord's Supper, with another when he knows or has good reason to apprehend his continuing in sins, which according to the rule of God's word, would exclude him from the privileges of the church?

NOTICE.—The subscriptions for the publication of the Reasons of Protest against the Synod's deed acknowledging the Original Seceders to be still in communion with us, and the Answers to said Reasons, come in slowly. Thirty Dollars only have been subscribed; but it is believed that this is owing entirely to inattention, as only four ministers have as yet subscribed. The subscriptions so far as received have been abundantly liberal; and One or Two Dollars from each of the settled congregations would secure the publication of a large edition of these papers. And we have concluded to wait one month longer in the hope that a sufficient sum will be subscribed. If it is not convenient to send the money now, we can wait for it till next meeting of Synod.—The historical information contained in these papers respecting the Associate Church, is itself intrinsically worth three times the cost of their publication; and should we conclude to publish and sell them in the usual way that books are sold, 25 instead of 10 cents a copy will be charged to all who are not subscribers. But we cannot premise their publication at all, unless the subscription is greatly increased.

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AND

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FEBRUARY, 1835.

ART. I. *Another Maxim of Bible Religion.*

(Continued from page 244.)

But another means to keep it in remembrance is *to remember carefully the circumstances, in providence, which stood in immediate connection with our first entrance on that way.* This was one of the things strictly enjoined on Israel of old. The night on which they went out of Egypt, with all its circumstances, was a night to be remembered. Many regard this as a thing of small moment so long as we have every thing in the Bible itself. Yea, they even condemn the using of it, and reproach them who do it. To remember those men and those events, by which the Lord was pleased at the Reformation to bring multitudes out of Popish darkness into the way of truth and salvation, is considered as proof of an illiberal narrow mind, and is charged with constructively putting them in the place of the word of God. Yet if men would allow themselves to reflect, that if the attainments of that time be worth remembering, that this is a means well adapted for the purpose. The people of these United States will sooner forget and disregard their Independence, than the Washingtons, the La Fayettees, and others, who achieved it for them, or the great events of that period. And they are wise, because the one is an excellent means for keeping up the remembrance and esteem of the other; and why shall it be so foolish and illiberal in the church to do so. Would it have been a matter of no concern, for the Phillipians to have forgot and disregarded the circumstances which attended the first entrance of the gospel among them? That first meeting at the river-side when Lydia was converted? The casting out of the spirit of Divination?—the imprisonment of the Apostles? and the conversion of the Jailor and his household? These events not only were connected by time and place with the first discovery of the way of salvation, to them, but, they showed the mighty power of the most High God, that went along with it; and so long therefore as it was their duty to remember the salvation itself, which was preached to them, they could not without ingratitude and folly forget the other things. For what other reason does the Apostle recount such circumstances to the churches, if it were not in itself a duty to remember them as God's providential way of bring them into the way of salvation, and an excellent means also for keeping it in remembrance? Says Paul to the Thessalonians, chap. i. 5, 9, "For our gospel came not unto you in word only, but also in power and in the Holy Ghost, and in much assurance as ye know what manner of men we were among you,

for your sake. And ye became followers of us and of the Lord, having received the word in much affliction with joy of the Holy Ghost so that ye were ensamples to all in Macedonia and Achaia. For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living God." "For yourselves brethren know our entering in unto you that it was not in vain, but even after that we had suffered before and were shamefully entreated at Philippi, we were bold in our God to speak unto you the gospel of God with much contention." (Ch. ii. 1, 2.) Again, "For ye remember brethren our labour and travail night and day because we would not be chargeable to any of you, we preached unto you the gospel of God," v. 9. Here is a narrative of the circumstances which attended the first entrance of the gospel into a place, which although it may seem to us, at this remote period, very general, would yet be sufficiently particular for them in whose recollection all the circumstances would be fresh.

But if it were not of importance for the end we have specified, why has the Apostle, since they could not yet have forgotten, and himself declares that they remembered, why does he take this pains with them?—Why commit it to writing for future ages? Why has there been a whole book in the inspired volume, the Acts, devoted to matters of this description, if not to impress us forcibly with the duty of keeping in remembrance the way in which the Lord brings his people into the kingdom? It was the duty of these first churches as we see; and if it was theirs it is ours. When a sinner is converted from the error of his way, he is in duty bound to keep remembrance of the time, place, manner and circumstances of that wonderful event, so far as they fall *clearly* within his knowledge. Paul himself, is an example to us in this. And when the gospel first comes to a place, and a christian society is erected in consequence thereof, after the scriptural order and on gospel principles, it is in like-manner their duty to remember all the circumstances of the way, when they were few in number, very few, and had to make great exertions to obtain, and greater still to support the ordinances after they were obtained. How they were favored by divine providence—how the word did then refresh and satisfy their souls—how they sympathised with each other for the present truth, their harmony and their brotherly love, and such other circumstances as very commonly mark the beginning of gospel ordinances in a place they should never forget. At such times Christians commonly meet the labor and travail of ministers with a hearty and ready reception, and the word preached appears upon them. What a mighty change! 'Tis another sun arising in their heavens—the sun of righteousness! How shall they forget it?

For the same reason should those circumstances which attend any remarkable revival of Religion and of gospel purity, be carefully remembered, such as attended the ever memorable Reformation. That was like a beginning of days, a renewal of youth to the church; "the burnt and parched wilderness was then turned to water springs," "the things that remained and were ready to die, were greatly strengthened," those whose souls failed for thirst and whose tongues cleaved to the roof of their mouth, were satisfied as with a place "of broad rivers." The chains of the captive fell off him, and they "who sat in darkness showed themselves," all of which, are reasons for everlasting remembrance.

I most cordially approbate the practice of the secession church in having appended to her statement of doctrine and order, an historical Narrative of the Reformation, and of the way by which the Lord has enabled the few friends of it ever since to hold it fast in a Testimony adapted to present times. Her design by it is precisely that for which I am pleading. It is an excellent means to keep in remembrance that Reformation

itself and all the Lord's way in bringing it about. It is much to be lamented that many, very many, of those belonging to the Associate church should know almost nothing more of it than simply that there is such a thing; for this prevailing ignorance of the narrative will generally be found in company with a defective knowledge of the Testimony itself. And here I would humbly suggest to the ministers and Presbyteries of that body, if the diffusion of accurate and extensive historical knowledge of the Reforming periods, would not under the Divine blessing be a means of reviving the knowledge of the doctrines and of fortifying the minds of this generation against the invading power of Popish principles? And if so, whether they, the avowed and sworn friends of that Reformation, ought not to do something more for accomplishing this, than to preserve the book on their shelves? Would it be out of place to see that candidates for admission to church fellowship had read and understood the Narrative? Would a minister be out of his sphere to adopt some set method for communicating the said historical knowledge to the young, and refreshing and increasing it in the old of his charge? Would the money be misapplied, that would procure the most approved histories of those periods for the purpose of circulating them?

Another powerful means for keeping the Lord's way in remembrance is *teaching it to the young*. This is true even to a proverb, "train up a child in the way that he should go and he will not depart from it when he is old," Prov. xxii, 6. If he is trained up when a child to remember the way the Lord leads, he will not depart from that when he is old. There are few fathers so stupid as not to take notice of this general truth, and to avail themselves of it. In what line of life soever they earnestly wish their sons to move when they grow up, they are not wanting in painful persevering diligence to teach it to them when they are children. Is it commerce? then they teach them commerce. Is it the sciences or the arts? then they direct their attention to them, and commonly their diligence is crowned with success. "As the twig is bent the tree's inclined." Those who are early initiated into the knowledge of any art or science are the most thorough scholars, and promise the fairest to rise to eminence in their profession whatever it may be. Whereas those who begin after childhood and youth have passed away, make but a lame appearance. And there can scarcely be a doubt that if the same degree of diligence were used this would hold equally as good in the case under consideration. Were the attention of the child held as closely to the *Lord's way* as it is often to acquisition of the dead languages, or to the learning of some branch of business, there would be a proficiency bearing proportion to it. There is, it is true, a double difficulty here to be surmounted which is not in any other case. But it is not as many affirm, the profoundness of the study. Were this the difficulty, it would be just as great to the man as to the child. The vastness of Divine subjects is as much above the comprehension of the man as of the child.—But now it is found practicable to teach children to be chemists, astronomers, and mathematicians, and to be familiar with the principles of science, and with their application, and yet these things are both profound and abstruse. This, therefore, can no longer with consistency be pretended to be the great difficulty. Neither is it the want of time. Many, I know, make this their plea. They have no time. Their necessities compel them to spend all their time otherwise, and to employ their children also to help them. But this is a hollow pretence, or to say the least of it, it is ignorance. We are constantly witnessing the fact, that when their inclination or their hope shoot off in some diverging line from that of their ordinary calling, in hopes of gain or some worldly advantage, they find time to pursue it. This difficulty proceeds on the gratuitous assump-

tion, that nothing can be done in the way of religious instruction unless every other operation be for the time suspended, which we deny. But the difficulty, the real, the great difficulty is the carnal principle; the flesh is wholly averse to these things, and this aversion is often not less in the parent than it is in the child, therefore I say it is double. It is this principle that constantly coins excuses objections and delays to this great duty. Let *this* only be removed and let the heart go out *as freely* to the acquirement of this knowledge, as it does to the acquisition of a dollar, or a name among men, then the way will be plain, and our progress in it both easy and delightful. But how is this to be done? This work is the Lord's. "The preparation of the heart and the answer of the tongue is from the Lord." We should call on him to this work, to give us by his spirit a just valuation of the way in which he has led his church, and to feel the immense importance that it is for future generations, that we teach it to our children.

This is not only a rational and well adapted means, but one which parents are expressly commanded to use. "And these words which I command thee this day shall be in thine heart and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up," Deut. vi. 6, 7. This were sufficient authority. But I have in a former paper shown that they were particularly to instruct them in the way which they had been led, (see Exod. x. 2, and 13, 8, 14, Deut. vi. 20, 21.) The church is therefore bound to teach the children within her view, whatever relates to the way in which the Lord has led her. What the Lord has at any time done for his church is of interest, not to this generation alone, but to all generations, unto the end of the world; and therefore, it is a matter given in trust to every one to hand it to the one that succeeds; and if they do it not, they are, besides all their other sins, guilty of a breach of trust. This descending obligation to this very duty is clearly recognized and formally acknowledged by the church, in dispensing the ordinance of baptism. In doing this she requires an express and solemn vow of the parents to bring up their child in the knowledge of the Lord's way, to teach it to keep it in remembrance, so far as ability and means will go. And the parents readily make this vow, so that there is no difficulty as to this being a duty. But how is it performed? rather, how is it neglected! How is the precious spring time of life, that should be diligently employed in sowing the seeds of spiritual knowledge, with tears and many prayers, neglected! Or what is worse; how is it devoted to the affairs of this life, which alienates the soul from serious things! The time which parents have no the Sabbath over personal and family worship and their attendance on public ordinances, besides works of necessity is not sufficient to enable them to instruct their children as they ought. If sufficient time is allowed for meditation, and reading, and prayer, for the worship of the family morning and evening, for public worship, and for cooking and eating, and attendance on cattle, and also travelling to and from the place of worship, there would not, in many families, be two hours with strict economy, and in others there would be none at all. Besides, to oblige children to give close attention to such a course of instruction as would be necessary to answer the purpose, besides attending as they ought to all the other exercises of the sabbath, would be to exact more of them than parents would feel *themselves* able to give. But suppose there were as much of that day to be spent in teaching them as is thought expedient to spend of another day, on any other subject, it would be altogether inadequate for the purpose. If it were the languages or the mathematics, or any other subject but this, who is there that would ever expect to make

proficiency in it, by studying it only one day in seven, or who would be content to advance at that slow rate? Would not the impression of one lesson be gone before another would come? And what is the reason then, that this short measure of time is all that is allotted to the acquisition of *this* knowledge, and is commonly thought enough? The subject is not less profound, it is incomparably more extensive, it is infinitely more important, the mind in going to it has to contend with a powerful principle of opposition, which is ever on the alert to intercept all good impressions, and to which the particular steps of that way in which the Lord leads is peculiarly obnoxious. No valid reason can be given, but the true reason is that the majority of professors have six thoughts about the earth for one they have about heaven. I say then, that the Sabbath is not enough for this purpose. But there is higher authority for it. The passage already quoted enjoins it on parents to teach "when they sit in the house, when they walk by the way, when they lie down and when they rise up,"—and for the same purpose, "thou shalt write them upon the posts of thy house and on thy gates," (Deut. vi. 7, 9.) It cannot be pretended that this mode of teaching is designed only for the sabbath. The most natural inference from the words is that they were to teach on all occasions, and embrace all opportunities for it. If they were sitting in the house the conversation was to turn upon these things; if they were on a journey, long or short, "these things" were to be their theme. When they lay down at night and rose in the morning, they were to call "these things" up to remembrance. And that neither they nor their children might ever enter their house without thinking of them; they were to *write* them on their lintels and gates. It is said that "out of the abundance of the heart the mouth speaketh," (Luke, vi. 45,) and "where our treasure is, there will our hearts be also." (Math. vi. 21.) Now whether the heart be filled with good or evil, with the affairs of the present life or with those of eternity, it will be the same,—the mouth *will be* speaking of it. It would be painful to restrain it. Whenever there is any opening in the current of conversation it will bring in the matter at heart, when there is any pause in business, it *will speak* just as natively as the waters of a spring will be ever running out. This is precisely the idea conveyed in the above passage. "These words shall be in thine heart," and the heart shall be filled abundantly and they shall be regarded by the soul as its treasure. This much God requires. Now suppose this to be the case with a professing Christian, and then instead of confining his religious remarks to the sabbath, he will account it his enjoyment to talk of them at *all times*, and especially to his sons and daughters, or, as here, "when he sits down in his house, or is walking by the way, &c., it would be regarded by him as an affliction to be restrained from it. His delight in the subject is one reason for this constant strain of spiritual communication, but it is not the only one. The authority of God, and the importance of the subject to future ages demands it, and the wisdom of pre-occupying the youthful mind, and filling it up with these things also requires all diligence and perseverance. The period of youth is sufficiently short for the purpose. There is no time to be lost, all is needed. And there are a thousand occasions for dropping a word of this nature, which are allowed to pass away a mere blank or worse, which might be occupied for this purpose with great advantage. But alas! they will not unless "*these words be in the heart.*" The sabbath is not sufficient for the purpose. The young must be instructed on the week days in the way of the Lord, or their knowledge must be defective. Heads of families ought to keep it always in their view, and be ready with a seasonable word whenever an occasion offers. And they ought to teach the whole of the way so far as it has come to their knowledge, every

point of faith and practice, every ordinance of worship—the government of the church by Presbytery—the discipline, with their authority in scripture, together with the way in which God by his wonderful providence brought these things to the light at the Reformation, the men whom he raised up and supported and preserved amidst a thousand dangers for this work, and the way in which these things have been preserved and transmitted to this present time. The plan of instruction at the day-school ought to be so formed as to assist parents in this work. The scriptures ought to be read in them in such order as might be judged best adapted to the capacity. The Catechisms ought to be taught in them. And I would add the history of the Reformed churches abridged and arranged for this purpose by ecclesiastical authority, ought also to be taught. I know it is pled as an excuse for the members of our communion in neglecting or rather never attempting this in their schools, that it would be impracticable. They form but a small portion of community, they could not bring the rest into *their* views, and they could not have a school without them. But I would suggest a fear that the true and the great difficulty in the way of this otherwise approved way of instruction, is, that “these things” occupy only a small portion of the thoughts of their heart, and are not accounted as its treasure. With how much better a grace, might Luther, Calvin, Knox, and others, have pled this same excuse, when they began the Reformation? They were but a small part of community—they could not bring the rest into their views, and they could not have a visible church without them! and if they had done so, where would we have been? Just where our children will ere long be if we strive not with all our might to “teach them these things,” viz:—in the bosom of the *Mother of Harlots and Abominations* of the earth, the church of Rome. Let us also look nearer our own times, and we shall see abundance of proof that this excuse arises from a want of heart to the matter. How many Societies are there now stretching themselves over the earth, and enlisting the energies of all men, into one vast co-operation to accomplish this end? Might they not all have said at their beginning,—“we are but a small portion of community, &c.”

But whether men will hear or whether they will forbear, *this is the way* and these are some of the means, by which the duty in question is to be performed.

[To be continued.]

ART. II. On Light and Foolish Conversation.

[A correspondent has sent us the following paper, which he says is a literal transcript from a manuscript left by the late Dr. Anderson. Though evidently not intended for publication, by its highly gifted author, still it is valuable, and may be regarded as his dying testimony against the evil here condemned. Our correspondent is entitled to, and no doubt will receive, the thanks of the friends and readers of the Mnnitor, for his labor in transcribing. And, as he intimates may be the case, it is hoped he will follow up this paper with others from the same source.]

“But I say unto you that every idle word that men shall speak, they shall give an account thereof in the day of Judgement.” Math. xii. 36.

In the foregoing part of this chapter we find that the Pharisees had represented our Lord’s miracle of casting out devils as done by Beelzebub the Prince of devils. Our Saviour exposes the baseness and wickedness of this calumny, and brings the heaviest charges against the authors of it. Having told them that their words evidenced them to be in their natural

state, to be corrupt trees and a generation of vipers he goes on for their further conviction to argue from the less to the greater; for if men were to be condemned for idle words, much more were they to be condemned for such blasphemous words as they had uttered concerning our Lord's miracles. Men are apt to think that their speech is not to be blamed, unless where it is blasphemous or profane, but our Lord assures us, that in this matter the law of God extends much farther. *I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment.*

Here it may be asked, How believers, who are justified freely by the grace of God, through the redemption that is in Christ Jesus, shall be called to give an account of every idle word they speak, in the day of judgment? We answer, The rule by which God will judge men at the last day, is his own holy and righteous law: it is true that the saints considered in themselves are chargeable with manifold breaches of this law, as well as others. But there will be this difference between their case and that of others; others will there be found out of Christ; whereas they will be found in Christ and clothed with his righteousness. It is true a countless number of their words, as well as of their thoughts and actions, were contrary to God's law, but the law has obtained full satisfaction for each of them in the righteousness of Christ; the law has settled accounts with Christ and received full payment for them, from him; and, therefore, the law has nothing to say to them: nay at that day the law will be so well pleased with the payment made by the surety that it will rejoice in the open acquittance of the principal debtor. But the case of unbelievers, and of all who are found out of Christ at that great day, will be quite the reverse.

The law having received nothing from the surety on their account, will seize them for the whole debt; it will demand every farthing of it; it will require a most exact account of all they ever did, and said, and thought. In short; the law, in the day of judgment, will require an account of the thoughts, words and actions of all men. But the law will receive a satisfying answer on the behalf of believers from Christ, while each unbeliever will have to answer for himself.

Those who were never brought to have so much real regard to the law of God, as to acquiesce in that provision which infinite wisdom has made for the honor of it in the blood and righteousness of Christ, must lie under the curse of it to all eternity. Such will be their condemnation for every idle word they speak, as well as for each grosser crime they commit.

The doctrine is, That it is the indispensable duty of Christians to watch against idle words. We propose to show what we are to understand by idle words; secondly, to point out some inducements to watch against them; and, thirdly, to enquire how we are to watch against them.

I. *What are we to understand by idle words?*

1. Our words are idle when they are in themselves such, as are not adapted to the end for which the Lord gave us the faculty of speech. For what ends did he give us this faculty? He gave it to us first that we might glorify him by singing his praise. In this respect the Psalmist calls his tongue his glory. *Thou hast girded me with glaueness to the end that my glory may sing praise to thee.* Hence the whole strain of our conversation ought to be such as is proper to evidence our regard to the honour of God; and they are idle words that are unsuitable to this end.

Secondly the faculty of speech was given us that we might be useful to one another. Hence our words ought to have a tendency to the information, reproof, or consolation of one another; and if they are not such, they are idle words. We may add here that the faculty of speech,

where rightly used promotes even our own edification. The right use of it springs from the exercise of grace. Hence it is said, (Prov. xvi. 23,) *The heart of the wise teacheth his mouth, and addeth learning to his lips.* Besides we are assured that our instructing of others will tend to our own improvement. *The liberal soul shall be made fat: and he that watereth shall be watered himself.* When our words are not such as are conducive to our own edification they are idle words.

2. Our words ought to be not only proper in themselves for showing forth God's glory and profiting others, but likewise designed by us for these ends. If this is not the case, however good our words may be in themselves, yet we are chargeable in God's account with idle words. We are to aim at the advancement of God's glory. We are to study to promote the spiritual good of ourselves and others by the words we speak. These ends are to be kept in view, even in such conversation as is meant for *amusement and recreation*; that it may not degenerate into such froth and vanity as, instead of fitting us for our duty, would utterly indispose us for it. We should study that all our social intercourse may be, as far as possible, for our temporal or spiritual good, but especially for the latter: nay we should always *remember* that what men call their temporal or worldly good is not good at all, but as it is subservient to our spiritual interest—to the true welfare of the soul. As far as these ends are neglected or forgotten, our words are idle words. We are also liable to the same charge, so far as we neglect the use of the means that are necessary for preventing us from speaking idle words. There are, especially, two means which we ought to use. The one is to study to lay in a store of useful knowledge. The other is to pay a watchful attention to the rules of the word for regulating the use of speech. But of these means more afterwards: at present we would only observe that the utter neglect of these means renders our words idle.

II. *We are to point out some motives or inducements to watch against idle words.*

1. Speaking idle words is contrary to the ends for which the Lord endowed us with the faculty of speech. These ends were that we might show forth his glory and be more useful to one another. But idle speech answers no good end at all and so is a reproaching of our maker, as if he had either given us speech for no end, or as if his end were unworthy of our attention.

2. It is contrary to the express injunctions of the word of God. He calls us to consider our ways, but idle words are spoken without consideration. The Lord enjoins us to be slow to speak, but idle words are always spoken hastily and rashly. While persons allow themselves in idle words they take no care to have their speech seasoned with salt, or good to the use of edifying. In short, they trample upon all the directions the Lord has given us in his word concerning the right use of speech.

3. By idle words men throw away their precious time. We have now an opportunity of glorifying God and making our salvation sure. We are now in the market of free grace: we have the opportunity of a good bargain. It will be matter of eternal lamentation and woe if we spend the time in idle thoughts, and idle words, till the market is shut up and the opportunity irrecoverably gone. Instead of allowing yourselves in idle words, be concerned to redeem the time; try to be the more diligent in the time that remains on account of that which you have lost; be the more eager to seize the present opportunity of doing or receiving good because you have lost many such opportunities. In every interview, in every conversation, be concerned to receive and communicate some good. Let your speech be always with grace seasoned with salt; that is, let it proceed from a gracious principle and be directed by spiritual wisdom.

4. Idle words render persons an easy prey to temptation. While persons give way to vain and idle words they are off their watch; from idle words, therefore, men are easily led into the use of more grossly sinful words and from these to profane words; thus persons having given over watching, are an easy prey to the adversary, who goes about like a roaring Lion seeking whom he may devour. So directly contrary is the indulging of ourselves in idle words to the duty of watching.

5. Idle words are altogether unsuitable to the character of God's people. Good words belong to that good fruit which they as good trees bring forth, whereas, idle words belong to the corrupt fruit of corrupt trees. "A good man," says our Lord, showing how regenerate and unregenerate men discover their true characters, "a good man out of the good treasure of his heart bringeth forth good things, and an evil man out of the evil treasure of his heart bringeth forth evil things." It is true, a wicked man may utter as good words as are in the Bible, but he cannot be said to bring them out of the good treasure of his heart. But idle words are very proper evidences against carnal worldly persons, for their very best words are, in God's account but idle thoughts, as not having been directed to right ends, God's glory and the real good of mankind.—Accordingly their idle words will be produced against them in the day of judgment as marking them for unregenerate persons and strangers to Christ. Hence, it is evident that it is altogether out of character for christians to allow themselves in idle words.

6. Idle words are grieving to the Spirit, (Eph. iv. 29—30,) and contrary to the example of Christ. On the whole, if you have any desire to answer God's design in giving you the power of speech, if you have any regard to the authority of the word, if you would improve your time, if you would watch against temptation, if you would not grieve the Spirit, if you would follow the example of Christ, if, in short, you would act the part of men and of Christians, be concerned to watch against idle words, and to have your speech good to the use of edifying.

III. *Of the means by which we may guard against idle words.*

1. We are to have it for our first concern to have a new nature, the new heart which God hath promised. If we have such a heart, we shall have some real experience of the great things of God's law, which will dispose us to speak of them. It is in this respect that Solomon says, *The heart of the wise teacheth his mouth, and addeth learning to his lips.* The new nature enables us to relish and understand the scriptures, which are the store-house of spiritual wisdom; it leads us to search the scriptures, and to an habitual improvement of Christ, as "made of God unto us wisdom." This is the true way to be cured of our natural inclination to idle words.

2. Another means of guarding against idle words is a constant study to acquire true knowledge. We are often exhorted to seek for wisdom as for silver and for hidden treasure. Those who have no true knowledge of the great things of God's Law will not be able to avoid speaking idle words. The mouth of fools poureth out foolishness. Besides, we need some true knowledge to profit by the conversation of others: we need wisdom to draw instruction from others. "Counsel in the heart of man is like deep water, but a man of understanding will draw it out." (Prov. xx. 6.) If you have any measure of true knowledge, it will lead you to be continually seeking an increase of it, and consequently to watch against vain and idle words which hinder instructive improving words.

3. Another means of keeping ourselves from this evil is to have the people of God for our chosen companions; you can expect to hear little

else but idle words in the conversation of worldly men, and if you choose their company you will join with them in their folly. Hear what the Spirit of God says on this subject. "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed." If, then, you are duly concerned to be kept from idle words you will imitate the Psalmist's example. Who says,

With persons vain I have not sat,
Nor with dissemblers gone;
The assembly of ill men I hate,
To sit with such I shun.

4. Another preservative from idle words is prayer. It is not in man that walketh to direct his steps. Sensible of our proneness to this and every other evil, let us commit our case to the Lord, saying as in Psalm cxli. 3. "Set a watch O Lord before my mouth: keep the door of my lips." Seek that no corrupt communication may proceed out of your mouth; but that which is good to the use of edifying.

5. Another means that we should use against this evil is self-examination. It is a great matter to be sensible of the evils of our heart and way; and self-examination is the Lord's appointed means of making us sensible of them. Consider then, wherein you have been chargeable with idle words in that or the other particular time and place, in that or the other company, and take a view of them in God's holy and perfect law; and in the glass of those unspeakable sufferings which Christ underwent to atone for your vain and idle words. Consider that multitudes are suffering the torments of hell for such idle words. Go therefore, confess and lament them before the Lord, look only to the blood of Christ for the pardon of them, and to the Spirit and grace of Christ for deliverance from the power and practice of so great an evil.

INFERENCES.

1. Hence see the vanity of men's pretensions to a righteousness of their own. Where is the person who is not chargeable with vain or idle words; that is, with useless or unprofitable words? and yet for every idle word, according to the pure and perfect law of God, we are liable to God's wrath and curse. Let us therefore join with the Psalmist in saying, "Enter not into judgement with us, O Lord, for in thy sight shall no man living be justified." Let us flee to him whose name is the Lord our Righteousness, who did no sin, neither was guile found in his mouth.

2. The Christian so far as he acts in character is a useful member of society. He is one that watches against idle words, or studies that all his words as well as actions may be useful to men; where he neglects this study he is not acting as a Christian.

3. Here is something that may well spoil the mirth of worldly men, and may well throw a damp over their vain company. That for every idle word and much more for every hard and ungodly speech, they must be called to an account. If the Lord thus marks your idle words, O sinner! how much more will he mark your evil speaking, your lies, your backbiting, your lewd and profane language, your cursing and swearing, your hypocritical professions of religion! And if the Lord marks idle words in general, how much more will he mark idle words or conversation about worldly affairs on the Lord's day! Talking about worldly affairs on the Lord's day is an open breach of his law. (Isa. viii. 13.) "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in God.

Let the heads of families especially guard against idle words, that their

children and servants may not be emboldened to sin by their example.— Study to adhere to Joshua's resolution, that as for you and your house you will serve the Lord:

Young people! you are in a peculiar danger of speaking idle words; you are apt to say, "our lips are our own, we will speak what we please." But if you will follow Christ you must be well pleased to abstain from idle words and to have your whole speech regulated by his law. You will find it true freedom to be in this and in all other respects under Christ's yoke.

Old people! O be concerned to make the young profit by your experience. You have been lately at a communion table, surely you have some other use to make of your tongue than to speak idle words,—you have to speak to God in prayer. Whenever you are tempted to speak idle words, look to the Lord in ejaculatory prayer, desiring that he may make your communications good, to the use of edifying, that he may enable you to speak of Christ, and for him. If you are enabled to speak a word singly for Christ it will be such a mercy as you will have cause to bless him for to all eternity.

Christians! ye are called to make much use of the faculty of speech. Plead with the Lord that he may open your lips, and that your mouth may show forth his praises. The same authority which says, Thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, enjoins you to exhort one another daily, to teach and admonish one another, to pray for one another.

Sinners! labor to have a suitable sense of the sinfulness of your natural state manifested in your idle words, and the other evils that have defiled your life. Be convinced of the utter impossibility of attaining justification by any righteousness of your own, or true holiness by the exercise only of your natural abilities. Be convinced that you are dead in trespasses and sins, you cannot think a right thought, and while in a state of nature your very best words are but idle words, not being directed to the glory of God as their end. Be convinced then to put your case into Christ's hand; come to him for pardon and peace with God; for holiness and happiness. He will give his Spirit to sanctify you; to render your thoughts and words conformable to his word, conducive to his glory, and your own good, with that of others.

ART. III. *Saul and the Witch of Endor.*

[Continued from page 228.]

In my former papers on this history, I endeavored to show, that to suppose the real Samuel was sent from heaven to answer Saul, or that Jehovah, in any way, gave an answer, when "enquired of" by modes of worship, and ways not of divine appointment, is contradicted by the whole tenor of the Bible, by its miracles, its judgements, its injunctions and threatenings, and is contrary to every idea the Bible gives us, of the holiness, majesty, and sovereignty of God. I now propose to show, that all the circumstances of the case, could easily have been contrived, and were evidently the result of the cunning and juggling practices of the witch of Endor. Let no one say, that the consideration of this, is unprofitable and unnecessary. We know, this history has excited the curiosity of many, who care nothing about the tidings of salvation. We know there are many more curious to know the nature of the power of the

"prince of the air," than anxious to escape from his grasp ; more curious to know, if a saint would thus come from heaven, than anxious to reach that blessed abode ; many who will waste precious time, in conjectures about the particular place of departed spirits, while their own souls, forgotten and undone, are on the very brink of perdition. Still, the history is a solemn and important one ; full of warning and instruction to all. Besides, when a meaning is attempted to be forced upon any part of God's word, the native tendency of which, is, to do away the use of revelation altogether ; (for what is the bible, but God's written will, as to the way in which he requires his creatures to worship and "enquire" of him, together with the service which he commands them to render him ?) it becomes necessary to guard against such erroneous notions. It becomes necessary to show, that if we approach not the mercy-seat in the way appointed by the Lord, it will be no throne of mercy to us ;—that if we forsake the "fountain," for our own "broken cisterns," we cannot expect to drink the waters of life ;—if we forsake the way of worship prescribed by God, and enquire in ways, and by devices of our own ; no answer from heaven, no blessing from the Lord will be given us, while thus in the road to death, and "profaning his holy name." (Lev. xxii. 31–2.)

If the reasoning then, of the former paper is correct ; that it could not be the real Samuel, nor even Satan, sent with a message from the throne of the Eternal, to be delivered in the house of the sorceress, to one whom he would not answer in the way of his own appointment ; because, this idea, would represent the Lord as countenancing false worship, and encouraging the Israelites to apostatize from his own pure institutions ;—then, the idea of Samuel's real appearance, and a message being sent from heaven, is evidently erroneous and untenable ; and the only opinion that remains, and indeed the only rational one, is, that the whole was brought about, by the fraud and artifices of a cunning woman. The whole of the sacred narration, supports this idea. Saul, having ascertained, that a witch at Endor, had escaped the fury of his pretended zeal, when he had formerly put the law in force against such imposters, hastens, by night, to her abode. For fear, probably, of being laughed to scorn, by his officers, his army, and all Israel, if it should be known, that he had gone to a witch, to know what was to become of him, that he was so foolish as to imagine, that a weak, and ignorant woman, could raise the dead, or foretell the future, "he disguised himself." He put off his royal robes, and "put on other raiment," probably similar to that in which his two servants were clothed, "and they came to the woman by night ; and he said, I pray thee, divine unto me by the familiar spirit, and bring me up, whom I shall name unto thee"—This, we have seen, these imposters pretended they could do ; could call up the dead, and even *force* them to unfold the events of futurity. Saul grants at once, that her power was equal to her pretensions. "Bring me up whom I shall name unto thee ;"—bring his body from the grave, bring his soul from heaven ; speak, and it shall be done. If Saul really believed, what his words imply, he was fitter for a mad-house than a throne. If he really believed, that a silly woman, by her nonsensical tricks and conjurations, could "disturb" the soul of Samuel, and force him to come from heaven ; or, if he really could believe, that God, after refusing to answer him by his own institutions, would send a pure spirit, to that den of impiety, to answer him, and reveal the future ; we need not wonder, that the artful woman could easily impose on his weak, terrified, and superstitious mind, (v. 9,) "and the woman said unto him," &c. She virtually grants, that she can do all that Saul requested, and bring up him whom he should name ; whoever, and wherever, he might be. All she fears was, the law, which condemned to death, such as practised her fraudulent and wicked arts. Saul promises, with an

oath, that no punishment should come upon her for this thing. "Then said the woman, whom shall I bring up unto thee? and he said, bring me up Samuel." The Spirit of God deigns not to mention here, as he does not in the case of the Egyptian magicians; the pretended charms, and incantations, which the woman went through, before she would make her ghost appear. Accordingly, after learning Saul's request, she seems to have retired, perhaps into another room; and the next we hear of her is, when "she cried with a loud voice:"—and why? was it from fear of the glorified prophet, from the throne of that holy God, whom she, and Saul, were insulting?—no. "The woman spake to Saul, saying, why hast thou deceived me? *for thou art Saul.*" This makes it evident, that the loud, and terrified cry, was mere pretence; another trick of the cunning witch. Even if, as Josephus supposes, her apparition had told her that it was Saul, there was no occasion for such alarm; as Saul had sworn to her, by the Lord, that she should be safe. Indeed, there can be little doubt, that the cunning woman from the very first, knew that it was Saul, disguised in other raiment. This seems almost certain.

1. Because there "was none like Saul among all the people, and he was higher than *any* of the people, from his shoulders and upward." (1. Sam. x. 23–24.) This mark, would evidently enable an utter stranger to distinguish Saul at once, from all the thousands of Israel.

2. Because, even if the true Samuel had appeared, his mere appearance could not have told her, that he who consulted her was Saul; seeing it was Samuel, she was to bring up.

3. If it had been the real Samuel, sent from heaven, contrary to the expectations of the witch; and if, before delivering the message of his God, he had deigned to wait, and tell the witch of the dignity of the person who was consulting her; she would have been much more alarmed before that holy and glorified prophet, who came commissioned from the King of kings, than before the weak and wicked Saul.

4. The promise of absolute security from punishment; even if she had not known Saul before, must have convinced her, that it was the king who was consulting her, as she well knew, none but the king could give her such a promise. Another individual, would have sworn that he would not betray her;—that he would never tell of her practising magical arts; none but one, who was over even the laws of the land, and broke, or observed them, as his arbitrary, and tyrannical temper chose, could give her such a promise of entire safety. Her pretended alarm, was, doubtless, intended to astonish her poor dupe; and fill him with wonder at the power of her arts;—by leading him to believe, that she had raised an apparition, who had told her, that he was the king. Saul, (whom both Henry and Gill, suppose to have been, on purpose, kept at a distance, in another room,) seems more and more convinced of her wonder-working power; and taking it for granted, that the ghost she had raised had told her who he was; calls to her, not to be afraid, that he would keep his oath, and asks, "What sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth." This, while it shows that it could not be the real Samuel she "saw," is yet in exact accordance with the power, which wizards and witches pretended to possess; a power over the *infernal gods*—an ability to *call up*, and controul the powers of hell; and through them, to raise the dead, and get an answer, from the *superior deities*. Such, we have seen, were the pretensions of these heathenish impostors. Saul believing the woman;—believing that she had really raised and seen the "gods ascending out of the earth;" expecting to see an apparition, and appearing to have understood her as referring to one "god" in particular; asks, "What form is he of? and she said, an old man cometh up; and he is covered with a mantle." The witch well

knew that Samuel was old, and that judges, and priests, wore such a robe, as she said her ghost was clothed with. For be it observed, the infatuated Saul, must take her word for all this. *She saw Samuel, she saw* gods ascending, *she saw* an old man coming up; but he for whom the message was intended, and whom alone it concerned, must see nothing, but in his faith to a witch's word. "And she said, an old man cometh up;" and Saul, from this description of the appearance of her ghost, and without any other evidence, "perceived that it was Samuel." That is, from the description the woman gave of the age and dress of the apparition, "he perceived," concluded in his own mind, and believed that it was Samuel. For, be it observed here again, he had no other evidence, than the assertion of the witch, to lead him to believe there was any apparition at all. It is not said that he actually *saw* with his own eyes, the apparition of the old man and the mantle; but believing the declaration of the woman, that an old man was coming up, and taking it for granted that it was Samuel,—“he stooped with his face to the ground, and bowed himself.” Now, consider here, how easily a cunning woman could impose on a superstitious and weak minded man; lying grovelling on the earth, shaking with terror probably, and not daring to lift his eyes to the apparition she had raised:—ready to tell her every thing, and willing to believe any thing, she might find it necessary to make her ghost utter. Throughout the rest of the transaction, we read nothing about the woman's saying any thing. Either by the aid of an attendant, or in her own person, disguised in Samuel's mantle, she speaks in the name of Samuel.* Pretending to be the ghost of the prophet, she demands of Saul, “Why hast thou disquieted me to bring me up? This verse is another confirming proof, that it was not the real Samuel. If it had been the true Samuel sent from heaven, he would not, as was hinted formerly, have ascribed his coming to the magical incantations of the witch, and the request of Saul. Whatever this apparition was, it expressly owns,

* She might easily do this herself, even without an assistant; by the “art of ventriloquism.” Indeed the name given to wizards and witches in the Bible, seems to intimate, that on this art, was founded the impositions which they practised, upon their ignorant and superstitious devotees. “Seek me,” says Saul, “a woman that hath a familiar spirit;” or, as it is literally in the Hebrew, a woman, “the mistress of the Python or bottle;” a ventriloquist, as the Septuagint version renders it, (see Lev. xix. 31,) one that speaks, or seems to speak, out of the belly. We say the name given to such impostors, makes it probable, that they possessed the art of ventriloquism, and on this founded their pretended ability to raise the dead, and call up infernal spirits. They spoke as if their voice came out of their bowels; they “spoke out of the ground, their speech whispered out of the dust.” (Isa. xxix. 4.) Thus, the Pythoness at Delphos uttered her ambiguous oracles. (See Dr. Gill on Acts xvi. 16.) The art of ventriloquism, though possessed but by few, is yet by no means uncommon at the present day. They who possess this art, can throw their voice, so as to make it seem to come through a wall, or out of the earth, or down from the air above them, or from whatever object, or in whatever direction, they please: and in times of darkness and ignorance, it is not to be wondered, that an individual possessed of this art, should seem vested with almost supernatural power. The other imposters styled diviners, who pretended to foretell future events by the use of the lot, &c.,—the observers of times, who pretended to the same from the appearance of the planets, clouds, &c.,—enchancers, who observed and predicted from the motions of serpents, and the entrails of beasts, charmers, who pretended to cure diseases by charms and muttering, and by spells, to bring demons at their call; all such impostors, as well as the witches and wizards, (“cunning men,” it is literally) are under the curse of heaven, and all their arts are a mere juggle. They can no more call up devils or ghosts, than they can stop the sun in its course, or drag an angel from his throne. Fallen spirits bow to the power of the Almighty, not to the command of a witch. They can move, we have seen, only when God gives permission; not when a witch pleases to call on them. And as to the power of charmers, witches, fortune-tellers, &c., to cure diseases by charms, to foretell what is future, or discover things hidden or lost, the idea is surely too ridiculous to need, in this day, confutation. It is indeed wonderful, that such impostors should be found impudent enough, to avow their pretensions now, when the light of truth shines so brightly; and still more astonishing, that there should be found individuals, so senseless and superstitious, as to believe these pretensions, and give their money for such mummery. Would Jehovah clothe a worm of the dust with the attribute of Omniscience? Would he clothe a fortune-teller, with the power of looking through futurity; and thus invest a contemptible imposter, and, for the most trifling purposes, with a power, greater than that of all the angels in heaven.

that it was *disturbed*, and *brought up*, by Saul, through the means of the witch. There is not a hint given, that the appearance was "above, and contrary to," *her* expectations. Again, if it had been the true Samuel sent from heaven, and sent *ignorant* too of the object for which he left heaven;—if he had found it necessary to ask Saul the cause of his mission; still, he would not have spoken about coming *up*;—he would not have complained of being *disturbed*. It is the *delight* of the pure and blessed spirits around the throne, to hasten to execute the commandments of their God. Instead of being "disturbed," by being appointed to carry the message of the Eternal; there is not one of the "ten thousand times ten thousand" that stand before him; the very essence of whose *rest* and felicity does not consist in serving God, and obeying "whatever he commands." And would one of these holy and glorified spirits, filled with the most intense love to a covenant God, and zeal for his glory; would he complain of being *disturbed*, if God had sent him on this errand?

Scott, who supposes it was the real Samuel, says, that the "word *disquieted*," seems to be used merely in accomodation to the general notions of mankind on that subject." But "notions," that lead people to imagine that it is disquieting and *disturbing* to glorified spirits to do, what *God commands* them, are very erroneous ones; and a true prophet, a glorified spirit would *not* "accomodate" his language to suit any such "notions." The apparition of the witch stands condemned by its own language as an imposter; when presuming to put such words, in the mouth of a holy and zealous prophet of the Lord. Indeed, the whole language of this pretended Samuel, here proves, that the apparition was a mere trick of the witch. She has her ghost under admirable controul. Not a word does she permit him to utter against the sin of witch-craft. Though he pretended to come from the throne, and speak in the name of him, who had doomed such imposters to death, yet he must not breathe a rebuke upon this witch, nor give a hint, that for *this sin*, Saul would die the death of a fool on Mount Gilboa.

The way however, in which the witch makes her pretended Samuel commence the conversation with Saul; though very derogatory to the dignity, and contrary to the duty of a prophet of the Lord, was yet necessary in her case. She must first know what Saul wanted from Samuel, and then, she would be ready to make her apparition to prophesy. This is precisely the way, in which her descendants, the pretended fortune-tellers of the day, act. They first get their dupes to describe their case, the object they wish to enquire about; and by questions cunningly proposed, and artfully connected, worm out of them the very information which they afterwards give out as their oracular responses. This was the reason, the cunning woman made her ghost ask Saul, "Why hast thou disquieted me, to bring me up?" Saul then proceeds to describe his situation, and what he wished to obtain. "And Saul answered, I am sore distressed: for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do."

Here he states his case at large, and gave the witch information ample enough, to enable even a less cunning woman to frame an answer, suitable to such an inquiry. Saul had confessed that the Lord had forsaken him, and would not answer him by the living prophets: how natural then, for the woman personating Samuel to say; "Wherefore then, dost thou ask of me?" Wherefore expect help from a dead prophet, when no relief would be given by the living? Why expect a prophet to be sent from heaven, when God would not send from heaven a commission to

any of his prophets upon earth, to give him an answer? The ghost in Samuel's mantle, continues her answer. "Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?" or rather, as the words in the original will bear, "is with thine enemy," David. "And the Lord hath done to him, as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David. Because thou obeyedst not the voice of the Lord, nor executed his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day." Now all this was no news to Saul. He had heard the whole of it long before from the lips of Samuel. (See 1 Sam: xiii. 13-14 and xv. 9-28.) It was no news to any one in Israel. Saul might have found many in his camp, who could have told him all this, and saved him the trouble of his disgraceful, and midnight journey to Endor. The only part of the witch's reply to Saul's enquiry, which looks at all like prophecy, is in the 19th verse; and *that* part of her reply, is a compound of falsehood and ambiguity. "Moreover the Lord will also deliver Israel with thee into the hand of the Philistines: and to-morrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines."

1. Observe here, the falsehood in this pretended prophecy—"To-morrow shalt thou and thy sons be with me." In whatever way we view it, *it was a lie*. If we suppose it was Satan in Samuel's mantle, and speaking in his name, *it was not true*, that the good Jonathan at least, would be with him in hell, a companion of impenitent men and fallen fiends.

2. It was *not true*, if the witch would have the words understood as coming from Samuel, "to-morrow shalt thou and thy sons be with me," in heaven. Saul himself confessed that God had forsaken him; and can we suppose, that after braving the vengeance of God in shedding the blood of the priests at Nob; after trampling on his commands in resorting to a witch; after setting the seal upon his endless wo by an act of self-murder; defying the wrath of God, to escape the vengeance of men; dying, as he had lived, in arms against heaven, a cowardly suicide; can we suppose, after thus staining his hands with his own blood, and wronging his own soul, that he would be taken to heaven? Again, if the pretended Samuel meant "to-morrow shalt thou and thy sons be with me," in the state of the dead, it was not true. All his sons did not fall in the battle of Gilboa. Ishbosheth survived Saul, and was proclaimed king after his father's death. The two sons of Saul by Rispah also, Armoni and Mephibosheth lived for many years after this assertion was uttered. (2 Sam: xxi. 8.) Observe also, the ambiguity of the answer. The witch did indeed assert that the Israelites would lose the battle. But this Saul knew as well as the woman, was more than probable; and he might have guessed it with as much certainty as she did. God had forsaken him. The witch knew this from his own lips; and in that case, she also knew, that the Lord would fulfil against this guilty king and his backsliding people, the threatening he had uttered of old; "causing them to be smitten before their enemies." And all this was to be "to-morrow." Now this too, must have been incorrect. The battle could not, owing to the distance between the armies, and the events which took place before the armies met; have taken place for some days after Saul was at Endor. (Compare 1. Sam: xxviii. 4, with xxix. 1, 11—see also chap. xxx, and xxxi. of 1. Sam.)

But here was the ambiguity and craft of the answer. The word rendered "to-morrow," does not necessarily mean the next day; it may mean any future time. Thus, if the battle had not taken place for *weeks* afterwards; if Saul and his sons had not died for years, still, the *witch's oracle would be true!* Saul would die some time or *r!* This was

the way too, in which the Sibyls and the pagan priests and priestesses of old, delivered their oracles. They uttered them in such ambiguous language, that whatever the event was, it might not contradict their oracle, and they might seem to have predicted it. The ghost having given her response, which was not really answering Saul's enquiry, but attempting to overwhelm him with terror, and drive him to despair, (an attempt, which a glorified saint never would have made, but which showed how bitterly the witch hated her poor dupe for his destruction of so many of her profession formerly,) Saul fell all along on the earth, and was sore afraid, because of the words of him whom he supposed was Samuel: and there was no strength in him; for he had eaten no bread all the day nor all the night. The woman, finding him thus overwhelmed with fear and the effects of hunger, and dreading, perhaps, that he might die in her house, and thus bring destruction upon her, endeavored to console him; and how? By confessing, and virtually asserting, that all this, which had caused him so much terror, was brought about by her management and arts. "And the woman came unto Saul, and saw that he was sore troubled, and said unto him, behold thine handmaid *hath obeyed thy voice*, and I have put my life in my hand and have hearkened unto thy words which thou spakest unto me." That is, though death was the punishment of the practice of her arts, yet she had trusted to his word, and at the peril of her life had "obeyed his voice;" had "divined unto him by her familiar spirit," (vs. 8,) and by her magical arts brought up Samuel. She had done all this, she tells him at his request, and now pleads, that he would comply with hers, to eat some bread; "that thou mayest have strength, when thou goest on thy way." Now, if Samuel had been sent from heaven, commissioned by God to go to the den of the witch, and thunder in the ears of the impious king the denunciations of Heaven; if that appearance had been miraculous, and unexpected to the sorceress, would she have presumed thus to assert, that *all* was the effect of *her arts*? If *the appearance* had been unexpected to her, (her cry of pretended surprise only meant, that the presence of *the king* was unexpected, *not* that an unlooked-for ghost had unexpectedly risen,) Saul would have known this, and stupid and weak-minded as he was, she would not have presumed to trifle so far with his credulity, as to say what she does in the 21st verse; that *she* had made Samuel appear, that *she* had done all this, and thus fully complied with his request. The appearance of the real Samuel too, would have been a source of as much terror to her, as to Saul. Indeed, it would seem as if she was here forced to confess, even to him on whom she had been imposing, that the whole scene was the result of her management.

[To be continued.]

ART. IV. *On the Duty and Importance of a more Liberal Contribution for Religious Purposes, by the Members of the Associate Church.*

The Secession Church in the United States, is estimated at 13890 members. And there are 58 places from which no number is returned; let these average 25 members each. They amount to 1450, which added to the above, gives 15340. Say 15000 is the true amount. Such a society is able to do much both at home and abroad, for the cause of Christ. Synod has at present several funds to keep up for several distinct purposes. General fund including the Missionary fund. Theological Hall fund, and Bible Society fund. From the close of the meeting of Synod 1832, 'till the close of that in 1834, the contributions for the

General fund were \$502,01, that is a little more than *three cents* to each member. To the Theological Hall fund, for the same period, the contributions were \$906,28 1-2, something less than *six and a fourth cents* to each. To the Bible Society in the same period the contributions were \$154,91, about *one cent and a quarter* each. Total about *ten cents and a third* each. If the character of the whole church were to be determined by this, she would not be called liberal. But it must be observed,

1. That all these contributions are from a few congregations and individuals only, not amounting to more than a tenth part of the whole Church.

2. It does not appear that this state of things is extraordinary, or that the contributors in former years, were generally other persons and congregations than the present. So that it would seem almost nine tenths of the church utterly withhold pecuniary aid from all purposes for which Synod needs it.

3. Among those thus withholding, are the most numerous congregations, and in general the most wealthy parts of the Church.

REMARKS.

