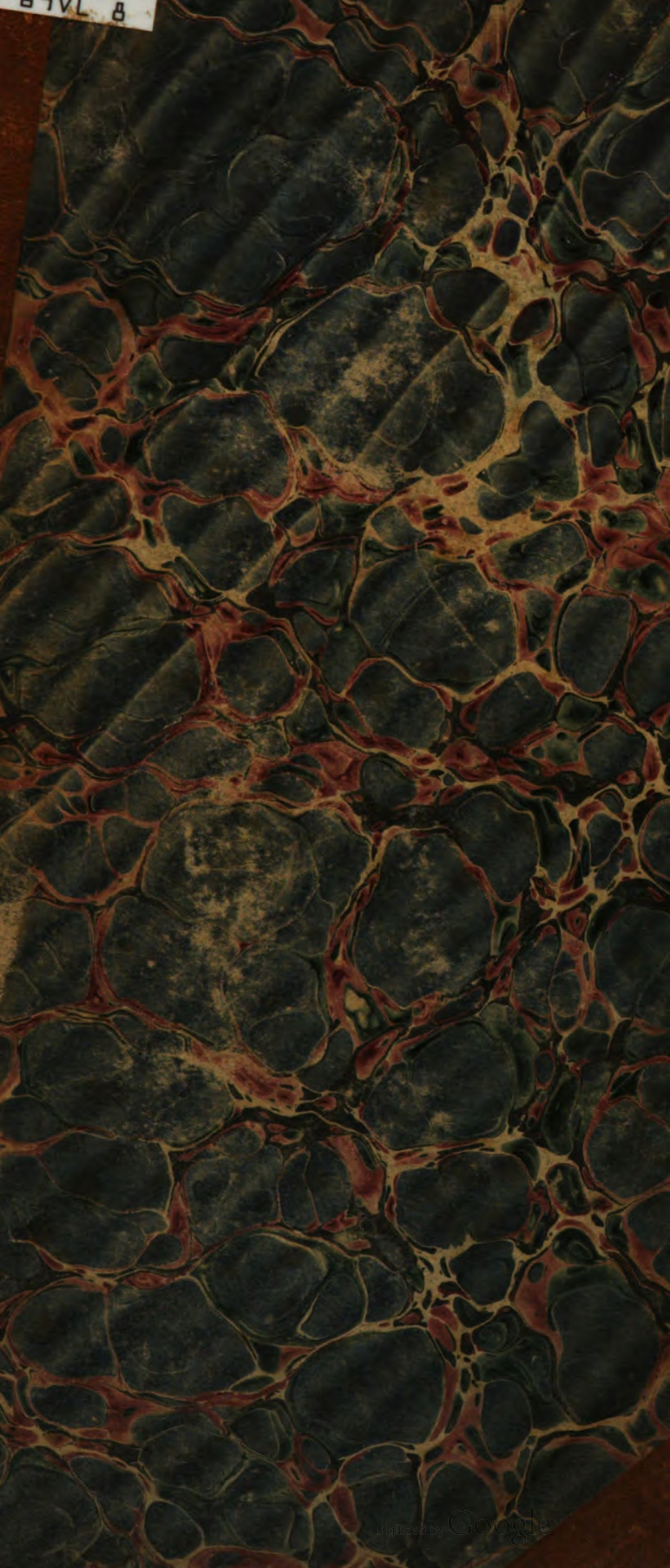


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THE

RELIGIOUS MONITOR,

AND

EVANGELICAL REPOSITORY:

DEVOTED TO THE PRINCIPLES OF THE REFORMATION, AS SET FORTH IN
THE FORMULARIES OF THE WESTMINSTER DIVINES, AND
WITNESSED FOR BY THE

ASSOCIATE SYNOD OF NORTH AMERICA.

EDITED BY C. WEBSTER,
Pastor of the First Associate Congregation, Philadelphia.

VOLUME XVIII.

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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1841-42.

ADVERTISEMENT.

WE enter upon the present volume with increased hopes of success and usefulness. Notwithstanding the difficulty of procuring funds, and the heavy losses sustained by a depreciated currency, the payments made at the recent meeting of Synod have enabled us to meet the obligations which had been assumed in carrying on the publication. For this liberal support, and, with few exceptions, favourable construction of any mistakes that may have occurred, our cordial thanks are due; and an additional obligation is imposed upon us to make every exertion in our power to furnish a work worthy of such constant patronage.

Our acknowledgments are in a more special manner due to those young preachers who have made commendable exertions in collecting money, and receiving new subscribers. It is hoped the same exertions will be continued by those who are to be sent out during the present year—all of whom are authorized to act as agents. It is believed they will find the MONITOR a useful auxiliary in conveying the gospel to destitute places. Extra copies will be printed for the present, to supply any demand that may be made.

Free discussion will be allowed, holding authors responsible for their own productions, and reserving the right to reject any thing which may be judged puerile or unsuitable.