1st. The cause of Christ while in the world, must be outwardly supported by the things of the world. This is so plain as to need no proof; and it is a duty as peremptory, and important in its own place, as any other, that every professing Christian, "give according as God hath prospered him;" for the advancement of his work. It is not enough that they be individually supplied with Bibles, or as congregations that they support a stated ministry among themselves; there is a work to be done in the *world*, there is a provision to be made for the rising generation. (Pa. lxxviii. 5, 6.) "For he established a testimony in Jacob,—which he commanded our fathers that they should make it known to their children," &c. And there is a provision to be made for the present necessity of the church as a whole, which can only be done through the public organ of the whole. Now if nine tenths of the Church do absolutely nothing, (and the remainder may as lawfully withhold their part) how are these things to be done? We have at present in our possession Bibles with Psalms, but if something is not done *by us* to keep up a supply for the future, the Psalms must inevitably be supplanted by the efforts of those who oppose them, and the next generation will be without them. Writing, preaching or disputing for a scriptural psalmody will not keep it in print, without contributing directly for that purpose, nor can it otherwise be put into the hands of those who have it not. Most of the organized congregations at present belonging to the Church may be able to support stated ordinances and perhaps actually do so. But unless provision is made for supporting some in teaching theology and furnishing the necessary accommodations for it, how shall men be prepared for administering these ordinances to those that want, or keeping up a succession to those now in the ministry? These things are so manifest that they cannot escape the observation of any one. It may be said, that contributing is left voluntary; the order of Synod on the different matters we have named is not mandatory, and therefore withholding cannot be criminal.

Ans. God has always appointed the support of his work to be by free will offering, and therefore every thing connected with it ought to be done voluntarily. Yet it is no less, but the more a crime *not to be willing*; and so God charges the withholding of free-will offerings as a special sin on his people of old. (Isa. xliii. 23, 24. Because there is far more of the real principle, and frame of heart seen in these, than in their doing of those things prescribed by law. And so in the case before us. And we might just again ask, "if all were to reason and act so, how could any thing ever be done?" But it may be again said, that the par-

icular measures adopted by Synod, do not meet our approbation, and therefore we will not contribute to support them.

Ans. This indeed, touches one of the saddest maladies under which the Church labors. That no measures can be adopted that will meet the approbation of any tolerable proportion of the whole, and therefore, they justify themselves in utterly standing back; so that Synod must go lame and weak-handed, to every labor. Now, though Synod does not claim any lordly controul of private judgment in these matters, there is a vast distance between that, and their judgment and measures, having *no influence at all*, on the minds of individuals. In any public body, if every individual may sustain himself absolute judge, of every measure, it will be utterly impossible, for that body to proceed with any thing. So it is here, though measures adopted, may not precisely meet the views of every one, as to what is best, yet as long as they are not positively wrong, a spirit of love and harmony ought to induce compliance, and will do so, or bring forward something better. But the fact is, many are quite content, with having only a negative part. Disapproving the plans on which other bodies manage Bible and Missionary labors, and disapproving also, any and every method that our own Synod has been able to bring forward for these ends; and conscientious to have nothing unauthorised by the word, (we doubt not their good motives,) it would be well if they themselves would examine whether this disapproving and withholding plan, is not fully as much produced by a worldly spirit, as by a tender conscience? There is a deceitfulness in our hearts to make very fair pretexts a covering for very foul lusts; and this may be the case with many in these matters while they are not aware of it.

2nd. It is a uniform fruit of sincere love to the cause of Christ, to contribute of our substance for its support and advancement; it is indeed, an evidence of attachment to any cause, and it is a good criterion of the degree of attachment. Many, it is true, give liberally to benevolent and religious purposes, who have no love to them, but only wish to gain a name by it; in such cases, there are two objects in view, one professed, and another real, and still our remark holds good, that their willingness and liberality in contributing is a correct measure of their love to the cause which they *really* support, much more so than their profession. And in this remark, we are supported by the word. (Math. viii. 15.) And he touched her hand, and the fever left her, and she arose and ministered unto them. (Luke, viii. 2, 3.) And certain women which had been healed of evil spirits, and infirmities—*ministered unto him of their substance.* (Acts, xvi. 14, 15.) And a certain woman named Lydia, a seller of purple, of the city of Thyatira, who worshipped God, heard us; whose heart the Lord opened, that she attended unto the things that were spoken of Paul. And when she was baptised and her household, she besought us, saying, if ye have judged me to be faithful to the Lord, come unto my house and abide there, and she constrained us.”—Wherever the heart is truly opened to receive the word, in the love of it, it will also be opened to give to the service of the word, in whatever is needful. James is express and conclusive, on what we have remarked. (ch. ii. 15, 16, 17, 18.) If a brother or a sister be naked and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding, ye give them not those things that are needful to the body, what doth it profit? Even so faith, if it hath not works, is dead, being alone, &c. The reasoning applies with perfectly the same force to the cause, as to the people of Christ. If the cause of Christ, in any particular, or the measures necessary to maintain his cause, “be destitute,” and ye are not willing to give those things that are needful, for its support, of what profit are your professions of zeal, love, and

steadfastness to that cause? They are worth nothing, mere hypocrisy and self-deception. Those of whose delinquency we now complain, would feel greatly injured to have such a sentence passed on them, nor do we intend to make such an application; many may be inactive from unacquaintedness with the true state of the matters we speak of. But there are also many, who are culpably negligent, that would not be thought second to any, in love and zeal for Secession principles; to whom we would only recommend, a faithful consideration of the passage last quoted, comparing their practice with it, and then let them decide for themselves.

3d. There cannot be a more effectual opposition made to any cause, than just by withholding support from it; it is a quiet, but sure way, and having no appearance of violence, is not suspected of hostility. The popular throng of the present day, seem aware of this, and generally practice upon it. While the fashionable charity, judges well of all parties, there is no difference, and commends liberality to all. Now let those who are steadfast for a witnessing profession come forward, and the only opposition they will probably meet, will be this total abstinence; and that is perfectly sufficient; when they preach, we do not go to hear; when they publish, we neither buy nor read, when they ask donations for the support of any of their institutions, we have nothing to spare; the plan is complete, and it is only consistent for other bodies to act on it; but for so many professed friends, to be such practical enemies, is greivous indeed. This kind of opposition, will bring the cause to ruin, as certainly as the most deadly heresies; just as famine will destroy life, as certainly as poison. It is more destructive than the most direct attack in preaching and publishing against it; for then might the truth be vindicated by like means, and a door of utterance be opened, to make it known to some till then ignorant of it. But by this method every door is shut, and there is no possible way of counteracting the evil. It is even more hurtful than persecution with fire and sword; for that did often bring the truth and professors of it into view, to the conviction and conversion of enemies, and indirectly it extended the church by dispersing believers; but the present plan tends completely to shut it up in darkness. Moreover, bloody persecution, often moved the natural sympathies, and so procured some friendship and assistance; but, as we before said, this way seems so quiet and inoffensive, that it excludes even that much.

Finally, our Lord Jesus Christ, in passing sentence, singles out this very thing of *withholding*, as alone sufficient proof of enmity; "I was hungry and ye gave me no meat, thirsty and ye gave me no drink, sick and in prison and ye visited me not, &c.—"

Therefore, whatever professions of love men may make to the cause, while they thus coldly stand back, and withhold their help in the way of contributions, when needed, they do therein act the part of real enemies. And we are persuaded that it is a want of consideration that keeps so many inactive; for any right thought of the importance of the cause, or the consequences of thus neglecting it, could not fail to stir up every true friend of it to diligence. Let us only observe the activity, the ingenuity, the perseverance, of the many associations at this present day, engaged in forwarding religious purposes of one kind or other; there is no contrivance left untried, all hands are busy, male and female, gathering means for the general cause. And shall we, professedly maintaining a cause inferior to none, be utterly idle? It is shameful. There are sufficient objections, to their plans, why we cannot join in them; but there is also something in their management highly praise-worthy; let us therefore improve on it, by imitating their diligence and perseverance, on sounder principles and to better objects.

We are aware that the Secession Church does not embrace a great proportion of wealthy members, but neither are they generally remarkable for poverty, and if all were impressed with it as a duty, and would conscientiously discharge it, to give *according to his ability*, it would plentifully supply the funds. Israel of old, by a proper apportionment, were able to support a system vastly more expensive, without being in that respect burdened by it. Besides the tithes, trespass-offerings, vows, free-will offerings, and other perquisites for the support of the priests and Levites, there was also a poll tax of half a shekel for the stated or contingent expenses of the public service, the rich was not to give more, and the poor was not to give less than half a shekel; (about twenty-five cents,) a sum we think also within the reach of the poorest among us; and if congregations would average this small sum, to each member, for all the purposes of Synod we have mentioned, annually, it would not only relieve wants, but enable Synod to do much more than at present they can, for the advancement of the cause, among ourselves and elsewhere. But above all things, we must remember, that a willing and liberal heart is a special gift of God, and where he has a work to carry on that requires silver and gold, it is for him also to give a heart to bring it, or otherwise it will not be done, so it was at the erection of the tabernacle in the wilderness, and there the people brought more than enough, so it was afterwards at the preparation for building the temple. (1. Chron. xxix, 13, 14.) And so it will be always. Therefore, let those who are earnestly concerned in the matter, apply to him first and constantly, to give unto all, this willingness of heart, to give to his service.

ART. V. *The Nature of Christian Communion, or an Answer to the Case of Conscience proposed in the January number of the Monitor.*

This case presents a question of great, and of practical importance. The church of God is a holy Society. From the special membership of which, all unholy and wicked persons should be excluded. The ordinances of the church are holy also. And should all be observed in a holy and reverend manner. For God has expressly declared, "that he will be sanctified in them that come nigh him, and before all the people he will be glorified." Lev. x. 3. In hearing the word preached, there is a degree of religious fellowship; but it is of such a kind, that a person is not much exposed to the danger of having his conscience defiled, on account of the character of the persons with whom he hears. Because the gospel is addressed to all classes of mankind, sinners, as such, without distinction; and thus it should be preached. Hence the question very properly specifies, *that fellowship which consists in partaking of the holy ordinance of the Lord's supper.*

It is admitted that in the Sacrament of the Lord's supper, the worthy receiver enjoys communion with the saints, as well as communion with God. It is then not improperly called a holy ordinance; to which none who are unholy, have a right to come. For, *as light hath not communion with darkness, and Christ hath no fellowship with Belial*, so the enemies of God, all carnal minded and unholy persons cannot be partakers in this ordinance of that communion, which the worthy receivers enjoy with God and one another. Such are but "spots in these feasts of charity," feeding themselves without fear; clouds without water, carried about of the winds, &c. For God cannot be supposed to have prepared this table

for his enemies, nor does he invite such to come to it. His language to his guests at his table is, "Eat, O friends." It is clear then, that this is not an ordinance for all sorts of people, but for those only, who are the friends and children of God. For such as have grace and have ability to examine themselves of their graces; such as are reconciled to God, and so are fit to sit at his table, and to enjoy communion with him, and with his son and with the saints. For the worthy receivers when they come to this holy ordinance, are sacramentally one body. All others, who are not such, should therefore certainly be kept from this ordinance.

But further I would remark, that, in the right observing of this ordinance, there must be a *holy communion*, is evident from that passage, (1. Cor. x. 16,) "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" And then the apostle adds, in v. 17. "For we being many, are one bread and one body." Therefore, all that come to this holy ordinance, should so come, that they might be one body—one spiritual corporation. For this consideration, (which is probably the true foundation of the question,) that those with whom we receive the sacrament, are one body with us, is one of high importance to the right observance of this ordinance. We cannot receive this sacrament alone—this would be no communion of saints—and those who receive it together, not merely at the same local table, but under the same bond of a public christian profession, are one body.

And further, in more direct connection with our question, it is to be admitted, that in the church of God there have been wicked men, and we have reason to apprehend there will be wicked men to the end of the world. So that we can rarely, if ever, expect to take a seat at a communion table, when it may not be said that some wicked men, are partaking with us. We are aware that many, perhaps the great majority of professors at the present day, would be disposed to answer this question in a very summary manner; by saying; let the person see that he has a good right to the ordinance himself; and then he need not be much concerned about the state of others who may come. Some, under a pretence of extraordinary piety, and humility, say they have so much concern about their own sins, that they have not time to think about the sins of others. But this, besides taking the very thing proposed in the question for granted, and being contrary to the experience of the Psalmist, Jeremiah, and many other of God's people, recorded by the holy Spirit—would be contrary to the whole tenor of Scripture doctrine—as we trust will appear by the following remarks. We may be so involved in the sins of others, as to be on this very account disqualified. Having premised these things, I proceed to remark, more immediately in answer to the question proposed:—

Whenever there is right communion of the saints, *there* also should be exercised the power of Christ, either to cast out those wicked men, who would profane the ordinance, and who have not a right to it according to the rule of God's word; or else to withdraw from them. This is the law of Christ. Respecting private offences the rule is laid down. Math. xviii. 15—17. "If thy brother trespass against thee, &c." According to this rule, you are not at liberty to overlook the conduct of your brother, and let it pass in silence, if his conduct really appear sinful. But you are bound in conscience *to go and tell him his fault, between thee and him alone*. And if he remain impenitent and refuse to reform; you are not at liberty to rest the matter even here. You are bound by the authority of Christ in this rule, to go a step farther, to take one or two more with you, and deal with him again. If he still continues impenitent—then you are bound *to tell it to the church*; to the Society, or community of the

saints—then, and not till then, have you freed yourself from being a partaker with your offending brother, in his sin. The application of the remainder of the rule is obvious. “If he neglect to hear the church, let him be unto them as an heathen man and a publican.” If the person to whom an offence is first known, stops short of the whole of this rule, he cannot say, that his conscience is not defiled, if wicked men, or men with the guilt of unrepented sins resting upon them, remain in the fellowship of the church with him, or meet him at a communion table.

If we consider 1. Cor. v. 7, we shall find the apostle’s injunction requires this much, for preserving the purity of the church—says he; “Know ye not that a little leaven leaveneth the whole lump?” Purge ye out, therefore, the old leaven. The apostle does not speak there of sin, but of the incestuous person. This man must be purged out, otherwise all would be leavened. The whole church would be infected, or defiled, by his continuance in it, unless due means had been taken to purge him out.

But it will be asked, shall we be the worse, for one wicked man’s continuing in the church, or coming to the communion table? We answer, we shall not—provided we are not faulty respecting it. But if it is our duty to purge him out, and if we neglect to do it, then we make ourselves partakers with him in his sins; and thus holy ordinances are profaned.—And in the communion of the saints, there are common duties, in the performance of which, all are concerned—and this is one to maintain, pure and entire, the ordinances of God’s house. And there is no one belonging to the society of the saints of the church of God, but may do something towards maintaining divine ordinances in their purity. It is the duty of every communicant, if there be a wicked man in the communion of the church, and he comes to know it, to deal with that person, according to our Lord’s rule. Math. xviii. But if he neglects this, or stops short of any one step of it, his conscience cannot but be defiled. It is not the mere presence of the wicked person that defiles the church, but it is because the church, or the members of it, have not dealt faithfully with him, according to the rule of God’s word. Directly on this point, a member of the Westminster Assembly thus expresses himself. “But you are defiled by the presence of wicked men, [at the communion table] if you do not do your duty, and to the uttermost that you are able, to purge them out; yea, the whole congregation is defiled, if they do not their duty; now this is the duty of every one in the congregation, to tell their brother, or to take two or three, and after that to tell the church, and so come to profess [testify] against them, or if the church will not do their duty as they ought, yet then to free their own souls, as to profess, ‘Here is one that is so and so, guilty, and may be proved thus and thus, and so for my part, I, to free my own soul, profess that this man or woman ought not to have communion here.’ And thus you come to free your own souls; and when you have done thus, though wicked men be there, you may eat and drink, and not be defiled by their presence, for you cannot be said to eat with them now, nor have communion with them any more, than if a dog should skip upon the table, and take a piece of bread. You cannot have communion with him because he takes it; no more can you have communion with these wicked men, when once you have dealt so far with them. This is not to eat with them. The apostle, in 1. Cor. v., doth require, v. 11, that, *if any man that is called a brother, be a fornicator, or covetous, or an idolater, or a railor, or a drunkard, or an extortioner, not to keep company with such an one, no not to eat; for what have I to do to judge them that are without?* That is, the heathen, and those that were in no communion with them. I have nothing to do to judge them. *But do ye judge them that are within?* When we

have so far freed ourselves, as professing against their sins, then we cannot be said to have communion with them. And then we do withdraw from those that walk disorderly, when we do our duty thus far. 1. Thess. iii. 14. *If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed;* and in verse 6, of the same chapter, he commands them in the name of the Lord Jesus Christ, *that they should withdraw from every brother that walketh disorderly.* So that until we do our duty, we come to be defiled; but if we do our duty, it is not the mixture of a congregation, that is enough to hinder our receiving the sacrament in it.”*

The application of these remarks, and this reasoning to the duty of lifting up a public, joint, judical testimony, against the errors abounding in the different branches of the visible church around us, is obvious, and sets in a strong point of view, our duty either to withdraw from those communions, where error is tolerated, or to exclude the erroneous from the communion of the church.

But it may be further enquired, what would be our duty, in a case where the church would refuse or neglect to cast out an unworthy member, when the matter had been brought regularly before the church? For some societies of professed Christians, may deny that such power belongs to the church.

In answer to this, I would remark, that Christ has no where laid down a rule, that would require any of his people to continue in any society, of professed Christians, where they are prohibited from observing any of his ordinances. We must first do our duty and take the regular steps to have the impenitent offenders cast out, and then wait with patience on the church as a body. But if the church refuses or neglects, to exercise the discipline of God's house on the offender; then we cannot remain any longer in communion with such a church, without having our consciences defiled. Because we would then have to remain in a communion where we could not enjoy all the ordinances of Jesus Christ. For the ordinance of *separating the precious from the vile*, the ordinance of casting out the wicked and ungodly, could not be enjoyed there. This is a divine ordinance, and I would repeat it, that I find no scripture, requiring me to remain where I cannot enjoy all the ordinances of Jesus Christ.

But it will perhaps be objected to all this, that Judas partook of the Lord's supper with our Lord himself, and his other disciples, were they therefore defiled? I answer, that it does not appear very clearly, whether Judas received the Lord's supper or not. Many, very learned and intelligent men, have contended that he did not.† But suppose it be granted, that he did; and it is not to be doubted, that many such as Judas was, and who shall continue to make such an outward profession as he did, and who could not be discovered in a regular *church-way*, do exist in many congregations, perhaps in every congregation. But if we know them not, and their conduct is externally fair, our consciences cannot be defiled, by their partaking with us.

But it will be said that Jesus knew him to be a greivous hypocrite and a traitor, and that he had intimated to John, what he [Judas] was. But although Jesus, being the Omniscent God, knew him, yet he deals with him as a ministerial officer in the church. And he had before appointed, that none were to be cast out of the church, until they had been dealt with, according to the rules which he had laid down. Suppose God should reveal from heaven to me, or I should know it by some other infallible but secret way, that some particular person was a hypocrite, I might still hold communion with him, while he does not so far discover himself that I can, by witnesses prove his guilt. Therefore, although wicked men be

* Burroughs.

† Beza, Gomarus, and more lately Charnock, and many others.

in the church, they do not defile the communion of the church, if they have been dealt with according to the rules which Christ has appointed to be observed in the church. But when that has been done, and they continue impenitent, it is our duty, not only to withdraw from them, but to testify against communion with them.

But it may be still farther asked,—were there not wicked men among the Corinthians, and were not the tares allowed to grow among the wheat? It is answered, that it is indeed true, there were wicked men among the Corinthians, but they were enjoined by the apostle, to cast them out. And if they did not do it, it was their sin, and they were defiled accordingly.

And as for the tares that grew among the wheat, (Math. xiii. 24–30.) I remark, 1st.—Christ expressly says, (v. 38,) *that the field is the world.* Understanding it then, in this sense, it would only prove, that we are not to attempt to destroy, or root out the wicked from the world. But granting that the parable respects the mixture of the righteous and the wicked, in the same church-communion,—this much would certainly be clear, from the passage itself—that it was through the fault of the officers, that there should be any tares among the wheat. The text expressly says, that it was while the servants slept, that the tares were sown. But 2dly. These tares were such as would not injure the growth of the wheat. Historians tell us, that in those eastern countries, tares grow so like the wheat, while they are in the blade, that they can not very easily be distinguished. Though the more intelligent and discerning can distinguish them. Therefore, it is only such as so closely resemble the wheat, and these only, when they grow so near the wheat that their removal would endanger the wheat, that are permitted to remain. That is, they are such as cannot be excluded by the rule laid down, (Mat. xviii. 15–17,) and already explained. For the only reason assigned why they should be permitted to grow, is, that while the tares were gathering out, some of the good wheat might also be rooted up. Upon this view of the parable then, these two things are to be noticed.

1st. It was through the negligence of the officers, that the tares first came to be there. They should have been kept out.

2nd That it is only when they have got in, and do grow so close to the wheat, that they cannot be removed, without injuring some of the wheat, that they may be suffered to remain. But this would give no liberty, that all sorts may be permitted to remain; or that there should be no ordinance for casting out the injurious, and consequently does not oppose our former view.

But if we understand this parable, as referring to that mixture, with which, the righteous and the wicked live together in the world, as I have already said many do, its meaning would then run thus—The pure gospel is preached in a place, nothing but good seed sown, and becomes the means of the conversion of some, say even many, but there are others in the same place, who hear the same preaching of the gospel, but who continue in unbelief. The former brings forth good fruit, according to the gospel; these are the wheat. The latter are destitute of good fruit; these are the tares. But these two classes are mingled together. The servants then say, “Lord, how is it, since we preach the pure doctrines of thy word here, that there are still so many wicked men, who bring forth nothing but fruit fit for destruction. Is it thy will that we should be wholly separated from them, here in this life?” The answer is, ‘No.’ For if all believers were entirely to separate from the wicked, such is the close connexion in matters concerning this life, that such a separation might in many cases prove injurious even to God’s own people. The case where one of the parties in the marriage relation, mentioned, (1. Cor. vii. 12, 16,)

might serve as an illustration of this. But the ministers of the word, and all God's people, must be content, to live where the gospel, and gospel ordinances produce good fruit in some, though tares may spring up beside them. They must not be offended because God does not make, by some visible stroke of his judgments, a full separation here, between the righteous and the wicked. But neither in this sense, nor in any other fair interpretation of this passage, does it warrant us to hold church communion with wicked men; to be made one body by eating the same bread, and drinking the same wine, with them. But still this passage holds out, that wherever the sacrament of the Lord's supper is dispensed, there should be a holy communion of saints.

But it may be further objected,—“The scripture only says, *let a man examine himself.*” (1. Cor. xi. 28.) And hence, we have nothing to do with the others who may come.

I grant, that for the benefit of our own souls, we must examine *ourselves* more especially; and one point by no means to be neglected, in self-examination, is to enquire whether we are free from the sins of others, for the scripture expressly declares, “Be ye not partaker of other men's sins,” (1. Tim. v. 22.) We must so far then, look to other men, as to ascertain whether we are involved in their sins or not. And where this is not done, we are not in a right condition for coming forward to the Lord's table, in a right or profitable manner. It is true, we are not to go and pry into our neighbor's life, and all his ways, so as to force him to give an account of what is secret. But we are bound to keep a watch over him,—“watch for one another's souls, as they that know they must give an account.” And if he does any thing which gives us just ground of offense, then we are bound to go to him according to Christ's rule, (Math. xviii,) explained above; which must issue either in his reformation and the removal of the offense in a scriptural way, or his excision from the congregation, and the communion of the church. If we should take but this one text, (1. Cor. v. 6,) “Know ye not that a little leaven, leaveneth the whole lump;” it is sufficient to show, that if we do not do our duty, as respects others, we are defiled. So that we must not think, that it is nothing to us, how many wicked men come to the Lord's table, or that it belongs to the ministers and elders only, to see who comes; which is another very common error. But every one in his own place is to do his duty, if any one neglects his own duty, that person is defiled. Some, who know of a brother's error from the path of rectitude, are unwilling to hazard the danger of incurring his displeasure, by pursuing Christ's rule, as noticed above, and excuse themselves, by supposing that others know it, as well as themselves, and that these would be more proper persons, to deal with the erring brother. But let such remember, that God's law requires every one to do his duty. If another neglects his duty, this can be no justification of me in neglecting mine; and especially, in a case where it was probably as much my duty as it was his to notice the case. Let no one then say, what have I to do with my brother, or with his sin? “Am I my brother's keeper?” was the language of Cain, while his hands were yet reeking with his brother's blood. If we are of the same body we are to have and to exercise a care for our brother. “There should be no schism in the body, but the members should have the same care one for another.” 1. Cor. xii. 25. And it is our duty also, to judge the conduct of our brethren. “Do ye not judge them that are within?” 1. Cor. v. 12. How else do we know, whether that communion of which we are partaking is a holy communion, a communion of the saints or not? Or how else are we to know, that we are not professing to be *one body*, with drunkards, profane swearers, liars, fornicators, adulterers, and such like? And thus awfully profane that holy ordinance.

We may see then, how important it is to keep ourselves from the sins of other men. And we see how readily we may defile ourselves with the sins of others, if we do not faithfully perform our duty, in endeavoring in our place and station, to preserve the ordinance of the Lord's supper, a holy communion. And unless we have followed up the scriptural rules for preserving the purity and the integrity of God's ordinances, both sealing and disciplinary, we cannot come to the Lord's table, with any whom we have reason to apprehend are continuing in sins unrepented of, without defiling our consciences. We trust sufficient has been said, to answer to the proposed case. The intelligent and discerning Christian, will readily see many important inferences, which this subject would furnish against the general practice of professing Christians, at present. And particularly against the unscriptural and uncharitable practice of different denominations, which have no disciplinary care over one another, sitting down at the same communion table.

If time and circumstances permit, some of these inferences may form the matter of another communication.

Q.

ART. VI. *Popish Power and Popish Threats.*

Last summer, our readers will recollect, there were dreadful riots and murders among the Irish laborers on a rail-road in Maryland. The civil authority endeavored to put a stop to them, but in vain. A considerable military force was then sent from Baltimore, and succeeded, while they were actually present, in restoring peace and order, but the moment their backs were turned, the rioters renewed their outrages, and the military companies were compelled to return, and that repeatedly, until at length, wearied with the harassing duty, a *Popish priest* was called upon to visit the contending parties, and through his influence a reconciliation was effected and peace restored. The editors of some of our daily papers were full of thanks and expressions of obligations to this priest, but we confess that we had no heart for any thing but mourning for the humiliation of our country. We asked ourselves, Is it indeed so? Has it come to this? Is the government of this country already surrendered into the hands of Popish priests? Are the civil and military authorities under our free institutions incapable of preserving public order, and must we beg the interference of ecclesiastics, and especially of ecclesiastics under the control of a foreign head, and that head the mere tool of the Holy Alliance?

This case might have passed without remark, if it had been a solitary one, but soon after, at the burning of the convent in Charlestown, the Boston editors, without one sigh for the virtual extinction of popular government, announced in terms of unmingled commendation, that Bishop Fenwick and a Popish priest in Charlestown had promised to use their influence to restrain the Irish, and that therefore, no retaliation need be apprehended! It was stated, too, in one of our daily papers, some time since, that it was seriously contemplated, during election riots in this city, to call in the aid of the *Catholic priests* to restore order.

Here are three distinct cases, all occurring within a few months, in three different sections of our country, in which our editors admit that there is a class of our population, which cannot be governed by the laws and institutions under which the rest of our people have lived so happily for more than two centuries. It is admitted that this population can be governed only as the Europeans govern it, by calling in the aid of a standing army, or by going on, as we have begun, taking off our hats to Popish priests, and saying to these minions of His Holiness, "Please gentlemen, do not let your people cut our throats." We confess that our American blood boils at the thought of such humiliation.

And who are these miserable creatures, that set our laws at defiance, and how came they here? They are the most ignorant and turbulent people of Europe, whom we have imported to dig our canals and make our rail-roads, to hew our wood, and to draw our water. They have nearly all come over within the last twenty years. In 1775 there were but five Catholic families in Boston. In New-York, within the memory of men now living, all the male heads of Catholic families were collected at one time in

one small parlor; and in Philadelphia, at no remote period, their number, we presume, was equally small. They began to come over in large numbers in 1817, and since that time the torrent has been continually swelling, until now it is pouring in upon us at the rate of from, 70,000 to 100,000 annually. Already they constitute nearly one-fourth part of the population of our five largest cities, and they are scattering themselves in immense numbers over all our interior.

We call negro slavery a curse; and it is a curse. It has blighted the prospects of one large section of our country. But how came this curse upon us? The ancestors of our southern brethren wanted laborers on their plantations, and they imported negroes from the coast of Africa. The country prospered for a while under the policy; but now we all exclaim, 'Oh, that our fathers had been wise! Oh, that they had understood this! Oh, that we could turn back upon Africa the dark tide which is desolating our land! Oh, the curse of negro slavery!' Negro slavery is indeed a curse, but what is it, compared with the curse of Popery! The number of negroes imported from Africa in one hundred and fifty years, was less than 300,000—less than the number of Papists we are now importing every five years from Europe! We shall soon have more Papists in the North than they have slaves in the South. And who would not prefer two million of slaves, under the control of two million of masters, owners of the soil, and prompted by every consideration of duty and interest to promote the peace and prosperity of the country, to two million Papists, under the control of two thousand priests, educated in the schools of Austria and Ireland—two thousand bachelors, bound to the country by no tie of interest or affection—two thousand emissaries of a foreign prince, whose supremacy they acknowledge, and who is our natural enemy, because our prosperity is working the ruin of his despotism? Is it probable that we shall long continue to enjoy tranquility with such a population remaining among us in all the ignorance to which their masters would doom them? Will the Holy Alliance of despotic sovereigns in Europe consent that the example of peace and prosperity in this free republic should continually endanger the stability of their thrones, when one word from the Pope would give them security, by carrying riot and uproar through all our borders? We now pity the South, but the time may soon come when the South will pity us. The time may soon come, when we shall regard our Popery as a greater curse than their slavery.—*New-York Observer*,

ART. VII. *State of the West.*

The editor of the *Christian Watchman* has published a letter from a gentleman in Illinois, which contains much important information, respecting the West. We quote the chief part of it that relates to the increase of Roman Catholics. We will yet hope that the fears he expresses, as to the preponderance of Romanism, will not be realized.—*Ch. Int.*

"I will say to you, that all which can now be done by all Christendom, would not save the Valley from having a majority of Catholics in ten years. You can have no idea of the floods of Germans, principally from Austria, that are pouring into the Valley, all Catholics. In St. Louis alone, the large church is filled every Sabbath, at ten o'clock, with a German audience who hear mass, and have afterwards a sermon in German. All these emigrants came the present year. They are nothing to the numbers that have gone into the country. Every steam-boat brings more or less. Accounts that may be relied on, say that large bodies are coming next year from Austria, the Catholic Cantons of Switzerland, and the different States of Germany. Congress, you know, has granted a township of land, to a body of Poles. Their agents are here finding a place to locate their grant. That township will be a rallying point for that people, and the Agents state, that many thousands of their countrymen, now scattered over Europe, and thousands now in Poland, intend coming to this land of liberty, during the next five years. They are all *staunch Catholics*. Ireland has just begun, in earnest, to come out of her hive. Many thousands of her Catholic children may be expected *now*, every year. Catholic countries will now send us thousands, where they formerly sent one. The reason is plain. Catholic emigrants tell me that multitudes are coming now, that would rather have starved than come many years ago. We have now, priests, and Catholic churches, so that our children "will not become heathen," or in other words, *Protestant*. This is the reason given by them, and is undoubtedly the true one. I have no doubt but the emigrants from Ireland alone for the next five years, will yearly, average fifty thousand to the Valley. Every one acquainted with the subject, rates it much higher than one hundred thousand. But Germany, Switzerland, and Poland, are emigrating by *wholesale*. In a very short time, all these can vote, and the Catholic influence is *now* felt here, powerfully, and will shortly be *decisive*. Emigration,

alone, in ten years, will give the Catholics, a complete ascendancy. But every other thing works in their favor. Their schools in the Valley are numerous, even now, and educate our richest and most influential citizen's children, of the *Protestant class*. These schools are filled to overflowing. Among non-professing Protestants, the Catholics are popular, and thousands consider them the only bulwark against a union of church and state, which they think the Eastern Christians are laboring to bring about."

"Our country is in perilous times. The West will soon be ruled by Catholics, and in spite of the efforts that can be made. Would that New-England had waked to her duty some years ago, and disseminated her sterling principles, and planted her institutions in this Valley. It is now too late to succeed, though every effort ought to be made. Formerly, when a Catholic came to the United States, he found no church nor priest, and soon became a Protestant, and his children knew nothing of that faith. Now every Catholic finds a place where his children can be brought up in that order. Every Catholic that now comes to our shores, serves to increase the danger. The number of priests and churches is already very great, in the Valley, and fast increasing. The worst is, they are becoming more and more popular with Protestants, every day. They will soon be able to carry any point by their votes. Candidates for office court the Catholics, and men in power, in places where they are plenty, direct all their aims to please them. *They all vote alike*, and can thus exert an influence much greater than Protestants with equal numbers."

ART. VIII. *Popery in Baltimore—Bishop England and Mr. Breckinridge.*

The Rev. Robert Breckinridge is making a fearless, open attack upon "the Man of Sin" in Baltimore, thus "bearding the Lion in his den." About three months since, he commenced a series of lectures to his people on the abominations of Popery, as he was unwilling that they should remain ignorant of the "cunning craftiness," and horrid delusions of the boasted "Holy Mother Church." Many of his congregation trembled at the boldness of their pastor, and would have dissuaded him from his undertaking, knowing that this is the strong hold of "the Mother of abominations." The Lord, however, by his Providence, seemed to urge him to proceed, as by Divine mercy, through his instrumentality, twelve or more Papists have been converted to the truth.

Two or three of the first discourses were delivered in the lecture room. Having, however, been interrupted during his lecture by one of the most prominent Romish priests, such an interest was excited, that on the next evening they were obliged to open the church to accommodate the crowd of attendants. The Popish priest abruptly interrupted Mr. Breckinridge, and demanded the privilege of replying to the remarks made by Mr. B. He was informed that the lateness of the hour rendered it improper that his request should then be granted, and that it was not a suitable occasion for such a procedure. The turbulent priest, however, persisted, until he found that he *must* either leave the house or desist from his attempt to interrupt the harmony of the assembly. But to show that he was ready for a public discussion, Mr. Breckinridge told him, as he has since repeatedly done from the pulpit: "*At any moment, I and my associates are ready to enter upon a discussion, and will meet you in a public debate; and this church shall be opened for that purpose.*" The priest deemed it most prudent to decline the proffer; and none of the Jesuits have yet ventured to express their willingness to let the truth be tested by bringing it to the light, although the challenge has been often repeated.

Having removed to the church, the meetings became increasingly exciting. The Papists became very restive, and began to wonder "whereunto this thing would grow." Protestant apathy and indifference began to yield to fixed and growing attention and interest to the subject, and timid apprehensions partly subsided. At the lecture of Nov. 26th, Mr. Breckinridge had the pleasure publicly to baptize an individual who had been converted from the Papal idolatry during these discussions. This gave additional fervor to the meetings, and animated the preacher to "go forward."

In the mean time Mr. England, the Jesuit Prelate, appeared in Baltimore, and gave notice that on Friday evening *he would deliver a discourse on the inquisition!* His meeting was largely attended. With Jesuitical craftiness, and with honied words, he endeavored to show, that that horrid organization was merely a *civil*, not at all an ecclesiastical institution; and before an enlightened American community, drew the *sagacious* and unexpected conclusion, that "if the institution was a *bad* one, the Catholic church was not answerable for it, and if *good*, she claimed no merit!" This was the severest thing said of a nefarious establishment, which has waded for ages in the innocent blood of thousands upon thousands of its victims—which has lacerated the hearts and bodies of millions—and caused an amount of crime and suffering, which to an assembled world at the last day, when fully disclosed, will doubtless be astounding.

Among Mr. England's hearers was Mr. Breckinridge. He intimated on Lord's day, Nov. 30, that on the following Wednesday, he would reply to the Romish Prelate's discourse. Having arrived in Baltimore just before the hour of meeting, I hastened to his church, and found the lower part of it completely filled. Access to the galleries was precluded. A great number were obliged to return, being unable to gain admittance. Rejoiced should I be, if you had, for insertion in the Protestant Vindicator, that luminous exposition of error, and that triumphant overthrow of Mr. England's stanglely false position. I cannot give you an analysis; suffice it to say, that Mr. Breckinridge fully demonstrated that the spirit of the Papacy, from its first appearance, essentially and incessantly has been a spirit of persecuting opposition to all that which it has deemed heresy—that the Inquisition was only this spirit completely organized for more efficient action—that so far from its being a merely civil institution, it is evident, from papal authorities, that it was introduced into many countries against the openly avowed opposition and strenuous resistance of the civil power, although those potentates were Popish in principle—and that when abolished it was always done in direct hostility to the known and expressed desires of the Pontiff. It was also proved, from its organization, its avowed objects, from all its proceedings, and from every thing connected with it, that it was strictly an *ecclesiastical machine, formed to subvert the Papal cause*, and yet "if bad, says Mr. England, the Catholic church is not responsible, and if good, it claims no merit!"

Many interesting details were given; and while the Papists present gnashed their teeth with rage, no one who loves the cause of Christ, and his fellow man, and his country, could have left the house without thanking God for that lucid and fearless exhibition of truth; and that the false drapery which a Jesuit Prelate, by sophistry and *misrepresentation*, had cast around the horrid Inquisition, had been so successfully torn away, leaving the true nature and loathsome character, and heart-rending cruelties of that iniquitous institution fully exposed to view. In the course of his remarks, Mr. Breckinridge thus spoke,—"*I do not assert that the Inquisition has been established in this country; but I would enquire, what mean the deep excavations, and the subterraneous passages under a Catholic building?*" "*I venture to say that no Protestant eye has ever seen what lies beneath the huge Cathedral which stares us in the face. I do not say that an Inquisitor General has been appointed for this country, but if there be such an one, who is more likely to be that man, than he who ventures in the nineteenth century, and before an American audience, to DEFEND THE INQUISITION? On this interesting subject I will read you an extract. I give it as I find it; you may draw your own inferences.*"* The emotion which was produced by reading that extract could not be suppressed. Mr. Breckinridge was listened to with fixed attention for nearly two hours. He commenced his remarks by reading a letter just before received from the Post Office. It was a most appropriately expressive and emphatic introduction.

Copy of the Letter to Mr. Breckinridge.

"I observe in this day's paper that you intend to give a lecture on the Inquisition. Now have the goodness to let me know if you are hired by your congregation to explain what you do not understand. I wish you to inform me of your creed, as I am told that your lectures are confined to the abuse of the Catholic religion. Pray where do your proofs come from? Take my advice and change your subject for one that you are hired to preach. Hoping these few lines will make a favorable change in your *famous tongue*, I remain your Well-Wisher.

The writer of the above will be one of your hearers to-night, and if you dare to speak what is not true, beware of your body; for it will be *tarred and feathered* and I shall; leave your soul to be tried hereafter.

A ROMAN CATHOLIC."

The original of this note I have in my possession. How fraught with the spirit of Popery and of the Inquisition! Mr. Breckinridge made a few remarks on it, and concluded by drily addressing the letter writer, who, if he told the truth, was present, "*As to the tarring and feathering part of this communication, I will merely state, that as we are told, if a thing be well done when it is done, it were well if done quickly. I would request that it be done without delay; particularly as I expect soon to leave the city, to be absent some weeks; and it will be more agreeable to me to have it done before I go, than delayed till my return.*"

I close this letter by an inquiry. If the papacy be always the same, and to say that it ever erred, would be considered a libel upon its assumed infallible character, would not its inherent, essential spirit cause it to rejoice, had the Romanist the power in America to renew the exhibition of Nero's festivities, by illuminating the deep dark dungeons of their horrid inquisition with the burning pitch-covered bodies of the defenders of the religion which the Bible reveals?

R. A. H.,

* "The passage which Mr. Breckinridge here read," says the Protestant Vindicator, "was quoted from 'The Protestant,' by Mr. McGavin of Glasgow, in which work, Numbers 174 and 175, will be found the authentic and perfect account of the appointment by the Pope of John England as Inquisitor-General of the United States of America! that commission and office he still holds in connexion with his authority as Legate and Nuncio from the Roman pontifical despot! That John England is declared by one of the highest official characters in south-Carolina to be the most dangerous man in the American community."

ART. IX. Summary.

Case of the Reformed Presbyterian Church, Chamber-street, decision of the Chancellor.

We published, at the time, the order of the Vice Chancellor in this case, accompanied by the opinion on which it was founded. From the Vice Chancellor's order, an appeal was made to the Chancellor, and it will be seen from the annexed document, that he has reversed the order of the Vice Chancellor, with costs.

After giving a history of the cause, the substance of which will be found in the 9th volume of the Monitor, pp. 678—704, the Chancellor makes the following decision.

"From the above statement of the case it will be seen that there is no pretence for the charge of fraud against Dr. M'Leod in obtaining the charter or act of incorporation, so as to entitle the complainants to a decree or judgment in this or any other tribunal declaring the incorporation void, or adjudging the same to be dissolved. The question is then presented whether a minority of the Trustees of a corporation, or any other of the incorporators, can file a bill to prevent the majority from managing and controlling the property of the corporation without making the corporation itself a party to the proceedings. As religious incorporations are expressly excluded from the statutory jurisdiction, given to this court over corporations and their trustees, by the article of the revised statutes relative to proceedings against corporations in equity, (2. R. S. 471,) the jurisdiction remains as at common law. And in the case of *Robinson v. Smith and others*, (3. Paige's Rep. 222.) it was held to be a fatal objection to a bill of this kind, at common law, that the corporation itself was not a party. And if the original bill cannot be sustained, a supplemental bill founded thereon must be dismissed of course. In other words, it falls with it, whatever equity may be contained in the supplemental bill. Besides, the jurisdiction over religious corporations remaining as at common law, this is not the appropriate tribunal to declare the corporation void for a fraud in obtaining it, or for a violation of its charter in appointing more trustees than were authorised by law; or by any acts of misuser or nonuser. And if the defendants have usurped, intruded themselves into, or unlawfully hold or exercise the offices of trustees of the corporation, under the claim that they are the consistory of the congregation, when in fact they are not such trustees as alleged in the supplemental bill, the remedy of the new complainants was by an information in the nature of a quo warranto. (2. R. S. 591. § 28.) The allegation that J. N. M'Leod was suspended, by a legally constituted church judicatory, was positively denied in the affidavits of the defendants; and there was therefore no ground to sustain the original bill on the supposition that the defendants were abusing their powers by employing a deposed minister, or refusing to remove him from the charge to which he had been called before the alleged suspension.

It is much to be regretted that this schism has occurred among that very respectable body of professing Christians composing the Reformed Presbyterian Church in the United States. And believing it to be the real interest of both parties that they should come to some arrangement between themselves, so far as their temporalities were concerned, I have delayed deciding this question, and left them in the equitable occupancy of the church which the Vice Chancellor had directed under the hope that a compromise might be made. But notwithstanding my desire for an amicable adjustment of the matter, I see no probability of its being effected. And finding there are technical and legal difficulties existing against the order of the Vice Chancellor which cannot be overcome, I am compelled to reverse the same, and to direct the injunction to be dissolved; leaving the complainants to seek their remedy, if any they have, by the institution of proper proceedings and in the appropriate tribunal. And the respondents must pay to the appellants the costs of the appeal.

As the defendant A. M'Leod has died since the appeal, the order upon this decision must be entitled in the names of the other appellants as survivors. And the proceedings are to be remitted to the Vice Chancellor.

Copy.

JAMES PORTER, Register."

A REQUEST.—The December number of the Monitor has furnished your readers with some excellent remarks by your old correspondent, entitled, "*How it was*," and "*How it is*," which are not more true as to the matter of fact, than seasonable at the present time. Their perusal has not only been satisfactory, but I trust edifying to myself—and has led my mind to the earnest and pressing queries of Queen Esther to Mordecai, (4th. ch. 5. v., "What it was, and why it was?") and should be glad if some of your correspondents would favor the christian public with some remarks on them, which would be applicable to the present menaced and alarming state of the Reformation Churches, which might be a means of arousing the friends of Zion, to make use of those scriptural exertions in her behalf, both as it respects *Faith* and *Practice*, as shall, through the blessing of her Head, result as triumphantly as that of the royal querist. *A Reader.*

BRIEF REMARKS.—When a minister of the Gospel professes that he is so entirely absorbed in zealous attempts to save souls, that he has not time to attend to the controversies which involve the fundamental truths of the Christian system, it may be concluded that he is very ignorant of his duty, or very lax in its performance, or erroneous in his own views of truth.

He that expresses disrespect for creeds, always has in view some particular creed, according to the obvious tenor of which, he is heterodox.

Suspicion should be awake, when we hear a man perpetually talking about his conscience.

Orthodoxy is upright and downright, but heterodoxy is—otherwise.

He that boasts much of the service he has rendered to Christ, would speak differently, if he knew himself better.

It is a contradiction in terms to say that a man may be zealous for Christ, and yet not be zealous for his truth.

That pity is of questionable character which can never do any thing for Christ, unless it be done in a new way.

It is no proof that a cause is bad because it is unpopular; and it is no proof that a man is good, when he always seeks to be on the popular side of every cause.—*Presbyterian.*

POPERY IN OHIO.—In Portage county, within the last four years, a large body of Catholics have located themselves. They have a chapel and a priest.

In Columbia county, within the last three years, multitudes of Catholics have come in and purchased the cultivated farms of the old settlers, and now hold peaceable possession in their stead. They have a chapel and a priest.

In Perry county the Catholics possess the land. They have more churches than any other denomination. There is also in this county a convent of nuns, [Sisters of Mary.]

In Shelby county and the counties adjacent there is another point towards which the tides of Catholic emigration flow, and where they will soon have a very large community.

In Brown county, the unsettled lands in the north western portions of the county have recently been settled by the papists. They have a chapel and a priest, and are extending their borders, and purchasing all the cultivated farms in the vicinity, whose owners will sell.

In Seneca, and almost every other county in the southern and western portions of the state, the Catholic population is fast increasing.

In Cincinnati they have a large cathedral, and have just finished another spacious house.—*Ohio Obs.*

DEATH OF DR. MORRISON.—The *Plato*, which arrived at this port on Sunday, brings the melancholly intelligence of the death of the venerable Dr. Morrison, who had for so many years devoted his whole time to the promotion of the spiritual interests of the people of China, and to whom that large portion of the human family will forever be indebted for the translation of the Bible into their native tongue. He died at Canton on the first of August. The venerable Carey died at Serampore on the 9th of June, and if the accounts received by the way of Baltimore are correct, Messrs. Lyman and Munson, missionaries of the American Board, were murdered in Sumatra on the 28th of July. Thus, in less than two months, God has removed from the missionary field in Southern Asia, four of its most able and devoted laborers. To man, these dealings of Providence are mysterious, but it is consoling to reflect, that all events are ordered by Him whose wisdom and goodness we know are infinite, and who can with a word make other instruments to accomplish his purposes of mercy.—*New-York Observer.*

QUERY.—While many are running down all kinds and degrees of establishment to the true religion, and defaming National Covenants and our patriotic forefathers, who entered into them, might it not be well for some able composuist to inquire and cause thinking people to inquire, what present appearances there may be (from the increase of Infidelity and Popery, which always join their hands) of a future necessity for such bonds for the defence of our own civil and religious liberties? It is at least possible the day may come, when the scenes of making National Covenants as a defence against blood, and carnage, and superstition, &c., may be acted over again in this land.

ECCLESIASTICAL RECORD.—At a meeting of the Associate Presbytery of Miami, held at Massies Creek, Greene Co., Ohio, on the 26 of December, 1834, Mr. THOMAS S. KENDALL, was ordained to the office of the gospel ministry, and appointed for the present to Tuscaloosa, Alabama. The Rev. JAMES ADAMS preached, from Mark xvi. 15, 16, and presided in the ordination, and the Rev. SAMUEL WILSON gave the charge.

THE

RELIGIOUS MONITOR,

AND

EVANGELICAL REPOSITORY.

MARCH, 1835.

ART. I. *Saul and the Witch of Endor.*

[Continued from page 273.]

In the course of these remarks, I have noticed incidentally, and at the same time endeavored to answer some objections. There are a few others, which it may be well to consider particularly. It is urged, that as Balaam, when seeking for "enchantments against Israel" was compelled by God to utter a true prophecy; and as Ahaziah, when sending to enquire of the idol-god of Ekron, had a message of death sent him by a prophet of the Lord; so, when Saul was seeking to a witch, the true Samuel was made to appear, to confound him with the news of his approaching doom. But the cases are widely different. God, in confounding the covetous Balaam, was not countenancing enchantments and sorcery; as they who insist it was the real Samuel, would make him do.—He was forcing the bad passions of a covetous heart to do him honor, as he compels even the wrath of men to praise him, and constrained devils, in the days of his flesh, to speak the truth:—"Thou art the Holy One of God." All creatures are God's servants; and the same Almighty power, which made the dumb and stupid ass speak with man's voice, and speak the truth, to the confusion of the guilty prophet, also forced the mouth of that wicked man to speak the truth; to predict the future greatness of a people his soul hated, and proclaim the glory of the Messiah, "the star out of Jacob," hastening to the brightness of his rising; but bringing no healing to *his* soul, no ray of hope to his darkened and covetous heart. Still, in all this, there was nothing like countenancing false worship, or the wickedness of Balaam. It was but a display of the power of Jehovah, of the ease with which he confounded the designs of the enemies of his people, and turn their counsels to foolishness. He, who made the ass to speak with man's voice, contrary to its nature, here forced the tongue of Balaam to speak what was contrary to the desires of his guilty soul; constraining him to say of a people against whom he died fighting: "Blessed is he that blesseth thee, and cursed is he that curseth thee."—The case of Ahaziah is still less in point, and still further from favouring the idea, that God will ever answer through false modes of worship. This wicked son of the godless Ahab, had fallen down "through a lattice in his upper chamber that was at Samaria and was sick; and he sent messengers to enquire of Baal-zebub, the god of Ekron, whether he should recover of the disease" which his fall had brought upon him. The angel

of the Lord commanded the prophet Elijah to meet the messengers of Ahaziah, and send them back, with the tidings of the speedy death of the idolatrous king. Here, it is evident, the cases of Elijah and the supposed Samuel are not at all parallel. If Samuel had been sent by God to the abode of the witch, to foretell future events, then, we have seen, this would represent the God of heaven as working an amazing miracle to countenance witchcraft. In the case of Ahaziah, there was a pointed *rebuke* of idolatry and false worship. The pretended Samuel who answered Saul, is as silent as the grave, (from which some would have him brought to gratify the wicked Saul,) about the sin he was committing in consulting the sorceress. Again, Elijah was not sent to the temple of Baal-zebub, to answer from the tripod of that "dung-hill deity" of the Philistines, the messengers of the king of Samaria. To make the cases more alike, Elijah should have been sent to Ekron, *into* the house of the idol, and there, after the mumery of one of the priests of Baal-zebub was ended, appear, and denounce the impending doom of Ahaziah. Instead of this, he met the messengers on their way to the idol's temple, and sent them back, with a solemn rebuke to the apostatizing king, for forsaking the worship and institutions of the God of Israel, accompanied with the threatening, "therefore," because of this, "thou shalt surely die." Had Samuel been commanded to descend from heaven, and meet the guilty Saul on his way to Endor, and denounced against him the desolating judgments that were coming upon him *for going to the house of the witch* to enquire; the cases would be parallel. But this is very different from supposing that God would send Samuel to the abode of the sorceress, to answer *there* the enquiries of one, whom he had "rejected" in his tabernacle, and given over to a reprobate mind. Mr. Scott again, in his exposition of this chapter, warmly objects to the opinion that it was Satan personating Samuel; and asserts, that if it be argued, that the "woman's incantations could have no power over a glorified saint, neither could an evil spirit appear at her call, without the Lord's permission." All his remarks are directed against this notion, and with them we have nothing to do; as we agreed with him in the leading idea, that it would give as much encouragement to resort to witches, to suppose that Satan was permitted by God to answer through one, as to suppose, that Samuel was sent by God, when Saul enquired in this forbidden way. By neither, however, I think I have proved, did God give an answer; and in *no way*, was there in this case, a message sent from heaven. The whole was effected by the ledgerdemean and cunning dexterity of the woman. Yet, Mr. Scott, when exposing the fallacy of the sentiment, that it was "Satan in Samuel's mantle," seems to have forgotten the greater absurdities, and insuperable difficulties, with which his own was encumbered. He asserts, that "though the woman was not the *cause* of Samuel's being sent, Saul's inquiry might be the *occasion* of it." As if Jehovah, though not forced by the witch's incantations to send Samuel, yet, would take "occasion" from Saul's inquiring in the witch's abode, to send the prophet, when he would not take "occasion" of Saul's inquiry in his own tabernacle, but wait till he went to that den of wickedness. His arguments on the word "disquieted," and the feigned surprise of the woman, have already been noticed. He further urges, that such a "tremendous message," sent from God by Samuel to Saul when consulting a witch, "would most powerfully discourage such attempts; as the request of the rich man in hell to Abraham being entirely vain, is calculated to discourage praying to departed saints." This is the only argument this eminent Commentator brings, to rebut the great and insuperable objections to his notion of its being the real Samuel. Now, we think that it would no more "discourage such attempts" as Saul's, to send an answer by Samuel than by Satan, which he so

strenuously opposes. If God had sent an answer either by a saint or a fiend, it of course was his message, and does represent the Lord as countenancing witchcraft, and answering through a false mode of inquiry. The message too, was no more "tremendous," than what Samuel had already thundered in the ears of Saul. It was the very same sentence he had pronounced before, and I cannot conceive, how *repeating* it in that den of impiety could make it more "tremendous." This, we say, is the only argument Mr. Scott uses in addition to what he attempts to draw from the apparent countenance given to the notion in the sacred narration. He asserts, that the sending of Samuel would not encourage to consult witches, but discourage; and how is the assertion proved? By referring to the parabolic answer of Abraham to the rich man in hell. The best Commentators are agreed, that this is a parable, and Scott himself confesses that as to many of its circumstances, a parable it must be. Now, while it may show the folly of praying to the dead, still, it does not apply to the case of Saul and the witch. It is not at all a parallel case. It does not *contradict*, but *proves*, what the whole tenor of the bible asserts; that as we are when we die, such shall we be through eternity:—that the moment death has set his seal upon us, the doom of the soul is fixed forever; and no prayers to saints, or fiends, no entreaties, not tears of blood, will fill up the "great gulf" between heaven and hell; or procure to the wicked, one drop of water, or a moment's ease in the tormenting flames. This parable then, proves nothing in the case of Samuel and Saul: and while the language of Abraham to the rich man, is calculated to show the folly of praying to the dead, and the impossibility of altering their changeless and everlasting doom; surely, the idea of Samuel's coming from the grave, and from heaven, is calculated to encourage men to pray to the dead. If he *did* come from heaven, if he *was* sent from the grave, to answer Saul, why not (the Israelites might afterwards reason,) sent to us? Why not "seek unto them that have familiar spirits, and unto wizards that peep and that mutter," and unto the dead; (Isa. viii. 19.) if an answer was given through the dead, when the living God would give none in the way appointed by himself? If Saul's inquiry by the witch, obtained an answer from heaven, then, according to this opinion, heaven, earth and the grave, were moved to fill up that gulf, which God, by judgements and miracles has proclaimed to be impassable. Then the "great gulf," between true and false worship is filled up. In the den of a sorceress they meet and mingle; and well might Israel doubt afterwards, by which to inquire of the Lord, whether by the true or false; as by either of them, they might obtain an answer. Then, the Bible is no longer the only standard of what we believe and practice in divine worship. The "law" is no longer an unerring standard by which to try principles and practices, if contrary to the declaration of that law, an answer was given from heaven, through a diabolical mode of inquiry. But no: the connexion of the passage quoted above (Isa. viii. 19–22.) shows, that when men seek unto witches and wizards, or *the dead*, contrary to "the law and the testimony;" God, so far from giving them an answer, will overwhelm them with irremediable destruction. When they "look upward," they behold only the terrors of the throne of an angry and insulted God; around them, "trouble and darkness and dimness of anguish;" and beneath them, the "darkness" of hell, into which they "shall be driven." Let not the advocates of the notion of the real appearance of Samuel boast, as if they were keeping closer to the *very words* of Scripture, than we are. It is not so. If they will understand every thing literally, and not as things *appeared to Saul*, then, as has formerly been shown, to be consistent, they must also believe that the witch raised Samuel. *This seems to be said. This the witch pretends; but not a syllable is breathed*

about *Samuel's being sent by God*, and sent unexpectedly to Saul and the witch. It is mere assertion to say, that *God raised and sent Samuel*. The Bible *does not say so*. And yet on this assertion, all their arguments are built. They take this for *granted*, and then go on to attempt to show, that it is not unworthy of God, to suppose so. The Scriptures, here, as well as elsewhere, relate, as we have said, things as they appeared to Saul and as the witch pretended. Thus it is said, (Gen. iii. 4,) "the serpent said unto the woman," &c., when the meaning evidently is, it was the devil speaking through the serpent: though it would seem indeed, that our first parents were ignorant of this, as they pled that the "serpent beguiled" them; not the cunning and powerful prince of hell. Thus also the demoniacs are said to speak, to cry with a loud voice when falling before Jesus, (Luke, viii. 27—29, &c.,) when it was the *unclean spirits* in the men thus possessed.* In giving the history of the church also, the Bible frequently relates the actions and pretensions of wicked men and impostors, without deigning to assert, that those pretensions are

* In endeavoring to show that the history related here about the witch of Endor, was a mere juggle of that impostor, and that there is no necessity for supposing she was aided by fallen spirits in deceiving Saul: it will not be imagined, that I deny the agency of wicked spirits altogether, in the affairs of mankind. Fallen spirits have vast power, and they may exercise that power in a way that seems supernatural to us. With our limited faculties, it is impossible fully to comprehend the nature of spiritual agency, or decide on the extent of power Jehovah has been pleased to give to demons. While then, if we believe the Scriptures, we must believe that evil spirits have been permitted to exercise the power they possess in deceiving and inflicting suffering upon mankind; while we must believe, that the demoniacs mentioned in the New Testament, were really possessed with devils, and not diseases merely, as some have asserted,—while it would seem, that often, as in the case of the demoniac of Gadara, Satan was allowed to invest these unhappy possessed, with vast power; so that none could bind them, "no not with chains:" still, the exercise of this power was entirely by permission. The "legion" of devils, the five-thousand, that at the command of Jesus, were driven from the miserable sufferer at Gadara, confessed through their leader, that it was in the power, and at the pleasure of Christ, whether he would send them into the swine, or shut them up in the bottomless pit. While Satan then, and his legions have power, and while God may permit them to use that power; just as he permitted the bold and bloody Corsican, Bonaparte, to scourge the nations of Europe; while he may permit him by signs and lying wonders, to deceive those who "love to have it so;" (Jer. v. 31,) as he has permitted the popish Anti-christ, and the Arabian impostor, Mahomet, to deceive mankind: still, all is solely from the permission of God, who lengthens their chains for the fulfilment of his own designs. In all these signs and wonders too, there is nothing that can stagger, for a moment, our faith, in the miracles, and truths of the Bible. There is *not an instance* in the Bible, in which God even permitted Satan to prophesy or work a miracle, to establish erroneous doctrine, or false worship. The instance under consideration does not prove that he has. The Lord could, we know, send an angel or a prophet, or loose Satan out of his prison, or invest a wicked man with power to work a miracle, and execute his purposes: still, we say, in the history of the divine government as given us in the Bible, there is not an instance recorded, where demons were permitted to exert even the power that is left them, in working a *real miracle*, in order to deceive souls, and lead to the worship of devils. The power they displayed in Judea, when our Lord was on earth, they were permitted to display, only that the Omnipotence of Emmanuel might be manifested in treading them to the dust, and baffling all their designs. But even granting, (what is morally impossible) that Satan should be permitted to assert, that idolatry and false worship is pleasing to God; and in proof of his assertion, command heaven to open, and a saint to descend from his throne, and enter the den of a witch to confirm it there; absurd as the supposition is, the monstrous doctrine, even thus supported, must be rejected, and the pretended prophet though seeming to be armed with Omnipotence, is accursed. Even power, such as this, could it ever be exerted in a cause like this, is but a diabolical delusion. If "an angel from heaven" then, if a prophet, or a devil, should preach any other doctrine, and bring into the church, any other institutions, or way of worship, than God hath appointed, and if, to prove us, they should even be allowed to give "a sign" for all, believe them not, and let them be anathemas. Try them by the standard of the word; examine them by the light of the law and the testimony; and the rays from this 'lamp' of heaven, will discover the works of darkness, and show that it is a delusion of Satan, not a display of the power of the mighty God. All the miracles wrought by Jehovah for confirming the truth, are evidently the works of the Almighty. The truths they substantiate, are all holy, and worthy of God; and signs or seeming miracles that contradict any of these, are to be rejected as delusions.

Still, in the case of the Witch of Endor, there is not, as we have shown, any necessity for supposing, that she was aided by evil spirits in working even a *seeming miracle*. Impositions more gross, have, by wicked men and women since, been successfully palmed on many, who would lay claim to greater wisdom, and deeper discernment, than the frightened and superstitious Saul.

untrue. Thus the impious Rabshakeh asserted, that the Assyrian king had come up against the land of Judah by the command of the Lord, (2. Kings, xviii. 25.) Necho, king of Egypt, pretended to the same divine commission by his ambassadors to Josiah. But he gave no proof that God was with him, or that "his words were from the mouth of God."—Josiah, therefore, had good reason for distrusting this ambitious monarch, seeking to march through Judah with a numerous army, and justly disregarded his assertions; as Hezekiah did the lying boast of Rabshakeh. And thus with the cunning woman at Endor. She pretended that *Samuel* delivered the message: but no proof was produced, to show that heaven was opened, and in view of the absurdities and contradictions attending her pretensions, we are justified in regarding the whole as an imposition of her own. Any sign then, or wonder, or dream, or pretended prophecy, even "fire coming down from heaven on the earth in the sight of men," when adduced in support of what God *has not enjoined* in his word, or contrary to the way of worship given in that word, to his church, is after the working of Satan, is a lying wonder, a doctrine of devils and the craft of men; but the 'finger of the Lord' is not there. While then, we agree with Mr. Scott in thinking it "by no means advisable, to give those men any countenance, who, to support a favorite system, put a forced construction upon the words of holy writ, very different from their obvious meaning; inserting in every place where Samuel is mentioned, 'that it was Satan' personating Samuel:" we also think, it has been proved, that it is a '*forced construction*' of Scripture, very different from the "obvious meaning" of almost every page of this sacred book, to suppose, that through a diabolical invention and false mode of inquiry, God would give an answer, work a miracle, and send, at midnight, a holy spirit from heaven, and the dead from the grave, (not to establish any momentous truth, but,) to oppose the truth, to weaken our faith in the scriptures, and encourage his people to apostatize from his own pure worship, to the worship of devils; and wander from his holy temple to a witch's den,

The summing up, and application of the whole, with some further practical lessons suggested by this history, must be deferred to, and will form the subject of the last paper. In closing at present, it may be observed, that we are taught from this event in the life of Saul, that even when we enquire of the Lord in the appointed way, yet, if we enquire as Saul did, with an insincere, unbelieving, and hypocritical spirit, the Lord will not answer. Let this remind us, how loathsome in God's sight, is the insincere professor of religion. The members of the Laodicean Church, are spoken of as being more hateful in God's sight on account of their lukewarmness, than if they had been openly irreligious and profane. "I would thou wert cold or hot," Better, as if it was said, be an open infidel, than a false professor. Better make no profession, than wound religion, and dishonor Christ, when called by his name. Better openly enlist under the standard of the devil, than serve him under Christ's banner. Better be an open apostate, and persecutor of the truth, than stab the truth, by countenancing error, under the garb of its friends. There is more hope of the liar, the drunkard, the swearer, than of such an one. These open sinners know, that they are not prepared to meet their God; that the tempest of wrath is ready to burst upon them; and the terrible threatenings of the word may arouse them to a sense of their danger.—But the hypocrite trusts to a form of godliness, to shelter him from the sudden destruction that is coming upon him. He acts, as if he really thought, that the cloak of hypocrisy which perhaps is too thick for mortal eye to penetrate, could hide from the piercing eye of Omniscience, the

rotteness, corruption, and guilt, that reign within: as if he could escape detection from him, before whom hell is naked, and destruction hath no covering. The threatenings of the Bible, he thinks, apply not to him. The thunders of Sinai, break not his dream. He sleeps on the brink of perdition. With the arrow of wrath at his heart, and when this night perhaps, God will blast his hopes, and take away his soul, he is dreaming still, that he is safe, and "rich, increased with goods, and in need of nothing." Both the infidel, and the openly irreligious, as well as the hypocrite, shall indeed perish miserably; yet none will be sunk in deeper damnation, nor encircled by fiercer flames, than the false professor. He may, like Saul, enquire of the Lord, but his pretended worship is an abomination. He that thus "sacrificeth a lamb, is, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood, he that burneth incense, as if he blessed an idol." He may pray, but his heart is not in his prayers; and they will find no more acceptance with God than the blasphemies of the damned. He may sing the praises of the Lord, apparently with an angel's fervor; and he may sing God's own words too, he may not be guilty of idolatry in this respect, and yet, because not sung with right feelings, they are but mockery, and insult, and will be no more regarded than the "howlings" of a wolf. Let not such an one build his hopes on his extensive knowledge of the word of God. Satan excels you here. Let him not trust in his zeal for the truth. You may be as zealous as Saul when he slew the wizards; as Paul when a Pharisee; and be willing to persecute errorists to the death. But you are zealous against error, not because it is dishonoring to God, but because it is opposed to your selfish views, or the tenets of your party. Trust not in a flaming profession. "They are not all Israel which are of Israel." Your faith may be no better than the faith of devils. Your profession is the result of education, or the custom of the place where you reside. Your heart is unchanged. If the storm of persecution should arise, and God's people be called upon to seal their testimony with their blood; *you* would desert the cause for which the Christian would count it his glory to die. Boast not of your frequent fastings and prayers. We read of some, who for a pretence, made long prayers, and "therefore shall receive the greater damnation." We read of Ahab, fasting and mourning; and afterwards, of the same Ahab, in defiance of the word of the Lord, rushing to Ramoth Gilead to battle, and dying the deluded victim of the false prophets of Baal. We read of Saul prophesying, and afterwards, of the same Saul, creeping with a trembling heart, to the den of a witch, to know what was to become of him and his army! You pray, but it is the fear of hell that drives you to your knees. You pray, you weep when you pray, the heart seems touched, and yet all is a form, and nothing more. There was no prayer from a contrite heart, no cry from the drowning soul, no cry of faith like that of the sinking disciples in the tempest, "Save, master, we perish." Do you ever mourn for sin? We read of the sorrows of the damned. We are told, that even in hell, there is 'weeping and wailing.' But alas! this sorrow is not for sin, but for suffering. It is the criminal gnashing his teeth, and cursing his folly, that has brought him to such a doom. But though hell is full of mourning for sin, there is no *hatred of sin*. Open the pit of woe, break the chains which bind the accursed, send them back to their beloved earth again, and their agonizing woes, their promises of amendment, would be all forgotten, and they would plunge into their sinful courses again, as the horse rusheth into the battle. You profess to have turned to the strong hold, and fled for refuge to the Lord Jesus. But then, is it not a refuge into which the *fear* of the coming tempest of vengeance alone has forced you? If you could otherwise be shielded from the storm of wrath, would you not leave it, and

openly unfurl the banner of hell under which you are really fighting, even in the camp of the Lord. Would you not willingly give heaven to others, if you could always live on earth, and enjoy the riches of a Dives, and the feasting and revelling of a Belshazzar? You have need earnestly to pray, that God would humble the pride of your self-righteous heart, and forgive the hypocrisy that has defiled your soul; that he would give you to feel, that your soul is yet in chains, and asleep in the grasp of the destroyer. Plead that the Lord would clothe you with humility, and sincerity of soul. Plead, earnestly plead with the Psalmist, "create in me, a clean heart, O God, and renew a right spirit within me." Plead to be wrapped around with the righteousness of Emmanuel, that when you enquire and pray, you may stand justified and blessed before the throne. Plead for it as for thy life. Plead that God would give you, not the riches of Dives, not the pride and pomp of Herod, not the throne and the power of a Cæsar, or a Saul, not all the glory, and gold of the earth: plead, that he would give you what is worth more than ten thousand worlds, an humble, broken, and contrite spirit. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

But, while we dare not encourage the formal and false professor, in his delusion and guilt, neither, do we wish to make sad, the hearts of weak and humble, though real believers. Are you afraid then, of the spirit, and delusion, and indecision, of the false professor? When you enquire of the Lord, do you *mean* what you say? Is fire mingled with your sacrifice? Or, do you enquire of the Lord to know his will, while really in heart, determined to follow your own? Does the heart *feel*, what the mouth confesses? Does the soul *desire*, what the tongue pleads for?—Or, is it a sacrifice, unmingled with the fire of love, a carcass, without the living spirit, a form of confession, without the feeling of our helplessness, poverty, and distress? Do you, unlike Saul, when you seem to have met with a repulse, continue to wait and plead? Does this voice of sorrow, still continue to ascend to the throne of mercy, "O that I knew where I might find him!" Does this cry of the soul reach the ear of the God of love, "hear my prayer O Lord: O God, in the multitude of thy mercy hear me." When you enquire at the throne of a covenant God, do your hearts burn with love, and bow with gratitude, and reverence, before your Father, and your Friend? Or, do you with Saul, bow the knee, and inquire with coldness, and insincerity, ready, like him, to turn your backs on God's tabernacle, and lift the banner of rebellion against him whom you profess to honor? Do you, like Saul, bow the knee, and not the heart; repeating your prayers, as the witch mutters her charms; and as if, by a spell, and a form, the gate of heaven would be opened, and the blessing drawn down? Instead of thus insulting God on his throne, daring his Omniscience, and braving his vengeance, do you abhor this spirit of indifference and hypocrisy? Do you, when God, in sovereignty, and for wise purposes, seems to refuse to answer; do you still trust in his name, and rest in his promises? In the darkest hour, when the tempest breaks over you, does the eye of faith view the hand of a Father guiding and tempering its fury: and is the cry of faith heard, amid the rushings of the whirlwind, "Though he slay me, yet will I trust in him." Are you openly avowing, that you are on the Lord's side, and defending the truths, and cause of your crucified master? Does every day find you ripening for glory, and pressing forward to the promised land? Are you expecting an answer, hoping for heaven, and trusting for salvation, not in a sound creed, not in a zeal for the truth, not in duties, tears and prayers, and excited feelings, but in the righteousness of Jesus alone. Are you sensible that inquiring, and praying, even in the appointed way, if

not perfumed with the incense of Christ's merits, can no more open heaven to the soul, than the blasphemies of a sorceress? Are you growing in grace, and fighting the good fight of faith, under the banner of the Redeemer? Is the inscription which his own hand has written on the standard of heaven, "By grace ye are saved," the language of your hearts? "By grace," do your souls reply, "we are saved?" By grace we stand. Through the riches of grace we hope for glory. Do you hate *all* sin? Do you forgive and pray for your enemies? Do you love the brethren? Then, the mark of God is upon you. Weak as your faith may be, it is a living faith, and sooner or later, the prayer of faith shall receive an answer of mercy. Small as may be the degree of your grace, it is real, it is unspeakably precious, and it shall not perish amid the trials of life, it shall not be quenched amid the damps of death. It shall be preserved and increased, and encircle you through eternity, with a glory brighter than that of the sun in the heavens, and lasting as the throne of him, who is "the same yesterday, to-day, and forever."

ART. II. *What Christ did not Purchase.*

Paul enjoins Titus, "to speak the things that become sound doctrine," "sound speech that cannot be condemned," (Chap. i. 1, 8.) This rule is set up for all gospel ministers to the end of the world. We naturally imitate those whom we esteem, and particularly in their language, and this is lawful and sometimes praise-worthy, among ministers. He that is not content unless he is always coining new phrases will soon coin new doctrine. He that will not learn from those who are before him in age and experience, is likely to fall into the snare of the devil. But on the other hand, neither age nor experience will be a sufficient reason for the use of phrases that are condemned by this rule. Every one however young, or otherwise inferior, is bound to examine *every word* in which he would clothe the truth of the gospel. Christ says, "take heed how ye hear," which implies, that ministers ought to take just as much heed how they speak.

Now there is a certain form of speech in which the *Purchase of Christ* is mentioned, and which has been long in use, among men who are far my superiors, and whose names are deservedly held in esteem among the righteous, about the correctness of which, I have long entertained doubts, the grounds of which, it will not be considered, for the reasons just stated, arrogance in me to mention. The form of speech is to this effect. *That Christ purchased all spiritual blessings and heaven for his people; or, that he by his obedience and sufferings merited these things, which is to the same purpose.* The length of time it has been used, and its unquestioned accuracy by many wise and learned good men, claims for it, that it be not condemned till after mature consideration, and upon sufficient grounds, and I solicit the patience of the reader, while I endeavor to state these at some length. The sum of what I have to advance, is contained in a proposition like this,—*Christ purchased the church and nothing else.* I can find abundance of scripture evidence to prove that he purchased the church, that is, that by his obedience and sufferings he purchased or paid down a perfect equivalent to justice, for the freedom of all the elect from the curse. Christ obeyed and suffered as a surety, or as one substituted in the room of others, from which it would appear to be undeniable that all his obedience and sufferings were with the sole design of satisfying

the claims that were held against them. All that he did in obeying the precept, or enduring the penalty, was *required* to make this satisfaction. And when satisfaction was made, (because it was the only formal end or his obedience and suffering,) then his work in that kind was finished, and so he declared upon the cross, "it is finished." The proper and immediate end of this satisfaction, was the release of those for whom he suffered and obeyed, from the curse and the acceptance of their persons before their Judge, as righteous in his sight. But if Christ purchased spiritual blessings, then this would be another end, but one which I have not found stated any where in the Scripture. And moreover, it is one which does not require in him the character of a substitute or surety. For who will pretend to say that the law or justice of God demanded those spiritual blessings of elect sinners which are bestowed on them. That Christ did thus pay the price for the *church*, is clear from many Scriptures. Every one that knows any thing of the matter, knows that it was the blood of the paschal lamb, sprinkled on the lintel and door-post, that freed Israel from the stroke of the destroying angel. And so far as we are informed that was the only design of it. Now, it was a type of the blood of Christ, and the freedom of Israel from the destroying angel, was a type of the freedom of the church from the curse of the law.

Again, what was it that required the suffering and death of the victim on the day of atonement? Was it not the sins of Israel typically laid upon it by the hands of the high priest? Was not this the sole reason? And if so, we are hereby taught, that the sins of the elect, imputed to Christ, were the sole cause or reason of his sufferings. Indeed this idea is every where so obvious, that I see not how it has been at all overlooked, viz., that Christ's obedience and sufferings were all demanded by divine justice, of elect sinners, as the payment of their debts. By what reasoning then, can it be divided from this purpose, to purchase spiritual blessings? Isa. liii. ch., says, "he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him." Here the same end precisely is ascribed to all that he did as a surety, viz. it was all a price which he paid to make satisfaction. "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Math. xx. 28. "For there is one God and one mediator between God and men, the man Christ Jesus, *who gave himself a ransom for all*, to be testified in due time." 1. Tim. ii. 5, 6. "Christ redeemed us from the curse of the law, being made a curse for us." Gal. iii. 13. "For as much as ye know that *ye were not redeemed* with corruptible things, as silver and gold, from your vain conversation, received by tradition from the elders, *but with the precious blood of Christ*, &c. 1. Pet. i. 18. "For thou wast slain and hast redeemed us to God *by thy blood*." Rev. v. 9. "To feed the church of God, which he hath purchased with his own blood." Acts. xx. 28. "For ye are bought with a price." 1. Corinth. vi. 20, also chap. vii. 23. "Even denying the Lord that bought them." 2. Pet. ii. 1. In all these texts it is clearly taught that the price was paid for the persons, not the things. It might have been noticed before on this point, that the typical price of redemption under the law, was expressly paid for the first born. See Exod. xiii. 15, and xxx. 12, and also in those texts in which the blessings are either expressed or implied: still, the people are the object of the purchase transaction as in the following,— "Then he is gracious unto him, and saith deliver him from going down to the pit, I have found a ransom," Job. xxxiii. 24. "I will ransom them from the power of the grave, I will redeem them from death," Hos. xiii. 14. "He shall redeem Israel out of all his iniquities." Ps., cxxx. "Redeem Israel, O God, out of all his troubles." Ps. xxv. 22. "The Angel that redeemed us from all evil." Gen. xlviii. 16. When it

is a redemption by *power* and not by price that is intended, still it is *the persons*, that is the formal object of it. Take one or two instances out of many. "The Lord hath redeemed *you* out of the house of bondmen, from the king of Egypt." Deut. vii. 8. "I gave Egypt for *thy* ransom, Seba for *thee*." Isa. xliii. 3. "I will redeem *you* with a stretched out arm." Exod. vi. 6. "What nation in the earth is like Israel, *whom* God went to redeem to himself." 2. Sam. vii. 23. "Deliver me from the enemies hand or redeem me from the hand of the mighty." Job. vi. 23. There is a passage, Heb. ix. 13, which may, to some, appear to countenance the idea of purchasing spiritual blessings, viz. "having obtained eternal redemption for us," but upon an inspection of the context, it will appear, that the term here, means neither more nor less, than deliverance from the curse, so that our sins may be blotted out, and we be eternally free from condemnation. First, it is the antitype of "the blood of goats and of calves," with which the high priest entered into the holy place, v. 12. Now, the blood of the calf or bullock was an atonement or satisfaction for the high priest himself, and his house; and the blood of the goat, was the same thing for the people. (See Lev. xvi. 6, 15.) Second, it is a redemption which, when applied by the holy Spirit, "purges the conscience from dead works." That is, it frees it from the *guilt* of dead works, and a *sense* of the guilt of them, which is the same thing with freeing us from condemnation, or it is that redemption, which (Eph. i. 7,) is synonymous with the forgiveness of sins. This state of freedom from condemnation, is precisely the thing which Christ bought back or obtained by his blood. But the work of applying it and this *sense* of the freedom which is brought into the soul, he did not redeem, it proceeds from another source, which I shall speak of after. There is another text which I have sometimes heard quoted in support of the purchase of spiritual blessings, viz. Eph. i. 14, "which is the earnest of our inheritance until the redemption of the purchased possession." It has been taken for granted that the *purchased possession* here means heaven. But this meaning evidently puts the passage all out of joint. For, first, the redemption of this purchased heaven is delayed to the end of the world, for till that time the holy Spirit will be "an earnest of our inheritance." In what sense, I ask, will the term redemption, apply to heaven at that time? What transaction of the great day with respect to it can be called the redemption of it? it will not be paying the price, for that is supposed to be already done, both in the text and on the hypothesis which I am considering. It will not be the rescuing it by power, out of the hands of an enemy, for it is *already* in the hands of a friend, "a friend that sticketh closer than a brother,—Jesus the forerunner, who has for us entered in within the veil, to appear in the presence of God for us." It *never was* in the hands of an enemy. But perhaps, say some, it means the lifting of the mortgage off the inheritance, to which there may have been a reference in this transaction of old, as it was among the Jews. To this I answer, the redemption of the mortgage of old, was done by paying the debts of the original holder of the inheritance, answerable to which is Christ our kinsman paying our debts, in other words, making satisfaction for our sins, which is past already, and so will not answer to the time of this redemption, which is at the end of all time. And it is evident, that since the lifting of the mortgage off the inheritance was by paying the persons debts, it could not in strict propriety, be called a *purchasing* of that inheritance. But the mortgaged inheritance will not apply to heaven at all, because that inheritance *was once* in the possession of the owner, but heaven never has been, and even when mortgaged, he still had a right in it, the right of redeeming it, and even if he did not redeem it, he was to have the possession of it again at the year of jubilee, for "the land was

not to be sold forever," neither of which things can be here said. Therefore, there is no sense in which heaven will be redeemed, and this cannot be the right interpretation of the text.

But if you will admit the "*purchased possession*" to mean the church, all things agree. First, this agrees well with what I have before proved respecting her, that *she is* a purchased people, and if purchased, there can be no possible objection to calling her a *purchased possession*. The very term here used *περιποιήσεως* is applied to the church. (1. Pet. ii. 9,) "But ye are a chosen generation, a royal priest-hood, an holy nation, a peculiar people, *λαός εις περιποίησιν*. This passage seems to be taken from Exod. xix. 5, 6, where we find the corresponding name to be "a peculiar treasure unto me, above all people," which also agrees with the idea of a "*purchased possession*." It also agrees with what will be done for the church, at the end of the world. At that time, she will be "ransomed from the power of the grave,—redeemed from death." Job. xxxiii. 24. And Paul expressly applies the term redemption, to the resurrection of the body. "And not only they, but ourselves also, who have the first fruits of the spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the *redemption*, of our bodies." Rom. viii. 23. They will then be redeemed by the hand of power, from their last enemy, death. The long captive dust will be brought out of its confinement, to share an eternal triumph over the grave. And the whole of the purchased possession together, will be redeemed; and the holy Spirit will then cease to be in them as "*an earnest* of the inheritance," for they will then be put in full possession of it, viz. of heaven. Christ will say to them, "come ye blessed *inherit* the kingdom prepared for you from before the foundation of the world."

I have felt this hypothesis of *purchased blessings* to be burdened with difficulties heavier than I could remove, and I believe heavier than can be removed at all.

First, I know of no greater spiritual blessing, than the *love of God*. It is the spring of all the rest. It first thought of a salvation,—of a church, of a Saviour. It found out the marvellous plan; Christ is *its* gift, the holy Spirit is *its* promise, and "all spiritual blessings in heavenly places in Christ," are *its blessings*. Eph. i. 3. It has given all the comforting names to God which he sustains to his people. When it is *shed abroad* in the heart, there is a hope inspired which maketh not ashamed, which bears up the head above all tribulations, and which hell cannot blight, and when the last bitter drop of tribulation has been tasted, the last groan uttered, and time swallowed up in eternity, this love of God will be the eternal feast of the church.

Now, it would seem to me, to be a contradiction in terms, to speak of *purchased love* at all. Love spurns all price, it cannot be bought. Is it not absurd to speak of the fruit, being the price or purchase of the root, or the stream purchasing the fountain? And certainly this love is the fountain of all. But this love is God himself, for "God is love." 1. John, iv. 8. Will any be so hardy as speak of *God purchased* for us? I can attach no idea to the expression. To say the least of this it reverses the order of the words of the Spirit, which say that Christ "*hath redeemed us* to God."

Again, Christ himself is identified with all spiritual blessings. The Father says respecting him, "I the Lord—will give thee for a covenant to the people, for a light to the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." Isa. xlii. 6. Now, the covenant contains all the blessings of grace and glory. "It is ordered in all things and sure." What a blessing to us is the undertaking of Christ! The apostle speaks of it thus.

"Ye know the grace of our Lord Jesus Christ, how that when he was rich for our sakes he became poor, that we through his poverty might become rich." (2. Corinth. viii. 9.) What a blessing is his offices of prophet priest and king, to us. In the exercise of these offices, he performs the whole work, he reveals to and in us, the will of God. He makes a satisfaction for our sins; intercedes for us before God. He subdues us to himself, rules and defends us, conquers and restrains, all his and our enemies; that is, completes our salvation, for the last enemy that shall be conquered and restrained is death. He is full of grace and truth. John, i. 14. "In him are hid all the treasures of wisdom and knowledge. Col. ii, 3. He is our life. chap. iii. 4. "He is the resurrection and the life." John, xi. 25. "He is all in all." Col. iii. 11. The knowledge of him is so excellent, that Paul did not think it too dear to suffer the loss all things for it. He is himself so excellent and beyond all compare, and his love so ravishes the heart, that it makes the soul happy at once, and fills up the measure of eternal joy. It was all the apostle could pray for, in behalf of the Ephesians, that they might be able to comprehend with all saints, what is the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge." chap. iii. 18, 19.

Now am I to believe that all this is purchased? What? did Christ purchase *himself* with his blood? Absurd in the extreme,—Christ is the unspeakable gift of God to us.

The Holy Ghost is to us likewise, an unspeakable blessing. He comes as the spirit of Christ to us. He is "the earnest of our inheritance," by him we are sealed unto the day of redemption. He is a comforter to comfort us. He is a witness to witness with our spirits that we are the children of God. He teaches us to pray, and helps our infirmities, with groanings that cannot be uttered. He takes the things of Christ and shows them unto us. He brings forth in our hearts by his gracious operation, faith, love, and every grace. He makes us to profit by the means of grace, and he raises our bodies at the last day. Is he, in all his kind offices and works, also purchased? Is he purchased to be the inhabitant of our souls and bodies? It cannot be. When we speak of purchasing or paying a price for a divine person, we do not consider well, what we say. Most certainly his relations to us are as much his own sovereign choice, and as much founded in his love to us, as those of the Father and the Son. And besides, he is spoken of as the gift of the Father, as much as Christ is. "God gave them the *like gift* as he did to us." Acts. xi. 17.

[To be continued.]

ART. III. *Kingly Office of Christ—A Sermon.*

MR. EDITOR.—The following sermon is literally copied from a manuscript of the late worthy James Clarkson, one of the fathers of the Secession Church in America, and for many years, pastor of the Associate congregation of Guinston, York co., Pa. He was one of the two ministers, who, at the meeting of the Associate Presbytery of Pennsylvania, June, 12, 1782, stood out in opposition to the scheme of union, then proposed with some ministers of the body that went by the name of the Reformed Presbytery. A scheme which had been acceded to by the Associate Presbytery of New York, in the preceding year; and which now was carried by the Presbytery of Pennsylvania, by the casting vote of the Moderator. It was this union which produced the Associate Reformed Synod, and thus added another to the list of divisions already existing in the visible church.

Since this circumstance is mentioned, in connection with this notice of Mr. Clarkson, and some of your readers may not be acquainted with the particular steps which followed; I may add,—that the two ministers (Mr. Clarkson, and Mr. Marshall of Philadelphia,) with the elders opposed to that union, on the principles upon which it was proposed,—seeing that by this union the principles and constitution of the Associate Presbytery were plainly deserted, judged it their duty, to do what they could for the preservation of both, by withdrawing; which they accordingly did, having declared in a protest that the power of the Associate Presbytery belonged to them, who adhered to its principles and constitution. Their conduct was unanimously approved by the General Associate Synod in Scotland. And other ministerial aid, was immediately sent to them by that Synod. And so far, the Associate Church in America has been enabled to persevere, witnessing the same truths and maintaining the same discipline, for which she lifted up a 'Testimony, when she was compelled to separate from the prevailing judicatures of the established church of Scotland. Mr. Clarkson was a zealous, faithful, and conscientious supporter of that Testimony. And his labors seemed to be blessed with unusual success. The Secession church has now, upwards of one hundred and eighty congregations in America, the great majority of which, lie in the United States, west of the Alleghany mountains; and it has been remarked, by those who have opportunities of personal acquaintance in most of those congregations, that there is scarcely one known, in which some of those, that were members in Guinston congregation, are not to be found. And in many cases, they formed, (if we may borrow a term,) the *nucleus* of the congregation.

The following discourse, which is herewith transmitted for publication, appears to have been one of his ordinary discourses, prepared in the usual course of his ministry. Hence, it may be considered as a fair specimen of his usual pulpit exercises. It is the first in a volume of manuscripts, which the writer has in his possession, and was copied, at first, with a view of inserting it, in a different work, which he hopes shortly to lay before the christian public; but finding another in the collection, which appeared better to comport with the design which he has in view, he laid it aside. He now presents it to you, Mr. Editor, and if you think it worthy of a place in the Monitor, you can present it to your readers, with many of whom, I know, the author's name and labors are held in grateful remembrance. The discourse presents a specimen of a very clear scriptural view, of an important subject. The method is clear, the language plain, and becoming the dignity and importance of the subject.

P.

Muddy Run, Pa., June 19, 1774.

A SERMON ON ROMANS, X. 12, LAST CLAUSE.

"For the same Lord over all is rich unto all that call upon him."

The doctrine of Christ's kingly office, is a matter of the highest importance. He began his ministry with it, according to Mark, i. 15. "The kingdom of God is at hand." He finished his testimony with witnessing it, as we find John, xviii. 37, "Jesus answered, thou sayest that I am a king: to this end was I born, and for this cause came I into the world."

It is a noble excellence in any monarch, to administer justice to his subjects with impartiality, not respecting one above another. That Christ is such a prince, is clear, from the words of the text: "For the same Lord over all, is rich unto all, that call upon him."

The apostle here manifests himself to be of the same temper and disposition with his master. He begins this chapter with the strongest protestation of his great concern about the salvation of his kinsmen, the Jews;

yet not so as to envy others, or repine at their receiving the blessings of the gospel; but, on the contrary, he demonstrates the greatest concern that both Jews and Gentiles should be convinced of the free access which they have to an interest in Christ their Lord. "For there is no difference between the Jew and the Greek; for the same Lord over all, is rich unto all, that call upon him."

This text may be comprehend, in the three following observations.

I. That Christ is Lord of the Gentiles, as well as of the Jews. Rom. iii. 29. "Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also. Seeing it is one God who shall justify the circumcision by faith, and the uncircumcision through faith."

II. We observe, that consequently he is no respecter of the one above the other. Acts. x. 34, 35. "Then Peter opened his mouth and said, of a truth I perceive that God is no respecter of persons: But in every nation, he that feareth him and worketh righteousness, is accepted with him."

III. We observe, that this universal Lord, is rich unto all, that call upon him: for the same Lord, &c."

It is the last of these doctrines, which we intend to prosecute, and in discoursing upon it, we propose, through divine assistance, to speak of the following things.

First, Christ's Lordship.

Secondly, The riches of this Lord.

Thirdly, The duty of calling upon him, as that, without which, we cannot expect an interest in his riches: and make some improvement.

It was proposed,

First, To speak of Christ's Lordship. Here we shall show,

1st, That he is Lord.

2nd. What a Lord he is.

1st, That he is Lord, will appear from the following considerations.—All the marks of royalty are ascribed to him in Scripture.

1. He has a kingdom subject to him. The Father saith unto him, "Thy throne, O God, is for ever, and ever; a sceptre of righteousness, is the sceptre of thy kingdom:" Heb. i. 8. The whole universe is naturally, or essentially, subject to him, as the second person in the blessed Trinity, in common with the Father and the Holy Ghost. In this respect, "his kingdom ruleth over all." Psalm, ciii. 19. As Mediator, all things in heaven and in earth, are subjected unto him, to be managed by him, in subserviency to the spiritual advantage of his church. The Father hath put all things under his feet, and given him to be head over all things to his church, which is his body. Eph. i. 22, 23, and, Math. xxviii. 18 "All power is given unto me, in heaven and in earth." But the church is peculiarly his kingdom, for it was given unto him by the Father. Ps. ii. 8. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth, for thy possession." It was purchased by him from law and justice. Acts, xx. 28. "Feed the church of God, which he hath purchased with his own blood." It is conquered by his grace. Psalm, cx. 3. "Thy people shall be willing in the day of thy power." It has willingly subjected itself to his government. 2. Cor. viii. 1. "And this they did not as we hoped, but first gave their own selves unto the Lord, and unto us by the will of God." Thus, Christ has a manifold title to rule over his church.

2. Royal titles are ascribed unto him. He is a king. Zech. ix. 9. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy king cometh unto thee." "He hath on his vesture and on his thigh a name written, King of kings and Lord of lords." Rev. xix. 16. He is "the Prince of the Kings of the earth," Rev. i. 5. He is called

the king of Israel. John, i. 49. "Thou art the Son of God, thou art the King of Israel." Nay, he is king over all the earth. Zach. xiv. 9. "And the Lord shall be King over all the earth: in that day there shall be one Lord, and his name one."

3. He has a royal palace to dwell in. Heaven is the palace of this great King. When the saints enter into glory, they are said to enter into the King's palace. Psalm, xlv. 15, "With gladness and rejoicing shall they be brought, they shall enter into the king's palace." We have a description of the majesty and the glory of this palace, in Rev. xxi., from the 10th to the 27th verse. But indeed, we may believe, that it far surpasses any description which we can comprehend. If we ever go thither, we shall have abundant reason to say, the one half, or even the thousandth part of that glory, was not told us. It is even such a palace, as makes the saints here, long for an entrance into it. But now, we desire a better country, that is an heavenly: Therefore, God is not ashamed to be called their God: for he hath provided for them, a city. Kings of the earth, generally admit but very few of their subjects to dwell with them in their palaces; but Christ, our king, admits all his genuine subjects to dwell with himself in the same palace forever. John, xiv. 2, 3. "In my Father's house are many mansions; if it were not so, I would have told you: I go to prepare a place for you. If I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also."

4. He has a royal throne to sit on. The Father says to him, "Thy throne, O God, is forever and ever." Heb. i. 8. This throne will stand firm and unshaken when all things on earth are tumbled in the dust. Ps. lxxxix. 14. "Justice and judgment are the habitation of thy throne:" or, as it is in the original, the prepared place, establishment or base on which the throne is settled. Isaiah, in a vision, saw him sitting upon a throne, high and lifted up, chap. vi. 1. See a large description of this, in Rev. iv., throughout. He is such a king as always sits on his throne. He was born a king. Math. ii. 1, 2. "There came wise men from the East, to Jerusalem, saying, where is he that is born king of the Jews?" Even when lying in the manger, he was the king of glory; and then did the wise men of the east worship him as such. Math. ii. 2. "And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshiped him." He was a king on the cross. Even Pilate, by whose authority he was crucified, was directed in divine providence to bear testimony to him, in the title which he put on the cross, John, xix. 19. "And Pilate wrote a title and put it on the cross, and the writing was, Jesus of Nazareth the King of the Jews." Though he was a king in disguise, he was a king in reality.

5. He has a royal sceptre in his hand. Hence, the Father says to him, "Thy throne, O God, is forever and ever; a sceptre of righteousness, is the sceptre of thy kingdom," Heb. i. 8. When a sentence or edict is touched with the royal sceptre among princes, it is said to be ratified or confirmed: so, whatever the king of glory touches with his sceptre, it is ratified forever. His sceptre has double power for ratifying the sentence of justification passed on believers, and for ratifying the sentence of condemnation passed on unbelievers.

For the power of life and death is in his hand.

6. He has a Royal Sword upon his thigh. Hence, the church sings, in Psalm, xlv. 3. "Gird thy sword upon thy thigh, O most mighty: with thy glory and thy majesty." His sword is two-edged. "Out of his mouth went a sharp two-edged sword." Rev. i. 16. It is two-edged, for awakening and piercing the consciences of sinners: and for awakening and comforting the minds of his saints. "It is quick and powerful, sharp-

or than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." It is two-edged for defending his own church, and for punishing his enemies. "Thine arrows are sharp in the heart of the king's enemies; whereby they fall under thee." Psalm, xlv. 5.

7. He has a royal retinue to attend him. In Isa. vi. 1, we have a description of him, as sitting upon his throne, with his glorious attendants about him. Also, in Rev. iv., throughout, Holy angels, and glorified saints, are continually worshipping before his throne. Angels, which are the most noble species of creatures, thought it their honor to attend him, when a babe in the manger, and minister unto him in his bloody sufferings. When he was in an agony, there appeared unto him an angel from heaven, strengthening him, Luke, xxii. 43. He was received into heaven, with the triumphant acclamations of the heavenly host. Psalm, lxviii. 17, "The chariots of God are twenty thousand, even thousands of angels; the Lord is among them as in Sinai, in the holy place. Thou hast ascended on high, thou hast led captivity captive." He will be revealed at the last day with his mighty angels, in flaming fire, 2. Thes. i. 8.

8. He has a royal tribute paid to him, even the same religious worship with the Father and the Holy Ghost. This is by the express command of the Father. John, v. 23. "The Father judgeth no man, but hath committed all judgments unto the Son: that all men should honor the Son as they honor the Father. He that honoreth not the Son, honoreth not the Father, who hath sent him." The angels unceasingly cry before him, Holy, holy, holy, is the Lord of Hosts, the whole earth is full of his glory. Isa. vi. 3. The redeemed from among men, are continually singing a new song, saying, "Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation," Rev. v. 9, &c. Nay, a tribute of praise shall never cease to be offered up to him from his church. Psalm, lxxii. 15. "And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually, and daily shall he be praised."

9. He is daily making royal conquests. "Kings of armies did flee apace." Psalm, lxviii. 12. He bruised Satan's head, in his death. Heb. ii. 14, "Forasmuch, then, as the children are partakers of flesh and blood, he also, himself likewise, took part of the same; that through death, he might destroy him that had the power of death, that is, the devil." "He spoiled principalities and powers, he made a show of them openly triumphing over them in it," Col. ii. 15. He makes rebels volunteers in his service, Psalm, cx. 3. He makes even kingdoms to bow down and worship him. Rev. xi. 15, "The kingdoms of this world, are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever."

10. He bestows royal treasures on all his subjects. Psalm, lxviii. 18, 19, "Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them. Blessed be the Lord who daily loadeth us with benefits, even the God of our salvation." "Riches and honor are with me," says he, "yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver." Prov. viii. 18, 19, "In whom are hid all the treasures of wisdom and knowledge." Col. ii. 3. Yea, "It pleased the Father that in him should all fulness dwell," ch. i. 19. This is a royal bounty that is liberally communicated to his subjects. Hence, says John, (i. 16,) "And of his fulness have all we received, and grace for grace."—This leads me to show, 2dly, What a Lord he is. Here we may notice,

1. He is a great Lord, or King. Ps. xlvii. 2. "For the Lord most high is terrible, he is a great king over all the earth." That it is the Lord Christ, that glorious captain of Salvation, that is here meant, is abundantly evident from the account that we have of his ascension in the 5th verse; "God is gone up with a shout, the Lord with the sound of a trumpet." He is the great Lord who hath gloriously triumphed over all his enemies. *First*, He is great in himself. "Who is over all, God blessed forever. Amen." *Second*, He is great in respect of the trust reposed in him: Math. xxviii. 18. "And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth." *Third*, He is great in respect of the extent of his dominions, being over all the earth, as was already noticed. He shall have dominion also, from sea to sea, and from the river unto the ends of the earth." Ps. lxxii. 8.—But.

2. He is a mighty king. If it should be asked, "Who is this king of glory? The answer is given, Ps. xxiv. 8, "The Lord strong and mighty, the Lord mighty in battle." The strength of all earthly kings lies in their subjects. Even Alexander, who conquered kingdoms and subjected empires to his rule, was but a worm; and all the achievements which he made were by means of his troops. But the strength of all the subjects of Zion's king, lies in him, their head, who is the captain of their salvation; and he fights their battles for them. Ps. xlv. 4. "Thou art my king, O God, command deliverances for Jacob." "He shall subdue the people under us, and the nations under our feet," Ps. xlvii. 4. He is not only strong to subdue external foes, but likewise powerful to conquer all his people's lusts: for all his strength is for their behoof. Rom. xi. 26. "There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob." He is powerful to defend them from the assaults of Satan. Rom. xvi. 20. "And the God of peace shall bruise Satan under your feet, shortly." He is powerful to succour them under all crosses, from the world. John xvi. 33. "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." He is mighty and powerful to carry on his own work in the hearts of his people, against all lets and impediments whatsoever. Zech. iv. 7. "Who art thou, O great mountain? before Zerubabel, thou shalt become a plain."

3. He is a wise king. Not only is he mighty to rule his people and subdue their enemies, but he is also wise to regulate his government to advantage, for he is the wisdom of God as well as the power of God. Solomon says, that "wisdom is better than strength," Eccles. ix. 16. Indeed, unless strength is conducted by wisdom, it is of little or no avail. But the strength of Zion's king is always exerted by the direction of infinite wisdom, and so serves for accomplishing the wisest purposes. "For in him are hid all the treasures of wisdom and knowledge," Col. ii. 3. Yea, he is the personal wisdom of God, and so must necessarily manage all things for the advantage of his church and people. Prov. viii. 14, "Counsel is mine and sound wisdom, I am understanding, I have strength."

He has given manifold instances of his wisdom in the government of his kingdom. He makes all his subjects wise, even wise unto salvation. His wisdom is not shut up in his own breast, but diffused through the whole of his kingdom. His laws are wisely calculated for his own glory and his people's happiness. Ps. xix. 8, "The statutes of the Lord are right rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes." Verse 10th, "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey, and the honey-comb."—Verse 11th, "Moreover, by them is thy servant warned; and in keeping of them there is a great reward." "Wherefore the law is holy; and the

commandment is holy and just and good," Rom. vii. 12. There is a due attempering of justice and mercy in his administration. "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face," Ps. lxxxix. 14. He makes the plots of his and his people's enemies, further his counsels and his people's interests. For "he taketh the wise in their own craftiness, and the counsel of the froward is carried headlong," Job v. 13. He often suffers matters to come to the last extremity of hopelessness with his people, that so his wisdom, power and goodness, may the more conspicuously shine in their deliverance. We have a notable instance of this, in his delivering his people from the power and tyranny of their cruel oppressors in Egypt. Before them was the roaring sea. Their bloody enemies pursued hard after them to destroy them. When all hope of safety was cut off, then did he cut a way for his people through the red sea, and at the same time he made their enemies to sink like lead in the mighty waters, of which we have a large account, in Exodus xiv. Thus does he make his infinite wisdom to appear in his rule and government.