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THE
RELIGIOUS MONITOR,

AND

EVANGELICAL REPOSITORY.

JUNE, 1841.

MINUTES

OF THE ASSOCIATE SYNOD OF NORTH AMERICA, AT THEIR FORTIETH ANNUAL MEETING, HELD IN WASHINGTON, PA., MAY 26TH, 1841, AND CONTINUED BY ADJOURNMENT TO THE 4TH OF JUNE.

The synod met, pursuant to adjournment, and was constituted with prayer, by the Rev. Thomas S. Kendall, Moderator, after sermon from Jer. iii. 17. (1st clause,) "At that time they shall call Jerusalem the throne of the Lord."

MEMBERS PRESENT.

[The names of members marked thus (*) were not present at the opening of synod.]

Of the Presbytery of Cambridge.

Messrs. A. Anderson, D. Gordon, J. P. Miller,* ministers; Samuel Dobbin,* Edward Small, ruling elders.

Of the Presbytery of Albany.

Mr. James Martin, minister.

Of the Presbytery of Philadelphia.

Messrs. Webster, M'Naughton,* J. T. Cooper,* ministers; Joseph R. Dickson, ruling elder.

Of the Presbytery of Illinois.

Mr. William Bruce, minister.

Of the Presbytery of Indiana.

Messrs. Ingles, Dickson, J. L. M'Lean,* ministers.

Of the Presbytery of Miami.

Messrs. Heron, Wilson, Wallace, Kendall, Hall and Smart, ministers; and Messrs. George C. Harper, and Joseph Templeton, ruling elders.

Of the Presbytery of Richland.

Messrs. Hindman, Lindsay, M'Kee, Forrester, J. Law,* ministers; Messrs. James Auld, John Wilson, Robert Taggart, ruling elders.

Of the Presbytery of Muskingum.

Messrs. Walker, Hanna, D. M'Lean, M'Arthur, T. Wilson, Patterson,* M'Gill,* ministers; Messrs. Alexander Hammond, Robert Maxwell, Robert M'Call, Andrew King, Thomas George,* David Virtue,* S. Wilson,* ruling elders.

Of the Presbytery of Ohio.

Messrs. Imbrie, Murray, Scroggs, Goodwillie, Douthet, J. P. Ramsay, Harsha, ministers; Messrs. Robert Ramsay, John Frew, David Houston, Hugh Nelson, Samuel M'Cormac, ruling elders.

Of the Presbytery of Shenango.

Messrs. D. M'Lean and Small, ministers; and Mr. George Barnes, ruling elder.

Of the Presbytery of Chartiers.

Drs. Ramsay and Beveridge, Messrs. Donnan, French, M'Elwee, Boyd, Thompson, Brown, Wilson,* ministers; and Messrs. Joseph Harper, James Martin, Matthew R. Atcheson, Neily Sawhill, Samuel Murdock, James Shellitoe, James Thom, Joseph Brownlee, James Crawford, ruling elders.

Of the Presbytery of Alleghany.

Messrs. Banks, Rodgers, M'Auley, Gilkerson, J. Scroggs,* Blair,* J. Hindman,* Galbraith,* ministers.

Mr. Edward Small, ruling elder from the Presbytery of Cambridge, being present, was, on motion, invited to a seat.

On motion, it was resolved, that the standing hour of meeting in the morning be 9 o'clock; of adjournment, 12; and of meeting in the afternoon, 2 o'clock.

Adjourned until 9 o'clock to-morrow morning.
Closed with prayer.

Thursday, May 27.

The synod met, pursuant to adjournment, and was opened with prayer by the moderator. Members present as above, together with Mr. Miller, minister, and Samuel Dobbin, ruling elder, from the Presbytery of Cambridge; Mr. M'Naughton, minister, from the Presbytery of Philadelphia; Messrs. Patterson and M'Gill, ministers, and Messrs. Thomas George and David Virtue, ruling elders, from the Presbytery of Muskingum; and Messrs. John Hindman and J. Scroggs, ministers, from the Presbytery of Alleghany.

Dr. Beveridge was chosen moderator.

After a recess of ten minutes, the following standing committees were appointed, namely;

Committee of Supplies—Dr. Ramsay, and Messrs. J. Hindman, M'Naughton, Martin, Anderson, Small, D. Goodwillie, Dickson, Hanna, W. Bruce, Hall, and M'Kee.

Committee of Bills and Overtures—Messrs. Anderson, Donnan, and Webster.

Committee on the Funds—Messrs. Miller, J. R. Dickson, and S. Murdock.

Committee on the Seminary—Messrs. Rodgers, M'Naughton, and Smart.

Committee on Appeals—Messrs. D. Thompson, J. Scroggs and Murray.

Committee on Missions—Messrs. Hanna, Hall and Cooper.

Committee on the Revisal of the last Minutes—Mr. M'Elwee, Dr. Ramsay and Mr. Walker.