4. He is a just Lord. Zech. ix. 9. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy king cometh unto thee: he is just and having salvation." Deut. xxxii. 4. "He is a rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he." His laws are most just, his dominion and government are most just. Isa. xi. 5. "Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." Whether in the administration of judgment or in the distribution of mercy, he is most just. 2. Thess. i. 6, 7, 8, "It is a righteous thing with God to recompense tribulation to them that trouble you; when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel." His distribution of favors to his genuine subjects, is also most just, as it proceeds on the footing of full satisfaction made by him to law and justice; and so God who was just in punishing transgressors, is now just in justifying him who believeth on Jesus.

5. He is a merciful Lord. So he revealed himself to Moses. Exodus, xxxiv. 6. "And the Lord passed by before him, and proclaimed, The Lord, the Lord God merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands." His name is, "Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Isa. ix. 6. God delights in the manifestation of all his attributes, but chiefly in the exercise of his mercy. Mercy is his darling attribute that he glories and delights in. Mic. vii. 18. "Who is a God like unto thee, that pardoneth iniquity, and passeth by the remnant of his heritage? He retaineth not anger forever, because he delighteth in mercy." Divine mercy is the very original foundation and spring of all the true blessings which his genuine subjects enjoy. Though they are naturally enemies to his government, rebels up in arms against him; yet of his mercy he gives them the pardon of their sins according to the riches of his mercy. This is the very foundation of all true blessedness. Ps. ciii. 3, 4. "Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness, and tender mercies." Their pardon and all the blessings which they enjoy, are the effects of sovereign love and mercy. Mercy finds no merit in the creature. It looks to what is wanted, and in this way God deals with his people. Titus, iii. 5. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost."

6. He is a lowly king. Zech. ix. 9. "Rejoice greatly, O daughter of

Zion ; shout, O daughter of Jerusalem : behold thy king cometh unto thee ; he is just and having salvation, lowly and riding upon an ass, and upon a colt the foal of an ass." It was the most astonishing step of humiliation and abasement that ever was heard of, or possibly ever could take place, that Christ, the eternal Son of God, should become man. "Verily he took not on him the nature of angels, but the seed of Abraham." It was not such a wonder that he should suffer and die after assuming our nature, as that he, who is coequal and coessential and coeternal with the Father, the Son of his love, should become man, and take the likeness of sinful flesh unto him. He was lowly in the discharge of the whole of his mediatorial character on earth. Mat. xi. 29. "Take my yoke upon you," says he, "for I am meek and lowly in heart." To be courteous and affable, condescending and accessible, is a very great recommendation in a king. But let an earthly king excel ever so much in such a qualification, it is absolutely impossible that all his subjects can have access to his presence at all times. This is an excellence that belongs to Zion's king : all his subjects have free and ready access to him at all times, however low their condition may be. Ps. cxxxviii. 6. "Though the Lord be high, yet hath he respect unto the lowly ; but the proud he knoweth afar off." Psal. cxliii. 6. "Who humbleth himself to behold the things that are in heaven and in the earth."

7. He is an every-where-present king. An earthly king can be in one place only of his dominions at a time. This is frequently no small loss to his subjects, as their petitions cannot always be heard, nor themselves defended in their rights and privileges. The subjects of Zion's king can never suffer such a loss. "For the eyes of the Lord run to and fro, throughout the whole earth ; to show himself strong in the behalf of them whose heart is perfect towards him," 2. Chron. xvi. 9. Psal. cxliii. 6, "Who humbleth himself, &c."

8. He is an everlasting king. "Thy throne, O God, is forever and ever," Luke, i. 33. "He shall reign over the house of Jacob forever, and of his kingdom there shall be no end." It is true that it is said at the end of time he shall deliver up all rule and government. 1. Cor. xv. 24, "Then cometh the end when he shall have delivered up the kingdom to God, even the Father ; when he shall have put down all rule and all authority and power." But this is not to be understood of his ceasing to be a king, or of the ceasing of his mediatory kingdom : no, he is king forever and ever. It may be understood of his ceasing to administer his kingdom in the same way and manner as now on earth ; or of his presenting the whole church without spot or wrinkle before God according to the trust reposed in him.

We come now to make some application of this head ; and that, 1st, by an inference or two for information.

1. Hence, we see the great importance of all those truths which are connected with, or implied in Christ's kingly office. As we noticed in the beginning, they were sealed with the blood of Jesus : he died as a martyr for them. Now, it is evident, that one pledges his seal for the truth of that for which he is a martyr. But the value of those truths, in this case, is beyond all estimation or reckoning. It may not be improper, for your establishment in the faith, to condescend on some of these truths which are inseparably connected with Christ's kingly office, and which are consequently sealed with his blood. To this number, these following unquestionably belong.

1. That he shall always have a kingdom in subjection under him. A king and a kingdom, are relative terms : they are inseparably connected. One can no longer be a king than he has a kingdom. Consequently, Christ's being a king forever, secures the eternity of his kingdom ; and

his dying a martyr for the the truth of his kingly office, was his testimony for the perpetuity of his kingdom. This ought to yield special comfort to his church, which is his kingdom, that it shall be preserved in spite of all attempts that shall be made upon it. Christ's life is pledged for its safety. Its life is hid in him, and because he liveth, it shall live also.

2. It is the duty of all Christ's subjects to swear allegiance to him, as king in Zion. Allegiance is the unquestionable right of a king; nor can those who refuse to give this, be dutiful or loyal subjects, especially in a time of general insurrection against his authority. It is not only necessary that they be loyal in their hearts, but that they also avouch their loyalty before the world. Just so is it here. However lightly esteemed the duty of public covenanting and joint swearing of fidelity or allegiance to the Lord of hosts be, by this Laodicean generation, yet it is matter of ample promise that God's people will do so. Isa. xix. 18, "In that day," in New Testament days, "shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts." Chap. xlv. 5, "One shall say, I am the Lord's;" (this is the matter of their oath,) "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." This is a truth which Christ has sealed, to which he has given the sanction of his blood.

3. Christ is the alone head, in and over his church. One prince has no right to encroach upon the prerogatives or entrench upon the liberties of the subjects of his fellow sovereign. That prince might justly resent his doing so, as an encroachment upon his peculiar and royal rights. Just so here. It is a wicked encroachment upon the sovereign prerogative of Zion's king, (nay, infinitely more so by how much Christ infinitely transcends man,) for the most potent sovereign on earth, to impose laws or encroach upon the liberties of his subjects, in a religious or an ecclesiastical capacity. His subjects sustain a two-fold relation, civil and ecclesiastical. In a civil capacity as members of the commonwealth or kingdom in which they live, they are, and ought to be, as much subject to civil government as any other people. But in a religious capacity as church members, they are subject only to Christ. Zech. xiv. 9, "And the Lord shall be king over all the earth; in that day shall there be one Lord and his name one." Christ alone is the Lord and law-giver of his people, as to all spiritual matters. Thus, though the christian doctrines upon this head, are looked upon with an evil eye by the most of mankind in the present age; yet the subjects of Zion's king may comfort themselves in this, that he has sealed their freedom from subjection to any jurisdiction but his own, with his most precious blood.

4. The Lord Jesus Christ, the alone king and head of his church, has appointed a particular form of government in it, entirely different from civil government, and not subordinate to it. His being a king to his church, plainly implies, that he alone is her lawgiver. Isa. xxxiii. 22, "For the Lord is our judge, the Lord is our lawgiver, the Lord is our king, he will save us." How he can be a lawgiver to his church, without prescribing rules for its government, seems a matter altogether incomprehensible or impossible.

Thus, having briefly viewed the great importance of these truths, which are inseparably connected with Christ's Lordship, we may here see,

Secondly, the high importance of his kingly office; and that from the great esteem it is held in, 1st by the Father, 2nd by Himself, and 3d by the Holy Ghost, and 4th by his saints.

1. It is of high importance in the Father's esteem. "I have found David my servant; with my holy oil have I anointed him," Psa. lxxxix. 20. "God, thy God hath anointed thee with the oil of gladness above thy fel-

lows," *Psa. xlv. 7.* He honoreth him as a king, by putting all things in subjection under him. *Psa. ii. 6,* "Yet have I set my king upon my holy hill of Zion." *Dan. vii. 14,* "And there was given him dominion and glory and a kingdom, that all people, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

2. Christ's kingly office is of high importance in his own esteem. This is evident from his gracious undertaking in the work of redemption. Also from the glorious victory gained over his and his peoples enemies, by his death. *Col. ii. 15,* "He spoiled principalities and powers, &c." He will manifest himself to be the "blessed and only potentate, the King of kings and Lord of lords; who only hath immortality dwelling in the light which no man can approach unto." *1. Tim. vi. 15.*

3. It is great in the esteem of the Holy Ghost. *John xvi. 8,* "And when the Comforter, who is the Holy Ghost, is come, he will reprove the world of sin and of righteousness and of judgment." Verse, 11. "Of judgment, because the prince of this world is judged." He shall reprove the world because of their judgment concerning Christ, the king of glory, whom they condemned and crucified. He will convince them that Satan who arrogates to himself the title of prince of this world, and under whose influence they are, is a deceiver and destroyer, subject to him, and will be judged at his bar. That judgment, is in part, already executed against him. He was cast out of the Gentile nations when his oracles were silenced and his altars deserted. He was driven out of many by Christ himself; afterwards cast out of many by his apostles, in his name; and encroachments are continually made upon his kingdom by the preaching of the gospel, through the special agency of the Holy Ghost. Thus, it is evident, that Christ is stronger than Satan, and that his kingly office is high in the Holy Ghost's esteem, as he is employed in raising up Christ's kingdom on the ruins of Satan's.

4. It is great in the esteem of his saints. They all rejoice in his glory and royal dignity. *Ps. cxlix. 2,* "Let Israel rejoice in him that made him; let the children of Zion be joyful in their king." *Song 3.* "Go forth, O daughter of Zion and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart." The saints rejoice greatly in him, as adorned with his royal armour. *Psa. xlv. 3.* "Gird thy sword on thy thigh, O most mighty, with thy glory and thy majesty; and in thy majesty ride prosperously, because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things." From these considerations they promise themselves safety and protection from all their enemies.—*Ps. xlv. 4,* "Thou art my king, O God, command deliverances for Jacob." *Isa. xxxiii. 22,* "For the Lord is judge; the Lord is our lawgiver; the Lord is our king, he will save us." But,

3dly. Hence, the great iniquity of refusing subjection to this king. It is highly aggravated from a consideration of his authority and government. "He is the blessed and only potentate, the king of kings and Lord of Lords, who only hath immortality." All his people are commanded to worship him, and yield subjection to him, and so it is an act of heaven-daring rebellion to refuse. *Ps. ii. 12.* "Kiss ye the Son, lest he be angry." *Ps. xlv. 11.* "For he is thy Lord, and worship thou him."

Moreover, his absolute sovereign power and dominion over all his creatures, entitle him to all their worship and services. His gracious goodness and sovereign manifestations which he makes to sinners, are special reasons for their love and delight in him. But the obligation which they are under to worship and adore him arises from his absolute Lord-

ship only, and his dominion over them. This has the same obligation on all mankind. Jer. x. 7. "Who would not fear thee, O king of nations? for to thee doth it appertain; forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee."

Amen.

ART. IV. *The Magicians of Egypt and the Witch of Endor.*

The writer of the article, headed, *Saul and the Witch of Endor*, which has now appeared in several numbers of the *MONITOR*, ascribes to the same cause, viz: jugglery or legerdemain, the effects, which are represented as having followed the wicked arts, both of the magicians of Egypt and the witch of Endor. Having finished the publication of the *argumentative* part of his production, it may be proper to state, that notwithstanding the ability with which he has conducted the argument, he has failed to convince us of the truth and soundness of his position. Our own opinion is, that in both the cases referred to, real miracles were performed; but performed by an interposition of the power of God, and even contrary to the expectations of the wicked agents themselves. But we have no disposition to engage in a controversy on this subject. We consider it to be more speculative than useful. In opposition, however, to the views of our correspondent, who appears to have investigated the subject very fully, we would present to our readers the following extracts, from the writings of some very eminent men, in which our own view of the subject is contained.

In relation to the operations of the magicians of Egypt, Dr. Shuckford, in his *CONNECTIONS*, holds the following language.

"There are several queries, which may be very justly made upon Pharaoh's employing his magicians to attempt to work the wonders which Moses performed. It may be asked, was there really any knowledge of the powers of nature, or arcana of art, by which magicians, without the miraculous assistance of the Deity, could perform such operations as Pharaoh here employed his wise men and sorcerers to attempt? Did the Egyptian magicians really perform those wonders, in which they are recorded to have imitated Moses? How could Pharaoh think or imagine, that they could possibly perform them; or how could they themselves be so weak as to attempt them? or how came they to have success in some instances, wherein they tried and performed wonders like what Moses had done? But to all these queries it is not difficult to find a just and sufficient answer.

"I. Was there really any knowledge of the powers of nature, or any secrets of art, by which magicians might be able to do such wonders as Moses performed before Pharaoh, without their having an extraordinary and divine assistance? It is easy to return an answer to this question. The knowledge of natural causes and effects is so clear in this age, by the light which has been introduced by experiment and philosophy, that we may positively say, no effects like what these men pretended to accomplish by sorcery and enchantment, can be artificially produced by any or all the powers of nature. No art, no study of occult sciences, can enable a man really to change a rod or stick of wood into a living serpent. There are no enchantments sufficient to enable us to make a living frog, or to strike our neighbor with a disease or boil, or to inflict any vengeance of this sort upon him. There never were the instances, which

are pretended to, of things of this nature effected by arts of this sort. How the magicians of Egypt performed their wonders before Pharaoh, shall be by and by mentioned; and in the same manner in which we account for them, we may account for all other wonderful and supernatural works, represented to have been effected by any heathen magicians in the sacred pages. As to many accounts of such facts, which are mentioned in profane historians, we may venture to assert, that they were never really done as they represent them; but that they are generally some of the Scripture miracles falsely reported, or attributed to persons, who were never concerned in them, or accounts of facts, which were never done at all. Julian, the son of Theurgus, is said to have caused the Heaven to be black with clouds, and a vast shower to fall with terrible thunders and lightening, *σφοδρα τιμι*, by some magic art; but others think that Arnuphis the Egyptian philosopher performed this miracle. Such as this are the relations of the heathen wonders; no certainty of the performer of them, and nothing but a vague and undetermined conjecture how they could be performed. This fact may as well be ascribed to Arnuphis as to Julian, and was certainly true of neither; being probably the account of Elijah's obtaining rain in the time of Ahab,* falsely ascribed to one or other of these heathens, in order to raise the credit of the heathen learning. But it will be asked,

"II. Did the Egyptian magicians really perform those wonders which are ascribed to them? Some learned writers have imagined, that there was not any transmutation, when the rods of the Egyptian magicians were pretended to be turned into serpents;† and that they did not really turn water into blood,‡ or produce frogs,§ or exhibit any real miracle in their opposition to Moses; but that they either played their parts as jugglers, pretending to do what they really did not do; or that some dæmons assisted them, and, by their power over the air, enabled them to deceive the sight of the beholders, and to cause phantoms, or delusive appearances of what was really not done, though it seemed to be performed in the sight of Pharaoh, and those who were present with him. Many of the fathers of the Christian church are cited as abettors of this opinion,¶ and Josephus is said to favor it;** but certainly we have little reason to admit it. As to the magicians imposing upon Pharaoh by artifice and pretence, I cannot see how they could possibly do it, without giving Moses and Aaron an opportunity of detecting the cheat, and exposing them to Pharaoh, and his people. Elijah found it no great difficulty to detect the false pretences of the priests of Baal, when they pretended by prayer to bring fire from Heaven, but could not really obtain it.†† In the same manner Moses would, without doubt, have brought the artifices of the Egyptian magicians to a trial, which would have detected the cheat; if the wonders, which they pretended to perform, had been only pretended, and not really performed by them. And as to their being able to exhibit appearances of serpents, frogs, and blood, when no such things really were in being, but only appeared to be, by the air being so directed, by the agency of beings which had power over it, as to affect Pharaoh and his subjects in such a manner, as to cause them to think they saw the magicians' rods turned into serpents, frogs produced, and water converted into blood, when none of these things were really done: to this I answer, that to argue in this manner, is indeed to be unwilling to allow that the Egyptian magicians were able to perform a true miracle; and yet at the same time it supposes them to have performed wonders, of which we can

* 1 Kings xviii.

† Ver. 22.

‡ See Pool's Synops. Crit. in loc.

** Joseph. Antiq. Jud. lib. ii, c, 13.

† Exodus vii.

§ Chap. viii, 7.

†† 1 Kings xviii.

give as little account as of a miracle. Let any one try to give a satisfactory account, how any magician could, by a power over the air, either by himself, or by the assistance of a dæmon, represent to the naked view of the beholders, in opposition to a true miracle, serpents, frogs, and water converted into blood; nay, and so represent them, as that the fictitious appearances should not be distinguishable from the real, but should bear to be seen with them at one and the same time, in the same light, and in the same view, (for so the rods of the magicians turned into serpents certainly were, when Aaron's rod swallowed up their rods;)* I say, let any one try to give a reasonable account of this fancy, and he will quickly see, that he may more reasonably suppose the magicians able to perform a true and real transmutation, than to ascribe to them such imaginary powers as this supposition requires; and which, if they could be conceived, can tend only to destroy the certainty of all appearances whatever. The account, which Moses gave of the miracles performed by himself and Aaron, and of what the magicians performed by their enchantments, does not hint any difference as to the reality of the performances of either of them; and undoubtedly the rods of the magicians were truly and really turned into serpents, as well as the rod of Aaron; and were truly and really swallowed up by Aaron's rod. The frogs, which the magicians produced, were true real living frogs, as well as those produced by Moses; and the magicians certainly turned water into blood, truly and really as Moses himself did. There can be nothing offered from the sacred history, to suppose the one appearance more real than the other; and if a believer of revelation will argue, that the magicians' performances were only phantasms, or deceptions of the sight of the beholders; why may not an unbeliever with equal assurance argue, that all that Moses did was of the same sort? Nothing but the most extravagant scepticism can be built upon so wild a supposition. But,

"III. If there were no secret arts, no occult sciences, by the study of which the Egyptian magicians might think themselves able to perform these wonders; how could Pharaoh imagine, that his magicians could perform them, or how could they themselves be so weak, or so vain, as to attempt them? I answer: we read of no miracles of this sort ever performed in the world before this time. God had discovered his will to mankind by revelation in all ages. In the first and most early times by voices or dreams. From Abraham's time, the Lord appeared frequently to his servants. But no such wonders as were done in Egypt, in the sight of Pharaoh, are recorded to have ever been performed in the world before; so that they were a new thing, undoubtedly surprising to all that saw them. Accordingly we find, that Moses, when he saw the bush on fire, and not consumed, was amazed; and turned aside to see *this great sight, why the bush was not burnt.*† And when God turned his rod into a serpent, Moses was terrified and fled from it.‡ God has not as yet enabled any person to work wonders, as Moses and Aaron did in Egypt; therefore, Pharaoh, upon seeing these things performed, might well enquire whether his magicians could do such things as these; and the magicians might without absurdity try whether they could or not. God had before this time frequently revealed himself to his servants by dreams, by voices, by sending angels, or by appearing to them. And the world in general was in these days full of belief of the truth of such revelations; until, as human learning increased, the conceit of science, falsely so called, seduced the learned to think themselves able, by philosophy and speculation, to delineate a religion of nature, sufficient to render revelation unnecessary and superfluous. The Egyptians began early, and had

* Exodus vii, 12.

† Exodus iii, 2.

‡ Chap. iv, 8.

proceeded far in this false way of thinking. Instead of one God and one LORD, whom Abraham and his descendants worshipped, they corrupted their faith very near as early as Abraham's days; and admitted, that there was indeed a Supreme Deity, presiding over the universe (for this, I think the heathens never really denied, though the grossness of polytheism, which time introduced, greatly obscured their knowledge of even this truth;) but they imagined they had reason to think, that the planets and elements were also gods, and governed the world by their influence, though subject to the fate, will, or direction of the supreme God. And as to what was generally believed of dreams, visions, and revelations, which had been made to men, the learned in these times thought as freely about them, as our modern querists. The belief of them was of service to the legislators, who knew how to make them a state-engine to govern their people by; but they thought themselves wise enough to know, that they were occasioned *sine Deo*, in a natural way, by the planetary and elementary influences; and that they were made a part of their religion, only for the utility of their popular influence, and for reasons of state, for the government of kingdoms. Hitherto the Egyptians had proceeded; and had Moses come to them, and could only have assured them, that he had received a command from God in a dream, or by a vision, or by a voice, or any other revelation; neither Pharaoh, nor his wise men, would have regarded him at all, but have concluded, that some natural prodigy had happened; for such they would, most probably, have imagined the bush on fire to be, and have supposed that Moses had made a political use of it; and for this reason Pharaoh bade him *show a miracle*; knowing, that if the Deity really sent him, he could give this proof of it. Hereupon, God enabled Moses to work several very extraordinary signs and wonders, such as had never been seen or heard of, in the world, before. Upon seeing which, Pharaoh very naturally consulted his Magi; and they tried all the mystical operations, and examined all the schemes, which their saytems of science furnished, to see whether these things could be done or accounted for by any natural influences, or human learning; and after several trials, acknowledged that they could not, but that they were the effect of an omnipotent hand, *the finger of God*.^{*} But,

"IV. If the Egyptian magicians had no mystical arts, by the use of which, they could really turn their rods into serpents, produce frogs, and change water into blood, how came they to succeed in these attempts, which they made in opposition to Moses? We have no reason to think that the king knew, that those works, which he employed his magicians to try to perform, were within the reach of any art they were masters of, because he ordered them to try to perform them; rather, on the contrary, he ordered them to try to perform them, that he might know whether art could effect them or not, or whether they were indeed true miracles. Kings were wont in all extraordinary cases, where any thing happened, which was thought ominous or surprising, to send for their priests and learned professors, and to order them to answer the difficulties which perplexed them. And though much was pretended to, yet they had not yet advanced so far in the true knowledge of nature, but that kings sometimes thought they might require of their Magi, things impossible. We have an instance of this in the Book of Daniel.[†] Nebuchadnezzar dreamed a dream and forgot it, and required his Magi, not only to tell him the meaning of his dream, but to find out what his dream was. And though the Chaldeans answered him, that *no man upon Earth could do it*, and that *no king, lord, or ruler had ever asked such a thing of any magician, astrologer, or Chaldean*, yet the king was so resolutely set upon

^{*} Exodus viii, 19.

[†] Daniel ii.

compelling them to use their utmost endeavors, that he *resolved*, and *commanded to destroy all the Magi, or wise men of Babylon*. In these cases, the Magi might try all possible experiments, though they had no reason to hope for success from them. 2. It does not appear from the magicians here trying their experiments, and succeeding in them, that they thought at first that their arts would be effectual, and that they should be able to perform such works as Moses and Aaron had done. The priests of Baal, in the time of Elijah,* had no reason to think, that the invocations of their god, or the cutting themselves with knives and lancets, would produce the fire from Heaven to consume their sacrifice; but yet they tried all the artifices they could think of from morning until evening. So here the Egyptians had no reason to think their incantations would produce serpents; but they would try all experiments, in order to judge farther of the matter; and upon their attempting, God was pleased in some cases to give an unexpected success to their endeavors, in order to serve and carry on his own purposes and designs by it. For, 3. The success they had was certainly unexpected, as evidently appears, by their not being able to follow Moses in all his miracles. They produced serpents and frogs, and converted water into blood, but when they attempted to produce the lice, they could not do it. It is here evident, that the magicians did not know the extent of their powers, if they can be conceived to have had any, for they attempted to equal Moses in all his performances, but upon trial they found they could do some, but in others, though not a whit more difficult, they could not obtain any success at all. Had they had any effectual rules of art or science to work by, they would at first, without trial, have known what to attempt, and what not; but in truth, they had no arts to perform any thing of this sort. In some instances, God was pleased to give a success, which they little expected, to their endeavors, and with which they were so far from resting satisfied, that they took the first opportunity, which was given them, when their attempts failed, to acknowledge that Moses was certainly assisted by the divine power."

In relation to the story of the Witch of Endor, the learned authors of the *UNIVERSAL HISTORY*, speak as follows.

"There is hardly a passage in the Old Testament that has been more canvassed and tortured, by authors of all ages, than this we are upon; and when a man has read them all, he will be forced to own, that there are difficulties in whatever sense he takes the history of *Samuel's* apparition. We have therefore taken that which seems the most natural and obvious, and shall now give our reasons for preferring it to the rest.

"First then, as to the notion of its being performed by *ventriloqui*, juggle, or confederacy; besides that it doth too great a violence to the text, and would be a kind of burlesque upon its author; it is not likely, that a woman, cunning enough to carry on a trade of this nature, would have been so impolitic as to give *Saul* such a dreadful answer; though we should grant that she was so well acquainted with the bad circumstances of that prince, that she might foresee that it was likely to prove the case; such people are rather apt to flatter those that consult them, and the fear she was in, when she knew *Saul*, would no doubt have put her upon this rather than upon the former. Add to this, that such a terrible denunciation, would only have proved the most effectual means of putting *Saul* upon any expedient to avoid it, whether by flight, or by any other way, rather than by engaging the enemy.

"This last argument is equally strong against those who think, that the devil took the shape, and acted the part of *Samuel*; unless we could sup-

* 1 Kings xviii.

pose him so well acquainted with futurity, that he was sure *Saul* would rush into his own destruction, notwithstanding he was so signally forewarned of it. Again, though we grant that he might foresee, that the enemy would be too strong for *Saul* and his army, yet he could neither be sure that he would engage them, especially after such a dreadful dissuasive, nor, if he did, that he would certainly be killed, he and his three sons. The *Israelites* had won many a more unlikely victory, and, at the worst, they might have escaped by flight. We need not observe farther, how unnatural and absurd it is to suppose, that the inspired writer would have expressed himself as he doth, and have introduced the dead prophet as raised from the dead and speaking to *Saul*, if the devil had been the sole actor in his shape; neither do we think it at all probable, that the devil if it had been he that spoke to *Saul*, would have played the saint so far, as to reprove him for his wickedness and disobedience, but especially for making use of an art to raise him up, which he was too fond of to discountenance in such a severe manner.

"It is indeed urged here, that there were two falsities in this pretended prophecy, which none therefore, but either the father of lies, or a juggling old woman, could be the author of. The first is, that the vision says to *Saul*, *thou and thy sons shall be with me*. Now say they, *Saul* died like a reprobate by his own hands, and could not be where *Samuel* was, in the mansions of the blessed. But who doth not see that it meant no more than, *thou shalt be dead, or in the other world as I now am*. The other is, that the vision says *to-morrow*, whereas the battle was not fought on the next day, but a day or two after. But though this were granted, it doth not follow, that the word *M. har*, doth positively imply here, *that very next day following*; it doth often signify *shortly*, and sometimes *hereafter, in process of time*; as when *Moses* says, *when thy children shall ask thee, Mahar, hereafter, what meaneth such a ceremony or festival*, and so on. We shall for once dispense with mentioning the numerous authors of these two last opinions, to avoid filling up near a whole page with quotations.

"Upon the whole then, we think, with the far greater number of authors, ancient and modern, that it was really *Samuel* that appeared to the woman, and foretold *Saul's* death and *Israel's* defeat. This appears likewise to have been the opinion of the ancient *Jews*, from what we read in the book of *Ecclesiasticus*,* where it is said, that after his death he [*Samuel*] prophesied, and shewed the king his end; that he lifted up his voice from the earth in prophecy, to blot out the wickedness of the people. This, we have already observed, is the most obvious and natural sense of the text. We can see but two objections that can be made against it, and though we have premised, at the beginning of this note, that every opinion hath its difficulties, yet we hope we shall lessen these so far, that they will appear inconsiderable, in comparison of those we have urged against the other two.

"The first objection is, that it were absurd to suppose, that the devil has so much power over the souls of the dead, especially of the saints, as to make them appear visibly at the desire of a conjurer; to which it may be answered, that there is no necessity for supposing here, any such extraordinary power in the devil; but rather, that God did cause *Samuel* to appear to *Saul*, to reprove him for his former, and for this last sin in particular, of seeking for helps from wizards, contrary to his express commands; and to bring him thereby, if possible, to such a sense of his faults, as might prevent his making such a desperate exit; and that all this happened contrary to the woman's expectation, who could not be ignorant

that it was above the power of her art to evocate the souls of the blessed, and wanted only to impose one of her familiar spirits upon him, and to supply the rest by policy. It is therefore no wonder that she was so terribly surprised, when, instead of one of her imps, she beheld the real apparition of that venerable prophet.

"But here it will be objected again, that it is very improbable, that God, who had refused to answer *Saul*, either by *Urim* or by prophets, should now do it, at least seemingly, by the ministry of a wicked woman. But here it must be observed; 1. That the text doth not imply, that the Lord refused to answer him by *Urim* or by prophets, but that he had not the means of consulting by them; for how could he consult by *Urim*, when the high-priest was with *David* in the *Philistine* army? 2. Were it true that God had refused to answer him in the ordinary ways of *Urim* and the like, yet it doth not follow, that he might not do it in an extraordinary one, in order to make the greater impression upon him, whose character is, to have been but too regardless of God's commands, when communicated to him by the prophet: he might likewise be suffered to seek for counsel from a witch, to make him sensible what a degree of impiety he had brought himself into; so that God's sending *Samuel* to reprove him for it, was a signal way of discountenancing such a wicked and forbidden practice.

"However, we do not pretend to remove all difficulties that can be raised against this opinion, but only to show, that it is attended with fewer, and less, than the other two. For this reason we shall carry our enquiry no farther: whether it were the real soul of *Samuel*, or an angel assuming his shape: whether *Saul* saw, or only heard him speak; and many others, concerning which we should lose ourselves in a labyrinth, almost as dark and intricate, as those do, who suppose that two such remarkable events, as the death of *Saul* and his three sons, and the total defeat of the *Israelitish* army, could be foretold so positively and exactly, either by a juggling woman, or by the devil, or indeed by any but an omniscient power,

ART. V. *Death of Messrs. Munson and Lyman.*

The account of the death of the Rev. SAMUEL MUNSON and the Rev. HENRY LYMAN, missionaries of the American Board in the Indian Archipelago, came too late for the February number of the *Missionary Herald*, and it is thought best, therefore, to publish without delay, a statement in the Recorder. An immediate publication is the more desirable, as the accounts which have appeared in some of the newspapers, are fitted to awaken an intense and painful desire in the numerous friends of the deceased, and indeed in the whole Christian community, to know more of the distressing particulars.

All has probably been communicated to the Secretaries of the Board, through the kindness of the Rev. Mr. Medhurst of Batavia, that can ever be known. The narrative, briefly related, is as follows:

Messrs. Munson and Lyman left Batavia on the 7th of April, and proceeded to Padang, a European settlement on the southwestern coast of Sumatra. They then visited the islands of Batu and Nias; and when they had made the necessary researches in those islands they proceeded to Tappanooly, a Dutch settlement, also on the southwestern coast of Sumatra. They reached that place on the 17th of June, and remained there till the 23d, making preparations for their intended journey into the country of the Battas; which are a people inhabiting the northwestern part of the island, and combining some of the more common indications of civilization, such as reading, writing, and laws, with some of the worst customs of savage life. Sir Stanford Raffles travelled among them, and was much interested in them as a nation. So did Mr. Burton, the Baptist missionary, formerly at Tappanooly, and he travelled safely. The inquiries of Messrs. Munson and Lyman induced them to believe, that, with their pacific intentions and their pacific appearance as travellers, they should incur little danger of violence. They were more inclined to this opinion, as the presiding officer at Tappanooly, an European, had gone among the Battas, not long before, unhurt. Some of

their native friends, however, had fears as to the result of the journey, and urged them to delay until more definite information could be obtained as to the manner in which the Rajahs of the interior would receive them.

The accounts differ as to the nature of the advice they received from those whose opinions were most entitled to respect, that is the Europeans residing at the place; but, after weighing every thing, the two missionaries determined to proceed, trusting in God. The day before their departure, they wrote a letter to one of the Secretaries of the Board, of which the following is an extract. It is probably the last letter they wrote.

"We have made preparations to penetrate as far as the great lake, which is in the heart of the Batta territory, and return by another route to this place. Mr. Bennet, the postholder here, who though a Catholic, treats us with great kindness, has himself been in the country. He thinks we may be able to accomplish the journey in a month. All testimonies concur in pronouncing the way very difficult, owing to high mountains and impenetrable forests. Our arrangements are now completed, and to-morrow we start. Should we return in one month we may possibly reach Batavia early in September. Thus far the Lord has prospered us beyond our expectations. We trust the Board and the churches will make every possible exertion to follow up these incipient efforts, and to thrust in laborers wherever the fields are white and ready for harvest. The work that has been assigned us is beset with perplexities. It is laborious and trying both to the body and the mind. Yet we labor cheerfully. Our greatest danger is that our faith will fail us, and the grand objects of all our efforts be lost in the shade of minor considerations. With many prayers that you and we may be guided by unerring wisdom, we remain, dear sir, yours, very truly."

With such feelings and wishes they commenced their journey on the 23d of June. The residue of the sad story is derived from the narration given by *Si Jan*, a faithful attendant, who had accompanied them from Batavia. He is described by Mr. Medhurst as an honest, simple-hearted man, who has long been conversant with the mission family at Batavia.

The brethren commenced their journey on Monday, accompanied by a number of coolies to carry their baggage, an interpreter, and one or two other natives. The postholder and another Dutch officer attended them beyond Tappanooly, and then bade them adieu. The road soon became exceedingly difficult, consisting of hills and ravines, covered by thick forests. So steep were the hills, in many places, that they were obliged to ascend by means of rattans tied to the top of rocks. The thickets were dense, but sheltered them from the burning sun. It was only at the end of each day's journey, that they found any thing like a village. There were no scattered houses, and they met few natives during the day. They travelled of course on foot, making ten or twelve miles each day. When they arrived at a village, they were immediately surrounded by multitudes of natives, men women and children, who showed no sort of timidity, but came boldly up to the travellers and examined their persons and dress with great eagerness.

Si Jan remembers but one instance, after their departure from Tappanooly, in which the natives attempted to persuade them not to proceed. That was on the second night after their departure, when they fell in with a Rajah Swasa, who advised them to delay entering the Batta country till he should have time to go into the interior and make inquiry, when he should write them from Tobah. The brethren replied, that they came with peaceable intentions, and that there was no necessity for such a measure.

About four o'clock in the afternoon of Saturday, June, 28th, they came suddenly upon a log fort, occupied by a number of men armed with muskets, spears, &c. They advanced within about a hundred yards of the fort. On spying the fort and the men, the interpreter offered to go and parley with them. But no sooner had he arrived at the fort, than they found about 200 armed natives coming from the side and the rear. The coolies immediately threw down their burdens and fled on the other side. The interpreter also disappeared. The Battas came on shouting and brandishing their weapons in a very alarming manner. The two brethren pushed their weapons aside with their hands, and entreated them to wait a little and come to an explanation. Mr. Lyman then told *Si Jan* to call the interpreter. *Si Jan* ran a short distance to call him, but not seeing him, he turned round to go back to Mr. Lyman, when he heard the report of a musket, and saw Mr. Lyman fall. The Battas shouted, the shout was returned from the fort, and a rush was made upon Mr. Munson, who was immediately pierced through with a spear, and fell. Another shout followed. The cook, who had on a jacket given him by Mr. Munson, was the next victim. On seeing the fate of the two missionaries, he attempted to escape, but was pursued, cut down by a blow from a cleaver. *Si Jan* now ran for his life, secreted himself in a thicket, and at length found his way to Tappanooly.

The newspapers have said that the bodies of our brethren, after being thus barbarously deprived of life, were eaten by the Battas. It would be gratifying could the contrary be proved. This much, however, can be said; there is no conclusive evidence of

the fact; it rests upon report. Whatever disposal the Lord saw fit to make of their lifeless remains, it was unimportant in respect to them. And if they must die a violent death, the circumstances of it were mercifully ordered. They appear to have had no apprehension of danger till the moment of their departure, and then they were dismissed suddenly and with a single pang, to their eternal rest.—*Boston Recorder*.

ART. VI. *Popery in Boston—a fact.*

Do not pass this article by, gentle reader, without giving it a careful perusal,—nor without thinking over it, and weeping over it. Is it a fact that such things are done here;—here, where independence of opinion is so strenuously advocated? Yes, in Boston, liberty of conscience is opposed by physical force.

The following facts came to our knowledge during the past week, of the truth of which there can be no doubt.

A very interesting, amiable and intelligent boy, about seventeen years of age, of Irish descent, last December commenced working as an apprentice at the printing business, in an office in Cornhill. His parents are Papists, but he has been sceptical respecting the truth of Popery for some time past. His parents discovered it, and with the genuine spirit of the church, began to take incipient measures to bring the boy back to the faith.

On the evening of the first of January, his mother requested him to go to confession; but he evaded the request.

January 6th, he met his father in the street, who wished him to go home with him to converse with one of the priests. The ecclesiastic urged the importance of his being “confirmed,” and receiving the sacrament, saying, *he should obey his parents in matters of religion*. Upon the boy’s saying, incidentally, that he had a Bible given to him as a new year’s present, the priest said, “The Bible was not made for common folks to read, but only for the ministers of the church.”

The next day he went home again. His reverence was immediately sent for. When he entered he accosted the lad thus,—“*You wretch!* how often must I come to see you for nothing?” The boy replied—“I did not send for you.” An old woman who was listening, asked him how he dared talk so to a priest. “Dont you know,” said she, “that he could strike you dead, and has power to remove mountains?”* The priest heard this and did not contradict her. The woman said, “if ye war my son, I’d chain ye ind the house; and satisfy myself by *bateing* ye—I’d make ye be a Caterlic.” His father told him “if he was going to leave the Roman Catholic faith, to quit his house, and never come there again, and never speak to him hereafter.” He got into a towering passion, snatched up a stick of fire-wood, about two inches thick and struck him, saying that it “would be a charity to kill him.”

The ensuing Saturday the father called at the printing office, and ordered the youth to go to his boarding house, get his clothes and return home. Through fear of ill-treatment, he refused.

On Monday morning the father called again, and promised if he would return home, not to talk with him on the subject of religion. Consequently he went. When he arrived in the house, his father *took him by the hair, struck him several times and knocked his head against the wall*. He then took off his clothes, and made him put on some sailor’s apparel, and told him if he attempted to escape he would murder him. Several men were stationed on the stairs and around the house as guards. After being locked up for a day and a night, in the upper chamber, and beaten several times very severely, by the advice of the priest, he was released, and told to leave the house immediately, and never enter it again.

Thus was the boy sent from the home of his parents, a wanderer over the face of the earth, because he chose to adhere to that belief which he thought *most consistent!*

We have the names of all concerned in our possession.

One thing should be particularly remarked, viz: that the father was apparently the *instrument* merely, of the Boston Popish priesthood.

The comment we leave with the reader; but we would just say that we have not done with the subject.

P. S. Since writing the above we have had another interview with the young man. He has received warning from a brother not to go alone near his father’s house, as the

* She, to prove this, related the following miracles:—A priest blessed a poor woman’s corn in Ireland. Shortly after, during an inundation, all the corn in the whole town was spoiled but *hers!* Another priest, as she stated afterwards, always *lighted his candle without any fire!*

By the way, this same holy man, as the old lady acknowledged, was a very social personage;—he would drink his wine and swear with the bravest of them.

Papists in that vicinity *threaten to kill him*. One of them said he "didn't think any thing of killing a Protestant."—*Zion's Herald*.

ART. VII. *An Extract from the Minutes of the Associate Presbytery of Cambridge.*

"Baltimore, Oct., 1834.

The Associate Presbytery of Cambridge met according to appointment: Took up a report of a Committee appointed on Dr. A. Bullions' Tract on Repentance, which was read and adopted."

"Baltimore, Oct. 8th, 1834.

Presbytery met, received and accepted Dr. A. Bullions' answers to their questions on his Tract on Repentance."

"The following is the Report of the Committee on Dr. Bullions' Tract on Repentance; viz: 'The Committee, to whom was referred the Tract on Repentance, by the Rev. A. Bullions, D. D., offer the following report, viz: That having bestowed such attention on the subject submitted to them as their circumstances would permit, they are sorry to find in Dr. Bullions' publication, several things, which, evidently, 'in doctrine, do not shew that sound speech which cannot be condemned.' The subject of the Tract is one of vital importance to the spiritual interests of all mankind; and in proportion to its importance, is the danger of false views concerning it. But, as the errors contained in the Tract, have already so far excited public attention, as to call forth an exposition and refutation of some of the leading ones, your Committee would hope, that the danger arising from them is, in some measure, prevented, and their evil tendency counteracted; as the exposition and refutation will circulate as far as the Tract. Your Committee judge that the first duty, to which the Presbytery is now called respecting this matter, is to ascertain whether Dr. Bullions actually entertains sentiments contrary to the word of God and the subordinate standards of the Secession Church, on the subject of repentance. This now appears necessary, that the churches may know how to receive him. And, in order to this, the Committee would recommend the following method of procedure with Dr. Bullions, on this subject.

1. That Presbytery specify and condemn what they may judge to be errors in Dr. Bullions' Tract.

2. Propose to Dr. Bullions such questions as may be judged necessary, in order to afford him an opportunity of explanation, and to ascertain his sentiments on the points, on which his expressions may be condemned.

3. That if Dr. Bullions satisfy Presbytery that his sentiments on those points are correct, a statement, to this effect, be published in the Religious Monitor, and all further notice of the Tract be dropped.

4. But if Dr. Bullions do not satisfy Presbytery on this point, then let the errors be extracted, and put into his hand in the form of libel, or articles of charge, and the trial be issued as soon as possible.

The following is a specification of such erroneous or doubtful expressions found in Dr. Bullions' Tract as your Committee judge it proper to make, and recommend to Presbytery for adoption. Dr. Bullions' language would maintain or countenance the following errors: viz.

1. That the knowledge of sin is necessarily a saving knowledge, or attended with salvation. (See Religious Monitor, vol. 10, page 208.) "The knowledge of sin, said an Epicurean philosopher, is the beginning of safety. This is true as gospel, and proved by this, that while all are sinners, there are few penitents."

2. That Christ did not by his righteousness lay the sole foundation for the sinner's acceptance with God, but only opened a way, by which the guilty might return and find acceptance by repentance or good works. (Rel. Mon. vol. 10, page 240.) "As a priest, he, [Christ,] has appeased the anger of Jehovah, and opened a way for the return of the guilty to his favor, and thus presents the strongest encouragement to repent."

3. That legal repentance prepares the heart for evangelical repentance. Page 240: "In adults, this, (legal repentance,) is properly the precursor and preparation for evangelical repentance."

4. That the natural man can hate sin; and the law, without the gospel effect that hatred.—"It is impossible to discern that our sins have already deprived us of much good, involved us in great misery, and still expose us to the torments of hell, without, on these accounts, being sorry for them, really hating them, &c.,—these feelings are so natural and unavoidable in the human heart, on a perception and conviction of sin, that they are no strangers among the most abandoned of men."—"The law exhibits to the sinner his vileness and danger, and thus fills him with hatred of sin, &c.," p. p. 210, 241.

5. That gospel repentance precedes justification, and is a condition of justification and salvation.—“Till we repent we remain under God’s sentence of condemnation, and must perish,—Life and death then, are suspended on repentance. Remaining impenitent, we are condemned; repenting, our sins are blotted out, and we ourselves are saved.” Page 243.

6. That sanctification must precede saving faith, and is necessary in order to it.—“Till the heart is weaned from sin, it cannot accept of the grace of the gospel, or bow to the supremacy of God in the law.” Page 243.

7. That repentance has efficacy in procuring our admission into heaven.—“In short, it, (repentance,) opens, though not meritoriously, but by the gracious constitution of God, the gates of paradise for the reception of the penitent.” Page 245.

3. That fear of punishment and hope of reward are motives to evangelical repentance.—“Sec. iv. Motives to repentance. We have the most urgent motives to repentance. 1. Till we repent we remain under God’s sentence of condemnation, and must perish.” Page 243.

Your Committee recommend that the following questions be proposed to Dr. Bullions on the specified points of doctrine respectively, to afford him an opportunity of explanation, and to ascertain his sentiments by definite answers.

(To the following questions Dr. Bullions’ answers are appended.)

‘1. On the first specification: Though the knowledge of sin in adults is necessary to salvation, is the knowledge of sin itself, necessarily saving? *Answer*.—No.

2. Did Christ, as priest, not only open a way for the sinner to return to God in duty and enjoyment, but lay the sole foundation in himself for acceptance with God? and is repentance or any other grace in us, in any respect necessary in order to warrant our faith in God’s acceptance of us in Christ? *Ans*.—Christ as a priest laid the sole foundation of our acceptance with God, and neither repentance nor any other grace is necessary to warrant our faith in God.

3. Though legal repentance may precede evangelical repentance, yet does it prepare, or dispose the heart for that gracious exercise? *Ans*.—No.

4. Can the unrenewed heart really hate sin? and can the discovery of sin by the law alone, effect such a hatred of it in the heart? *Ans*.—No.

5. Does evangelical repentance precede justification? Is repentance a condition on which justification is granted? *Ans*.—No: Evangelical repentance is the concomitant, but not the condition of justification.

6. Does hatred of sin, or forsaking it in the heart’s affection, precede saving faith? and is it necessary in order to the exercise of faith, either as qualifying or giving a right? *Ans*.—No.

7. Has repentance any efficacy in obtaining a right to heavenly happiness, or actual admission into it? *Ans*.—No: but the impenitent cannot be admitted into heaven.

8. Is the sinner moved to gospel repentance by the fear of condemnation and perdition, or yet, by the hope that repentance shall have any efficacy in obtaining justification and happiness? *Ans*.—No.

Signed,

A. BULLIONS.

Baltimore, Oct. 7th, 1834.

There is an expression in pages 240, 241, which may grammatically hold this doctrine, that penitential sorrow brings penitents to Christ, in these words: “It is a sight by faith of Christ as crucified, and of God as reconciled, that produces that kindly sorrow which true penitents feel, and which brings them to Christ.” But this seems to be the fault of the language rather than of the sentiment. On this expression, however, we would remark: 1. The grammatical construction gives the above doctrine. 2. Giving the most favorable construction, it makes a sight by faith, &c., bring qualified gracious characters to Christ, viz: penitents. And, 3. This construction represents the sight by faith as distinct from coming to Christ, as without appropriation, as a simple unappropriating discovery producing repentance, and then bringing the penitent to appropriate Christ to himself. These remarks are submitted to Presbytery for their disposal.

Your Committee would further remark, that though they would not charge Dr. Bullions with deliberately holding the sentiments above, found in his Tract, yet he uses language on this important subject, which is appropriated almost entirely to the use of erroneous doctrine in the present age;—that he conforms too much to the popular language of erroneous teachers, and thus, perhaps inadvertently, countenances their sentiments; and besides, manifests either too little sense of the importance of the doctrines of free grace, or of the danger of legalism; or too little knowledge of those important questions on these subjects, on which the contending of the church since the Reformation have cast so much light.

J. P. MILLER, }
A. ANDERSON. } *Committee.*

Extract by A. ANDERSON, *Presbytery Clerk.*

THE
RELIGIOUS MONITOR,
AND
EVANGELICAL REPOSITORY.

APRIL, 1835.

ART. I. *The Cause of Apostacy.*

Some means for keeping in remembrance the Lord's way, have been already mentioned. But the principal mean is yet to be noticed. It is that on which the success of all the rest depends, and which, if neglected, all other means that can be named, will not be able to prevent the church from apostatizing. For the neglect of it, is itself, the cause of all the apostacy that has ever been since the beginning of the world. It is *to keep the way in which he has led us, in the heart.* Let this be done and all is safe.

The truth of doctrine and of worship, will be preserved pure and entire,—the benefits accruing from experience, afflictions, and all manner of chastisements sent from God, will still be continued; and God will, by the life and conversation of his people, be honored; and the whole will be transmitted, unimpaired, to the generation following. Let this be neglected, and then all is lost. Therefore, it is of the greatest importance, that the heart be rightly affected towards this way. And the frequency with which it is spoken of in Scripture, and the solemnity with which it is charged upon God's professing people ought to convince every man of this.

I shall here set down a number of texts for the serious meditation of the friends of the "good old paths." "Keep thy heart with all diligence, for out of it are the issues of life," Prov. iv. 23. That is, according as the heart is kept, so will be the manner of life we will live. It will be either according to the Lord's way, or according to our own. "Apply thine heart to understanding," 22. "When wisdom entereth into thy heart and knowledge is pleasant to thy soul, discretion shall preserve thee, knowledge shall keep thee," verse 10. "My son forget not my law, but let thy heart keep my commandments; let not mercy and truth forsake thee, bind them about thy neck, write them upon the table of thy heart," iii. 1, 3, and vii. 3. "Let thy heart retain my words," "Let them not depart from thine eyes, keep them in the midst of thy heart," iv. 4, 21. "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life, but teach them thy sons, and thy sons' sons," Deut. iv. 9. "And these words which I command thee

this day shall be in thy *heart*, and thou shalt teach them dilligently to thy children," &c., chap. vi. 6. Once more in ch. viii, Moses charges Israel "to consider in *their heart*, that as a man chastens his son, so the Lord chastens thee," and in their prosperity, "to beware lest their *heart* be lifted up," because, that was at once, to "forget the Lord their God, who had brought them forth out of the land of Egypt and out of the house of bondage."

It is fair to infer, that what is so often inculcated is of very great importance, and that the danger of neglecting it, is proportionably great.—These texts and others, inculcate the keeping of the Lord's way *in the heart*. And I would briefly state what is meant by this.

1st. It means that our affections ought to be *fixed* upon it.—that having understood what the Lord's way is, we have made choice of it as an object suitable to our affections, and we have accordingly fixed them upon it. Not in a transient emotion or two, but permanently and for aye, having the heart going out after it, in its duties and ordinances from time to time in ardent, longing, thirsting desires.

2d. It is to give it the supreme love and esteem of the heart; having nothing nearer to it, or in the language of one of the above texts, to have it in "the *midst of our heart*," when this is its place, there is nothing in heaven or earth, can lie so near to the heart or have a more intense degree of our esteem, and this, because of its own intrinsic excellence, or the manifestations of God, which it contains.

3d. It is to be habitually revolving it in the thoughts; having it for the constant stated theme of meditation to which the heart spontaneously recurs whensoever it is released from other necessary cares. The Psalmist expresses the sense of this, and the preceding observation when he says: "O how love I thy law, it is my meditation all the day." Ps. cxix. 97.

4th. It is for the heart to draw its delights and sweetest refreshments from it. This is a necessary consequence of the former. For we shall always have delight in the presence and possession of that object which commands our affections and esteem, whatever that be. The way in which the Lord has led us, is to the heart, in whose *midst* it is kept, like a flowing fountain to a thirsty soul—like good news to the traveller from his home—like the path in which lovers have walked together, bringing up the most delightful recollections,—but all likeness falls short here. For it is the believing soul enjoying the Infinite God as its own.

5th. It is to have the soul constantly pressing forward unto a complete conformity with it. As Paul speaks, "forgetting the things which are behind, and pressing forward to the mark for the prize of the high calling of God."

When the heart is thus engaged with the Lord's way, then, as a matter of course, we will "keep pure and entire all such religious ordinances and worship as God has instituted in his word," then we will "attend to them with diligence, preparation, and prayer, receive them with faith and love, lay them up in our hearts and practice them in our lives," then we will "teach them dilligently to the children," "and sons' unborn will arise and show them to their children," and "race will praise him unto race, and show his mighty deeds," and all things will go on prosperously.

But when the heart is not so affected towards it, when the Lord's way is not the object of its affections—is not esteemed supremely for its own excellence, and for the view of God in Christ, which it gives, and his love which it sets forth, and his gracious design which he carries on by it; when the heart does not find its purest and highest delights in it, nothing will be sufficient to keep the Lord's way in remembrance.

This point I would desire to illustrate at some length, because I think

it will lead us into the very interior of the present state of things in churches.

First, When the heart ceases to be thus affected towards the Lord's way, it will cease in a great measure to *meditate* upon it. This is a natural consequence with respect to every object in which the heart ceases to feel its interests. Let it be a system of truths or a course of duty, or any other thing, the thoughts and meditations will be much less frequent upon it. They will not be upon it "*all the day*," as David speaks. They will not recur *spontaneously* to it, whenever released from other cares, as once they did. That heart which ever felt affected rightly, as above described, will never entirely cease to do so, yet even *it* may greatly cool in its affections, and in proportion will diminish its thoughts and meditations upon it. And those thoughts and meditations which are continued are not so energetic, consequently not so profitable or productive. I may suppose that where love has waxen cold, and where it does not exist at all, sundry things continue to bring the Lord's way up to the thoughts. The most powerful of these, is the voice of *conscience*, condemning the tergiversations of the heart, and still pressing on us the duty of love to it. There will be the custom of attending to outward duties, which cannot be dropped all at once. There is our connection with religious society, which serves to bring it up. There still remains a knowledge of it in the understanding which may continue to bring in some intellectual pleasure from the abstract truths. There may be opposition raised against it—it is evil spoken of, and our party spirit, and our pride of knowledge, and desire of victory, may all serve to call our thoughts to it. Still, under the influence of none of these, nor all of them together, will the thoughts be like those of a heart which cleaves to it with strong affection and supreme love; under the force of these causes, the thoughts will not dive so deep into the subject, in the true and proper notion of it. I do not say that they will not enter as far into the system of abstract truths, but they will go a very short way into them, practically considered, and as they stand related to the affections, and as they are the fountains of all real soul delight; or rather, they will often not hit upon this view at all; which yet, is by far the most important. The mind will be brought to operate on it much as soldiers fight in a foreign country, not that they care a cent who possess the soil or reign in the land. It is not theirs, but they have a military glory to acquire; they *must* obey their general, and they hate to be beaten by the enemy.

The thoughts will continue no longer on the subject than the force of these different causes continues on their minds. If conscience be quiet, if the time of customary duty be not come, if none of the above mentioned things call upon them, their thoughts on the subject will all be still as the grave. They will be busy and absorbed in something else, something opposite.

And what thoughts they have, will contribute little or nothing to the sanctification of the soul, they will neither purify, nor refresh, nor revive. They will contribute little or nothing to the growth of faith, love, humility, and other spiritual and holy affections. But they may, and they often do, fan legal pride into a flame, and make us pleased with ourselves, when we ought to abhor and loathe; they strengthen spiritual pride under different forms, and about different things. They settle the man down, and confirm him in a cold and hardened formality. They offer but a feeble resistance in any case to the power and progress of any lust or carnal affection. A man can very easily have all the thoughts that are common to him on spiritual things—on the Lord's day or other days, either in secret, private, or public, and be a worldly man—*swallowed up in his farm, or in his merchandise*. He can give his heart to his idol,

whatever it be. He can as freely enter on carnal talk on the Sabbath, as his neighbor, who professes no concern about religion at all.

May we not here find the analysis of many, very many professors in the orthodox churches, and in the Associate Church? They are sound in faith, and regular in practice—never were any trouble to the officers of the church; but their *love* and affections to the Lord's way are waxen very cold indeed; and their delight in it, *if any* they have, is in the same proportion. And many, it is greatly to be feared, never had any real affection to the spiritual excellency of the way, at all. Still they profess it, and still they have thoughts and meditations about it. Now, what is it that makes them have them? In this group, there are not a few that have their thoughts, and make their profession, just for fear of the lash of their conscience. When any thing occurs to arouse conscience, these people are generally very serious, and are then the most inclined to talk on religious matters. They are sure to come out on a fast-day to church, although a small matter will sometimes keep them at home on the Sabbath. A fit of sharp sickness or a death in the family makes them very zealous, and if their minister be not promptly at the sick-bed side, although he may scarcely have heard of the matter, they think him recreant to the spiritual concerns of his flock. If any terrible public judgment is inflicted, such as the cholera, their thoughts are presently about the Lord's way. But on all ordinary occasions when nothing comes to awake the conscience they feel very easy, are much at rest about spiritual interests; were you present on a Sabbath's evening, you would be tempted to think sometimes that they had got all of it they cared about when the cattle are properly attended to and family worship is gone through in form. And on Monday morning all is activity and hurry and the whole soul is in their business. Their meat and their drink, their element and very life is their business,—no weariness, nor yawning here. Time is now as short as it was long yesterday, the evening is upon them ere ever they are aware; they are not half satisfied with the quantum of business finished; worship is hurried by and they retire full of determination to make more of to-morrow. All this time the spiritual interests of their offspring, if they have any,—the superlative importance of Reformation principles is—"not happened to be thought of,"—"to visit the sick they really have not time, but their minister and elders ought to attend to that," as to widows and fatherless children in their afflictions, to visit which, God has in all ages made a touchstone, and as to "search out the cause which they know not," it never crosses their thoughts. No relish for private christian conference and prayer. No relish for close, frequent, deep, scriptural self-examination is to be found with them. The example of these people is murdering the rising generation, and making baptised infidels by thousands, and there seems to be no way to arrest them in their course. The word of doctrine cannot penetrate through the shield of their sound profession and regular form of duties, neither can the discipline get hold of their case, because their sin and error is in their heart.

ART. II. *The Vision of the two Olive Trees.*

Zechariah iv. 2, 3, 11—14.

While the work of rebuilding the temple was in progress, it met with various obstructions. "When the adversaries of Judah and Benjamin

heard that the children of the captivity builded the temple unto the Lord God of Israel; then they came to Zerubbabel and to the chief of the fathers, and said unto them, Let us build with you, for we seek your God, as ye do." This is one of the most cunning devices of the enemy, to make great professions of zeal and of unity with the friends of truth. Come, say they, we are all one, and we will build with you. They come in the clothing of the sheep, that they may the more readily rend and destroy; they espouse the same confession of faith, that they may the more readily subvert it. We hear many similar professions and proposals in the present day, but unhappily we see little of the prudence and zeal which moved the fathers and princes of Israel to reject them, and little of that holy indignation which moved our Saviour to rebuke the proffered testimony and aid of Satan. In consequence of this repulse, the adversaries of Israel soon displayed their real character; and the same persons who had professed such a zeal for the God of Israel and his temple, used their utmost efforts to prevent the temple's being rebuilt. They wrote to Ahasuerus, and afterwards to Artaxerxes, representing Jerusalem as the rebellious and bad city, and that the rebuilding of it would be to the damage of the king. Influenced by these representations, Artaxerxes gave commandment that the work should cease, and the adversaries went up in haste to Jerusalem unto the Jews, and made them to cease by force and power. These obstructions to the building of the temple, and especially this decree of Artaxerxes, constituted that great mountain which could not be removed by might or power, but would be taken away by the spirit of the Lord. This was accomplished in the second year of Darius, when the work was again allowed to advance; and the mountain was not only removed, but made a plain, when those who had sought to hinder the work were made to contribute to the aid of the Jews, in money, in offerings, in wine and in oil. (Ezra iv., v. and vi. chapters.)

Under the difficulties and delays experienced in this work, it is reasonable to suppose that many were ready to despond. There were deep laid plots, open and violent opposition of enemies, and contempt among the careless and profane, who "despised the day of small things." Zerubbabel himself appears to have been discouraged, and it was to animate him and the friends of the work, that Zechariah was favored with the vision recorded in the 4th chapter of his prophecy. He saw "a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which were upon the top thereof; and two olive trees by it, one upon the right side of the bowl, and the other upon the left side of it." (Zech. iv. 2, 3.) An explanation of the general intention of the vision is given in the 6th and 7th verses of the chapter, in answer to the prophet's question, "What are these, my Lord?" that is, what do they represent or signify. The angel answered him, saying, "This is the word of the Lord unto Zerubbabel;" in other words, this vision speaks to him the following language: "Not by might nor by power, but by my spirit, saith the Lord of hosts: Who art thou, O, great mountain? before Zerubbabel, *thou shalt become a plain*;* and he shall bring forth the head stone *thereof with shoutings, crying, Grace, grace unto it.*"

In order to understand this vision correctly, it is necessary to consider the subject illustrated by it, and the great design of the illustration. We may then be prepared to trace the analogy between the different parts of the vision and the doctrines taught by it. Although their was an immediate design to encourage the Jews in the building of the temple, the

* More emphatically, without the words supplied, the ease and suddenness of the work, as well as its greatness, will appear better by simply reading, Who art thou, O, great mountain? before Zerubbabel, a plain.

encouragement extends far beyond this, as will appear by a very slight examination of the words of the prophet to Zerubbabel: "Not by might, nor by power," &c. The literal or typical temple was not built where a great mountain had been removed or levelled to a plain, but upon the top of Mount Moriah. Nor was it such a special work of the spirit, to raise this building without the might or power of human agency, as the words intimate. It is evident that the temple intended is the same of which the prophet speaks, chap. vi. 12, 13, "Behold the man whose name is The Branch;—he shall build the temple of the Lord." The temple is often spoken of as the type not only of our Lord's human nature, but also of his mystical body, the church. And in this place assurance is given that the Lord would by his spirit carry on the work of building this his temple or church, till the head stone, or last elect person should be brought in, and laid as a living stone upon this spiritual building. This general assurance comprehended under it that particular encouragement which the builders needed in their work. They might reason thus: if God will take such care of that which is signified by the temple, he will not suffer us to be defeated in raising up the sign or type of what he is to fulfil. Indeed there is no reason to think that the believing Jews lived in their types; that they regarded Canaan, the temple and other shadows, except for what was signified by them. The concern of the builders of the temple was not about the temple itself, but the cause of God connected with it; so that in assuring them that God would not suffer his cause to fail, they had that encouragement which their faith chiefly needed.

The church, then, being the subject of the vision, it appears evident that the main design of it is to manifest these two things: First, that the gathering in and building up of believers is not the work of human agency, but of the spirit of the Lord. Paul may plant, and Apollos water, but God giveth the increase. He sets aside all the might and power of man, and employs the demonstration and power of the spirit. Secondly, as human agency cannot accomplish this work, so neither can it defeat it. The mountains of opposition shall be made to flow down and become a plain.

Having premised these things, we may now proceed with greater certainty to trace the analogy between the parts of the vision and the doctrines taught. We have indeed a general interpretation of the vision in the words already cited, verses 6th and 7th. But to be more particular.

1. The oil in the vision appears evidently to represent the spirit. This may be regarded as the interpretation given of it by the angel, when he says, "Not by might nor by power, but by my spirit, saith the Lord." The spirit is frequently compared to oil; Christ was anointed with him for his work on earth, and in his exaltation he is anointed with this oil of joy above his fellows: believers also have this unction from the Holy One. As oil heals, invigorates, makes the face to shine, gives light when enflamed, and enlightens the eyes to see, so it suitably represents the gentle yet powerful influence of the spirit, in performing similar works upon the soul. In this instance, it is important to notice the manner in which the spirit is communicated. This is the main thing in the vision, and the main thing for understanding all the other parts of it. The candlestick and the seven lamps were furnished with oil without any human agency. They received a sufficient and never failing supply from the two olive trees; and this was designed to illustrate the work of the spirit in building up the church. He is also given in a supernatural and mysterious way, and not by any might or power of man. There is also a sufficient and never failing supply of him, constantly poured forth from on high.

2. The candlestick, with its seven lamps, in the vision, corresponds to the temple in the interpretation, and denotes here, as in the book of Revelation, the church or churches which, receiving the spirit of grace, make their light to shine before men. These lamps receive a constant supply of the spirit, and so never cease to hold forth the word of life, and testify for the truth. As the lamps seen in the vision had neither light nor oil in themselves, but received all from the olive trees, so believers have no light or grace in themselves, but receive all from the Lord. There being but one candlestick, as there was but one temple, may be designed to teach the unity of the church. The number seven is called the number of perfection; and there being seven lamps upon the candlestick, may denote the fullness and perfection of the church. The temple would not lack any of the stones necessary to its completion. The extremes are often used to denote all the means. The laying the foundation and bringing forth the head stone, denotes the same as laying on the building every stone necessary to its perfection. Christ will have the full number of his lamps; he will have his temple finished, his house filled, his body perfect; he will lose none that are given to him. The candlestick being all of gold, and the oil itself golden, that is, pure and clear as gold, and perhaps also golden colored, may signify the excellence and durability of the church, and of the gifts of the spirit.

3. The seven pipes by which the oil was conveyed to the lamps, appear to denote the means of grace, such as ministers of the gospel, the word, sacraments, prayer, and all those ordinances through which God is pleased to communicate his spirit.

4. The bowl upon the top of the candlestick may be designed to teach us that we can only receive the spirit by measure; while he is in the fountain, as the oil of these olive trees, without measure.

5. The main difficulty in the vision is in respect to the two olive trees, and the two branches which, through the two golden pipes, emptied the golden oil out of themselves. About these the prophet was perplexed. The other parts of the vision corresponded to things familiar to his mind, as constituting a part of the furniture of the temple; but this was something new, and he professed his inability to comprehend it. In answer to his question respecting the meaning of these olive branches, the angel tells him that "These are the two anointed ones (in the Hebrew, sons of oil,) which stand by the Lord of the whole earth." But however satisfactory this answer might have been to the prophet, it has been very perplexing to most of his commentators. Jerome mentions that some in his day supposed the anointed ones to be Enoch and Elijah; and Tertullian supposes them to have been Moses and Elijah. The Papists have seized upon this opinion with great avidity, finding in it a convenient proof of other intercessors besides Christ, standing by, or before the Lord of the whole earth. An opinion like this, originating in mere fancy, it would sometimes be as difficult to disprove as establish; and it is a happy thing that, as the proof is impossible, so disproving is unnecessary. Cyril, among the fathers, and Gussetius, in his Hebrew comment, suppose the two olive trees to represent the two great branches of the church, the Jewish and the Gentile. The chief argument in favor of this view is taken from Rom. xi. 17, where the church of the Jews is compared to an olive tree, into which the Gentiles were grafted. Cocceius supposes the two great classes of inspired teachers, the prophets and apostles, to be meant here, and also by the two witnesses, Rev. xi. 3; Cremer, in his "*Canticum Mariæ Virginis*," supposes them to be the prophets Haggai and Zechariah. If the candlestick and lamps denote the church, as has been stated, this must set aside each of these interpretations; for it would be inconsistent to suppose the church, or the church and a princi-

pal part of her, represented in two distinct parts of the vision. Origen supposed the two olive trees to denote the Son and Holy Spirit, and his view is quoted with approbation by some modern commentators; but, though the Son is called the anointed of the Lord, it would appear highly improper to speak of the Spirit, from whom all anointing is received, as himself an anointed one, or son of oil. Some have supposed the two dispensations of the covenant, the law and gospel, to be intended. The opinion, however, which has had the most advocates, is, that the two olive trees refer to Zerubbabel, the prince, and Joshua, the high priest, as representing civil magistrates and ministers of the gospel, by whom, as instruments, the Lord carries on the work of building up and protecting the church. This opinion is advocated by Munster, Vatablus, Drusus, Grotius, Mark, Burkius, and other celebrated critics. Calvin speaks of it as the opinion of some, but rejects it as altogether indefensible.* There are indeed some very serious objections to this view of the vision. It does not correspond with the design of it, which is to show that the work of building up the church depends not on human agency, but on the operations of the spirit. It could not impress this truth on the mind to direct the attention to magistrates and ministers, as God's ordinances for gathering in and building up sinners in Christ. The ground of discouragement was not the lack of such officers, for the church had them, but it was their weakness, compared with the work before them; and we may therefore reasonably look for an encouragement beyond the mere fact of there being such officers in the church. If believers, giving way to their fears, should say, What if prophets should cease from among us, and the sceptre depart! What if those that teach us cause us to err, and those that rule over us oppress us! The vision, if not directing us beyond these frail supports of the church, would quite fail to meet such discouraging suggestions. It stands still more in the way of this interpretation, that these olive branches are said "to empty the oil out of themselves." They are not, as the pipes, mere conductors or means of imparting this oil, but they have it in themselves; they have it in immeasurable fullness, and they give it out of themselves, as the original fountains of it. Now, independent of the question whether magistrates have any thing to do, by virtue of their office, in imparting the spirit, how could it be said of any men that they gave the spirit out of themselves, or that they were as these olive trees, having this oil in them naturally and immeasurably, for the supply of the churches?

The difficulties attending these interpretations, have suggested, to me another, in some measure singular. I say in some measure singular, for something similar to it occurs in the annotations of Junius and Tremillius, in Calvin and in Diodati. None of them expressly states that the olive branches denote Christ; but their remarks agree well with this opinion. In Junius and Tremillius it is said, "These two trees denote the various gifts of the spirit coming perpetually to the church through Christ. Hence, also, the interpretation of the second question (respecting the olive-branches,) is easily discovered. The two olive-berries (as the word is translated by them) and the two pipes signify the abundant supply of the spirit, and that it flows perpetually, as from conduit pipes into the church, after its own manner, from the fullness of Christ." Calvin understands this part of the vision as denoting that fullness of grace which is with God, and supposes that there being *two* sons of oil, is to show us that he is not sparing, but will give that grace which will be sufficient for the saving of his church. He adds, "*Duo sunt filii olei, hoc est, duo sunt continui defluxus apud ipsum.*" "There are two sons of

* Illud nullo modo convenit." Calvinus in Duodecim Prophetas minores.

oil, that is, there are two continual streams with him." As Calvin interprets this part of the vision to mean in general the fulness of grace, it would naturally lead us to regard Christ, in whom this fullness dwells, as the person represented by the olive-branches. Diodati thinks Zerubbabel and Joshua are meant, yet not so properly as ministers, in which character they have "but a small measure of gifts, and neither property nor power to administer any thing but the external means of the influence of Christ's mystical, universal and effectual conduct of his church." He therefore regards the two olive branches as denoting these "two sacred persons, by reason of the holy unction, to be God's ministers and *figures of Christ*."

In confirmation of the opinion that Christ is represented by the two olive branches, the following things are suggested. There is a three-fold correspondence between the vision, the type or temple, and the antitype or church. There is a correspondence between the lamps, the temple, and the church. There is a correspondence between the oil, the aid of God in erecting the temple, and the work of the spirit in building the church. There is a correspondence between the extraordinary manner in which the oil was supplied, the temple built, and the spirit given to the church. But Zerubbabel had a chief concern in the building of the temple, and was the type of Christ, the builder of the church; and it is not to be supposed that there is nothing in the vision corresponding to him and Christ, whom he typified; and if any thing, what can it consistently be but the olive branches? The truth and the propriety of the vision also require this. Christ alone hath the spirit without measure, to impart to the churches. He alone answers to the description of these trees, seeing "of his fullness have all we received, and grace for grace." He is also by eminence the anointed of the Lord, having received the spirit without measure. He stands by the Lord of the whole earth, having always been the intercessor of his church; and now, in these latter times, receiving the uttermost parts of the earth for his possession, his intercession is co-extensive with this grant. He is also frequently compared to a plant or branch; and in this prophecy, a little before the vision, he is called "the Branch." And again, chap. vi. 12, apparently with reference to this vision, he is called the Branch who builds the temple of the Lord. Would it not be strange, if, between these accounts of Christ as the Branch, and the Branch who builds the temple of the Lord, we should meet with a vision directing to other branches as the builders of it?

The chief objections anticipated against this view, are the number of the branches in the vision, and the account of the two witnesses, Rev. xi. 4. In respect to the first of these, it may be observed, that there is not in the vision a clear distinction between the olive trees and the olive branches. There is but one answer given by the angel to the two questions of the prophet respecting them, and the explanation therefore must be considered as applying to both. May we not, then, suppose the two olive trees to be two branches, springing from one root, between which this candlestick was placed? This, however, is not material. Fullness and sufficiency are sometimes represented by number. The seven eyes and seven spirits of the Lord are examples of this kind. An example quite appropriate to the passage under consideration, occurs in Rev. xxii. 2; where Christ is represented as the tree of life, in the midst of the street of the city, and on either side of the river. Though but one in his person, he is represented as many, to denote his universal presence and fullness as our Mediator. There may be a respect in this representation to his two chief offices of priest and king, as typified by the priests and kings under the law. It is especially from these two offices that we re-

ceive the spirit. As a priest he hath satisfied for us, and removed all difficulties out of the way; and as a king he receives all power and authority to give good gifts, and especially this best of gifts, the Holy Spirit. There may also be a respect to the two dispensations of the covenant. These may be intended by the two golden pipes communicating from the branches to the bowl. Christ was an olive branch, communicating the spirit under the former dispensation, and he is an olive branch for the same purpose under the latter. As to the passage in Rev. xi. 4, where the two witnesses are said to be the two olive trees, it is to be observed, that they are also said to be "the two candlesticks standing before the God of the earth;" so that, though something of the language of the prophet is employed, it does not appear to be as an interpretation. There are two candlesticks instead of one, and both the olive trees and candlesticks are made emblems of the witnesses. Besides, it is no unusual thing to give to the church the names of Christ, and to apply to her passages originally referring to him, and to him passages originally referring to her. Many of the types must be understood both of Christ and his members; and it will be offering no violence to the scriptures to suppose the same of this vision.

T. B.

ART. II. What Christ did not Purchase.

(Continued from page 300.)

But again; the bestowment of all spiritual blessings seems to be placed on a very different footing from that of purchase. First, as already hinted, they are all the *gift of the Father*. "The gift of God is eternal life, through Jesus Christ our Lord." (Rom. vi. 23.) "He that spared not his own son, but delivered him up for us all, how shall he not with him also *freely give us all things*." (Rom. viii. 32.) "Give us this day our daily bread." (Math. vi. 11.) "By grace are ye saved, through faith, and not of yourselves; it is the *gift of God*." (Eph. ii. 8.) Even justification itself, in respect of us, and in respect to the application of it by the Spirit from time to time, for removing a sense of sin committed, is called a free gift. "Being justified freely by his grace, through the redemption that is in Jesus Christ." (Rom. iii. 24.)

Second, these gifts are given to us *because* we are one with Christ, and therefore his own children. "He hath blessed us with all spiritual and heavenly blessings *in Christ*." (Eph. i. 3.) That is, considered as legally one with him, and represented in him; "chosen in him before the world began;" given to him of the Father, and in time vitally united to him by the Holy Spirit. In the text above, it is "*with him* he freely gives all things." "If ye be *Christ's*, then are ye Abraham's seed, and heirs according to the promise." (Gal. iii. 29.) "And *because ye are sons*, God hath sent forth the spirit of his Son into your hearts." (Ch. iv. 6.) "And if *children*, then heirs of God, and *joint heirs with Christ*." (Rom. viii. 17.)

"For all things are yours, whether Paul or Apollos or Cephas, or the world, or life or death, or things present, or things to come; *all are yours, and ye are Christ's*, and Christ is God's." (1 Cor. iii. 22, 23.) Agreeably to this title of heirs, the blessings conferred on believers, whether on earth or in heaven, are called their *inheritance*, as in the following text: "And now, brethren, I commend you to God and to the word of his grace, which is able to build you up, and to give you an in-

heritance among all them that are sanctified." (Acts xx. 33.) They are so termed by Christ, to Paul, chap. xxvi. 18: "To open the blind eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and *inheritance* among them that are sanctified by faith that is in me." "If the *inheritance* be of the law, then it is no more of promise, but God gave it (the inheritance) to Abraham, by promise." (Gal. iii. 18.) "In whom also we have obtained an *inheritance*." (Eph. i. 11.) "Which is the earnest of our *inheritance*;" (ver. 18.) "Which hath made us meet to be partakers of the *inheritance of the saints in light*." (Col. i. 12.) "Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead, to an *inheritance* incorruptible, undefiled, and that fadeth not away, reserved in heaven for you." (1 Pet. i. 3, 4.)

"Come ye blessed of my Father, *inherit* the kingdom prepared for you from the foundation of the world." (Math. xxv. 33.) Now it seems exceedingly incongruous to speak of holding of the same person both by the right of inheritance and the right of purchase. Suppose an earthly father would say to his child, You are my heir, and I leave you the whole inheritance; but still you must pay the full value for it: or reverse it, and suppose that the child has first paid the full price; then the father says, I appoint it all to you as an inheritance,—could the child consider it as any thing but a mock? Now I think the cases are sufficiently parallel to bear the inference that, since God has given it to his children by inheritance, it is not purchased. It will make nothing for the disputed phraseology to say, that it may be inheritance to us, and yet by purchase to Christ, because in this matter Christ and we are one. We come to be *heirs* by being one with Christ, and that makes us to be heirs, because *he is an heir*, "*appointed heir of all things*." (Heb. i. 2.) Being one with him in law, we have a community of interests, rights and privileges; and as he is an heir, we are all "*joint heirs with him*." Hence it is clear that it is not, and cannot be inheritance to us and purchase to him, but is inheritance to us, as these texts do prove; and it is *because* it is so to him, *first*. Sufficient has now been said to warrant the conclusion that Christ did not with his blood purchase spiritual blessings.

But while this is denied, still they have a certain *connection with the purchase*, which I shall now briefly state. God did first, "according to the good pleasure of his will," in the most absolutely free manner, design and appoint all the spiritual and heavenly blessings to the elect, which they will in time or eternity receive and enjoy. But Divine Justice, having claims on them to the amount of a perfect obedience to the precept, and a penalty for breaking the covenant, of which they themselves were not able to advance a farthing, stood in the way, and prevented the communication of these spiritual blessings to them. But the Most High and Holy One could not magnify one perfection of his nature at the expense of another: wherefore, a council was held before all worlds, and it was determined that the claims of Divine Justice shall be satisfied first, and then sovereign Love and Mercy shall without farther hindrance come forward and bestow freely on these wretched sinners, the elect, what seemed good to them. "Mercy and Truth met together; Righteousness and Peace have kissed each other;" and all things were concluded on, "ordered and sure," in this all-comprehensive plan. The Eternal Son came forward and engaged to put himself in the place of these elect, and at the appointed time to meet Divine Justice and pay down a perfect and complete satisfaction to all his claims against them: whereon, the Father engaged to put into *his* hand all that sovereign Love and Mercy had resolved to confer on them, life, grace, gifts and glory, together with

all other things subserving or otherwise appertaining to their actual communication in time, and appointed him his servant to dispense the same; and, for this end, gave him all authority and power, both in heaven and earth. Further, the Holy Ghost freely engaged to be sent by the Father and the Son, effectually to communicate to them these blessings, and to employ, as the means, the whole doctrine of Christ, of his appointment, his person, natures, offices, life, sufferings, death, resurrection and glory. Many texts might be brought forward to support this view. Take the following: "We are bound to give thanks always to God, for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth." (2 Thess. ii. 13.) "According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will." (Eph. i. 4, 5.) "I, the Lord, have called thee in righteousness, and will hold thy hand, and will keep thee and give thee for a covenant to the people, for a light to the Gentiles," &c. "Behold my servant whom I have chosen, mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles." (Isa. xlii. 1, 6, 7.) "The Lord hath laid upon him the iniquities of us all; he was wounded for our transgressions, and bruised for our iniquities," &c. (Chap. liii. 5, 6.) "The spirit of the Lord God is upon me, because the Lord hath anointed me to preach glad tidings to the meek," &c. (Chap. lxi. 1.) "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." (John xvii. 2.) "And for this cause is he the Mediator of the New Testament, that by means of death for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance." (Heb. ix. 5.) "All power is given unto me, in heaven and earth: go ye, therefore, and teach all nations, baptising them in the name of the Father, of the Son, and of the Holy Ghost." (Matt. xxv. 16, 19.) "Him hath God exalted a Prince and a Saviour, for to give repentance to Israel, and remission of sins." (Acts iii. 31.) "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak." (John xvi. 13.) Other texts might be added, but these are sufficient to support the view which I have given. And now it is evident, although the shedding of Christ's blood and his perfect obedience were the condition of the covenant of grace, and absolutely necessary in order to the actual communication of spiritual blessings, yet they were not the price of them. Surely it were an unwarrantable use of language to make *condition* and *price* mean the same thing in this case. If some generous individual should say to another, in the Southern States, "If you will go and purchase the freedom of these poor slaves, I will make a present of the large estate to you and to them;" who would ever think that the redemption price of the slaves was also the purchase money of the estate, because their redemption was the condition of having it as a gift?

Christ did not purchase spiritual blessings, neither did he purchase *temporal blessings*. Much that has been said already might be applied to show the truth of this last assertion. There is no text that either expressly or by imputation teaches that he did. I have already shown that he holds all things by a title incompatible with that of purchase. That Christ Jesus has an universal right and title to all things in creation, is certain, and that in respect of all the creatures this right is absolute, is also certain. "Thou madest him to have dominion over the work of

thy hands; thou hast put all things under his feet; all sheep and oxen, yea, and beasts of the field, fowls of the air, and fish of the sea, and whatsoever passeth through the paths of the seas." (Ps. viii. 6, 7, 8.) "All power is given unto me, in heaven and earth." (Math. xxviii. 18.) "All things are delivered unto me of my Father." (Chap. xi. 27.) "As thou hast given him power over all flesh, that he might give eternal life to as many as thou hast given him." (John xvii. 2.) "And hast set him at his own right hand in heavenly places, far above all principalities and power, and might and dominion, and every name that is named, not only in this world but in that which is to come, and hath put all things under his feet, and gave him to be head over all things to the church." (Eph. i. 20, 21, 22.) "The earth is the Lord's, and the fullness thereof." (Ps. xxiv. 1.) He is "Prince of the kings of the earth." (Rev. i. 5.) These texts, and others that might be quoted, show the extent and the absoluteness of his dominion over creation.

Now the question is, *by what right or title does he have it?* Sunday texts do assert that it is *given* to him, as *heir* of all things. It is given into his hand, as a part of the ways and means planned in the covenant; for all things shall in their proper season and manner, *and according* to the sovereign appointment of the Father, subserve the purposes of love and mercy; or, in the words of the text, "work together for good." &c. And, as the Father's servant, he is entrusted with the direction and overruling of them, in the way of common Providence, to this end. This is the most natural and obvious sense of John xvii. 2, and Eph. i. 22.

In Hebrews i. 2, it is expressly said, that he "*is appointed heir of all things*:" that is, as Mediator he is so; because, as the Eternal Son of God, he is incapable of such an appointment, seeing all things were his already by creation and sustentation: and by *all things* here, is to be understood all the creation, the church only excepted. The same things are implied in Ps. ii. 8: "Ask of me, and I shall give thee the heathen for *thine inheritance*, and the uttermost ends of the earth for thy possession." "*Ask of me, and I shall give thee.*" This language does not comport at all with a *purchased* right to them.

That it is not the church that is meant here as the gift, is clear from the next words: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Now if he holds all things by the right of an heir, or by the will and appointment of the Father, I have shown above that he cannot hold them by the right of purchase too. It is said, "all things are yours;" and the reason assigned is, "Ye are Christ's;" Christ and you are legally one. Here it is implied that all things are Christ's, and why? because he purchased them? No; a reason very different is given: "Christ is God's." He is appointed heir; appointed Lord over all things, to manage them for the ends and purposes to which they are ordained in the new covenant, viz. "to work together for good to them who love God, and are the called, according to his purpose." In this work, he acts as the Father's servant, accomplishing the designs of his love to his elected and adopted sons; and agreeably to this, Christ himself teaches us, at some length, that the minutest distribution of temporal things is the free will and gracious deed of the Father to his own children. "Wherefore, if God so clothe the grass of the field which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, what shall ye eat? or what shall ye drink? or wherewithal shall ye be clothed? for your heavenly Father knoweth that ye have need of all these things." "Our Father which art in heaven, give us this day our daily bread." (Math. vi. 11, 30, 31, 32.) To the same purpose is that

text already quoted: He that spared not his own Son, but gave him up for us all; how shall he not *with him freely give us all things?* "All things" here does not mean only temporal things, but certainly they are not excluded; for all things are included which God as a Father gives to those who are in Christ; all which, he *gives with him*. Here, then, we have the concurring testimony of sundry texts, that temporals are to the believer the free gift of God the Father, dispensed to them by Christ, as their own king and elder brother. But it is to *them only* that he dispenses in this character. To the wicked, he dispenses as God the things of this life, and with a very different design. They are criminals, under sentence of death, and all they have and all they receive is cursed; cursed in their basket and store. And consequently they receive them by virtue of the covenant of works under which they are, and that they, "endured with much long suffering, may, as vessels of wrath, be fitted for destruction." That covenant requires and demands that all who sinned in Adam and fell with him in his first transgression, should receive and suffer the sentence, unless they be found in Christ. But before they can suffer it, they must come into being; must be born into the world, and the world must of course continue, and the earth to bring forth food for man and beast; and also seed time and harvest, summer and winter, and men must eat and drink, and marry and be given in marriage, unless we have recourse to a miraculous propagation of the species, which we have no authority to do. Neither would it comport with the wisdom of God to do that by a miracle, which can be done by the ordinary means. Moreover, the very language of the curse supposes that the ordinary way is to be continued: "Unto the woman he said, I will greatly multiply thy sorrow, and *thy conception; in sorrow thou shalt bring forth children.*" (Gen. iii. 16.)

It remains that I offer a remark or two respecting the connection which temporal things have with the spiritual interests of the believer, on account of which they are called *blessings*. They are not in themselves necessarily and immediately either blessings or curses, or any thing more to man than they are to the brute; but *relatively* they may be the one or the other to different persons, or to the same person at different times. When our relation to God is that of criminals, under sentence of eternal death, and the purpose of sovereign Mercy doth not interpose to arrest it, then every thing which we receive of that nature is made to subserve the ends of law and justice. They are, it is true, the long suffering patience and munificence of God, but they are also at the same time the means of fitting the wicked for destruction. They are like the fattening of the ox for the slaughter. They inflame the lusts of the flesh, harden the heart, and draw off the whole soul from God and eternal things. "Their table becomes a snare before them." Welfare and prosperity is a trap to take them; a slippery place on which they are set, from whence they may be cast down suddenly to destruction. And so, in this relation, food, raiment, health, success in business, popularity—all, all is cursed together. "The getting of treasures by a lying tongue is a vanity tossed to and fro of prosperity of fools shall destroy them." (Prov. i. 32.) "The them that seek death; the robbery of the wicked shall destroy them." (Ch. xxi. 6, 7.) "Cursed shalt thou be in the city, and cursed shalt thou be in the field; cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep; cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out: the Lord shall send upon thee cursing, vexation and rebuke, in all that thou settest thy hand unto for to do it." (Deut. xxviii. 16—20.) All that they have is given with an expression of anger; "God is angry with the wicked every day."

But, on the other hand, when we are the children of God by adoption,

all things that he gives, he gives *as a Father*; he gives in *love and compassion*, and both the thing given and the time when, and the manner and the measure and the continuance of it, and all other circumstances respecting it, are so ordered by infinite wisdom, that they subserve the *designs* of this love. Now the thing itself may be of little worth; a piece of flesh in the mouth of a raven; a little water from the brook Cherith; but the *design* of the giver in it is a blessing indeed—great, unspeakable, eternal. And this same design of the Father's eternal love is in *every thing* which he gives, yea, and in his denials and withholdings too; for, "*All things shall work together for good to them that love God, and are the called according to his purpose.*"

"Every creature of God is good, and nothing to be refused, if it be received with thanksgiving, for it is sanctified by the word of God and prayer." (1 Tim. iv. 4.) By means thereof, health is promoted and life is continued, by which we are enabled to wait upon God in all the duties and ordinances of his appointment; ministers to preach, and people to hear, and one christian to meet and converse with another about eternal things; and by means of these things, the love of God is shed abroad in the heart. Before that the missionary can go forth and preach the gospel to every creature, and "teach them all things whatsoever Christ has commanded," there must be a concurrence of many things, temporal in their nature, to give him the opportunity. He must be fed; he must be clothed; he must have the labor of the road maker; the strength of horses, the skill of the ship builder, the force of the winds and the use of the sea, the art of navigation, the art of printing, and a contribution from the industry of thousands, to enable him to meet the current expense of his undertaking. All these things work together, that sinners may hear the word of God, and that faith may come by the hearing, and that the love of God in the gift of Jesus Christ may come by faith into the soul, putting it in possession of everlasting life. The food and raiment of the child of God enables him to "labor, working with his hands," and this again enables him "to give to him that needeth," and "he that giveth to the poor shall have no lack;" for "He that hath pity on the poor lendeth to the Lord, and that which he hath given will he pay him again." (Prov. xxviii. 27, and 14, 17.) "I was hungry, and ye gave me meat; thirsty, and ye gave me drink; naked, and ye clothed me: for as much as ye did unto these, my brethren, ye did it unto me." These words will fill the heart with the love of a three-one God to all eternity. Again, by the same means he is enabled "to do good, and to communicate, and with such sacrifices God is well pleased." (Heb. xiii. 16.) And, beyond all controversy, it is a blessing to be enabled to do that with which he is pleased.

By means of temporal things, the righteous man is enabled from time to time to instruct his children in the fear of God; and through his instruction, the grace of God is communicated to them, and they are made "heirs of God." What a blessing! the heart of a parent cannot wish for more. By means of temporal things, (though not always by the possession of them,) he is chastened, he is humbled, he is weaned from sin, crucified to all that is in this world, and thereby fitted more for the everlasting enjoyment of God in heaven. In these ways, and many others, does the love of God, by means of temporal things, accomplish its ends on his own children. Nothing, therefore, can be more becoming in us than to "receive them with thanksgiving," and to seek, by faith in the word of God and prayer, that our portion of such things may subserve these ends to us and others. And when they do so, they are blessings indeed; and "the little that a just man has, is more and better far than, is the wealth of many such as lewd and wicked are." (Ps. xxxvii. 16.)

EGO.

ART. III. *Saul and the Witch of Endor, or the Danger of False Worship.*

(Concluded from page 296.)

This history teaches us the folly and the danger of worshipping the Lord in "any way not appointed in his word." God has promised to give his blessing and an answer of peace to the soul that hears his voice, and observes his statutes. "Thou meetest those that remember thee in thy ways." (Isa. lxiv. 5.) But he will not meet in mercy those who profess to "remember," and worship him in ways not of his appointment, but of their own devising. It is by "every word that proceedeth out of the mouth of the Lord," that the soul shall live. By the "waters that issue out of the sanctuary" alone, can the weary soul be really refreshed; and the "trees of righteousness, the planting of the Lord," made fruitful and flourishing in the courts of our God. It is the "fruit" of the tree of life alone, that can be "for meat" to the hungry and dying soul; it is the "leaf thereof" alone, that can be of *any use* "for medicine" to heal its deadly diseases. It is true, there are many who, like Saul, hate God's institutions, and "cast his words behind them," while the words and pollutions of men, like unclean beasts, are willingly suffered to enter the ark of God's house. There are many who refuse to be ruled by God's "words;" and yet with delight give "their mouth to evil;" who change that which should be their glory for that "which doth not profit." "Be astonished, O ye heavens, at this, and be horribly afraid; be ye very desolate, saith the Lord, for my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water." What folly, to leave the fountain of life for a "troubled fountain and a corrupt spring;" to lead the thirsty and dying soul from the living waters; to find, in a "broken cistern," only the bitterness of disappointment and death! What madness, to add to the worship of God the inventions of men! to attempt to *sweeten* the water of life with the poison of hell! Besides, to add to or alter the way of worship appointed by God, is to strip him of his sovereignty, and act as though we deemed him not sufficient, without our aid, to prescribe laws for the guidance and government of his church. It is an attempt to break down the pillars of Jéhovah's throne; nay, a bold usurpation of the throne and prerogatives of the Eternal. Not only is every action of our lives to be guided by "the law and the testimony," but every opinion which we hold, and every act of worship which we render to Jéhovah, is to be regulated and prescribed by this unerring standard. And the meaning of this revelation of God's will is so plain and intelligible, that he who runs may read. We need not resort to the inventions of man for ways to worship the Lord. We need not go to the chair of a Pharisee, surrounded with his inventions and traditions; nor, like Saul, creep to the den of a witch, to learn the will of our God and our Judge. "It is not in heaven that thou shouldst say, Who shall go up for us to heaven and bring it unto us, that we may hear it and do it? Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it and do it?" No; the word is very nigh unto thee; that word is a perfect rule, and there the way in which believers must worship, is plainly pointed out by the finger of the Eternal. And remember, though we may not be able to put the hand, in every instance, on a place which forbids every kind of false worship, as we can do in the case of Saul resorting to a witch, yet *every thing* God has not commanded; every tittle in divine worship which he has not expressly instituted, *he has forbidden*. This is strikingly exemplified and *proved*, by the terrible death of the unhappy sons of Aaron,

Nadab and Abihu. The idolatry, delusions and sorceries of heathenism, which abounded among the nations around the land of Judea, and with which Israel often polluted themselves, though more gross, and in our eye more revolting, yet were not more loathsome in God's sight, nor even so dangerous to souls, as that flood of error and false doctrine which is now swelling so high in this and other lands, threatening to sweep away the very landmarks of truth and holiness from the earth. Idolatry does not consist merely in falling down before a block of wood or stone; in worshipping the stock of a tree, or bowing before a graven image; going to the den of a witch, or burning sacrifices and offering up victims to demons. When we read the history of the Israelites of old; when we see them mingling together the worship of God and the worship of devils, serving the Lord and their own gods too, and approaching the mercy-seat with a "divided heart;" when we read of them doing all this, with the "word nigh unto them," and the judgments of God before their eyes, and his tremendous threatenings against such idolatry sounding in their ears, we stand astonished at such horrible hard-heartedness, stupidity and guilt. And yet, alas! how many churches and professors now are as guilty, nay, more guilty than they, as our light is brighter, and our privileges greater! We may not, like Israel, worship the Lord through the golden calves, yet if we worship in a way or through a medium he has not appointed, we are idolaters. God regards not the particular *form* of an idol. It may be through something in the shape of the golden calves that men pretend to worship him; or it may be a picture of the Virgin Mary; or it may be in the form of a modern hymn book: the mere shape or appearance is nothing. If it is not appointed by God; if it does not bear the seal of heaven upon it, it is an idol, and to worship or inquire, to pray or praise, *through that*, as really stamps us idolaters in the sight of a holy and jealous God, as though, like backsliding Israel, we were bowing down before the calves of Bethel and Dan. We may not, like Saul, go to the house of a witch; we may not, like Israel, "seek Bethel, nor enter into Gilgal," yet the Papist who creeps to his confessional and crosses himself, and tells his beads, and thus thinks to receive pardon, and thus pretends to worship God; the Protestant who goes to the "anxious seat and anxious room," and thinks that by going there he is sure of salvation; the assembly whose worship, like that of the priests of Baal, is a compound of noise, disorder and blasphemy—of jumping, shouting and tumultuous irreverence,* when approaching the throne of the God of terrible majesty; all such are as really idolaters as Saul and the children of Israel, because none of these ways of worship have been appointed by God; no such practices have ever been sanctioned by Christ or his apostles, and by none of them will he answer, any more than when inquired of in the abode of a witch. Let no one say, that in condemning these and similar unauthorised measures, which the time would fail to mention and expose, and which would make the system of faith and worship prescribed in the Bible, like the popish system, a religion addressed entirely to the bodily senses; let no one say that in opposing these, we oppose the work of God, or compare the anxiety of a soul for salvation to the anxiety of Saul to have the veil of futurity removed, or that merely going to an anxious seat is like going to a witch's den. The heated and excited feelings arising from these "measures" and inventions, are no proof that they are the work of God, any more than the earnest and excited worship of the priests of Baal, on Mount Carmel, or the shouting, singing, and heated feelings of the idolatrous

* See the note at the foot of page 379 of the 10th volume of the Religious Monitor; and Dr. Ely's account of a camp meeting, in his Theological Review. See also, "Present State of the New Measures," in No. 35 of 2d volume of the Standard.

Israelites, when dancing before the molten calf, at the foot of Mount Sinai; and we are warranted, from *the Bible*, in believing and asserting that God will have nothing to do with such works, but to destroy them. Besides, it is well known that language is used by ministers, in urging people to go to their anxious rooms and anxious seats, which directly implies that if they go, they will surely be saved; if they do not go, they will be damned. Now, be it observed, that to go to these anxious seats, believing such assertions, and thinking thus to worship God and merit salvation; to go to the anxious seat, as if appointed by God—as if *this must be done*, or the soul be lost, *is* superstition and idolatry. God has no more appointed this way of mourning for sin and approaching his throne, than he has commanded us to go to a witch to learn his will. We must indeed mourn for sin. Would that all professors were true mourners: would that all were deeply “anxious” to be washed in the blood, and sheltered under the righteousness of Emmanuel, from the storm of wrath which is ready to sweep over a guilty world. But the real penitent, like Peter, will “go out and weep bitterly.” He will go to his closet, and on his knees, and there, alone and in secret, will wrestle with a merciful God for the blessing. There may be loud, and passionate, and public mourning and weeping, while the heart is unhumiliated, and the soul destitute of godly sorrow. But the soul, when really stricken and wounded with a sense of sin, will, like the smitten deer, flee away to “bleed,” and to grieve alone. Tears may be shed in a large assembly from sympathy, and from the excitement of the natural feelings; yet I would rather see one tear, poured in secret from a contrite heart, than rivers of tears, when the excitement of a crowd has roused the natural tenderness and sensibility of the heart. When the heart of the Psalmist was smitten with a sense of his sin, and the rod of sickness and sorrow lay heavy upon him, he tells us that, like a pelican of the wilderness, a bittren of the desert, and a bird *alone* upon the house top, he mourned over his guilt, bewailed his transgressions, and mingled his drink with weeping. (Ps. cii. 6—9.) How different from this, the practice of the Pharisees! and what a terrible rebuke the Head of the church pronounces upon them and upon all who, like them, make a proud and ostentatious display of their fasting and tears; who fast and weep to be seen of men, and sound a trumpet before them when they weep, that men may look at their disfigured faces! “When ye fast, be not, as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast: they have their reward.” On such occasions, they “brought out the ark into the *street of the city*, and put burnt ashes upon it, and upon the head of the prince, and upon the head of the president of the Sanhedrim, and *every man upon his own head*;* that thus, all might have an opportunity of seeing how very humble and how very religious they were. O, how hateful and how dangerous is such a false, hypocritical and ostentatious spirit as this, which, scorning even the friends of the truth, as cold and bigotted, can say, “Stand by thyself, for I am holier than thou!”† and which can denounce, in loud and unmeasured terms, as

* See Dr. Gill on Matth. vi. 18.

† This passage, (Isa. lxxv. 5.) I may observe by the way, (the language of a people who provoked the Lord to anger, by forsaking the truth and corrupting his worship,) I have heard quoted in application to, and in reproach of the friends of the truth; because they *would not* “walk in a way not good, after their own thoughts.” “Stand by thyself,” &c. is, we say, the conceited boast of Pharisaical professors; who braved the anger of the Lord, by preferring their own inventions to his word and ordinances. They sacrificed in gardens and groves, instead of the temple of the Lord; they burnt incense upon altars of brick, altars of their own devising, instead of presenting it in the sanctuary, on the golden altar appointed by the Lord; and that, like Saul probably, they might consult the spirits of the departed, they remained among the graves, and lodged in the monuments of the dead. (Isa. lxxv. 3, 4.) And is not going in parade before a crowd, to a particular seat, something like placing the ark in the street, and putting ashes on the head, to be seen of men? And is not worshipping the Lord, in ways and by means he has never enjoined, as bad as sacrificing in gardens and groves? And is not offering praise to a holy God, through the polluted work of a worm of the dust, as bad as burning incense upon altars of brick? And is not that spirit which denounces as illiberal bigots all who firmly and conscientiously adhere to the way of worship prescribed in the Bible, and who cannot, and dare not follow such pernicious ways; is it not the same spirit which, in these idolaters of old, cried out, You have no rell-

destitute of piety and opposers of a good works, all who will not "wash their hands according to their traditions, and teach for doctrines the commandments of men:" (Mark vii. 5—7.) as if there could be any piety in honoring such inventions; as if *that* could be the work of God, which disregards his laws; or as if there could be any real piety, any real holiness of heart or life, but when conformed and agreeable to his word and institutions.

When no Dagon is brought into the temple of the Lord, and placed before the ark; when the ordinances of God are kept pure from the pollutions of men; when the people are satisfied and pleased with that mode of worship which is pleasing to a Triune God; when a church, in a day of apostacy, remains faithful to a covenant God; and when others waver and draw back, continues fearlessly to war under the banner of heaven, and against the most fearful odds to uphold the standard of truth; resolving, if she falls, to perish there,—the name of that church in heaven is, Jehovah Shammah—the Lord is there. Men may *nickname* it, but there the Lord is honored; there his authority is revered, and his laws observed. And the Lord is there; there, by the tokens of his love, to comfort her; there, by his boundless power, to protect and bless her. "The Lord thy God, in the midst of thee, is mighty." But the church or churches that walk not according to the rule of Christ's house, and who, when tried by the line and "measuring reed" of heaven, are found not to come up to the divinely appointed pattern, but to be formed after the fancies and measures of men; to be built with the "wood, the hay and the stubble" of men; to have transgressed the law of the Messiah, and changed his ordinances,—Jehovah Shammah is erased from her walls—the glory is departed. The "synagogue of Satan" is her proper title; idolatry and error, the banner of hell, is *her* standard; her doom is written, and the command to execute it will soon issue from the throne: "Go ye up upon her walls, and destroy; take away her battlements, for they are not the Lord's." (Jer. v. 10.) A church may boast of her hundreds of ministers; of their zeal and their learning; she may be full of praying and preaching and outward devotion; and yet, because in the observance of these duties, she follows the inventions of men and not the directions of the Head of the church,—all may be but like the "wind, the earthquake and the fire," but the Lord is not in them; and the "still small voice" of God, speaking in the word, may be drowned in the noise and bustle of human machinery. And, because she has cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel, her root shall be as rottenness, and her blossom shall go up as dust. (Isa. v. 24.) Countenance, then, in no way, either churches or individuals who are guilty of adding to or taking from the word and institutions of God; who would change our "temple songs" into howlings, and treat as a matter of indifference, and throw out of the church the ordinances and truths of heaven, while the forgeries of a Watts, a Hopkins, an Arminius, like the idolatrous altar of Ahaz, are welcomed to their place. I say *forgeries*, for while he who counterfeits the currency of a country may blast the worldly prospects of many, he who commits a forgery on the Bible, who preaches another gospel, and forces his counterfeits on the church, instead of the pure word; who thus poisons the bread of life, counterfeits the seal of heaven, and sells his chaff for the wheat,—is cheating

gion, no zeal; stand by thyself: I am holier than thou? And who shall say that the Spirit God, (in the verses quoted above, which are indeed a graphic description of the spirit and language of the present day,) looking down through successive ages, and beholding the flood of error which is now deluging the church; the idolatrous practices which are marring her beauty, and blasting her fairest prospects: who shall say that the Omnipotent Spirit, in condemning this *ancient idolatry*, had not also in view the equally unsanctioned practices of the present day?—practices that would be deserving only of *silent* pity, were it not for the stress laid on their observance, as though necessary to salvation; their jostling out the institutions of heaven, and the erroneous doctrines with which they are almost uniformly found to be accompanied.

souls, blasting their hopes, breaking the laws of his Maker, and sinning against his own soul. It was death to enter the holy of holies in the temple of old, but at the time and in the manner prescribed by God himself.

The Bible is, in one sense, like the holy of holies; and for a guilty man, born of the dust, and soon to be turned to dust again, to force his way into the very midst of the cloud of glory, and *steal* the pure gold of the ark, and instead of the gift of heaven introduce his own worthless counterfeits,—it is a sin devils would tremble to commit; a sin which, if an angel would dare to commit, would in a moment strip him of his glory, change him into a fiend, and sink him into hell. If Jehovah were *now* to open these visible heavens, to descend from his throne, and amid such glory and terror as encircled him on the burning mountain, proclaim his will, with what reverence and awe would a trembling world “stand still and listen!” If we were called to “meet with God,” like Israel of old; if we beheld the tremendous lightnings flashing forth from the mount of darkness, and heard the thunders roll, and the voice of the trumpet exceeding loud, while the mountain before us was trembling to its very foundations; and if, after the earthquake and the flaming fire, we heard the voice of the Lord of hosts addressing us on a subject which involved our eternal all,—how precious, how inestimably precious would we esteem every truth, every word that dropped from the mouth of the Lord! Who of us, at such a moment, would dare to brave the vengeance of his Maker by asserting that this or that truth, the Almighty was *then* proclaiming, was a mere “circumstantial,” unimportant and unnecessary, or deem those who would scorn the least of these truths, safe and sinless? Who of us would dream of being sheltered from the thunders of heaven, because some whom the *world* might deem great, and learned and good men, had preceded us in such a course of insolence, rebellion and blasphemy? What man or devil, amid the myriads of earth or hell, would dare, in such a situation, to pronounce the least iota that fell from the lips of the Eternal, to be “*non-essential*?” If the veil which hides the invisible world from flesh and blood was withdrawn; if you saw what is visible now to all the myriads of that world; if you saw heaven opened and the glory of God displayed, and those eyes, which are as a flame of fire, fixed upon you, and the hosts of heaven bending from their thrones and listening; and the powers of darkness, with devilish hope, standing still and listening; if these terrible realities were laid bare to the bodily eye,—would a minister, in the face of all, dare to tell his hearers, or would you dare to say that it is bigotry to contend earnestly for the truth; folly to sacrifice the reputation or the life, for little truths; that you will cull from what God has spoken, and drop, for the sake of *charity*, what *you think* unworthy of attention! that you will prefer men’s psalms to God’s—men’s measures to his; and then have the impudence to add that you did all this for his glory? The very thought of such daring blasphemy, is enough to make the boldest sinner tremble. And yet all these things are just as real as if they were now to burst, in a visible form, on the bodily eye. It is as really the voice of God, speaking to us in his word, as though we saw his throne in the heavens unveiled; as though, like Isaiah, we beheld the Lord sitting upon that throne, and the mighty seraphims adoring before it; and, like the beloved disciple, heard his voice, terrible as the sound of many waters, repeating every truth of this heavenly book.

Let death cut the thread of life, and the whole, in one moment, will burst on the sight of the astonished soul. Approach, then, to read and hear the word, in the spirit of young Samuel: “Speak, Lord, for thy servant heareth.” Remember, in every truth, the Lord is speaking; in

every injunction, the voice of Jehovah falls on the ear of the soul; in every tittle of the word, the seal of heaven may be seen; and to disregard, is rebellion against the Almighty. Cast away the useless inventions of men, as David did the unwieldy armor of Saul. Meet all the assaults of earth and hell; their arguments and ridicule, their threatenings and flatteries, in the spirit and the language of the brave and faithful son of Jesse: "Thou comest to me with a sword, and with a spear, and with a shield; but I come in the name of the Lord of hosts, the God of the armies of Israel." Contending in his name, and armed with his word, you shall gain the victory, and the assembled universe shall know that the battle is the Lord's; that the "sling and the stone," the despised word, when directed by his hand and armed with his power, will sink into the "forehead" of every "uncircumcised Philistine;" break down all opposition, and proclaim throughout the earth the glory of the God of Israel. *The truth*, the word of God, is the sword of the Spirit, with which you must enter the battle; this the only weapon you must use, and in the use of which alone, the Spirit will bless you with victory. Use weapons of your own invention, in the contest with sin and Satan, and you will be miserably defeated. Should you wield them, in assaulting the strong holds of darkness, with the might of a Sampson, and the wisdom of an angel, still they are weapons not drawn from the armory of God—not tempered in the fire of the altar; and Satan will esteem such "iron as straw, and your brass as rotten wood." Thus Bunyan, with his usual accurate knowledge of the truths of the Bible, and of the character of good soldiers of Jesus Christ, tells us,* that *Tradition, Human Wisdom, and Man's Invention*, did at first enlist in the service of Emmanuel; yet, as the cause of truth needed them not, so he shows it received no benefit from their services. They soon deserted the standard of the cross, enlisted under *Captain Any Thing* into the service of Diabolus, and fought under his banner against "Shaddai" and the cause of truth. The church has far more dread of these "any things, and man's inventions," than even from the "blood men," the cruel persecutors of the truth. Let Satan muster his murdering bands; let his captains "Infidelity and Pope" raise their bloody standard, and unfurl their "red colors, and their scutcheon, with the stake, the flame, and the good man in it; (Rev. xiii. 7, 8.) the church is safe. The flames of persecution will but purify her from her dross, and add to her beauty. The waves of affliction will but bear her nearer the "everlasting hills," where storms and tempests, temptations and persecutions, will never harrass her more. It is not open enemies that are most dangerous to the church. It is not from those who openly fight under the colors of the prince of darkness, that the truth has much to fear. No; let them kindle the fires and sharpen the sword of persecution, and attempt to drown the truth in the blood of its friends; all such attempts will but bring upon them suddenly the whirlwind of the Lord's fury, to scatter them, and make them die the "deaths of them that are slain in the midst of the seas." (Ezek. xxviii. 8.) "Associate yourselves, O ye people, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces; take counsel together, and it shall come to naught; speak the word, and it shall not stand, for God is with us." (Isa. viii. 9, 10.)

It is from a half-way religion, which is indeed no religion at all, that the most fatal influence is exerted against the truth. It is from "any things" and almost Christians, who are indeed no Christians at all, that the most deadly stabs are given to the truth. Traitors are more to be dreaded in the camp than the open enemy. A few "man's inventions," hidden under the mantle of Christianity, and wearing the garb of the

* See chap. 5th of Bunyan's Holy War.

friends of truth, are more dangerous than a host of "doubters and blood men." Satan, since it has become popular to make some profession of Christianity, is willing that Christ's "post" may be set up, if his is set up also. He is willing that some of the truths of Christ may be received, if his counterfeits are also allowed currency. He is willing, even, that some weapons drawn from the armory of heaven may be used, if they are tempered in the fire of hell, and deprived of their point by the inventions of men, and the cant of spurious charity. When Satan has his legions of half-way Christians, thus armed, he cares not though they pretend to be fighting under Emmanuel. If he secures his prey, he cares not for names; and with such an army, he tries to destroy, by the sword of persecution or the tongue of slander, the few faithful witnesses who testify for the truth. If he is not allowed to erect gibbets, or draw the sword, he opens the mouths of the enemies of truth, dips their tongues in the poison of hell, and sends them out to brand the followers of the truth as narrow-minded bigots and schismatics. Thus he led the persecutors of the church, in the early ages of Christianity, to charge every evil upon the Christians. If war, famine or pestilence desolated the empire; if the plague swept over a city or country, the bloody cry was instantly heard, Away with the Christians to the lions. And now, when the church is torn with divisions and polluted with error, Satan causes his agents to raise a loud and bitter cry against the fearless advocates of the truth, as the *cause* of this disunion, whereas it is the errors of his *own agents* that embitters and troubles the waters, and disturbs the peace of Zion. It is his *own agents* who are the *real schismatics*, by forcing those who dare not sacrifice God's truths, to secede; it is their inventions, traditions and errors that make secession necessary.

Well may we lament for the broken peace and dark prospects of the church. But what changed this peace into discord? Men's hatred of the truth, and love of their own inventions. And shall men howl over the death of their own false and sickly charity? and shall there be none to lament for the precious truth, bleeding in the streets, and stabbed to the heart by this serpent in an angel's form? Who, that loves the Saviour and the Saviour's truths, but must weep when he looks at the desolations of Zion; the fires of wrath and contention which error has kindled in her borders? Blame us not, then, as though we were needlessly raising the standard and sounding the alarm of war. What injury can result to any church, or any professor, from proclaiming the truth, and pointing to the beams of the sun of righteousness, to scatter the mists of error, and make the path of duty plain? Can it be distressing to real Christians to urge them to defend the honor of him who lived and died *for them*? Can it be disagreeable to a child to be directed in the right path to his Father's house? Can it be wounding to the lambs of the flock to lead them from poisoned streams to living fountains; from the embrace of those who would seek their life, to the arms and the bosom of their Father and their God? Can it again be an injury to the sinner to hold up the torch of truth, to show him he is on the brink of perdition—another step, and he is plunged in the sea of wrath?—to set up the "standard toward Zion," and proclaim that the bolt of vengeance will surely, and may suddenly fall on churches and individuals, who receive not the truth in the love of it?

Blame us not, then, as if needlessly assuming the array and the attitude of war. There are many of whom "I could tell you, even weeping, that they are the enemies of the cross of Christ. The enemies are at the gate of Jerusalem. Who, but must see the necessity of putting on the armor of God, and standing fast in the faith? We should pity our erring brother, pray for him, and seek to do him good; but we dare

not, for his own sake, say peace, when God has not said peace ; we dare not tell him he is safe enough, though he should mingle the truth with the poison of error, to render it more pleasing to the taste of the carnal soul. We dare not desert the camp of the Lord ; we dare not betray one post to the enemy ; we dare not leave one gate unguarded ; we dare not give the banner of heaven to be trampled by the enemy in the dust. Sooner let the life blood be poured out in its defence ; rather let us be set as a mark for the most envenomed arrows of reproach—a scoff of earth and hell : what is that to one who counts the cost, who acts as a rational being, who places on one side the favor of the world, and the frown of heaven—the reproach of a dying worm, and the favor of an eternal God ? Say not we should attend only to the fundamental truths of the word, and walk in love and forbearance on minor, non-essential points. God forbid that we should quarrel about non-essentials ; that, by bitterness or ill temper, we should wound the spirit of love, even when contending for the truth. But, O reader, remember there is not one truth of God's word non-essential. There is not one truth which, if scorned or neglected, but may draw down on your soul the indignation of the God of truth. There is no error so trifling, but if followed may lead you from "the narrow path" into the broad road which goeth down to the chambers of death. "Where any thing presents itself, think, if Christ were now alive, would he do it ; or, if I were now to die, would I do it ? I must walk as he hath walked, and I must live as I intend to die. *If it be not Christ's will, it is my sin ;* and if I die in *that sin*, it will be my ruin. I will, therefore, in every action so carry myself, as if Christ were on one hand, and death on the other."*

O that the time may soon come, when every professor of the religion of Jesus will, like Caleb, "follow the Lord fully ;" when every church, like that of Smyrna, will, in the face of imprisonment, tribulation and death, be found faithful ; when the followers and teachers of error will bring their idolatrous books and inventions, as the books of magic were brought, and cast them as rubbish into the burnings ; and when the book of God will be deemed sufficient for the guidance and consolation of the church. "Is not the Lord in Zion ? Is not her king in her ? Why then add to his instructions, and pretend to teach God knowledge ?" (Job. xxi. 22.) and "provoke him to anger with strange vanities." "Is there no balm in Gilead ? Is there no physician there ?" Why then mix the balm of Gilead with "grapes of gall, from the vines of Sodom and the fields of Gomorrah ?" Why mingle the wine of heaven, the bread of life, with the "poison of dragons, and the cruel venom of asps ?" Can any peace be hoped for in the church, when many are thus disregarding the laws and rules of Christ's house, that it may be crowded, no matter with friends or foes ? Does God regard the multitude of professors as much as his own truths ? Can there be any union hoped for in the church, when many, instead of boldly and decidedly ranging themselves under the banner of heaven, are so liberal, or rather so careless of the honor of the captain of the Lord's hosts, that they would wish also to carry with them the standard of the evil one ? Can any real union be expected, when some go to the abode of a witch, and some to the tabernacle of the Lord ; when some bring their books of magic, and some the Bible ; some their human hymn books, and some the inspired songs of Zion ? And who should yield ? The friends of truth ? Never ! Let them dwindle to a handful on the top of the mountains ; let them be reproached as the offscouring of the earth ; let them incur the hatred of the nearest and dearest friends ; let them brave difficulties, danger, and death in its most horrible forms ; let the sword of persecution drink their blood, but *never*

* See "Divine Breathings," an old but excellent little work, lately republished in Philadelphia.

let them desert the truth; never let them cease to testify against error; and, at every hazard, to lift up their voice as a trumpet, and thunder the threatenings and proclaim the truths of the living God—truths that eventually will triumph over error, and, like the thunderbolt of heaven, scatter the darkness, and bring down to the dust the delusions and the strong holds of hell.

Scorn not, then, the truths for which your fathers died. Be faithful; the eye of God is upon you; the “shadow of the Almighty” is over you; the arm of Omnipotence is stretched out to save; and the voice is heard from heaven, “Be faithful.” God, from the throne of his glory, proclaims to every one who is contending for the “word of God, and the testimony of Jesus,” “he that overcometh and keepeth my works to the end, to him will I give power over the nations; he shall inherit all things, and I will be his God, and he shall be my son.” Every christian may read this duty in the blood of Abel, the first martyr for the truth, calling us to be faithful. I see it in the heavens opening, and Enoch ascending to the presence of his God; encouraging us to be faithful and fearless in proclaiming the truths of the Lord, and in solemnly testifying, with that glorified saint, to a careless world: “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 all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him,” and against his word.

Again, I think I see, may the believer continue to say—I see, in the windows of heaven opened, and the fountains of the great deep broken up; the danger of mingling together the friends of truth and the advocates of error—the seed of the woman and the seed of the serpent; of giving up the truths of God, or countenancing the corrupt ways of a wicked world. I think I hear it in those waters of vengeance, proclaiming, as they lift up their waves on high, “this earth was corrupt before God, and this earth was filled with violence.” The men of this world have corrupted the truths and the worship of God; they have filled the earth with idolatry and blood; and therefore the judgments of heaven are sweeping over it, and death hovering over this vast watery grave—the grave of a world of idolaters—is publishing to latest ages the indignation of a holy God against idolatry and sin. I think I see it in the ark guided in safety over the swelling deeps; and telling a misjudging world that one faithful Noah is dearer in God’s estimation than millions of lukewarm professors. I see this written in the faith of Abraham, Isaac and Jacob. In the altars they reared, in the worship they rendered to the true Jehovah, I see every species of idolatry and false worship condemned. I read it in the faith of Moses, who “chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of reward.” Looking forward to that, I think I hear, for the reproach of men, the welcome, the transporting welcome burst upon the ear, “Well done, good and faithful servant; enter ye into the joy of your Lord.” I think I see the insults and persecutions inflicted on believers for their faithfulness, brightening their crowns, and encircling them with glory. I think I hear, instead of the scorn and the mockery of the scoffer at the truth, the agonized supplication for a drop of water to cool that insulting tongue, in the tormenting flames. I see the awful necessity of this duty and the danger of tampering with the worship and ordinances of a jealous God, in the sudden and fearful death of the sons of Aaron. I see it written in the lightnings, and hear it proclaimed in the thunders of Sinai: “A blessing if ye obey the commandments of the Lord, and a curse if

ye will not obey, if ye turn aside, if ye add or diminish aught from the word of the Lord."

We beseech and exhort you, then, by the worth of your souls, which error will poison—by the worth of the truth, which will stand forever—by the majesty and authority of him whose message it is, and whose seal its every iota bears—by the attributes of God, which are pledged to honor and uphold every tittle of the *word*—by the blood of the Lamb, the price paid to justice ere its glorious tidings could reach your ears, and which gives value and meaning to it all—by the blood of the martyrs of Jesus, which will fall with a damning weight, and arise to plead for the perdition of those who scorn the precious truths for which they died, and who thus trample on their blood and sneer at their sufferings—by the mysteries of mercy—by the depths of wisdom contained in the Bible, and in which, through eternity, the spirits of the blest will find matter for eternal study and eternal praise—by the terrors of the throne of judgment—by the wrath of the King of Kings, when he comes "clad with zeal" for his honor and glory, and arrayed in the robes of vengeance,—by motives and arguments of the tenderest and most terrible kind, to be faithful; to be ever found at the post of duty; to buy the truth, and sell it not. Love the *truth* and *peace*. "Stand fast in one spirit, with one mind, striving together for the faith of the gospel; in nothing terrified by adversaries," and opposing all their calls to put off your armor, while they, by their errors and opposition to the truth, make it *necessary* for believers, like Nehemiah's builders, to bear the sword in one hand, while attempting to build the temple of the Lord with the other. May you know the truth, love the truth, and may the truth make you free. May the word, the whole word, be dearer to you than thousands of gold and silver; "sweeter, also, than honey and the honeycomb." May you worship the Lord as his word enjoins, and show your respect for him by a hearty and holy obedience to all his commands. May generations yet unborn, instead of rising up to curse your memory for your faithlessness and apostacy from the truth, and your *neglect of their souls*, be able to point to you as those who faithfully transmitted to them the treasure with which God has entrusted you—as those who lived for Christ, suffered for Christ, and who neither deserted their duty, nor slumbered upon their post. Be strong, then, and of a good courage; the Lord is with thee. The banner of heaven is over you—the "pillar of fire is before your fainting souls; and this song of triumph shall be yours, when you see the Lord coming in his glory: "Lo, this is our God; we have waited for him, and he will save us: open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee: trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength."

W. E.

ART. IV. *Remarks on an article, entitled "What Christ did not Purchase."*

Our readers will find, in the present number, the conclusion of an article which was begun in our last, headed, *What Christ did not Purchase*. We have known, for some time, that several ministers in our church were disposed to favor that view of the subject of Christ's purchase which our correspondent, Ego, advocates; but he has the merit, we believe, if merit it can be called, of first making that view public, at least through the medium of the press. We mean no harm in calling the doctrine of our

correspondent an *innovation*; and as such, we have no doubt, it will be regarded by most of our readers. But it is a matter of little consequence whether it be regarded as an *innovation* or not, provided it accords with the "law and testimony," and belongs to that "sound speech which cannot be condemned." It is the unquestionable duty of every reader to bring it to the touch-stone of the word, and judge of it accordingly. If it be *truth*, let it be embraced, although it should produce a revolution in our long accustomed modes of speech on the subject; but if it be *error*, let it be rejected with abhorrence.

For our own part, we must beg leave to differ from our correspondent. We have long since made up our mind that the view which he takes of the subject is *untenable*, and now we consider ourselves as called upon publicly to oppose it. After having carefully considered all that he has said on the subject, we see no reason yet for altering the language of our Standards, or those forms of expression which have become venerable from their long use in the prayers and conversations of the people of God.

We agree with Ego in regarding the terms *to purchase* and *to merit*, as being synonymous. When it is said that Christ has *purchased* blessings for his people, nothing more is meant than that he has *merited* them; that he has given a proper and sufficient equivalent for them, not indeed in money, but in *work, service*. But is it so, that Christ, by his obedience and sufferings, has merited nothing for his people? Ego says, "He has purchased the church, and nothing else." Is this a fact? Has he *merited* nothing for this "church which he purchased with his own blood?" What becomes of his *active obedience*? Was there no merit in that? Does the church hold no *title* or *claim* through him to any blessing? Does the imputed righteousness of her Head and Representative *entitle* her to nothing? Is there nothing *due* her, in justice, in consequence of the *accepted service* of her Surety? What does she mean by pleading the *merits* of Christ? that she is entitled to no blessing on the ground of these merits? This surely cannot be her meaning. Let Ego reflect on these things, and see whether he cannot discover some *flaw* in his position, that "Christ purchased the church, and nothing else." Indeed, he overthrows his own position, while attempting to support it. In p. 278, when explaining the import of that "eternal redemption," which Christ is said to have obtained for us, (Heb. ix. 12) he fairly admits that Christ purchased for his people *deliverance from the curse, forgiveness of sin, freedom from condemnation, freedom from the guilt of dead works*. But are not these spiritual blessings? He states explicitly, "This state of freedom from condemnation is precisely the thing which Christ bought back or obtained by his blood." And, in another place, "By his obedience and sufferings he purchased or paid down a perfect equivalent to justice, for the *freedom of all the elect from the curse*." Thus, according to his own statements, Christ purchased something more than the mere *persons*, the bodies and souls of the people of God. He merited for them good things, saving benefits, such as *freedom from the curse, forgiveness, &c.* Indeed, in another place, he tells us that "The proper and immediate end of Christ's satisfaction was the release of those for whom he suffered and obeyed, from the curse, and the acceptance of their persons before their Judge, as righteous in his sight." Here, surely, is justification; and is not justification a spiritual blessing? Why, then, should he say, in the very next sentence, "But if Christ purchased spiritual blessings, then this would be another end, but one which I have not found stated anywhere in the scripture?" Thus, we think, Ego contradicts his own position. Indeed, it must be difficult to write consistently on such a theme.

Now, what we apprehend to be the leading error of this new scheme, is, that it makes little or no account of the *active obedience* of Christ. All the purchase which seems to be admitted is attributable to his *passive obedience*, that is, to his expiatory sufferings and death. There does not appear to be any merit ascribed to the former, or if there is, it is so identified with that of the latter, that *satisfaction for sin* is made to be the only result. Let the reader carefully examine p. 297, and he will discover the truth of what is here stated. He will there find such language as the following: "Christ's obedience and sufferings were all demanded by divine justice of elect sinners, as the payment of their debts. By what reasoning, then, can it be divided from this purpose, to purchase spiritual blessings? 'He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him.' Here the same end precisely is ascribed to *all that he did as a surety*, viz: *it was all a price which he paid to make satisfaction*." Indeed, in all that Ego says respecting Christ's purchasing the church, we can discover nothing but what legitimately results from our Lord's passive obedience; by that he made satisfaction to injured justice for the sins of the elect; by that he redeemed them from under the curse of the law, from the hands of justice, and from the wrath to come. But was this all that he did, and all that he procured for them? This would only have brought them into the same condition with that in which they were, in the first Adam, before the fall; and hence in order to their obtaining of eternal life, it would have been necessary for them to work out a righteousness by the law; for, if they had only been redeemed from the curse of the broken

covenant, they would have been left still under the precept of that covenant, and, of course, their right to life eternal would have depended upon their fulfilment of the original condition of the covenant of works, viz: perfect obedience. But Christ did more for his people than merely to make satisfaction for their sins, and thus redeem them from the curse of the broken covenant; by his active obedience, he has also merited their release from the very precept of that covenant, viewed as a condition of life. He has fulfilled the condition on which their eternal life was originally suspended; and hence, through his righteousness imputed to them, they become not only delivered from the incurred penalty, but also *entitled* to eternal life; in other words, they have, in law and equity, a *claim* to heaven. He has merited for them a *right* to eternal glory. Had Adam fulfilled the covenant of works, he would have *merited* (we speak of *pactional merit*) *eternal life* for himself and all his represented posterity. But the second Adam has perfectly fulfilled the covenant of works, (for he was made under it,) not only by exhausting its incurred penalty, but also by obeying all its preceptive demands, and therefore has really *purchased* or *merited* everlasting life for all his spiritual seed. Now if it be correct language to say, that, had Adam kept the covenant of works, he would have merited the eternal life which was conditionally promised in that covenant—and who will dispute it, since we are told by God himself, that *to him that worketh is the reward reckoned, not of grace, but of debt?*—surely, then, it is still more proper to say, that Christ has merited heaven for his people; for in the obedience of this divine representative there is not only *pactional* but *real* merit. What, then, though it be not stated in scripture in *so many words*, if the *thing* itself be there? And that it is there, by fair and necessary inference, we think has now been conclusively shown. How, then, can it be maintained, that “Christ purchased the church, and nothing else?”

Let us now examine some of the *spiritual blessings* conferred on believers in the present life, and see whether the scriptures will not warrant us in saying, that Christ has purchased them for his people. We admit that it is not said in precisely so many words, that he purchased these blessings; we only contend that language is employed which contains this *idea*, and that there can be no impropriety in our so expressing ourselves on the subject. Now take, for example, the *pardon of sin*; and we read that “we have redemption through his blood, even the forgiveness of sins.” “How much more shall the blood of Christ purge your conscience from dead works.”—Here pardon is ascribed to the blood of Christ, as its *meritorious cause*, or, in other words, this spiritual benefit is obtained through the *merit of his blood*.—Similar language is employed in reference to spiritual *peace and reconciliation*. “The chastisement of our peace was upon him.” “He made peace by the blood of the cross.” “That he might reconcile both unto God in one body by the cross.” Does not this language clearly imply, that we are indebted to the *meritorious efficacy* of Christ’s *chastisement*, *blood* and *cross* for the blessing of peace and reconciliation with God? Our spiritual *healing* is also ascribed to the same meritorious cause: “With his stripes we are healed;” that is, his *stripes procured* or *merited* our *healing*. In like manner, our *sanctification* and spiritual *cleansing* flows through the merit of Christ’s sacrifice and blood: “Christ gave himself for the church, that he might sanctify and cleanse her.” Here the sanctification of the church is the end Christ had in view, and in order to accomplish this end, he *gave himself*, sacrificed himself, paid down a satisfactory equivalent in her room and stead. “For their sakes I sanctify myself, that they also might be sanctified through the truth;” “The blood of Jesus Christ, God’s Son, cleanseth from all sin;” not his *blood*, literally speaking, but the *merit* of his blood. Again, the scriptures represent our *justification* to be as really merited by the *righteousness* of Christ, as was our *condemnation* by the *offence* of Adam. If the sin of Adam did truly *merit* and *procure* the *condemnation* of his representees, so does the righteousness of Christ the *justification* of all his representees. For it is written, “As by the offence of one, judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life.” And even *faith*, which is the *instrumental cause* of our justification, and confessedly a blessing of indispensable importance, was purchased for us by Christ: “It is given unto you in the *behalf* of Christ to believe on him.” We know not what consistent interpretation can be given of this passage, other than that which makes the gift of faith to be *merited* by Christ for his people. But we need not pursue this point any further. Enough has been said to show that Christ has, by his meritorious obedience and death, obtained, on principles of strict equity, spiritual blessings for those who were given to him in the everlasting covenant.

But *Ecce* insists that all these blessings are *freely bestowed* on the people of God.—So they are; for even the chosen people of God are in themselves abominably sinful and unworthy, and whatever spiritual blessings they receive must come to them in the way of *free gift, pure grace*. But, at the same time, these benefits, when viewed in relation to Christ, the medium of their conveyance, are strictly and properly speaking the effect of the merit of his obedience and blood; for, according to the import of the

text last quoted, respecting faith, although all these benefits are *given*, or freely bestowed, yet they are given in the *behalf* of Christ. We did not merit them, but he merited them for us. Hence they come to us *freely*, not of *debt*, but of *grace*. But when they are viewed in relation to the *work* of Christ, they are not of *grace*, but of *debt*; according as it is written, *to him that worketh is the reward reckoned, not of grace, but of debt*. This we deem a sufficient answer to that part of our correspondent's arguments.

But he dwells particularly on the term *inheritance*. We *inherit* these blessings—therefore, they were not *purchased*. Such is Ego's reasoning, but it is very incorrect. Had he said "we inherit these blessings, therefore, *we* did not purchase them," his conclusion would have been legitimate. It is true, Christ's legatees *inherit* all these blessings, but does this prove that the great *Testator* himself did not *purchase* them? The question surely is not whether *we* purchased spiritual blessings, but whether *Jesus*, our glorious representative and surety, purchased them for us. Hence, here again Ego entirely fails to establish his position, that "Christ purchased the church, and nothing else." But he attempts to establish it by *negative* proofs. Christ did not purchase *the love of God*, which is one of the greatest of spiritual blessings; from this he would have us infer that Christ purchased *no* spiritual blessing. But it is not fair reasoning to hold out the idea that, because Christ did not purchase *every thing*, therefore he purchased *nothing*. It is admitted that he did not purchase the love of God; and the reason is, because it was not *purchaseable*. It *preceded* and was the *cause* of the purchase of Christ, and does not *follow* it; while it is only those things which are to be considered as the native *fruits* and *effects* of Christ's *priestly services*, that are said to be purchased or merited by him. We do therefore protest against that reasoning which would represent Christ as purchasing *nothing* for his people, because he did not purchase for them the *love of God*, *himself*, and the *Holy Spirit*—things which, in their very nature, are not *purchaseable*.

We meet with nothing in our correspondent's article, in the way of argument, stronger, perhaps, than the following, which requires a brief notice. "Although the shedding of Christ's blood, and his perfect obedience, were the condition of the covenant of grace, and absolutely necessary in order to the actual communication of spiritual blessings, yet they were not the price of them. Surely it were an unwarrantable use of language to make *condition* and *price* mean the same thing in this case. If some generous individual should say to another, in the Southern States, 'If you will go and purchase the freedom of these poor slaves, I will make a present of a large estate to you and to them,' who would ever think that the redemption price of the slaves was also the purchase money of the estate, because their redemption was the condition of having it as a gift?" In *theology*, we think that *condition* and *price* are equivalent terms. If not, how will Ego make it good, that "Christ purchased the church" by paying down a *price* for her? Did he do any thing more than fulfil the *condition* of the covenant of grace? Or, besides fulfilling that condition, did he also add the payment of a certain *price*? Surely not: then *condition* and *price*, so far as the church's *redemption* is concerned, signify one and the same thing. The *condition* was, that "He should pour out his soul unto death;" and this was also the *price*, which was paid: "Feed the church of God, which he hath purchased with *his own blood*." And the same reasoning holds good, in relation to all the blessings which were suspended on the condition contained in the everlasting covenant. We think it is strictly in accordance with the tenor of the word of God, to regard blessings which are *suspended* on a certain *condition*, to be really *purchased* or *merited* by the fulfilment of that condition, because such blessings are represented as coming in the way of *debt*; that is, they are *due* in justice, which supposes that a valuable consideration has been paid for them. Hence, when the Orthodox reason against the *merit* of good works, as maintained by Papists and Arminians, the first step they take is to disprove the *conditionality* of those works, hereby acknowledging that to admit their *conditionality*, would be to grant their *merit*. The example by which Ego illustrates his assertion, is not strictly in point, unless the slaves in question be regarded as the property of the generous individual who stipulates the condition on which he will bestow the estate upon them; for sinners were redeemed from the hand of Divine Justice. Accordingly, will it be disputed that the individual alluded to, when fixing the price to be paid for the release of his slaves, may not also have an eye to the *value* of the estate he intends to give them? And if, from the consideration of its value, he proportionably increases the price of the slaves, will it not follow, in case that price be paid, that both the *slaves* and the *estate* were *purchased*? In like manner, God the Father, intending to bestow a rich estate upon his people, demanded more of their surety than simply an adequate price for their *release* from the hands of justice. In order to such release, the "passive obedience" of Christ was every way sufficient; but there was also exacted of him what is termed his "active obedience," and which therefore must have had a respect to that large estate, those spiritual blessings, which are *freely bestowed* on his redeemed people: if

not, then it will follow that more was demanded of him than was absolutely necessary to accomplish the end in view.

But we have not time at present to pursue the subject any further. Omitting some arguments that we had intended to have introduced in favor of our doctrine, we will conclude by simply asking our correspondent, on what *ground* does he consider the *advocacy* of our Lord in heaven to be conducted? Does our prevalent Intercessor, our successful Advocate, ground his plea, when interceding for the bestowment of spiritual blessings upon his people, simply on the mere *grace* of God, or on the *merits* of his own obedience and blood? Does he beg for these blessings in the way of pure *gratuity*, or does he demand them on the score of *justice*, saying, "Father, I WILL?"

The following extracts from WITSIUS and OWEN will cast further light upon the subject we have been discussing:

"The *obedience* of Christ bears to these *blessings* not only the relation of *antecedent* to *consequent*, but of *merit* to *reward*; so that his obedience is the *cause*, and the *condition* now fulfilled, by virtue of which he has a *right* to the reward, as several express passages of scripture declare."—*Witsius*.

"And the merit of Christ *for himself*, is so far from being prejudicial to his merit *for us*, that on the contrary they are inseparably conjoined. For if he merited *for himself*, in order to be the head of the elect in glory, and to receive gifts for them, he certainly at the same time merited for the *elect*, in order to their being glorified, and enriched with gifts becoming the mystical body of Christ."—*Ibid*.

"A right to all the benefits of the covenant of grace is purchased at once to all the elect by the death of Christ, so far as that, consistently with the truth and justice of God, and with the covenant he entered into with his Son, he cannot condemn any of the elect, or exclude them from partaking in his salvation; nay, on the contrary, he has declared that satisfaction being now made by his Son, and accepted by himself, there is nothing for the elect either to suffer or do, in order to acquire either impunity, or a right to life; but only, that each of them, in their appointed order and time, enjoy the right purchased for them by Christ, and the inheritance arising from it."—*Ibid*.

"Arminius' second argument is this: 'If the actual remission of sins, &c. be the effect of Christ's death, we must then allow that, according to the very rigor of God's justice and law, both an eternal life and an immunity from punishment are due to the elect, and that therefore they are entitled to ask those benefits of God, in right of the payment and purchase made, without God's having any right to require of them faith in Christ and conversion to God.' I answer, 1st. We are wholly of opinion, that one who is renewed may come boldly to the throne of grace, and ask for those blessings at God's hand, in right of the payment and purchase made by Christ. For, why should we not venture to ask of God that he would perform for us what he was pleased to make himself a debtor to his Son and to his merits! This is the boldness of our faith, to expect the crown of righteousness from God, as a merciful and gracious giver, in respect of our unworthiness, but as a just judge, in respect to the merits of Christ, 2 Tim. iv. 8. 2dly. It is an invidious reflection of Arminius, to say, 'without God's having any right to require of us faith in Christ, and conversion to himself.' For it is impossible for any who approach to, and ask those blessings from God, not to perform those duties; for how can any ask those benefits of God in the name of Christ, and without conversion to the Father and the Son? 3dly. But to speak plainly: if we admit of Christ's satisfaction, and of the ratification of the covenant of grace, and New Testament, then God can by no right require faith and conversion from the elect, as conditions of the covenant of grace, in the sense of Arminius and the remonstrants, namely, 1st. To be performed by us, without grace working them in us supernaturally, effectually and invincibly. 2dly. As, by some gracious appointment of God, coming in the place of that perfect obedience to the law, which the covenant of works required; for, in this manner Arminius explains these things: that, instead of perfect obedience, which the covenant of works required, the act of faith succeeds in the covenant of grace, to be, in God's gracious account, imputed to us for righteousness, that is, to be our claim of right to ask eternal life. But the nature of the covenant of grace admits of no such conditions, however framed, on which to build a right to life eternal, either from the justice, or the gracious estimation of God. And thus far Arminius concludes well, if the Mediator has so satisfied for us, as if we ourselves had by him paid our debts, no condition can, by any right, be required of us, which, in any respect, can be reckoned instead of payment. The whole glory of our right to eternal life must be purely ascribed to the alone merit of our Lord, and on no pretence be transferred to any one of our acts.

"There is still one argument, which Arminius imagines to be very cogent. 'The righteousness,' says he, 'wrought out by Christ, is not ours as wrought out, but as

imputed to us by faith.' I answer, 1st. What does Arminius infer from this? Does he conclude that besides the satisfaction of Christ, faith is also necessary to salvation? And what then? Therefore Christ did not obtain for us the actual remission of sins. We deny the consequence; for faith is not considered as impetrating, but as applying the imputed remission. And, as the presupposed object of saving faith is remission, already imputed for all the elect by Christ, it must certainly be the proper effect of the death of Christ. 2dly. This righteousness of Christ was really his, as it was wrought out *by him*; and it is *ours*, as it was wrought out *for us*; therefore, in a sound sense, even ours before faith, being the meritorious cause of that grace which is effectual to produce faith in us. It is ours, I say, in respect of *right*, because both in the decree of God the Father, and the purpose of the Son, it was wrought out for us, and in the appointed time to be certainly applied to us."—*Ibid.*

"Now that which we understand by merit, is the performance of such an action, as whereby the thing aimed at by the agent is due unto him, according to the equity and equality required in justice, as, to him that worketh is the reward reckoned, not of grace, but of debt, Rom. iv. 4. That there is such a merit attending the death of Christ, is apparent from what was said before, neither is the weight of any operose proving of it imposed on us, by our adversaries seeming to acknowledge it no less themselves: so that we may take it for granted, until our adversaries close with the Socinians in this also.

"Christ, then, by his death, did merit and purchase, for all those for whom he died, all those things which in the scriptures are assigned to be the fruits and effects of his death. These are the things purchased and merited by his blood shedding and death, which may be referred unto two heads, 1st. Such as are privative, as, 1. Deliverance out of the hands of our enemies, Luke i. 74. From the wrath to come, 1 Thes. i. 10. 2. The destruction and abolition of death in his power, Heb. ii. 14. 3. Of the works of the devil, 1 John iii. 8. 4. Deliverance from the curse of the law, Gal. iii. 13. 5. From our vain conversation, 1 Pet. i. 18. 6. From the present evil world, Gal. i. 4. 7. From the earth, and from among men, Rev. xiv. 3, 4. 8. Purging of our sins, Heb. i. 3. 2dly. Such as are positive; as, 1. Reconciliation with God, Rom. v. 10, Ephes. ii. 16, Col. i. 20. 2. Appeasing or atoning of God by propitiation, Rom. iii. 25, 1 John ii. 2. 3. Peacemaking, Ephes. ii. 14. 4. Salvation, Matth. i. 21."—*Owen.*

ART. V. Statistics of Popery in the United States.

"We must be in haste," wrote Mr. Fenwick, of Cincinnati; "if the Protestant sects are beforehand with us, it will be difficult to destroy their influence." It will be interesting to Protestants to see the result of these urgent applications to Europe, for popish priests to "destroy the influence" of Protestant denominations in the United States.

We have lately procured the Catholic Laity's Directory. The cover is adorned with a triple crown, representing the one worn by the pope, and intimating that the inhabitants of the United States are, or ought to be, the liege subjects of Rome. Perhaps it is also intended to render the republicans of "this too free country," as the priests term it, more familiar with the insignia of that royalty, which will prevail in the days when the free principles introduced by the Reformation shall no longer vex the mother church and her august head.

The number of Roman archbishops and bishops in the United States, is 12. They are located at Baltimore, Bardstown, Ky., Charleston, S. C., Philadelphia, St. Louis, Boston, New-York, Mobile, New Orleans, Detroit, Cincinnati, and Vincennes, Ia. Their territory is laid off with geographical precision, so as to embrace the whole United States.

The churches and clergy are scattered over the United States in the following manner:

Southern States.

Louisiana—Churches 26, priests 29; of these 7 are stationed in New Orleans.

Mississippi—1 church at Natchez, no priests.

Alabama—7 churches, 8 priests; 4 stationed at Mobile.

Florida—3 churches, 2 priests.

Georgia—4 churches, 3 priests.

South Carolina—4 churches, 7 priests; 6 of these resident at Charleston.

North Carolina—11 churches, 3 priests.

Maryland—35 churches, 23 priests. The Rev. Wm. McSherry, of St. Thomas' Manor, is provincial of the Jesuits.

Virginia—10 churches, 4 priests.

District of Columbia—3 churches, 6 priests.

Middle States.

Pennsylvania—56 churches, 43 priests; 15 of these reside in Philadelphia.

Delaware—3 churches, 2 priests.

New Jersey—6 churches, 3 priests.

New-York—43 churches, 36 priests.

New England.

Connecticut—8 churches, 8 priests.

Massachusetts—11 churches, 13 priests.

Maine—7 churches, 6 priests.

New Hampshire—2 churches, 2 priests.

Vermont—1 church, 1 priest.

Western States.

Michigan and Northwest Territory—16 churches, 19 priests.

Ohio—25 churches and stations, 19 priests; 6 of these reside in Cincinnati, and 5 at St. Joseph, where there is a convent of the Dominicans.

Kentucky—27 churches, 33 priests; 11 of these reside at Bardstown. At Lebanon, is a convent of Jesuits, where the following Jesuits reside: Messrs. Chazelle, Petit, Gouet, Fouchet, Euremont and Cooms. At St. Rose, Washington county, is a convent of the Dominicans, where 5 priests reside.

Tennessee—1 church, no priest.

Missouri—18 churches, 19 priests.

Illinois—10 churches, 6 priests.

Arkansas—9 churches, 1 priest.

Indiana—9 churches, 2 priests.

Total of churches in the United States, 392.

We have only put down the priests enrolled with the churches. This does not include all. The total number of priests in the United States is stated in the Catholic Laity's Directory to be three hundred and forty-one. The employment of a large portion of these is not stated. In the diocese of St. Louis, Bardstown, Cincinnati, Vincennes and Detroit, the number of priests is set down at 112.

The following is a list of their colleges:

1. St. Mary's College, Baltimore.—Library, 10,000 volumes. The rules say, "No books foreign to the course of study are suffered to circulate in the college, unless signed by the President."

2. Georgetown College, D. C.—Library, 10,000 volumes. The rules say, "The exercises of religious worship are Catholic. It is required that members of other religious denominations assist at the public du-

ties of religion, with their companions!" This is a rule in every Romish college in the U. States. Every Protestant must, every Sabbath, attend the Catholic church, and nowhere else.

He must observe the fast days and festivals also, and unite in prayers to the Virgin Mary and the saints, and in prayers for the repose of the dead. In short, he must become a Catholic externally, and unless he plays the hypocrite, become a Catholic at heart.

3. Mount. St. Mary's College, Emmetsburgh, Md.—Eleven professors. The rules say, "The health of the students is confined to the care of the Sisters of Charity, (a species of nuns) who have the superintendence of their welfare." The Catholic religion is professed; and students are required to assist in its exercise.

4. The Athenæum, Cincinnati.—The rulers of this institution say, "As our (the Romish) religion is now better known than in less enlightened days, (true enough!) and as it is *universally* conceded that our worship is as *pure* as its model is sound and scriptural, we do not deem it an infringement of liberty, that *all* our pupils should assist together at religious exercises."

The rules say further: "The president will claim the right of examining and regulating the correspondence of pupils," except between them and their parents or guardians. The above is a general regulation of Roman schools. Why this solicitude about the students' correspondence?

The Athenæum is said to be greatly on the wane. The students have diminished the last year. Its character begins to be understood.

5. St. Joseph's College, Bardstown, Ky.—Two hundred students can be accommodated. The rules say: "The conductors of this institution are Roman Catholic. Students of other denominations are received upon the sole condition of attending morning and evening prayer daily, and catechism and divine service on Sundays and holy days! Mark this! No Presbyterian student is allowed to attend the Presbyterian church in Bardstown, and no one is excused from saying his Romish catechism. "The linen and clothes," (of students) say the rules, "are deposited under the care of the Sisters of Charity." The same nuns take care of sick students.

6. St. Louis University, Mo.—Six Catholic priests are the professors. Religious rules same as above.

7. St. Mary's College, Barrens, Perry co., Mo.—Not yet in full operation.

8. College of Spring Hill, Ala.—Eight professors; religious rules the same as above.

9. St. Mary's, Washington co., Ky.—This seminary is the clerical seminary of the diocese of Bardstown. Young candidates for the Roman priesthood, in any number, "are received, educated and maintained, gratis." The seminary is under the control of the priests commonly called Lazarists.

10. St. Rose Seminary, Wash. co., Ky.—This is a convent of Dominican friars.

11. St. Mary's Seminary, Perry co., Mo.—Of this seminary we have no knowledge.

12. Seminary of St. John, the Baptist.—This is designed for theological students. It is under the care of Bishop England, Inquisitor General of the United States.

13. Noviciate of the Society of Jesus, Frederick, Md.—Rev. Mr. Grivel, superior. This is a school for training up Jesuits to bless our country; 18 are in a process of training.

14. Noviciate of the Society of Jesus, St. Stanislaus, St. Louis co., Mo.—This is another manufactory of Jesuits for our barbarous country.

15. Convent of the Jesuits, Lebanon, Ky.—Five Jesuits reside here.

16. Theological Seminary, Baltimore.—This seminary is designed to increase the Catholic priesthood. There are other theological seminaries, at Mount St. Mary's, Md. and Philadelphia, Pa.

17. Theological Seminary, Mount St. Mary's, Md.—Intended to train up Roman priests.

18. Theological Seminary, Phil.—Intended to train up Roman priests.

19. Seminary of St. James, Cedarville, Brown co., Ohio.

20. Seminary of St. John, the Evangelist, Frederick City, Md.

21. Academy for young gentlemen, 14th street, Philadelphia.

22. Academy for young gentlemen, 13th street, Philadelphia.

23. Seminary at Ibberville.

Some of the above institutions are yet in their infancy. The female schools are still more numerous, and to these we shall next advert.

Our readers now have a view of a part of the machinery which the money of the Pope, Metternich of Austria, &c., has put in operation to lead away our youth from the religion of their fathers.

In Europe, popish priests strive to keep the people illiterate, and they have succeeded, as the character of the emigrants from Ireland and Germany shows; here they found an overwhelming public sentiment in favor of education. They spring into the current, and strive to use it for their interest; they must gain possession of the *lights* of our country, and then they can extinguish them forever, and leave our fellow citizens in a midnight as starless and gloomy as that which broods over the popish countries of Europe.

The following is a brief account of the female seminaries of the Roman church in the United States.—These are the chief dependence of popery; the priests know the power of maternal influence; they know the strength and energy of female piety, and if they can mould to their purposes the daughters of America, they have made sure of the coming generation.

The Annals of the Association for propagating the Roman Faith, speaking of the late bishop of Cincinnati, and his labors, says: "Numerous conversions have crowned his efforts, and he has even been able to establish a convent, all the nuns of which are Protestants, who have *abjured* their former faith." Yes, already has a nunnery been formed of the converts in female schools.

The number and influence of these schools may be estimated from the details below. We are sorry that the Laity's Directory is not more full in its history of these institutions.

Female Convents, Academies, &c.

1. Ladies' Academy of the Visitation of the Blessed Virgin Mary, Georgetown, D. C.—The teachers are nuns; the rules say, "The letters written or received by the young ladies (pupils) are examined by the directress previous to their delivery." Children *seven* years old received, but not over fifteen. The rules say, "The Protestant young ladies (i. e. these children) are expected to observe the general regulations of *exterior* worship." The young ladies are never permitted to go out, except once a month with a parent, and then not to remain out more than five hours. What absolute influence is here given to the teachers of this institution!

2. Ursuline Community, Charlestown, Mass.—This institution was unfortunately and wickedly burnt.—We have no sympathy with the destroyers of this seminary, neither do we place any reliance upon the tears of those editors who court Catholic favor, by constantly whining over this outrage, while they justify Catholics in acts of violence as unjustifiable if not as excessive.

The Ursuline community was a community of nuns. About sixty pupils usually attended them, of whom not more than ten were Catholics. It was got up for the conversion of Protestant young ladies, and not for the education of the Catholic community. This man- nery is now to be removed from the State of Massachusetts.

3. St. Joseph's Academy, Emmetsburgh, Md.—The teachers are nuns, called Sisters of Charity. These Sisters of Charity have devoted themselves to the interests of the Pope and the Romish faith, by special vows; they are female missionaries of Roman Catholicism; in zeal and tact, they fall little behind the Jesuits. Indeed, they may be regarded as a female branch of the same order.

The academy at Emmetsburgh can accommodate 200 boarders.

4. Female Academy of Nazareth, Bardstown, Ky., conducted by the Sisters of Charity.—Accommodations for one hundred and fifty pupils. The rules say, "It is under the superintendence of the Rt. Rev. bishop and professors of St. Joseph's College." Of course Protestant pupils are taught the Roman Catholic catechism.

5. Female Academy of Loretto, Washington county, Ky.—Accommodations for one hundred boarders; under the direction of the "Sisters of Mary at the foot of the Cross," another species of nuns. Regulations same as above.

The Annals of the Association for the propagation of the Faith, says, the Sisters of the Cross amount already to 135. Their principal establishment is at Loretto, near Bardstown, and they have six other houses for country schools.

6. Monastery of St. Magdalen, at St. Rose, Washington county, Ky., conducted by the nuns of St. Dominic. Nuns of this order, to the number of 15, were established near Springfield, Ky. They had, in 1831, 30 pupils.

7. Convent of Holy Mary, a branch of the Loretto Seminary; but the Laity's Directory does not tell where it is located.

8. Female Academy, conducted by the Sisters of Charity, at Lexington, Ky. Six months since, this school had near 100 pupils.

9. St. Clair's Convent, Vincennes, Ia.—Managed by nuns, or Sisters of Charity. "It is," say the rules, "under the superintendence of the Right Rev. Bishop

of Vincennes, who examines the pupils, and encourages their progress. Tuition ten dollars a year; board sixty dollars."

10. Convent and Academy of the Ladies of the Sacred Heart, at St. Louis, Mo.—The rules say, "The religious exercises are Catholic." All are required to assist in these exercises.

11. Convent and Female Academy of the Ladies of the Sacred Heart, at St. Ferdinand, 15 miles from St. Louis. Here is the novitiate of the ladies of the Sacred Heart, or, in other words, the place where young ladies are trained to become nuns, consecrated peculiarly to the "sacred heart" of Jesus Christ—a picture of which heart they are said to bear about, and adore!

12. Convent and Female Academy, at St. Charles, Missouri, conducted by ladies of the same religious order.

13. Convent and Academy of the "Sisters of Loretto," at New Madrid, Mo.—Under the control of nuns.

14. Ladies' Academy, under the direction of the Sisters of Charity, Carondelet, Mo.

15. Convent and Female Academy of the Sisters of Loretto, at Bethelton, Perry co., Mo.—The preamble to the rules of this seminary says, truly, "that though the scholar be formed in the school, the man is formed at the mother's knee, in the first years of life." Hence the zeal of these sisters in preparing the mother, as they say, "to mould the heart of her docile boy." The rules say, "no undue influence will be exerted upon Protestant children."

16. Convent and Female Academy of the Sisters of Loretto, at Fredericktown, Madison county, Mo.—Boarding and tuition, sixty-two dollars per annum. This is under the direction of a Catholic priest. The rules say, "no undue influence will be exerted upon Protestant children."

17. Convent and Academy of the Ladies of the Sacred Heart, at St. Michaels, county of Acalulia, La.—The rules say: "In order to avoid the interruption of classes, visits are confined to Sundays only. Parents, it is hoped, will approve of this regulation, being aware that visits, unlimited as to time, would greatly impede the progress of their children." Is it surprising that New Orleans has no Sabbath, when such is the training of its females, in the higher walks of life?

18. Convent and Young Ladies' Academy, under the direction of the Ursuline nuns, two miles below New Orleans.—The rules say: "Visits paid to the scholars, are limited to Sundays and Thursdays, exclusively."

19. Young Ladies' Academy, at Grand Coteau, Opelousas, La.—Conducted by ladies of the Sacred Heart.

20. Convent and Academy of the Visitation of the Blessed Virgin Mary, at Mobile, Ala.

21. Convent and Academy of the Visitation of the B. V. M., at Kaskaskia, Ill.—These academies of the blessed virgin are, as the rules say, under the direction of a community of ladies of the religious order of the Blessed Virgin Mary, founded in 1610. In the above institution, all letters are subject to the inspection of the directress.

22. St. Mary's Seminary, Somerset, Ohio.—Rev. N. D. Young, a Catholic priest, principal; the teachers are nuns. Boarding and tuition, eighty dollars per annum.

23. Carmelite Convent.—The rules say, "The Carmelites fast eight months in the year, wear woollen clothes, and sleep on straw beds." The teachers recite the divine office, offer their daily prayers, fasts, and other good works for the benefit of souls, and teach as a means of support.

24. Carmelite Sisters Academy, Baltimore.

25. Young Ladies' French and English Academy, Charleston, S. C., conducted by nuns.

26. Sisters of our Lady of Mercy, Charleston, S. C.—The Directory says, "The ladies are twelve in number, and devote themselves annually, by simple vows, to the observance of a rule tending to their perfection, viz: the education of female children, attendance on the sick, and decoration of the church." The Catholic children in their school are examined in their catechism every morning, and receive public religious instruction Tuesday and Saturday. In all Catholic seminaries, the teachers stipulate for the entire religious control of Catholic children. Of this we make no complaint. We state it as a fact from which Protestants may gain a useful hint.

27. Young Ladies' Academy, under the direction of the Sisters of Charity, Washington, Del.

28. St. Clair's Convent, Pittsburg, Penn.

29. St. Clair's Convent, Green Bay, Mich.

30. Convent and Female Academy, conducted by the Sisters of Charity, Detroit, Mich.

31. Female Indian schools at St. Joseph's, Grand

river, Arbre Croche and Green Bay, in the diocese of Detroit.

32. School for colored girls, under the direction of the "colored Sisters of Providence."—The Directory says, "The Sisters of Providence are a religious society of colored women, established at Baltimore in 1829, and acknowledged by the Holy See in 1831. His holiness Gregory VI. has granted them many spiritual graces and favors; they renounce the world to consecrate themselves to God, and the christian education of colored girls: these girls will either become mothers of families or household servants. As to such as are employed as servants, they will be instructed in domestic concerns, and the care of young children."—This is a wise scheme, and should claim the immediate attention of Protestants.

The Catholic Sisters of Providence occupy a three story house, which they have purchased in Richmond street, opposite Pearl street, Baltimore. The rules say, besides the care bestowed on their religious education, girls of color are taught English, French, arithmetic, writing, sewing, embroidery, &c. We have no complaint to make against the Sisters of Providence; if Protestants neglect to educate the colored race, we say let the Catholics go ahead—they shall have no opposition from us; but we hope they will not forget the Irish and German children, in their zeal to educate intelligent Protestants.

Besides the Catholic female convents and academies mentioned above, most of which are incorporated, they have a large number of seminaries of a lower grade, scattered over the U. States, controlled by the Sisters of Charity.

The Mother House of the Sisters of Charity is at St. Joseph's, near Emmetsburg, where there is a flourishing academy for the education of young ladies.

The following establishments are under the care of the Sisters of Charity:

33 St. Mary's Orphan Asylum in Baltimore,	4 sisters.
34 Baltimore Infirmary,	8 do
35 Maryland Hospital, in Baltimore,	6 do
36 Mount St. Mary's College, near Emmetsburg,	5 do
37 St. John's Asylum, Boarding Academy, pay and free school, in Frederick City,	7 do
38 St. Vincent's Asylum and day school, in Washington, D. C.	5 do
39 St. F. Xavier's Academy, in Alexandria, D. C.	6 do
40 St. Joseph's Asylum, in Philadelphia,	5 do
41 St. John's Asylum, and day school, in Philadelphia,	7 do
42 Sacred Heart school, in Philadelphia,	4 do
43 St. Mary's free school, in Philadelphia,	3 do
44 St. Michael's free school, in Philadelphia,	3 do
45 St. Peter's Asylum and day school, in Wilmington, Del.,	3 do
46 St. John Baptist's, at McSherrytown, Connewago,	2 do
47 St. Joseph's Academy, in New-York,	4 do
48 St. Peter's free school, in New-York,	3 do
49 Roman Catholic Asylum and free school in New-York,	10 do
50 St. Mary's School, in New-York,	4 do
51 Roman Catholic Half-Orphan Asylum, in New-York,	5 do
52 St. Mary's Asylum, in Brooklyn, Long Island,	3 do
53 St. Joseph's Asylum and day school, in Albany, N. Y.,	5 do
54 Asylum, at Utica, N. Y.,	3 do
55 St. Peter's Asylum and day school, in Cincinnati,	4 do
56 Hospital and Orphan Asylum for boys, at St. Louis, Mo.	10 do
57 St. Joseph's Academy, at Carondelet, Mo.,	2 do
58 Poydras Asylum, in New Orleans,	7 do
59 Charity Hospital, at New Orleans,	14 do
60 Free School in Boston,	4 do

Here are sixty seminaries for females, with hundreds of teachers, all pledged to the church of Rome by religious vows.

In connection with these females, the Annals of the Catholic Association say, "The Bishop of Kentucky instituted a community of missionary friars, intended for catechists, schoolmasters, &c." Their vow is for three years. They are to be the counterpart of these sisters, in educating the Protestant children of the U. States.

We have now afforded to our readers another view of the machinery for leading Protestant youth away from the religion of the Reformation. We make no comments. Men of sense will feel the eloquence of facts.—*Cincinnati Journal*.

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ART. I. *The Jealousy of God.*

If we had never observed in others, or experienced in ourselves, the power of corruption, we should be much amazed at many of the laws given us, and especially the law against idolatry. Who would have supposed that a rational creature could have been so stupid as to worship stocks and stones, the work of his own hands? Who would have supposed that he would choose a tree, employ a part of it as common fuel to roast his meat and warm his body, and make the residue a god—fall down before it, pray to it, and say, “Deliver me, for thou art my god?” (Isa. xlv. 17.) Who would have supposed that he would choose a little flour, employ a part of it as common food, and say, “Aha, I have eaten, and am full;” and that he would make the residue of it a wafer, fall down before it, and adore it as the very person of his Almighty God and Redeemer? What an absurdity is this, that the creature should think himself able to make his own Creator—that he should fear that which he can burn in the fire, or eat and digest, or trample in the dust, or grind into powder—that he who can think and feel, and see and hear, should imagine that his help lies in that which can do none of these things! It is a plain and humbling proof of our depravity, that we need to be warned against a sin so stupid, and still more so, that notwithstanding the warnings given, nothing but repeated and remarkable interpositions of Providence has prevented idolatry from becoming the universal sin of the world.

There is a difference between the two dispensations of the covenant, and a corresponding difference in the kind of idolatry to which those who have lived under them have been prone. The first dispensation had more of an external character; it was addressed to the faith of men through the medium of the senses. The second is more spiritual, and is addressed more directly to the understanding. Under the former dispensation, men were prone to an external, gross idolatry, the worshipping of God by some external representation, the work of men’s hands. Under the latter, we are in danger of an idolatry of a more refined and spiritual nature, the worshipping of God by the inventions of the mind. There appeared to be a growing aptitude for this change, about the time of Christ’s coming in the flesh. The power of gross idolatry had been weakened by its excesses among the heathen, and it had lost most of its charms

among the Israelites. The Pharisees especially were learning that *more* subtle and plausible, but not less dangerous idolatry, which consists in teaching for doctrines the commandments of men. Yet Satan still keeps up both kinds of idolatry, even among them who profess the name of Christ. He has snares for all kinds of men—for wise men after the flesh, and for fools; for indolent worldlings, and for intemperate fanatics. He has the gross idolatry of Romanism for the ignorant and fanatical, and the more refined idolatry of human inventions for those who are more enlightened and sober. Those, therefore, lie under a great mistake, who suppose that we have little or no concern with the second precept of the law, which forbids idolatry. If any command might be preferred on the ground of our proneness to transgress it, this would be the first and great commandment. And as the fifth is called the first commandment with promise, so the second is the first with threatening, and the threatening is very fearful: "For I, the Lord thy God, am a jealous God, visiting the iniquities of the fathers upon the children, to the third and fourth generation of them that hate me." This is not only the first place in the commandments where we meet with a threatening, but the first place in the Bible where we read of the jealousy of God; and all the other terrors used to awaken and alarm us are little compared with this.

The reasons annexed to the different commandments are not to be considered as general, but special. They are such as are designed to meet those particular ways in which corruption would encourage us either to evade or violate that particular commandment to which they are *annexed*. Thus the divine omniscience is virtually given as the reason of the first commandment. We are ready to transgress this commandment, secretly, saying in our hearts, "there is no God;" therefore we are reminded that God seeth this sin, and is much displeased with it. The reason annexed to the third commandment shows that men will always think slightly of the awful crime of blasphemy, and will pass it over with impunity. The reasons of the fourth commandment anticipate the objection of corrupt nature, that the Sabbath is an unreasonable restriction, and a useless burden. We are taught how reasonable it is that God, who has given us six days, should take to himself the seventh, and we are encouraged from the consideration of his blessing this day. As we have derived life from our parents, so the fifth commandment teaches us that our life will be long and prosperous, or short and evil, according to our treatment of those through whom this benefit is received. And do we not learn, from the manner in which the second commandment is given, and the reasons annexed to it, that men will be very ready to evade it, and to think lightly of their evasions? Observe how particular it is in the preceptive part, as anticipating the evasions of men: "Thou shalt not make unto thee *any* graven image, or *any likeness* of *any* thing;" then, still more particularly, not of "any thing that is in the heaven above, or that is in the earth beneath, or that is in the waters under the earth." We must not make images of God, the Father, nor of the Son, nor of the Spirit, nor of saints, nor of angels, who are in the highest heavens; we must not make images of the sun, moon or stars, of birds, or any thing else in the visible heavens. We must not make images of men or beasts, or creeping things, or any thing upon the earth. We must not make images of fishes, sea monsters, or any thing which is in the waters. And then how particularly are all kinds of worship, and all appearances of it, under any pretence whatever, forbidden! "Thou shalt not bow down to them"—whether the homage be to them, or to God through them; whether it be the highest or lowest kind of worship; whether it be respect to them, or mere compliance with the will of others,—whatever it be, thou shalt not on any such account bow down to them, nor shalt thou serve them.

Protestantism itself could not have framed a law more suited to meet the evasions of the superstitious Papist, and it is not at all surprising that, wherever they can with safety, they leave out this divine precept. Next follow the reasons by which the commandment is enforced; and, as the preceptive part, in being so particular, anticipates evasion, does not the argumentative part, in being so terrible, anticipate slight thoughts of the evil of transgression? The first commandment has a respect to the object of worship, the second to the means. And do not multitudes speak as if nothing were of less consequence than the *means* by which God is to be worshipped, the very things to which this commandment has respect? The heart they suppose to be of some importance, but all else indifferent. In their view, it is all the same under what name God is worshipped, and whether the means be such as he has prescribed or what man has invented, and whether indeed they have some appearance of propriety, or are absolutely ridiculous. There could hardly be a greater contrast than exists between the letter and spirit of such reasonings and the letter and spirit of this precept.

It is not, however, our intention to enter upon the consideration of this precept. The remarks made are only intended as introductory to some illustration of the jealousy of God; which, as may subsequently appear, stands in a close and peculiar relation to the sin of idolatry.

1. The jealousy of God implies his covenant relation to the objects of it. It is not simply the Lord, but it is the Lord, *thy God*, who is a jealous God. He is not jealous of those who are neither a believing nor a professing people, but of such as belong to him either really or externally in covenant. This affection of the mind has a respect to those who stand related in marriage, or in some other intimate bonds, and so is used to describe the indignation of God on account of the sins of his people. The sins of those who make no profession, and so are not externally under covenant bonds, are not described as spiritual adultery. This charge is not brought against the heathens, but only against Israel and Judah. It is of them the prophets speak when this charge is made, and these also are intended by Christ, when he speaks of an evil and *adulterous* generation. So God is never said to be jealous of the heathens, and such as never professed to belong to him. Though their iniquities may have cried unto heaven, and wrath may have been poured upon them to the uttermost, yet it was not the wrathful indignation of his jealousy. This cup is peculiar to those who have made a profession; and, as those cannot escape this sore displeasure who truly believe, neither can those who make a profession, yet continue in their enmity to God. The threatening in the second commandment is particularly against those "who hate God," and it is the Lord their God who, as a jealous God, visits their iniquities upon them that hate him. There always will be persons in the church, who profess to love God, and who will show some zeal for his worship, but will not confine themselves to what he has appointed, and, notwithstanding all that they seem to be, the determination of God is that they hate him; and this hatred appears from their opposing his institutions, and introducing their own. And it had been better for such not to have known the way of truth, or named the name of Christ, than thus to turn from the holy commandment, and instead of the common wrath of God, to bring upon them the consuming fire of his jealousy. It is better not to vow, than vow and not pay; better not to worship at all, than worship idolatrously.

2. The jealousy of God is founded upon his love to his church. The terms zeal and jealousy do not mean the same thing in our language; they both denote a strong affection of love, but zeal is love seeking to forward the good of its object in spite of all difficulties and opposition—

jealousy is love enraged by injuries, and seeking revenge. However, this difference does not always appear in the use of these terms in the scriptures, and the reason is, that the term for both is the same in the original of the Old Testament. Accordingly, jealousy in the scriptures is sometimes used in a good sense, and denotes the same as zeal. Thus, Zech. i. 14, the Lord is represented as saying, "I am jealous for Jerusalem and for Zion, with a great jealousy," (not against, but for them) "and I am very sore displeased with the heathen that are at ease, for I was but a little displeased, and they helped forward the affliction." Here is jealousy moved by the affliction of its object, and against those who have caused the affliction. The term is used in the same sense, Isa. xlii. 13, and the same word is frequently translated *zeal*; as, for example, in Isa. ix. 7—xxxvii. 32—lxiii. 15, and frequently in the Psalms. Love and jealousy are mentioned together, because the latter is always founded upon the former. Thus, Song viii. 6, "Love is strong as death, jealousy is cruel as the grave." God hath chosen the church to himself, in much love; he hath forsaken all other nations, that he might cleave to her as a husband to his wife; he hath required that she should be for him, and not for another; that her love to him should be peculiar as his to her; and when she forgets these obligations, and goes after other lovers, he is provoked to jealousy, which is the rage of offended love. This leads us to remark,

3. That the jealousy of God imports his claim to the exclusive regard of his church to him, as her covenant God. We are not jealous of those things which we love, if they be not capable of returning our affection. We may esteem houses and lands, gold and silver, and make them our gods, but we are not jealous of them. Even things capable of affection do not arouse our jealousy, if we regard them not for the sake of their affections. Men may love slaves, servants and subjects for the sake of the profit or honor connected with their authority over them, but if they regard them in no other light, they will not be jealous, because they do not find themselves beloved. In other cases we may desire the affection of an object, and yet not be displeased to find our interest in it shared with many others. A man may have a multitude of friends, and none of them be offended because he shares his esteem with so many others. Even a wife may have friends, and love them devotedly as friends; and yet this, instead of provoking her husband to jealousy, may only increase his affection and confidence. There is never any room for jealousy, unless there be some claim to an exclusive regard, as when a friend transfers to another that confidence to which we thought ourselves exclusively entitled, or when a wife transfers to another that affection which was exclusively due from her as a wife to her husband. The jealousy of God is not, therefore, occasioned by our attachment to other things, when kept in its proper place, but only by our transferring to other things that regard which is due to him as our covenant God. It is occasioned by our valuing other things as a portion in preference to him; by our hearkening to the voice of strangers, and obeying men rather than God; by our loving and serving the creature more than the Creator; and, in a word, in our not being to him for a people, peculiarly and exclusively.—From this it will appear,

4. That the jealousy of God properly relates to matters of worship. It is provoked by any departures from that worship which he has required, either in the forms or spirit of it. "They moved him to jealousy with their graven images." (Ps. lxxviii. 58.) The husband is displeased with other faults in his wife, the parent with other faults in his child, and the friend with other faults in his friend; but they are jealous only when the affection due to them in these relations is given to others. So God

is displeased with all the sins of his people, but jealous only when they give to others that honor and worship which are due to him alone. He is not said to be jealous because men deny his existence, blaspheme his name, profane his Sabbaths, and do many abominable works, but only when they do not worship him in the way appointed in his word. And as this is one of the strongest affections of the mind, and the effects of it are more dreaded than those of any other passion in man, so there is nothing to be more dreaded in God. Nothing, therefore, can be more hateful and offensive than that which provokes him to jealousy. How far, then, are those from reasoning correctly, who suppose particular modes of worship to be almost, or altogether matters of indifference! The Lord tells us that he will be sanctified in all them that draw nigh to him. He will rather pass by any other sins than unholy approaches into his presence. It is often spoken of as of the least consequence, whether we pray in such words as the Spirit may help us to use, or suffer ourselves to be bound down to the use of words prescribed by others; whether we sing in the words which the Spirit has given us, or employ the fruits of the genius of man; whether we dip or sprinkle; whether we follow the modes prescribed in the scriptures, or the customs and traditions of men. Might it not be said, with equal propriety, that it is of little consequence whether the wife obey her husband or a stranger; whether she wear the robes he hath given her, or deck herself in ornaments presented by other lovers, and (if the expression may be allowed) that if she only be fruitful, it is no matter by whom? It is too evident, that we have quite a different way of reasoning about what is due to us, and what is to be rendered to God. Nothing but that which agrees with our orders and comports with our honor will do for us; but as for God, we reason as if he might be thankful to be served in any way which suits our ease and indolence.

5. The jealousy of God is exceedingly terrible. This affection is said to be cruel as the grave—it is the rage of a man—it is the fire of God's anger—it heats the furnace of his wrath seven fold. This moves God to abhor and divorce his people. "They moved him to jealousy with their graven images; when God heard this, he was wroth, and greatly abhorred Israel;" and he says, in relation to his idolatrous church, "Plead with your mother, plead, for she is not my wife." This moves him to visit the sins of fathers upon the children, and to cry, yea, roar against his enemies. It is on this account that he is so often represented as a consuming fire: "The Lord thy God is a consuming fire, even a jealous God." (Deut. iv. 24.) "Let us," says the apostle, (Heb. xii. 28, 29,) "have grace, whereby we may serve God acceptably, with reverence and godly fear, for our God is a consuming fire." This is not said of God as an absolute or uncovenanted God, nor of those who pay no regard to his worship, but it is said of our *our God*, and shows us what he is to them who worship him without "reverence and godly fear." It is this fire which purifies his church in the way of judgment, and burns up his enemies round about. This consumed Nadab and Abihu, and devoured the whole land of Israel. "The Lord is jealous and revengeth; the Lord revengeth and is furious; the Lord will take vengeance of his adversaries, and reserveth wrath for his enemies." When sin is described because nothing worse can be said of it than to attribute to it the fullness of its own character, it is said to be "sin which is exceeding sinful;" and when the jealousy of God is described, because nothing more terrible can be said, he is simply said to be a jealous God. "Thou shalt worship no other God; for the Lord, whose name is Jealous, is a jealous God." (Ex. xxxiv. 14.)

The terribleness of the divine jealousy will appear mere fully, if we consider some of its effects or manifestations.

1. We see something of the divine jealousy in the care taken in his law to prevent that which might provoke it. As a jealous husband would at the same time endeavor to provide for the comfort of his wife at home and guard against her wandering away, so God has fully furnished us in his word, leaving nothing to be desired and provided for by human wisdom; and he hath placed his jealousy as a flaming sword to guard the way to his altar. Many and fearful curses are denounced against those who will venture to add to the words of the law, or to take any thing away.

2. We see the same jealousy of God in the work of our redemption; particularly in our not being permitted to approach to God directly, but only through Christ as our Mediator. We are allowed to use the freedom and boldness of children, yet are reminded by this ordinance that he to whom we come is a mighty King, jealous of his honor, and not to be trifled with in matters of worship.

3. The jealousy of God is manifested in the names which he gives to idols. They are vanities, lies, nothings, devils, abominations. Sometimes, as he will not name sin, but calls it "that abominable thing," so he will not take the names of idols into his lips. Doctor Lightfoot has noticed some singular instances of the changes of the names of men who were called by the names of idols. Jerub-baal is called Jerubbesheth, and Esh-baal, the son of Saul, is called Ish-bosheth; Baal, the name of a heathen god, being changed to Besheth or Bosheth, which signifies *shame*. He also notices the omission of the tribes of Ephraim and Dan, and the substitution of Joseph and Manasses, in the account of the sealed ones, Rev. vii. It was in the two former tribes that idolatry commenced. Micah was a man of Mount Ephraim, and the men of Dan stole away his gods, and set them up in their own land. Jeroboam was also of Ephraim, and set up the golden calves in Bethel of Ephraim and in Dan. Therefore the names of these tribes are omitted, as a testimony of God's displeasure against them. In the same way the above writer accounts for the omission of the names of Joram's sons to the third and fourth generation in the genealogy of our Lord, by Matthew.

4. We may notice also the punishments which God has brought upon the immediate actors in idolatry. The second commandment does not at all imply that they shall escape, and their children suffer, but both fathers and children shall suffer. When Israel transgressed by making the golden calf, God, according to the spirit of his law respecting jealousy, made the people to drink of the bitter water which causeth the curse, by giving them the water of the brook, mingled with the dust of their idol. And as God had engaged to work a miracle for the detection of the adulterous wife, so the Jews say that similar effects were produced by this water upon the guilty, by which they were pointed out to Phinehas and his companions. The time would fail to point out all the judgments inflicted upon gross idolaters. There is perhaps no offence which has been more uniformly punished. Even his most precious saints have been subjected to dreadful tokens of divine displeasure, for what might seem to us very slight departures from divine institutions. The sons of Aaron might have been guilty of many offences more aggravated in the sight of men; they are generally supposed to have been drunk with wine at the time when they offended by this offering, yet it was not for their drunkenness or any other offence, but for their offering with strange fire, that the Lord destroyed them. Moses sinned in his unwillingness to go to Egypt, and no doubt in many other things, yet none of his other sins debarred him from the promised land, but only his changing a divine ordinance, by smiting the rock to which he was commanded to speak. Uzzah must have been a very upright man, if nothing in his life would

appear more evil in human reckoning than his unadvised zeal in taking hold of the ark when it was shaken; yet it was for this error that the Lord smote him so that he died there by the ark. Saul was a tyrannical and bloody king, yet it was for offering sacrifice without authority to do so, and not for things generally considered more abominable, that he forfeited the kingdom. Moses, Aaron and Samuel were chiefs in Israel—Moses first of their kings, Aaron first of their priests, and Samuel first of their prophets. They were chiefs in their fidelity, and in the favor of God. They called on God, and he answered them, even in the very instances in which they were offending him; he also pardoned them, yet he took vengeance upon their inventions; and we are thus assured that God will not spare the dearest of his saints, much less accept them when they follow inventions of their own.

5. The jealousy of God also appears in his punishing future generations for the idolatry of the parents; and this punishment is not limited to the third or fourth generation. A definite appears to be used in this threatening for an indefinite time. When Israel had sinned by making the calf, God said without limitation, "In the day when I visit, I will visit their sin upon them;" and Stephen shows, Acts vii. 41, 42, that this sin was visited far beyond both the third and fourth generations. It was visited upon them in the time of Hosea, and the Jews own that there is some remembrance of it in all their afflictions. In respect to other offences, we do not find the period of punishment limited. The sword was never to depart from the house of David. All the righteous blood shed from the foundation of the world was to be visited upon that generation of the Jews who crucified the Lord of glory. The sin of the builders of Babel is visited on the world to the present day, in the confusion of tongues. And reasoning from analogy, there is good ground to conclude that the effects of the divine jealousy may be equally prolonged. Our limits will not admit of a full vindication of the rectitude of such dispensations. The most of the following hints are abridged from an ingenious dissertation on the subject. The visiting of the sins of parents on their children is a just punishment of the parents in those who are so near to them. The punishment is upon the children who hate God, "visiting the iniquities of the fathers upon the children of them that hate him," implies that both parents and children hate him. This is what God asserts his right to do, but not what he holds himself bound to do in all cases. If we examine instances of such punishments, we will find that while the parents were punished for their sins in their children, the children had merited the punishment by their own sins. For example: the sons of Eli and of David were punished for their own sins, yet the parents also were punished in their children. Where the judgment of God even visits a righteous child for the sin of a wicked parent, the punishment of the parent is vindictory, but in the case of the child, fatherly. The son of Jeroboam was cut off: this was a sore judgment on his father and the people, but it was a mercy to the young man to be taken away from the evils to which he would have been exposed, had he lived.

The conclusion to which these remarks should lead us, is to abominate idolatry of every kind, if it be proper to speak of kinds where there is no real difference. If we forsake the worship of the Creator for the creature, it is little matter what that creature is; whether it be saint or angel, beast or devil; and whether it be the work of our hands or the work of our minds. The reason showing the absurdity of idolatry holds equally good against every thing of human manufacture. We have made it—wherefore, then, should we worship it? Nor let it be said we do not worship the things which we invent. So said the heathens of their images; they

professed to employ them only as helps to devotion, yet we find that they learned to attach a superstitious veneration to the images themselves—and it is so still, in respect to the inventions of men. We can stand up for divine ordinances without defending their intrinsic excellence; we can plead for preaching, though it be foolishness, and for the sacraments, though they have no earthly glory or beauty; but wherever divine authority is abandoned, the plea of excellence is substituted, and men show a disposition to worship the work of their own hands. But, whether the images and inventions of men be gold or silver, wood or stone, let us not fall down before them. Let us seek grace, that we may serve God with reverence and godly fear, for our God is a consuming fire.

T. B.

ART. II. *A Plea against Restrictions of Privilege in Prayer.*

A writer who, by his manner, his power, or the value of his sentiments, gains our approbation, engages our attention, and excites in our minds a lively interest in his subject and his cause, is peculiarly dangerous, if he slide into error while he leads our investigations. Before we are aware, we yield him our confidence, and in a measure entrust our judgment and conscience to his guidance. If he correct our errors, we perhaps yield them; if he condemn our sound sentiments, we are tempted to renounce them; or, if experience has taught us that they are precious, we feel wounded by his reproofs, and our conscience is disquieted. Such feelings have been produced by a series of papers in the 10th and 11th volumes of the Religious Monitor, under the title of "DOUBTFUL EXPRESSIONS CONSIDERED." The author shows himself a lover of the precious doctrines of free grace, and exhibits such views of faith, that it is painful to dissent from his applications and conclusions. But, though his views of faith are correct, some of his applications are very questionable. In one of his papers under the above title, contained in the April No. of vol. 11th, he condemns certain expressions in prayer, which it is hoped he will reconsider, and admit to be authorized, in their substance, in the word of God. The expressions referred to, are prayers for *effectual calling, regeneration, justification, adoption, and union to Christ*. These he utterly condemns as unwarrantable in prayer. Month after month has elapsed, disappointing the hope that some of the fathers in the church would take up these important matters, either to establish more fully our author's sentiments, if correct, or to point out his mistakes, if he be in error. These matters are of the utmost practical importance, and demand our most careful attention. The believer's thoughts and affections are daily concerned in them, not only in study, but in one of the most important, and one of the dearest exercises of his soul, in his addresses at a throne of grace. If in error in the matter of his prayer, he desires immediate correction, that he may not approach God with unwarranted petitions; and if correct, it is both painful and injurious that his conscience should be disquieted by doubts respecting his duty or his liberty, in his addresses to God. If our author's sentiments on the points in question be judged correct, many Christians will find their exercises in prayer seriously checked, their subjects of prayer much limited, and their mouths shut, on many things, before God, which they most earnestly desire, and on which they had formerly enjoyed much liberty. Nor will their disquietude end here; for, in reflecting on the reasons given for excluding the

subjects specified, they will find that they must exclude still more, till their errands to a throne of grace may become few and doubtful. For such reasons, the following thoughts are offered, which may perhaps elicit further and instructive discussion.

That the expressions condemned by our author may be used in prayer for others, we presume is not disputed; but whether we may use them for *ourselves*, is the whole question. Nor is it the *form* of the condemned expressions that is in dispute, but their substance. This is what our author condemns as unwarrantable in prayer, and this is what we would defend as warrantable. Besides, that we may not contend about words, in mutual misapprehension, it may be observed in the preliminaries, that we should not ask *effectual calling, regeneration, &c.* with the desire or expectation that these blessings should be formally bestowed a second time. No doctrine is admissible, which would suppose a second bestowal of these gifts necessary: "For the gifts and calling of God are without repentance." And if this were all that our author intended, the question would here rest; but he forbids these subjects of prayer in every case, for ourselves. He forbids them to the unbeliever, because he cannot pray in faith; he forbids them to the believer, because he has them in possession already; because his prayer for them would be a denial of his possession of them—a denial of his filial relation to God, and an approach to him as a wrathful Judge. This reasoning, therefore, forbids absolutely our prayers for these things for ourselves, in any case, and under any circumstances. More, therefore, is meant, than that we should not ask these blessings with the expectation that they shall be formally conferred a second time. The question, then, is, should any person ask in prayer for himself, or for others *with him*, the blessings of *effectual calling, regeneration, justification, adoption, or union to Christ*? In supporting the affirmative of this question, we shall first appeal to scripture authority, and next answer objections. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."

Holy scripture teaches both the matter and the manner of prayer. It is the matter of prayer alone that is at present in question. On this point the Westminster divines lay down, from holy scripture, the rule that we should ask of God "things agreeable to his will." As we trust this rule will not be disputed, so we shall not argue it. The question will next arise, how shall we know what is agreeable to God's will? Moses answers this question, Deut. xxix. 29: "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Accordingly, the Westminster divines say, "The whole word of God is of use to direct us in prayer." Our author pleads that such prayers as he condemns are not exemplified in holy scripture in the prayers recorded there, and thence argues that they are not warranted in scripture.—Though we hope to show that such prayers are recorded in scripture, yet at present it may be observed, that while recorded examples of prayer are a happy means of instruction, they are rather *specimens* of the application of doctrines and promises, than a full exhibition of our warrant. Examples are therefore not the only source of information on this subject. It is in the doctrines and promises of holy scripture, that we are to expect the full instructions of the word. And were we to argue the present question fully, we would refer particularly to the doctrines, promises and commands, as well as examples of holy scripture, as teaching us the matter and warrants for prayer; but to avoid prolixity, we shall confine ourselves to a very brief view of the *promises* and *examples* of scripture on these points.

First, the *promises* of holy scripture afford a sufficient warrant for prayers for regeneration, justification, &c. To establish this position, two things are necessary: 1. To show that the promises contain the blessings in question, and, 2. To show that they do warrant us to pray for the things that they contain. Neither of these points will need much discussion; and if a contrary position had not biassed the mind, we think no discussion whatever would be requisite.

1. That the promises *contain the blessings in question*, will appear by the following passages: Ezek. xxxvi. 26, is a promise of regeneration: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." To the same purpose, read Jer. xxxi. 33, 34. A promise of justification we have in Isa. xlv. 25: "In the Lord shall all the seed of Israel be justified, and shall glory." To the same purpose, read Rom. iii. 25: iv. 23—25: x. 4. Adoption is promised, 2 Cor. vi. 18: "And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." In connection with this, read Gal. iv. 4, 5. Union to Christ is promised in Isa. xlv. 25, already quoted. But as "all the promises of God in him (Christ) are yea, and in him amen," so they all include a promise of union to Christ. Perhaps it may be objected, in order to evade the conclusion to which we are approaching, that these promises do not intend the first application of salvation to the soul, but only increase of grace, and manifestations of fatherly love. We reply, that this objection will not be made, except by those who deny that there is, in the gospel, a free and full salvation presented to us; or by those who have a favorite hypothesis to support. We ask, if these promises do not offer to us regeneration, justification, adoption &c., are there any others that contain these blessings? If there are, we plead them, and our object is attained; if there are not, we further ask, where shall we find an inducement and warrant for the sinner to believe and return to the Lord? And how shall the objector avoid falling into the error, that the promises are all to qualified sinners, and to none else? We trust it is evident that the promises do contain the blessings in question. But we have to show,

2dly. That the promises contain a *warrant* for prayer for the blessings contained in them. For this purpose take the example of Jacob, Gen. xxxii. 9, 11, 12. "And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord who saidst unto me, Return unto thy country and to thy kindred, and I will deal well with thee; Deliver me, I pray thee, from the hand of my brother, from the hand of Esau, for I fear him, lest he will come and smite me, and the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude." These promises, pleaded by Jacob, were the only ground of his hope in distress: on these grounds he wrestled with God, and prevailed; and on these grounds he not only believed, but prayed, affording an example of the promise taken as the warrant for prayer. Of the same thing the Psalmist has given us many examples: as Ps. cxix. 25, "Quicken thou me according to thy word; verse 28, "Strengthen thou me according to thy word;" verse 38, "Establish thy word unto thy servant." The frequency of such a prayer is familiar to every careful reader of the Bible. We shall refer to but one passage more on this point. Ezek. xxxvi. 22—37 contains many free promises, and declares that, for this, God "will be enquired of by the house of Israel to do it for them;" shewing, unquestionably, that the promises are given in order to furnish not only the warrant for faith, but for prayer. As, then, the promises of holy scripture contain the blessings of regeneration, justification, adoption, and

union to Christ, and furnish the warrant to pray for those things which they contain, the conclusion is inevitable, that prayer for these blessings is warranted.

But it is denied that we have scripture examples of such prayers, and it is therefore inferred that they are not warranted. If this denial were correct, it would afford strong ground to suspect that we had somehow taken an unfair view of the promises, as warranting such prayers; but if it appear that we have scripture examples of such prayers, our view of the promises will be decisively maintained; for scripture example is clear evidence of the correct application of scripture doctrines and promises. We therefore propose to show that we have examples of prayers for the blessings in question. But, to treat the subject as briefly as a substantial exhibition of the truth will allow, and to avoid the tediousness of all the divisions and subdivisions which it would afford or require in a full discussion, we shall limit our attention chiefly to one of the specified subjects of prayer, and not adduce examples on them all distinctly; because it is evident that the principles and arguments which would condemn or defend one of them, would condemn or defend the others. This too, is obviously our author's view, as he classes them together, and applies the same general arguments to them all. The petition that we shall select for exemplification, is prayer for justification. And the first example that we shall adduce, is from that form of prayer commonly called the Lord's prayer, and particularly the fifth petition, which is, "And forgive us our debts, as we forgive our debtors;" that is, "forgive us our sins." (Luke xi. 4.) Now, as far as human judgment should have weight with us in ascertaining the meaning of holy scripture, we may take the mind of the Westminster Assembly on this petition. They say, (shorter Catechism) "In the fifth petition, we pray that God, for Christ's sake, would freely pardon *all* our sins;" that is, sins original and actual; and so Fisher explains it. Moreover, in the Larger Catechism, the Westminster Assembly say, "In the fifth petition, we pray that God would, through the obedience and satisfaction of Christ, acquit us both from the guilt and punishment of sin, accept us in his beloved," &c. And this they state as contained in this petition, besides prayer for pardon of daily failings, and increasing evidence of forgiveness.

But it may be objected, that there is a distinction between pardon and justification. We grant there is, but it is a distinction which admits no separation. Whatever forensic distinction there may be between pardon and justification, God never pardons without justification, through union to Christ, and the imputation of his righteousness. "Without shedding of blood is no remission." And the apostle, in treating expressly of justification, joins them together, Rom. iii. 25: "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins." Here our pardon, or remission of sins, is ascribed to the righteousness of Christ, and in the following verse is viewed as the same with justification: "That he might be just, and the justifier of him who believeth in Jesus." No sin is pardoned to any person, not even to the believer, but through the justifying righteousness of Christ imputed to him. Therefore, in asking for pardon, we must in every case ask it for the sake of the justifying righteousness of Christ; and so all the examples in holy scripture, of prayer for pardon, are to be understood. So Daniel prayed, ix. 18, 19: "We do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God." Here Daniel plainly admits that a righteousness is necessary in order to acceptance and forgiveness; he renounces their own; he therefore pleads the righteousness of Christ, under the

appellation of God's *great mercies*. Pardon and justification, then, are never separated; nor should we ask them separately from one another, nor separately from the righteousness of Christ, on the ground of which, alone, they are bestowed. Justification, therefore, is included in the example of prayer given in the fifth petition, and in that given by Daniel, to which we have adverted.

Perhaps it may be objected, that the believer's sins are pardoned on account of his former justification, and therefore that justification should not be asked in prayer. We grant the certainty of the consequence, that he who has been once justified shall obtain pardon for all his sins; but we do not admit that he is pardoned because of his former justification, as the formal ground of it. He is pardoned only on account of the righteousness of Christ, imputed to him. In justification, indeed, *all* our sins are pardoned, past, present and future, so that we cannot fall into condemnation; yet this does not annul the duty of asking pardon, nor the duty of asking it on account of that righteousness which justifies us. The language of Paul, Acts xiii. 38, 39, is worthy of particular notice, in application to this point. "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Here the apostle makes forgiveness and justification equivalent, and shows that from every particular sin we need *justification* through Christ, and therefore that we should ask it, in asking forgiveness.

But it is objected, that it is fatherly pardon only that is asked in the fifth petition, or in other prayers for pardon recorded in holy scripture; and that by fatherly pardon we are to understand, a removal of fatherly displeasure, and of the evidence of it, and a restoration of his gracious countenance. But is it certainly fatherly pardon that is here asked, to the exclusion of legal pardon, or justification? To plead that it is exclusive of legal pardon, or justification, is to assume what is denied, and is but begging the question, which we cannot yield on such terms, to shut our mouths and renounce our privileges for a mere assumption. Besides the evidences already adduced, we appeal to other examples of prayer in support of our position.

The second example which we cite, is Ps. xxv. 7: "Remember not the sins of my youth, nor my transgressions: according to thy mercy, remember thou me, for thy goodness' sake, O Lord." It will be cordially admitted by all who possess a due degree of theological intelligence, that the Old Testament saints intended, by the *mercy* of God, and his *goodness' sake*, his mercy in Christ. Therefore the Psalmist here pleads for pardon through the righteousness of Christ. He deprecates the judgment due for his sins of youth, and therefore pleads an acquittal from them through Christ. In this case, the Psalmist pleads for acquittal, or justification from sins long past, and from which, as a believer, he had been justified before, or from which, through the weakness of his faith, he feared that he had never been justified. A person may in any case, indeed, fall under fatherly displeasure for the sins of his youth, from which he had been justified, and of which he had repented; it is, assuredly, a frequent occurrence that the believer falls under a sense of God's displeasure against him for such sins, and into fears that they are still standing against him; and here we have an example of the believer rising above these fears, by a renewed application to the blood of Christ, and an appropriation of the free justifying grace of God.

As a third example, we cite Psalm li.: in verses 1, 2, 9, 14, the Psalmist pleads for pardon; and in verses 3, 4, 5, he acknowledges the sins for which he pleads forgiveness. Among the sins of which he pleads the

pardon, we find him, in the 5th verse, acknowledging original sin: "Behold I was shapen in iniquity, and in sin did my mother conceive me." As we are not proposing, at present, to meet the Arminian in our argument, we shall take it for granted, that the sin here acknowledged is not only the want of original righteousness, and the corruption of our whole nature, but also the *guilt of Adam's first transgression*. From this sin the Psalmist pleads acquittal, or justification, through the righteousness of Christ, which is plainly his plea in this Psalm. He gives strong evidence that he was under fears that this sin was still standing against him; and for every one who may fall under similar fears, the example is here given of rising above them, by a renewed appropriation of the righteousness of Christ for justification, and for purging the conscience, as pleaded, verse 7th: "Purge me with hyssop, and I shall be clean;" with which compare Heb. ix. 14: "How much more shall the blood of Christ purge your conscience from dead works to serve the living God."

The fourth example we cite, is Ps. vi. 1: "O Lord, rebuke me not in thine anger." This is a prayer against wrath and condemnation, and therefore a prayer for justification and legal pardon. There is no medium between condemnation and justification; and a prayer against the one, is a prayer for the other. Besides, all the arguments yet advanced to prove the impropriety of prayer for justification, apply with equal force against a prayer for exemption from wrath and condemnation; but we see the Psalmist here uses such a prayer.

The fifth example we adduce, is Ps. cxliii. 1, 2: "Hear my prayer, O Lord; give ear to my supplication: in thy faithfulness answer me, and in thy righteousness. And enter not into judgment with thy servant, for in thy sight shall no man living be justified." It will surely not be denied that the Psalmist is here speaking of justification. In the second verse he deprecates judgment; and, as observed on the preceding example, there is no medium between judgment and justification, nor between a deprecation of the one, and a prayer for the other. Nor can it be pleaded that judgment here may signify correction only; for the judgment deprecated is explained in the next clause, by the reason given why it is deprecated: "for in thy sight shall no man living be justified. It is therefore condemnation that the Psalmist is pleading against, and he uses nearly the language, and fully the sense of the apostle, on legal justification and judgment, in Rom. iii. 20—24. "By the deeds of the law there shall no flesh be justified in his sight. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets," (of which the Psalmist in this Psalm is one;) "Even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe, for there is no difference: For all have sinned, and come short of the glory of God: Being justified freely by his grace, through the redemption that is in Christ Jesus." So the Psalmist, in this prayer, not only pleads against judgment, or condemnation, and prays for justification, but prays for all this on the ground of Christ's righteousness: ver. 1, "in thy faithfulness answer me, and in thy righteousness." Thus the Psalmist here pleads Christ's righteousness, and so is one of the prophets to which the apostle alludes, as witnessing this righteousness of God. Thus it is evident that the Psalmist is pleading for a legal justification before God. Psalm cxxx. 3, 4, might be cited to the same purpose; but it is so nearly a parallel with the passage which we have just now examined, that we shall pass it without further remark.

We shall adduce but one example more on this point, as a direct prayer. It is the case of the publican, recorded Luke xviii. 13, 14: "And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me, a sin-

ner. I tell you, this man went down to his house justified, rather than the other." Here, assuredly, legal pardon, or justification through the mercy of God, is sought in prayer, and the prayer is accepted. The publican evidently considered himself as guilty, dependent for justification on free mercy, and consequently, as it was the mercy of justification which he was convinced that he needed, for this he prayed, and this our Lord declares he received. It ought to be observed, further, that this account of the publican is a parable, and therefore not intended as a simple narrative, but as a general case, descriptive of the sinner's acceptable approach to God in seeking pardon or justification.

These are some of the examples which may be adduced, as warranting our prayers for justification, or legal pardon, as well as for fatherly forgiveness. And we have spent the more time on the subject of justification, as we do not intend to pursue the argument, to any length, on any of the other subjects of prayer in question; and because, to establish the propriety of any one of these, is to establish the propriety of them all.

It may not be amiss, however, to adduce, by way of specimen, one or two passages as authority for prayer for some of the other subjects in question.

Ezek. xxxvi. 26, contains the promise of the new heart and spirit; this is a promise of regeneration, or effectual calling, and, as we have seen, the promise lays the warrant for prayer for the blessings which it contains. But verse 37th expressly declares that for this, with other things there promised, God "will be enquired of by the house of Israel to do it for them;" that is, God will be enquired of for regeneration or effectual calling.

To prove the same thing, we shall quote Ps. li. 10: "Create in me a clean heart, O God; and renew a right spirit within me." We are aware that it will be objected, that these promises and examples of prayer signify only the increase of grace. We exceedingly regret that the riches and preciousness of these and similar texts, should be so frittered away, to serve a purpose and save a theory, and their encouragements and comforts snatched from the awakened sinner and the trembling child of God. In the latter text, the blessing asked is the *creation* of a clean heart, and the *renewal* of a right spirit. What stronger expressions have we in the word of God, in doctrines or promises, for regeneration or effectual calling? And if these texts afford encouragement and direction to the believer, who is under the assurance of faith, and who is seeking only an increase of grace, as indeed they do, why deny their full amount, as an inducement to the unbeliever to turn to God, and as an encouragement to the awakened sinner and to the trembling child of God, to hope in his mercy? If we deny that these texts contain a promise of regeneration, or a plea for it, where shall we go to find gospel instructions or encouragements on such a point, for persuading the unbeliever to embrace a gospel hope, or for refreshing the weary? If these do not contain encouragement to appropriating faith for the blessings of regeneration, we despair of finding any in the Bible. Or shall we point out these texts as warrants for appropriating faith, but warn the sinner not to ask the blessing contained in them? These passages fully maintain the idea advanced in the Assembly's Shorter Catechism, on the second petition, that we, in that petition, pray that we may be brought into God's kingdom of grace; that is, that we may be effectually called. And, though our author argues that the Assembly did not intend to maintain this doctrine, as they express no such idea in the larger Catechism, we think they did intend to hold this doctrine; and we find it expressed, too, in the Larger Catechism: thus, "In the second petition, acknowledging ourselves, by na-

ture, under the dominion of sin and Satan, we pray that the kingdom of sin and Satan may be destroyed." This directs us to pray that the dominion of sin and Satan over us may be destroyed, which surely includes regeneration. Fisher, too, maintains our doctrine, notwithstanding our author's denial, as will be seen particularly, in his 31st and 32d questions on the second petition.

It appears, then, that the promises of holy scripture offer to us the blessings of regeneration, justification, adoption, and union to Christ, and warrant our prayers for them, and that the examples of prayer recorded for our instruction, maintain the same thing; and therefore, that it is our duty to pray for these blessings. But though the above arguments might be sufficient to establish our view of the subject, yet as the theoretic arguments offered against it are plausible and imposing, we shall attend a little more particularly to them.

It may be objected, that the scripture promises and examples adduced cannot be correctly understood as warranting our prayers for the blessings in question, because we cannot ask acceptably in unbelief, and if we are believers, we are already in possession of these blessings; and, therefore, to ask them is to suppose we are destitute of them, and to ask them under such a supposition, is to approach God as a wrathful judge, which is unbelief. These, if we mistake not, are the arguments advanced against the petitions condemned, and these demand our further attention, in order to show that they do not invalidate our arguments, drawn from holy scripture, in favor of such petitions.

It is freely admitted that we cannot ask acceptably in unbelief; that we ought not to approach God as a wrathful judge, because it is an approach in unbelief; and that, if we are believers, we are in possession of the blessings in question. But we deny that to ask such blessings always supposes that we are destitute of them, and that to ask them, even under such a supposition, is necessarily an unbelieving approach to God as a wrathful judge. The whole question, therefore, at present, is on these two points. We think the scripture evidences already advanced decisively support our position. But in order to a further elucidation of the subject, and a removal of the difficulties set up by the above objections, we shall consider the question before us in application to three classes of supplicants: 1. To the believer under assurance of his interest in Christ; 2. To the believer in doubts of his interest in Christ; and 3. To the unbeliever, who fears, or even knows that he is not in Christ.

1. With respect to the believer under assurance. As we assert that he ought to pray for the blessings in question, the query will arise, how can he ask such blessings without denying his possession of them, and approaching God as a wrathful judge? We reply, (1.) It is the believer's duty, though under the assurance of possession, still to appropriate to himself all the blessings of salvation, even regenerating, justifying, adopting grace. So it appears evidently the apostle Paul did, while under assurance, as we see from Phil. iii. 8, 9: "Yea doubtless, and I count all things but loss, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Here is assuredly appropriation of Christ, of union to him, and of his justifying righteousness. It is true, in a subsequent verse, he says he is not "already perfect;" but this expression refers not so much to his confidence, as to his sanctification, of which he desires the progress. We see, however, that he appropriates Christ, union to him, and his justifying righteousness, as his method of obtaining progressive sanctification. We see, from the apostle's exercise in this passage, that the believer under assurance ought still to appropriate Christ and his

justifying righteousness, as the way of enjoying the continuance of gracious supplies—as the way of attaining the fruits of justification, &c.—as the way of keeping up his sense of dependence on God and his grace for all his supplies, and of acknowledging this dependence. Moreover, the believer, though justified, ought still to appropriate Christ and his righteousness, as the ground of his continued standing in God's favor, and as the ground of his daily acquittal from the guilt of his daily sins. So it appears the Psalmist desired and appropriated the righteousness of Christ for his daily acquittal, Ps. cxliii., already quoted. Besides, we ought to remember that the believer's assured possession of the blessings of justification, regeneration, &c. does not change his ground of faith, hope or prayer, from what it was before believing. As a regenerated or justified person, he has no higher, and no other claim to salvation, pardon, sanctification, &c. than the unbeliever has. To the believer and unbeliever alike, the only ground of hope is the free grace of God in Christ, and their warrant alike, is the promise. The believer's possession of such blessings is encouraging, comforting, and a ground of the highest gratitude, but not the ground of faith in the grace and mercy of God; and therefore he ought to appropriate to himself the only ground of hope, Christ and his justifying righteousness, and justification through the imputation of this righteousness to him. Perhaps it will be said, all this is granted, but what is this to the question in hand? We reply,

(2.) As the believer under assurance ought to appropriate to himself the blessings of justification, regeneration, &c., so he ought to desire them and pray for them. Let it be particularly observed, that appropriation of the blessings of salvation necessarily includes desire of them, and desire directed to God for them. Now desire directed to God is the essence of prayer, and actual, formal prayer, is always as much warranted as desire is. No argument can be brought against prayer, which does not apply with equal force against both appropriation and prayer. Does prayer suppose that we are destitute of the blessings prayed for? Surely appropriation and desire suppose the same want. Does prayer, even on such a supposition, approach God as a wrathful judge? Surely appropriation and desire must approach in the same manner. As, then, appropriation and desire are the duty of the believer still, though under assured possession of the blessings desired, so it is his duty to pray for them. And, as appropriation and desire of justification, &c. do not necessarily suppose the want of these blessings, neither does prayer; and, as appropriation and desire of these blessings may be exercised, without viewing God as a wrathful judge, so may believing prayer; and for every purpose and for every reason, for which we may exercise appropriation, and desire of justification, regeneration, &c., for the same purposes and reasons we may exercise prayer. Therefore the believer, under assured possession of justification, regeneration, &c., ought to pray for these blessings, as the way of enjoying the continuance of gracious supplies, and of attaining their fruits. His prayer for these blessings will be a means of keeping up a sense of dependence on God and his grace for them, and a means of acknowledging that dependence. He ought to pray for justification and union to Christ, as the grounds of his continued standing in God's favor, and the grounds of his daily acquittal from the guilt of his daily sins.

2. With respect to the believer who is justified, regenerated, adopted, and united to Christ, but doubts his possession of these blessings, we remark, that he ought to pray for them, for all the reasons for which the believer under assurance ought to ask them. But besides, he ought to ask these blessings in order that he may attain that assurance of interest in them which he desires. And this view agrees with the scripture ex-

amples already quoted. It is agreed by sound practical writers, that while we have not assurance of our union to Christ, of our justification, adoption, &c. by self examination, the safest way, yea, and our imperious duty, is to essay the exercise of appropriating faith, on the ground of the promise, as though we had never believed before. And this we ought to do, that our faith may rest on the promise, and not on possession; that we may draw from the promise what we cannot draw from grace already received; and because in every case this appropriation is our duty, as in every case, whether interested already in Christ or not, we have precisely the same ground of faith. So we are taught, Heb. x. 21, 22: "And having a high priest over the house of God, let us draw near with a true heart, in full assurance of faith." Here the believer, as well as the unbeliever, and the believer under full assurance, as well as the believer under doubts, is required to draw near with full assurance of faith—of faith, appropriating what? Christ as his high priest, acceptance through him, and the particular promised blessings for which, at any time, he applies. Now, according to a former remark, as it is the doubting believer's duty to appropriate justification, union to Christ, &c., so it is his duty to desire these blessings, and to pray for them.

3. With respect to the unbeliever, who fears or who knows that he is not in Christ, we observe, that for all the reasons why the *believer* ought to pray for the blessings in question, *he* ought also to pray for them; and besides, he ought, not only for these reasons, to pray for these blessings, but also in order to obtain that interest in them which he has not. His ground of faith and acceptance is the same with that of the believer, which is Christ in the promise. When we speak of the unbeliever's duty of prayer, we do not mean that he should pray in unbelief, but that under a discovery of his necessities, and of the gracious provisions of the gospel, he ought to arise to faith's appropriation, desire and prayer for that justification, union to Christ, regeneration and adoption, which are freely made over to him in the promise. In proof of this, we refer to Heb. x. 21, 22, already quoted. It will perhaps be objected, that this and such texts are warrants for the believer already united to Christ, to come for blessings consequent on union to Christ, justification, adoption, &c., but that they do not warrant the unbeliever to return to God, and to come in faith for these blessings themselves. We are aware that such suppositions are common among professors of religion, but it is to be exceedingly regretted that such notions should have place in the minds of gospel hearers, and still more that they should be encouraged. Such opinions are certainly limiting the riches and freeness of divine grace, setting up the barriers of pre-requisite qualifications, to the discouragement of the convinced sinner, and to the encouragement of legalism, and taking away the free gospel offer from the unbeliever. This and such texts certainly do warrant the believer to come for blessings consequent on justification, but they as certainly do warrant the unbeliever to come in the exercise of appropriating faith for every blessing contained in the gospel promise. They do warrant the believer and the unbeliever equally, to come with appropriation, desire and prayer, and on the same ground—the free gospel promise.

But perhaps it may be objected, that the passage under consideration, with others of similar import, proposes our *actual interest* in Christ as our high priest, as the ground of our approach to God with assurance—and therefore, that none can come with assurance unless they have found that they had previously obtained a saving interest in Christ. But we decidedly reject this supposition. It is not because we have an actual interest in Christ, and are already justified, that we should come with assurance: but because we have him in the promise made over to us as

ours. If such qualifications are *necessary* to warrant our faith's approach and appropriation, what are these texts to the unbeliever? and where shall we find a ground of faith for him? Where shall we find gospel encouragement and persuasion to lay before him? Such texts, then, lay before the unbeliever the ground of faith, and persuasives to believe. If enlightened and persuaded by them, he then approves of Christ as his high priest, of union to him, of justification and acceptance by him, and of every blessing in him, proposed in the gospel, and he desires and appropriates to himself Christ and all these blessings in him, on the ground of the promise alone, or because Christ is made over to him freely as his high priest.

Perhaps it is granted, that the unbeliever should awake to a faith's approbation, desire and appropriation of Christ, of justification, adoption, &c., but still he should not pray for them. Let us for a moment contemplate this position. Let us suppose a gospel minister, in his public discussions and exhortations, or in his private dealings with the sinner, thus address him: On the ground of the free gospel offer alone, and before you find any recommending qualification in yourself, as the only way of attaining the graces which you desire, you ought to approve of Christ as offered to you freely in the promise; you ought to approve of free justification by his righteousness, and of union to him; you ought to consent to the gift of Christ, and desire him to be yours; yea, you ought to appropriate to yourself Christ and his righteousness, justifying and regenerating grace, and on the ground of the promise, assure yourself of all that it contains; but do not, in all this exercise, venture to pray for the things which you appropriate—for union to Christ, for justification, for regeneration or adoption: this desire and this appropriation must pass in your mind in silence, for an expression of them in prayer would be unbelief, and an address to God as a wrathful judge. He is far gone under the influence of metaphysical theory, who would give such an advice; but what else could he give, admitting the duty of appropriation, and forbidding prayer? We believe that the sinner, enlightened and persuaded by the Holy Spirit to desire and appropriate Christ and the blessings promised in him, could not well be restrained from expressing his desires in prayer to God as his Father. We freely grant, that the believer should not deny the gifts he has received by free grace; that it is unbelief and unacceptable to address God as a wrathful judge, and that we ought always to address him as a Father; but we have already seen, that the believer may ask the blessings of justification, regeneration, &c., without denying his actual interest in them, and in such prayers address God as a Father. And if any doubt the correctness of these views still, we ask him to show how he will acquit the Psalmist of unbelief, and of denying the gifts he had received, when in Ps. cxlii. 1, 2, he prays for justification through God's righteousness, and deprecates judgment on his own deeds? And we further ask, does our faith in our welcome to Christ—does our appropriation of his justifying righteousness—does our acceptance of Christ and his blessings, indeed apprehend God as a wrathful judge? Do we not rather, in such exercises, necessarily view him as a Father? And if so, how shall a prayer dictated by such faith, corresponding to, and accompanying such exercises, be a rejection of God as a Father, and an approach to him as a wrathful judge? And how is it lawful to desire and appropriate these blessings, and not lawful to ask them? Would not such a prohibition naturally inspire a servile fear and unbelief? And would not a conviction of such a prohibition banish that confidence in God, and that liberty of a child with a Father, which it is the privilege of the believer to exercise and enjoy? Must he not dare to ask of God, as his Father, those blessings which he appropriates and so

much desires ? But if any principle of the gospel or precept of the law forbids prayer for such blessings, why not forbid desire also ? For, assuredly, if it be the working of unbelief to pray for them, it is as much the working of unbelief to desire them ; because desire and appropriation as really and fully suppose that we are destitute of them as prayer does. And if prayer suppose us destitute of the blessings desired, and if it lead us, on that account, to approach God as a wrathful judge, desire and appropriation do the same. On such arguments, then, forbidding prayer, we are forbidden the exercises of desire and appropriation, on the consideration that they suppose us destitute of the blessings desired ; and therefore desire and appropriation are unbelief, and a denial of our relation to God as a Father ; that is, the very exercises of faith are essentially unbelief, because they suppose us destitute of the blessings desired. This is sufficiently absurd to induce us to reject the principles which terminate in such conclusions. Moreover, what different warrants have we, in the word of God, for the exercises of desire, appropriation and prayer ? What difference is there in the nature and spirit of these exercises, which should in any case allow the one and exclude the other ? or what is there implied in the one which is not implied in the other, that there should be a proscription of the one and an admission of the other ?

But perhaps, in order to save a theory, it may be said, if desire, appropriation and prayer do equally suppose us under condemnation, and destitute of a justifying righteousness, then they all view God as a wrathful judge, and, exercised in such a manner, they are all unhallowed approaches, and unacceptable. We reply, it is not necessary to an approach to God as a Father, that we were formerly his children, and justified, nor that we had discovered such a relation existing. If this were necessary, the unbeliever could never have a ground of faith, since faith is, in the order of nature, necessary to such a state, and to such a discovery. He must, on such a supposition, be shut up in unbelief, by an impassable barrier, which even the free grace of God will never remove ; for God will bestow faith only in the way of leading the mind to embrace a promise. The real ground of the error which we are opposing, we are persuaded, is the supposition that the exercise of faith consists in the belief that we are already united to Christ, justified, adopted and regenerated ; and, on such a supposition, we could conceive of the accuracy of the doctrine which we are condemning. But the truth is, such a belief is not essential to the exercise of saving faith. This exercise, on the contrary, consists directly in an appropriation of Christ on the ground of the promise, and that, too, even though we were assured that we had not been previously justified. This being so, the sinner may believe himself under guilt, condemnation and total depravity ; and, viewing the promise, and on the ground of the promise, and on that alone, take God as his Father in Christ, and in this exercise of appropriation, pray for the salvation thus appropriated, in all its parts. This exercise, moreover, is not to be only in one solitary instance in his life ; for though such blessings as justification, adoption, &c. are formally given but once, and when given, never withdrawn, yet in every doubt, the believer should renew this exercise, and renew it on the same ground, the free promise—yea, though he had no doubt, he should renew this exercise of appropriation, desire and prayer, for reasons already shown.

But it is further objected, that to come to God with any degree of doubt, is unbelief, and unacceptable ; because we are warranted to come with full assurance of faith, and therefore we should neither come with doubts ourselves, nor encourage others to come in such a manner. We reply, the objection is ambiguous—in a sense true, and in a sense not true. It is true, that doubting of our welcome to Christ, is unbelief and

sin; but to come to Christ under doubts, is not wholly sinful, nor unacceptable. Proofs of this position are numerous. Take, by way of specimen, Isa. xlii. 3: "A bruised reed shall he not break, and the smoking flax shall he not quench." This surely expresses an acceptance and cherishing of weak faith, which is attended with doubts. Mark ix. 23—25: "Jesus said unto him, if thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. When Jesus saw that the people came running together, he rebuked the foul spirit," &c. Here is weak faith, and an acknowledgment of unbelief, or doubts, with his faith, and yet it is accepted. We should neither doubt of our welcome to Christ, nor encourage others to doubt; but, on the other hand, we should come to Christ, although we have doubts, and we should encourage others to come, although they have doubts. Or, must we refuse to come till we have attained a full assurance? or till we have attained perfection? Must we refuse to exercise our weak faith, merely because we have not all that we should have, or could desire? Must we refuse to employ our one talent till we obtain ten? Shall we expect increase if we do not employ what we have? It is unquestionably our duty to employ what we have attained, as a means of attaining more. The question may be thus stated: is it our duty to come to Christ with weak faith, while we can attain no higher, or not to come at all? We shall not argue this question further, at present, but quote the mind of the Spirit, as expressed in Isa. xl. 11, 31: "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."*

But it may not be improper to follow up the plausible but false views of our author to their legitimate consequences, in order to see whither they will lead us, and thereby discover more fully their fallacy. If our author be correct in condemning prayers for union to Christ, justification, regeneration and adoption, on the ground that in a believing approach to God we have these things, and therefore to ask them is a denial that we have them, and is consequently an unbelieving prayer,—then we ought to exclude from the matter of our prayers many other things besides those which he has specified; and so, under this rule of proscription, our errands to a throne of grace will be still further limited, and become few indeed. Thus, on the above principle, we ought not to ask faith, love, repentance, or any grace; because, if we have saving faith in our prayers, we have all these graces. This too, as we understand our author, he grants. But further, our perseverance in grace and continuance in a state of favor with God, are infallibly secured; they are sure as our continued justification; they are virtually the same thing. If, therefore, we should not ask justification, for the same reasons we should not ask perseverance, although the Psalmist prays for it. Ps. xvi. 1: "Preserve me, O God;" and Ps. xvii. 5: "Hold up my goings in thy paths, that my footsteps slip not." And so our Lord prays for it on our behalf, who

* To our arguments on the above objection, we refer the reader, as applicable to another position of our author, in the same paper. He condemns the directing of persons under soul discouragements to go to Christ with a *may be* in their expectations, when they cannot get beyond this. We have, indeed, reason to believe that many do give such an advice, and that many take it, under erroneous notions of the believer's privileges. And the sinner's right and privilege, and his duty of approaching in assured faith, are happily set forth by our author; but yet, in showing the duty of assured faith, he seems to forget the question stated. To show the believer's duty of assured faith, is correct, but it is not on the question. It is true, he again brings up the true question itself, by way of objection; but in answering it, he again exhibits, as before, the warrant for assured faith, but does not answer the question, unless we may infer his answer to be, that if we cannot attain full assurance, we should not come at all. Now, however much we disapprove of their views, who deny the duty and privilege of full assurance on the ground of the promise alone, we must plead, that while the sinner cannot attain higher exercise, he must and ought to exercise the weak faith, the talent bestowed—though we neither justify his doubts, nor excuse him in the neglect to seek higher attainments.

had this gift for us bestowed on him, with infallible security. John xvii. 11: "Holy Father, keep through thine own name those whom thou hast given me." And further, we should never formally ask acceptance of our persons, because if we have faith to pray in the name of Christ, we assuredly have this. Eph. i. 6: "He hath made us accepted in the Beloved."

Again; we should not ask a gracious hearing in prayer, because if we approach in believing prayer, that is, in the name of Christ, for things agreeable to his will, we assuredly are graciously heard. John xvi. 23: "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you." If we should not ask justification, for the same reasons we should not ask a gracious hearing; because such a prayer as much supposes that we have it not, and that we are addressing a God who does not accept us, as a prayer for justification supposes these things respecting it. But how often does the Psalmist ask a gracious hearing! showing that he could ask that which by faith he knew he certainly had. And under such assurance, our Lord directs us to pray, Mark xi. 24: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Again; we should not ask acceptance of our services, because, in a believing approach, we assuredly have this. 1 Pet. ii. 5: "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." If the principles we oppose were correct, we should not ask this acceptance, as such a prayer would imply that we have it not, and that we are approaching in unbelief; and consequently, the usual conclusions of prayers used by Christians sound in the faith, ought to be entirely laid aside; for a concluding petition for a gracious hearing, and for an acceptance of our persons and services, in which Christians have thought they expressed that hope and that faith under which they had offered up their whole prayer, according to the arguments of our author, must be accounted the expression of unbelief.

Let the sinner, then, approach, in the exercise of faith, to God as his Father in Christ; let him use the liberty of a child with a Father, and ask with confidence whatever his soul desires of the things promised, and as they are promised: let him take God as his Father, and pray for every blessing belonging to that relation.

ASPASIO.

ART. III. *The Associate Synod of Original Seceders.*

We should have called the attention of the reader, in our last number, to the pamphlet, containing the Reasons of Protest against the decision of Synod respecting the Original Seceders, with the Answers by a committee of Synod, but were providentially prevented. It is probable the Synod will adopt the "Answers," without any material alteration. We cannot but think that they entirely annihilate all the force contained in the Reasons of Protest. Nor can we help thinking that the Protesters, at least the most of them, after reading these Answers, will quietly withdraw all further opposition to that act of Synod, against which they deemed it their duty to protest.

We can assure our brethren at the West that the statement which appeared in the *EMIGRANT* some time since, that the Original Seceders

were going back to the fellowship of the Established Church, is wholly without foundation. This statement, we have reason to believe, found its way into the columns of the *Emigrant*, (a paper published in the city of New-York) to *answer a purpose*: otherwise, why should the paper containing the statement in question have been gratuitously circulated among some of our people? We fully believed at the time that the statement made in the *Emigrant* was false, but we had not the means in our power of disproving it. A friend, however, has recently put into our hands several numbers of the *Scottish Guardian*, a paper published at Glasgow, and devoted to the support of the Establishment, from which we learn that the Original Seceders firmly maintain their ground, and that there is not the least indication of their return to the Established Church. The Synod of Old Light Burghers, it would seem, have agreed to adopt measures to secure their return to that church; and the latter appears to be ready and even anxious to receive them. We learn also, that the Original Seceders have been invited and very particularly *courted* by the Established Church, to return to her communion. This is admitted by the editor of the *Guardian*, who appears to be not a little out of humor with the Synod on account of the Address, which she had lately issued, and which, he thinks, shows a determination on her part not to be *won*, but to "live in 'single blessedness,' and enjoy her solitary importance."

In the *Guardian* of Nov. 28th, we find a letter from Rev. A. Duncan, of Dundee, addressed to the editor, and animadverting in somewhat severe terms on his remarks respecting the Synod's Address. We will first insert this letter, as it shows conclusively that at the date of it, there was no prospect of the Synod's return to the bosom of the Establishment; and then we will give to our readers the Address of the Synod, which, however, we shall not be able to insert entire in the present number.

To the Editor of the Scottish Guardian.

DUNDEE, Nov. 12th, 1834.

SIR—It was with no small degree of surprise and grief that I read your remarks in the yesterday's *Guardian*, respecting the Associate Synod's "Vindication of the Principles of the Church of Scotland." That you should find fault with a number of the sentiments contained in that production—nay, that you should condemn them pretty strongly, as too strict and antiquated for these liberal and trimming times—I was prepared to learn; but I confess I was not prepared for such a bitter attack on men and principles which you have so often lauded in your columns, and much less for the unbecoming levity which characterises the whole article. Surely, neither the success with which the *Guardian* has triumphed over its dangers, nor even the prospect of forty new churches added this year to the Establishment, warranted such a spirit on a subject so grave, weighty and powerful.

The deep and gratuitous insult which you have offered to the Rev. Dr. M'Crie, in the commencement of your remarks, I shall not dwell upon. Permit me only to say, that every one who knows that amiable man and honored servant of Christ, knows that the vile insinuation which you have thrown out against him is as groundless in point of fact, as it is abhorrent to his principles as a true Presbyterian. Nay more, Sir, your church, I can tell you, has not a truer son within her pale, nor one more ready to sacrifice honors, liberty, and life itself, in the honest prosecution of that *real* reformation and extension of her principles, to which she is pledged by her vows to God.

But this leads me to say, that your ungrateful attack on Dr. M'Crie, (ungrateful, inasmuch as you have been more than once indebted to his generous and powerful aid in behalf of your paper) is lighter than a feather in comparison with the wanton levity with which you have treated the covenants of our ancestors, the controversy of which God, whose covenants these are, is pleading at this moment with the kingdoms of Britain and Ireland. Before you profaned these sacred deeds in terms so unhallowed, you should have made yourself sure that they were legitimate objects of ridicule, and that you have nothing to do with their descending obligation. At all events, I will make bold to tell you, that had you been acquainted with their character and history, and had you studied the present condition of the churches in Britain and Ireland in the light which they afford, you would have found that the recognition of the obligation

of these covenants, and the revival of the spirit which gave birth to them, have more to do with the preservation and diffusion of the bread of life in our afflicted country, than the erection of ten thousand churches, under a system that despises them. In proof of this, I refer you to "Stevenson's Plea for the Covenanted Reformation in Britain and Ireland," a publication which every minister and member of the Church of Scotland, who wishes well to his country, should study night and day, till he imbibe its spirit. In vain, I repeat it, will you build churches and schools; in vain multiply associations for the defence and extension of the Scottish and English Establishments, until the principles unfolded in that Plea, and enforced with such perspicuity and faithfulness, guide your counsels, and direct all your operations.

What your notion of external reforms may be, when you accuse the Associate Synod of "concentrating their anxiety too much upon these, and overlooking far greater and more substantial reforms," I cannot tell. Of one thing I am sure, that their continued testimony against the hireling ministry which have too long filled the pulpits of the Church of Scotland; their testimony against the erroneous doctrine which has poisoned so many of the souls of her people; their faithful condemnation of her relaxation of discipline, whereby the ordinances of religion have been so fearfully profaned in her; and their zealous reprobation, down to the present hour, of the cowardly indifference of her ministers and people to that yoke of bondage which, like the incantations of Delilah over Samson of old, has well nigh delivered her a hapless victim into the hands of her inveterate foes,—are more connected with *internal* and *substantial* reform than any measures which the members of that church have yet adopted, excepting the admission of the Chapel Ministers to their proper status in her courts, the revival of evangelical doctrine among her young ministers, and the Assembly's late act concerning the sanctification of the Sabbath. Nor is it true that the Associate Synod has shown no concern for the extension of the means of religious instruction to every corner and hovel of our land. Had their contentings in behalf of the solemn covenants of our fathers been attended to, and the design of these covenants followed out, as the Synod have long prayed, parochial schools and churches would have covered not the length and breadth of Scotland only, but of England and Ireland also; every thousand or fifteen hundred of the population of the British empire might have this day been "sitting under their vine and under their fig tree," in this respect, "without any to make them afraid;" and what is more, they would have been all united in the same common object—the worship and service of the one living and true God.

And pray, Sir, let me ask, whether such a union as this, founded on principles derived not from human expediency, but from the word of God, nor directed by the latitudinarian maxims of the present day, but by a sacred regard to the authority of Christ, would not have been more likely to secure our country against the inroads of infidelity and the encroachments of Antichrist, than any confederacy with a hierarchy, which every honest Presbyterian must unsparingly condemn? At any rate, I beg to assure you, that while the Associate Synod of Original Seceders "disclaim all connection with the principles of those who are now seeking the subversion of the *Establishments* of England and Ireland," as such, they will never, I trust, be left to "join in the latitudinarian scheme, which, regarding all forms of church government as indifferent, would perpetuate the hierarchy, in the *vain* hope of seeing it converted into an effective organ for reforming the church, and diffusing the blessings of religion throughout the nation." Nor will they be left, I also hope, to cease testifying against the Church of Scotland, should she still farther forget her vows to God, and take part in such an unprincipled confederacy. The Synod, Sir, are but few in number, and they are "a sect," I may say, "everywhere spoken against;" but their testimony for the covenanted reformation of Britain and Ireland, has the country's best interests for its object, and it will not be forgotten by Him who is Britain's covenanted God, in the day when he shall "arise and have mercy on our Zion."

Permit me only to add, Sir, that my object in writing these lines, which I have penned more in sorrow than in anger, is not to defend the Associate Synod's Address, for it needs no defence, but simply to testify my deep affection for the Church of Scotland, concerning which I will not yet despair, and more seriously than ever to call your attention, and the attention of your associates in the work of reforming her, to the study of the character and history of her solemn vows to God, and to the necessity of adopting the principles of her *second* reformation period, if you wish to see her a "quiet habitation, and the joy of the whole land." If you delay this but a very little longer, and much more, if you continue to ridicule and despise a work so intimately connected with the Redeemer's declarative glory, neither human policy, nor human power, will long preserve us from the doom which awaits a covenant-breaking people.

I am, Sir, your most obt. servant,

ALEX. DUNCAN.

ART. IV. *Vindication of the Principles of the Church of Scotland, in relation to Questions presently agitated: An Address by the Associate Synod of Original Seceders.*

EDINBURGH, 12th September, 1834.

The Associate Synod of Original Seceders, taking into their serious consideration the very peculiar aspect of the time in which their lot has been cast, and their duty, as watchmen and witnesses, to give seasonable warning, and to apply their testimony to existing evils, view themselves as called upon to put forth the following declaration and defence. The authority of scripture affords, they conceive, ample warrant for such an appearance in behalf of the truth, and they have an example in the laudable practice of their reforming ancestors on similar occasions.

The Synod, who neither expect any benefit from the overthrow of establishments, nor flatter themselves, from any present appearance, with the prospect of participating, as individuals, in the advantages of their continuance, may be allowed to claim at least the merit of disinterestedness in the part which they now take; but they would claim a hearing on still higher considerations. Regarding themselves not as an isolated party, or a hostile sect, but as a branch of the Church of Scotland, cordially attached to her reformed constitution, and solemnly pledged, by the very terms of their secession, to embrace every opportunity of promoting her interests and defending her cause, they feel themselves especially called upon to apply to the great questions which now engage the attention of the religious public, the principles contained in their statement of the Secession Testimony, lately published to the world. In endeavoring, therefore, to comply with the call thus given them, they would direct their attention to the two extremes into which the religious community have fallen, and shall consider, in the first place, the opinions of those who are attempting to overthrow all religious establishments, and, in the second place, the abuses and corruptions of these establishments, against which the Synod continue to testify.

1. Our reforming ancestors bore faithful testimony to the spiritual nature of the church, and to the sole headship of Christ over her, as his free and independent kingdom. While their recorded sentiments on this question show the attention which they had bestowed on it, and the accuracy with which they understood it, viewed as a matter of opinion, the hardships and sufferings to which they submitted, in support of their testimony, prove the importance which they attached to it as a matter of conscience; for it was in defence of the spiritual liberties of the church, in opposition to the Erastian encroachments of the civil rulers then in power, that many of them shed their blood in fields and on scaffolds,—but these faithful and enlightened martyrs never once dreamed that a friendly connexion between the church and the State was incompatible with the spiritual character and liberties of the former. They acted on the principle that nations, as such, as well as individuals, being dependent on God, who is the Governor among the nations, must have a religious character; and that, when favored with a revelation of Christianity, they are bound to recognize it as a religion from God, and to give public countenance and support to the profession of it. Guided by these principles, and borne out by the apostolic commission, “Go and disciple all nations,” the functionaries of the church considered it their duty to co-operate with the State, each acting within its proper sphere, in securing a civil as well as an ecclesiastical reformation, so far as regarded the national profession and public morals.

With these sentiments and feelings, the Synod cannot observe without

deep concern so many in the United Secession Church, both in public and private station, including not a few of those who once, along with themselves entered into these solemn engagements, and vowed that "they would follow no divisive course from the reformed and covenanted Church of Scotland," now appearing in the ranks of what is called the "Voluntary Church Association," the principles of which go to subvert the constitution of that church, and to hold up as unscriptural and antichristian, not only a national establishment of religion, but every thing national connected with religion, including a national profession of religion, national vows for promoting and maintaining its reformation, and all national exertions for diffusing its salutary influence, by means of pecuniary support throughout the country and its dependencies,—an Association, the avowed object of which is to obtain from the Legislature a new Act Rescissory, annulling all the acts of the State framed during the reforming periods for advancing religion, suppressing profaneness, and elevating the tone of public morals, without even the exception of those which relate to the external protection of the sanctity of the christian Sabbath.

First, we condemn this system on account of its atheistical character and tendency. Viewing States and nations as dependent on God for their national existence and their national prosperity, we must maintain that they are bound, in the very act of their organization, to recognize the being and universal supremacy of the Deity, and to take such active measures as are competent to them, that he be publicly honored and served among them. But this can only be done nationally by some public enactment of the representatives of the State. Besides, though civil government is founded on natural principles, yet as the law of nature binds men to believe whatever God may be pleased to reveal as the rule of faith and manners, it follows that nations which have been privileged with supernatural religion, are bound to recognize it as the divine will, to frame all their laws, so far as respects morals, according to its prescriptions, and to give it their public countenance and support. But the system which we are condemning, by reprobating all national interference with religion, strikes at the root of all national acknowledgment of God; and, by admitting the principle that a creature of God, such as every nation is, may live "without God in the world," natively tends to promote national irreligion.

Secondly, we condemn the system as at variance with sound policy. It is an axiom of civil policy, the wisdom of which is becoming every day more apparent, that to prevent crime is better than to be under the necessity of punishing it when committed. Religion lies at the foundation of all confidence and duty in civil society. Without its powerful aids, civil government could not exist among men, far less could it gain its ends in promoting to any extent the public good, by laws and penalties which can only affect the external practice. And, of all others, the religion of Jesus must be admitted to have the most powerful tendency to suppress crime, to purify the stream of public morals, and to promote that "righteousness which exalteth a nation." Wise and good men may differ in opinion as to the expediency of particular measures, and their tendency to advance the interests of religion and the welfare of a country; but to lay it down as a principle, that civil government has no right to interpose its authority for the encouraging of that which, by the confession of all, contributes in the highest degree to the improvement of society, is a position at once so preposterous and so hazardous, as to be admitted only by persons whose minds are so rivetted on the abuses of ecclesiastical establishments, as to overlook one of the plainest and fundamental maxims of the law of nature and nations. To carry the "Voluntary" scheme into effect, would be to wrench from the social edifice its main support and

firmest pillar. It would be to sin against society, as well as against God, and would pave the way for universal anarchy and confusion.

We may add that the scheme, so far as it proposes the establishment of a constitution in which the rulers shall give positive countenance and support to no particular sect, is impracticable. We have the highest authority for asserting, that no man or body of men, in what capacity soever they may act, can remain neutral with regard to the religion of Jesus. "He that is not with me is against me; and he that gathereth not with me, scattereth abroad." If civil rulers are good men, they will feel themselves bound to employ the influence of their station in support of the true religion; if they are of an opposite character, they will naturally throw the weight of their authority into the scale of a false religion. And, if "he who ruleth over men must be just, ruling in the fear of God," how is it possible to comply with this rule, and yet maintain, in acts of government, a strict neutrality as to religion? The only persons one can suppose qualified for assuming the reins of government over a nation constituted according to this system, would be those who deny the being of a God and moral responsibility, though even these would exert the influence of their station to bring over the nation to their sentiments, and would, in all probability, prove the most bitter persecutors.

Thirdly, we must condemn the scheme as unscriptural. That the scriptures pointedly condemn those nations and their governments who have opposed and persecuted the church, cannot be disputed. The greater part of the nations of antiquity now extinct, were, on this account, overthrown in the righteous judgment of God; their opposition to the church of God having filled up the cup of their national iniquity, and brought upon them wrath to the uttermost. (Isa. xxxiv. 2—8.) Nor have those been held guiltless who remained neutral in the season of her distress. Hence the excommunicating curse laid upon the Ammonite and the Moabite, Deut. xxiii. 3, 4: "Because," says God to his ancient people, "they met you not with bread and with water in the way, when ye came forth out of Egypt." On the other hand, heathen nations and their rulers have been commended and rewarded for protecting the church, and furnishing her with pecuniary support out of the national funds, for the maintenance of her public ordinances. (Ezra i. 2, 3, 4; vi. 8, 9, 10; vii. 21, 22, 23.) Let those who reverence the word of God, judge whether these decrees were inserted in it for an example, or for a beacon to those on whom the ends of the world are come. Has the church of Christ, as a visible society, no external wants that admit of being supplied from national resources? Or, are the sceptres of those who rule over Christians more profane than the sceptre of the Medes and Persians? It is impossible to produce a single passage of scripture in which civil rulers are prohibited from employing the influence of their station for the benefit of the christian church, in every way competent to them, and consistent with her character as a free and independent kingdom. On the contrary, they are expressly required, in the second Psalm, to do homage to Christ, and exert themselves to promote his kingdom, not merely in their private capacity, but as rulers; for, as it was in their public character that they are reprimanded for opposing him, (ver. 1—4) it must be in the same capacity that they are enjoined to "serve the Lord with fear," and to "kiss the Son, lest he be angry," (ver. 11, 12.) That the services here enjoined upon kings and rulers refer to the kindly offices which they are to perform to the church for Christ's sake, is no less evident from numerous promises made to the church, of which the following, which apply to New Testament times, may serve as an example:—"The kings of Tarshish and of the isles shall bring presents, the kings of Sheba and Seba

shall offer gifts. Yea, all ~~kings~~ shall fall down before him; all nations shall serve him." "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of the strangers shall build up thy walls, and their kings shall minister unto thee. Therefore thy gates shall be open continually; they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." (Ps. lxxii. 10, 11; Isa. lx. 9, 10.) The Synod consider it unnecessary to notice the nugatory attempts that have been made to wrest the meaning of such plain passages of scripture, and to reconcile them with the strange doctrine that men, in their legislative and national capacity, have nothing to do with the advancement of the Redeemer's kingdom.

Fourthly, we must condemn this scheme as directly opposed to one important design of supernatural revelation—the improvement of human society. Besides its great design of promoting the spiritual and eternal happiness of individuals, supernatural religion was intended as a remedial system to society at large, and it has proved so, in a less or greater degree, in every nation where it has been enjoyed. While it does not seek to subvert the natural or civil relations which exist among men, as members of society, it enables them to discharge the duties connected with these to greater advantage. It improves the character of parents and children, husbands and wives, masters and servants, rulers and subjects. It has contributed more, by its direct or indirect influence, to the elevation of the human mind, to the civilization of barbarous nations, to the improvement of their laws and institutions, and to the general amelioration of the state of society, than all the discoveries of science, combined with the power of the civil arm, either in ancient or modern times. In order that it may have this effect, it must have free course among all ranks of men, and in all places—in town and country, in hospitals and prisons, in navies and armies; and it must be the high duty of those who have the oversight and government of these, to give this blessed religion every facility to diffuse itself, and communicate its salutary influences. We might here employ an argument which has been much insisted on by the advocates of this system, that the ministers of the christian religion are to be supported by those only who reap the benefit of their labors. In so far, they are right; but do nations, as such, and their governments, derive no benefit, even in a temporal respect, from the labors of the servants of Christ? If, as we have already seen, religion is necessary to secure the moral ends of civil government, and if the christian religion, above all others, is eminently conducive to those ends, can the national funds be diverted from their proper channel, when part of them is appropriated to the purpose of instructing a nation in the doctrines and laws of Christianity?

Lastly, we must condemn this system as striking at the foundation of God's moral government, so far as regards nations or bodies politic. The "Voluntary" scheme evidently proceeds on the principle, that the moral government of God respects man in the individual only, and not in the social capacity; for, if it were admitted that nations, as such, are the subjects of this government, it would follow, of course, that they must have a moral, and consequently a religious character; and this being once granted, the conclusion would be found unavoidable, that, wherever the christian religion is revealed, nations must be bound to recognize and embrace, and to give it their public countenance and support. Whether the friends of this scheme will admit it or not, the principle involved in

it amounts to a practical denial of the moral government of the Almighty, so far as it regards nations, and strikes at the root of all national responsibility; truths which are as consonant with the light of nature, as they are clearly taught in scripture, and illustrated in the history of divine Providence.

That those Seceders who have now joined the ranks of the Voluntary Association, have long lost sight of these important doctrines, must be apparent to all who trace their progressive defection from their original principles. The first Seceders recognized the Reformation in our land as a national as well as an ecclesiastical Reformation, consolidated by national vows, which they acknowledged to be of perpetual obligation on the nations which entered into them; and they accordingly regarded all the defections from that Reformation as national sins, aggravated by being breaches of national engagements, which, unless repented of, God would sooner or later punish by national judgments. From these principles the great body of modern Seceders have departed, step by step. First, they discarded these covenants as national deeds, admitting them only as ecclesiastical; they then dropped from their Testimony the continued obligation of these deeds altogether; and now, by adopting the "Voluntary" scheme, they condemn them as antichristian: thus doing all that lies in their power to fix a stigma upon the whole cause of the Reformation, which was carried on, under Providence, by means of these public vows, and to which we owe those civil and religious privileges that exalt these kingdoms above other nations of the world.

The evils which attach to the churches established by law in this country, furnish no reason why Seceders should condemn the principle of establishments, or wage war against their existence. They satisfied themselves for a long time with bearing a public testimony against these abuses, and maintaining ecclesiastical fellowship among themselves under the banner of that testimony. If they thought that more was required of them in the present times, the way was open to them as citizens, if not in their ecclesiastical capacity, to petition the Legislature for the repeal of the patronage law, the abjuration oath, and other acts of the State, which oppose barriers to the work of reformation, and to a re-union among its friends. Such a course would have been becoming their profession: it might have secured the co-operation of other Presbyterians, both within and without the Establishment; and whether successful or not in their efforts, they might have consoled themselves with the reflection that they had improved the opportunity, denied to their fathers, of addressing a parliament more disposed than formerly to listen to the public voice, and of seeking the redress of grievances and the correction of abuses, deeply affecting the interests of religion and the peace of the country. But, instead of this, they have embarked in a scheme which, if it should succeed, would bury the grand object aimed at by the secession, in the same grave with the corruptions of the Establishment; and to accomplish this, they have identified themselves with persons whose principles formerly defeated a great and laudable attempt to heal the wounds which superstition, leagued with arbitrary power, had inflicted on these kingdoms—so that, though we and all the world should be silent, the Westminster standards, to which they still profess an ambiguous and ill defined adherence, and from which they derive all their respectability and influence, would rise up and condemn them.

To the professed friends of the covenanted cause in other denominations, we would earnestly repeat the call which we formerly gave, to consider the necessity of union and co-operation in its defence at the present crisis. This assuredly is not the time when either the pride of party, or the recollection of past offences, ought to be allowed to defeat

attempts at conciliation, and stand in the way of the pleasure, the advantage, and the duty of contending, under one banner, for the faith once delivered to the saints. Let the sad consequences of misunderstanding among the friends of this cause, in former times of peril, warn us to avoid similar conduct, and excite us to repair, instead of seeking to perpetuate, the breaches which they have occasioned. United exertions are required to maintain a faithful testimony in a state of separation; and united wisdom will be useful in dealing with the judicatories of the Establishment, if Providence should at any future period prepare the way for direct intercourse with them. When the enemies of the Reformation are strengthening themselves by combination, it ill becomes its friends to weaken each other's hands by remaining separate, especially when they have in the cause which they espouse such a well defined ground, and in the solemn engagements whose obligations they agree in owning, such a sacred pledge of union. How can the friends of the "covenanted uniformity" expect the generation to appreciate that desirable object, while they themselves set an example of disunion, and encourage a spirit of sectarian independence of each other? "Come, and let us join ourselves to the Lord, in a perpetual covenant that shall not be forgotten."

[To be continued.]

ART. V. *Historical Argument in Favor of Infant Baptism.*

Extracted from Dr. Miller's new work on this subject.

The history of the christian church, from the apostolic age, furnishes an argument of irresistible force in favor of the divine authority of infant baptism.

I can assure you, my friends, with the utmost candor and confidence, after much careful inquiry on the subject, that, for more than fifteen hundred years after the birth of Christ, there was not a single society of professing Christians on earth who opposed infant baptism on any thing like the grounds which distinguish our modern Baptist brethren. It is an *undoubted fact*, that the people known in ecclesiastical history under the name of Anabaptists, who arose in Germany in the year 1522, were the very first body of people in the christian world who rejected the baptism of infants, on the principles now adopted by the Antipædobaptist body. This, I am aware, will be regarded as an untenable position by some of the ardent friends of the Baptist cause; but nothing can be more certain than that it is even so. Of this, a short induction of particulars will afford conclusive evidence.

Tertullian, about 200 years after the birth of Christ, is the first man of whom we read in the ecclesiastical history, as speaking a word against infant baptism; and he, while he recognizes the existence and prevalence of the practice, and expressly recommends that infants be baptised, if they are not likely to survive the period of infancy; yet advises that, where there is a prospect of their living, baptism be delayed until a late period in life. But what was the reason of this advice? The moment we look at the reason, we see that it avails nothing to the cause, in support of which it is sometimes produced. Tertullian adopted the superstitious idea that baptism was accompanied with the remission of all past sins, and that sins committed after baptism were peculiarly dangerous. He therefore advised that not merely infants, but young men and women, and even young widows and widowers, should postpone their baptism until the period of youthful appetite and passion should have passed. In short, he advised that in all cases in which death was not likely to intervene, baptism be postponed until the subjects of it should have arrived at a period of life when they would be no longer in danger of being led astray by youthful lusts. And thus, for more than a century after the age of Tertullian, we find some of the most conspicuous converts to the christian faith postponing baptism till the close of life. Constantine the Great, we are told, though a professing Christian for many years before, was not baptised till after the commencement of his last illness. The same fact is recorded of a number of other distinguished converts to Christianity, about and after that time. But surely, advice and facts of this kind make nothing in favor of the system of our Baptist brethren. Indeed, taken altogether, their historical bearing is strongly in favor of our system.

The next persons that we hear of, as calling in question the propriety of infant baptism, were the small body of people in France, about twelve hundred years after Christ, who followed a certain *Peter de Bruis*, and formed an inconsiderable section of the people known in ecclesiastical history under the general name of the *Waldenses*. This body maintained that infants ought not to be baptised, because they were incapable of salvation. They taught that none could be saved but those who wrought out their own salvation, by a long course of self denial and labor. And as infants were incapable of thus "working out their own salvation," they held, that making them the subjects of a sacramental seal was an absurdity. But surely our Baptist brethren cannot be willing to consider these people as their predecessors, or to adopt their creed.

We hear no more of any society or organized body of *Antipædobaptists*, until the sixteenth century, when they arose, as before stated, in Germany, and for the first time broached the doctrine of our modern Baptist brethren. As far as I have been able to discover, they were absolutely unknown in the whole christian world before that time.

But we have something more than mere negative testimony on this subject. It is not only certain that we hear of no society of Antipædobaptists resembling our present Baptist brethren, for more than fifteen hundred years after Christ; but we have positive and direct proof that, during the whole of that time, infant baptism was the general and unopposed practice of the christian church.

To say nothing of earlier intimations, wholly irreconcilable with any other practice than that of infant baptism, *Origen*, a Greek father of the third century, and decidedly the most learned man in his day, speaks in the most unequivocal terms of the baptism of infants, as the general practice of the church in his time, and as having been received from the apostles. His testimony is as follows:

"According to the usage of the church, baptism is given even to infants; when, if there were nothing in infants which needed forgiveness and mercy, the grace of baptism would seem superfluous."* Again: "Infants are baptised for the forgiveness of sins. Of what sins? or when have they sinned? Or, can there be any reason for the laver in their case, unless it be according to the sense which we have mentioned above, viz: that no one is free from pollution, though he has lived but one day upon earth? And because by baptism native pollution is taken away, therefore infants are baptised."† Again: "For this cause it was, that the church received an order from the apostles to give baptism even to infants."‡

The testimony of *Cyprian*, a Latin father of the third century, contemporary with *Origen*, is no less decisive. It is as follows:

In the year 253 after Christ, there was a council of sixty-six bishops or pastors held at Carthage, in which *Cyprian* presided. To this council, *Fidus*, a country pastor, presented the following question, which he wished them by their united wisdom to solve, viz: whether it was necessary, in the administration of baptism, as of circumcision, to wait until the *eighth day*, or whether a child might be baptised at an earlier period after its birth? The question, it will be observed, was not whether infants ought to be baptised—that was taken for granted; but simply whether it was necessary to wait until the eighth day after their birth. The council came *unanimously* to the following decision, and transmitted it in a letter to the inquirer:

"Cyprian and the rest of the bishops who were present in the council, sixty-six in number, to *Fidus*, our brother, greeting:

"As to the case of infants: whereas, you judge that they must not be baptised within two or three days after they are born, and that the rule of circumcision is to be observed, that no one should be baptised and sanctified before the eighth day after he is born; we were *all* in the council of a very different opinion. As for what you thought proper to be done, no one was of your mind, but we all rather judged that the mercy and grace of God is to be denied to no human being that is born. This, therefore, dear brother, was our opinion in the council: that we ought not to hinder any person from baptism and the grace of God, who is merciful and kind to us all; and this rule, as it holds for all, we think ought more especially to be observed in *reference* to infants, even to those newly born."||

Surely no testimony can be more unexceptionable and decisive than this. Lord Chancellor King, in his account of the primitive church, after quoting what is given above, and much more, subjoins the following remark: "Here, then, is a Synodical decree for the baptism of infants, as formal as can possibly be expected; which, being the judgment of a Synod, is more authentic and cogent than that of a private father, it being supposable that a private father might write his own particular judgment and opinion only; but the determination of a Synod (and he might have added, the unanimous determination of a Synod of sixty-six members,) denotes the common practise and usage of the whole church."§

* Homil. viii. in Levit. ch. 12. † Homil. in Luc. 11. ‡ Comment. in Epist. ad Romanos, Lib. 8.
 § Cyprian Epist. 66. § Inquiry into the Constitution, &c. part 2, chap. 3.

The famous Chrysostom, a Greek father, who flourished towards the close of the fourth century, having had occasion to speak of circumcision, and of the inconvenience and pain which attended its dispensation, proceeds to say: "But *our* circumcision, I mean the grace of *baptism*, gives cure without pain, and procures to us a thousand benefits, and fills us with the grace of the Spirit, and it has no *determinate time*, as that had; but one that is in the *very beginning of his age*, or one that is in the middle of it, or one that is in his old age, may receive the circumcision made without hands, in which there is no trouble to be undergone but to throw off the load of sins, and to receive pardon for all past offences."

Passing by the testimony of several other conspicuous writers of the third and fourth centuries, in support of the fact, that infant baptism was generally practised when they wrote, I shall detain you with only one testimony more in relation to the history of this ordinance. It is that of *Augustine*, one of the most pious, learned and venerable fathers of the christian church, who lived a little more than three hundred years after the apostles—taken in connection with that of Pelagius, the learned heretic, who lived at the same time. Augustine had been pleading against Pelagius, in favor of the doctrine of original sin. In the course of this plea, he asks: "Why are infants baptised for the remission of sins, if they have no sin?" at the same time intimating to Pelagius, that if he would be consistent with himself, his denial of original sin must draw after it the denial of infant baptism. The reply of Pelagius is striking and unequivocal. "Baptism," says he, "ought to be administered to infants with the same sacramental words which are used in the case of adult persons." "Men slander me as if I denied the sacrament of baptism to infants. *I never heard of any, not even of the most impious heretics, who denied baptism to infants*, for who can be so impious as to hinder infants from being baptised and born again in Christ, and so make them miss of the kingdom of God?" Again, Augustine remarks, in reference to the Pelagians: "Since they grant that infants must be baptised, as not being able to *resist the authority of the whole church, which was doubtless delivered by our Lord and his apostles*, they must consequently grant that they stand in need of the benefit of the Mediator, that being offered by the sacrament, and by the charity of the faithful; and so being incorporated into Christ's body, they may be reconciled to God." Again, speaking of certain heretics at Carthage, who, though they acknowledged infant baptism, took wrong views of its meaning, Augustine remarks: "They, *minding the scriptures and the authority of the whole church*, and the form of the sacrament itself, see well that baptism in infants is for the remission of sins." Farther, in his work against the *Donatists*, the same writer, speaking of baptised infants obtaining salvation without the personal exercise of faith, he says, "*which the whole body of the church holds*, as delivered to them in the case of little infants baptised, who certainly cannot believe with the heart unto righteousness, or confess with the mouth unto salvation; nay, by their crying and noise while the sacrament is administering, they disturb the holy mysteries; and yet no christian man will say they are baptised to no purpose." Again he says, "The custom of our mother the church, in baptising infants, must not be disregarded, nor be accounted needless, nor believed to be any thing else than *an ordinance delivered to us from the Apostles*." In short, those who will be at the trouble to consult the large extracts from the writings of Augustine, among other christian fathers, in the learned *Wall's* history of infant baptism, will find that venerable father declaring again and again, that he never met with any Christian, either of the general church or of any of the sects, nor with any writer who owned the authority of scripture, who taught any other doctrine than that infants were to be baptised for the remission of sin.

Here, then, were two men, undoubtedly among the most learned then in the world, Augustine and Pelagius—the former as familiar probably with the writings of all the distinguished fathers who had gone before him, as any man of his time; the latter also a man of great learning and talents, who had travelled over the greater part of the christian world, who both declare, about three hundred years after the apostolic age, that they never saw or heard of any one who called himself a Christian, not even the most impious heretic—no, nor any writer who claimed to believe in the scriptures, who denied the baptism of infants.† Can the most incredulous reader, who is not fast bound in the fetters of invincible prejudice, hesitate to admit, first, that these men verily believed that infant baptism had been the universal practice of the church, from the days of the apostles; and secondly, that, situated and informed as they were, it was impossible that they should be mistaken?

* Homil. 40, in *Genesim*. † See *Wall's History*, part 1, chap. 15—19.

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