Committee on Presbyterianial Reports—Messrs. Rodgers, D. M'Lean, jr., and D. Goodwillie.

Papers being called for, the following were given in and read, namely,

No. 1. The Report of the Presbytery of Muskingum, which was, on motion, referred to the Committees of Supplies and Missions.

Report of the Presbytery of Muskingum.

Since the last meeting of Synod, some changes, chiefly of an afflictive character, have taken place among us. We are called to lament the removal by death, of a worthy and venerated brother in the ministry. The Rev. Andrew Isaac was suddenly called, in the month of September last, from his labours in the church below, to reap, we trust, the rich reward of a faithful servant of Christ. By this bereavement, two congregations are thrown destitute of a regular dispensation of ordinances, and are looking to us for supply.

At our meeting in June last, Mr. Clokey gave in to Presbytery a statement of certain grievances affecting him, in the proceedings in a case where he was an appellant to Synod last year; this was accompanied with his protest against the decision of Synod in the above case, together with his *declinature* of the authority of Presbytery and the communion of the church.

Presbytery receiving this last step as a violation of his ordination vows, and as manifesting a spirit of insubordination, considered themselves bound, in the exercise of a scriptural discipline to suspend him from the office of the ministry and the fellowship of the church, which they accordingly did. By this deed two more congregations are placed on the list of our vacancies. Mr. George C. Vincent was licensed to preach the gospel in June last. The demand for supply of preachers in our bounds has been unusually urgent during the past year; whilst some are making defections from a covenanted cause, it is encouraging to observe that our people generally discover an attachment to our witnessing profession and a desire to enjoy ordinances under the banner of a testimony for truth. The portion of supply allotted us by Synod has all been received, with one exception; Mr. D. Anderson did not appear, nor has he given us any reason for his failure; we regret this the more as it subjected many of our vacancies to serious disappointment. Mr. John Bryan having declined going on the Southern Mission, supplied a portion of that time in our vacancies with great acceptance; a call for him from the Associate Congregations of Sharon, New Market, and Jefferson has been sustained by Presbytery, and is herewith transmitted to Synod, with the request that it may be presented for acceptance.

The subject of Foreign Missions has been under our consideration, and we have adopted the following resolution as expressive of our view of the duty of Synod: namely, Whereas the church is authorized to send the gospel to every creature, and the destitute and perishing condition of the heathen demand our sympathies and our labours: that the promise may be fully accomplished, "that unto Jesus every knee shall bow,"—Therefore, resolved, That this Presbytery earnestly recommend to Synod, speedily to adopt measures for sending the gospel to the heathen, where there may be the best prospect of success, and where the Providence of God may direct.

All the members of Presbytery have observed the Synodical fast.

By order of Presbytery.

THOMAS HANNA, *Presbytery Clerk.*

No. 2. The Report of the Presbytery of Cambridge, which was, on motion, referred to a special Committee, consisting of Messrs. J. Scroggs, Ingles, and Wallace, also to the Committee of Supplies.

Report of the Associate Presbytery of Cambridge.

This presbytery desire to acknowledge, with gratitude, the good hand of God on the churches under their care. While the current of unbelief in the authority of Christ in his ordinances runs strong, and especially so in this section of our church; while much effort is used to seduce the people into this current, yet God has been pleased to support his ordinances among us; to lead the people to manifest their attachment to them, and, we trust, to profit by them. But presbytery find themselves utterly unable to give adequate supply to the vacancies now under their care. In addition to the vacancies reported by this presbytery to the last meeting of synod, the congregations of Barnet and Ryegate, in the state of Vermont, must now be included. These congregations, too, have a peculiar claim to our attention, as they are divided and distracted by the conduct of their former pastors, in connexion with the deposed members of the Presbyteries of Cambridge and Albany. We believe that a sufficient number of these congregations adhere to the synod to support one missionary among them the whole time, and their peculiar circumstances require it. The supplies appointed to us by Synod the past year have duly fulfilled their appointments, and we have, in addition, obtained, with at least the tacit consent of the Presbytery of Philadelphia, the acceptable assistance of Mr. De Frest during that portion of his time allotted to them. We hope synod will consider the pecu-

liar situation of this presbytery, and of their vacancies, and afford us as much supply as will be consistent with the necessities of other portions of our church.

As the commission of synod sent to the Presbytery of Vermont did not succeed in obtaining the submission of those brethren, the charge of further dealing with them has, by the decision of synod, fallen to us. Two citations, accompanied by a warning, have been duly served on them, but they have neither appeared nor given an answer. The presbytery have also cited Dr. Alexander Bullions and Mr. Stalker to appear, but without effect. Presbytery request the advice and direction of synod on all these cases.

An appeal by Thomas McCleery has been made from a decision of this presbytery, which, with accompanying papers, will be laid before synod.

A call for Mr. John M. French, from the congregation of Cambridge, has been sustained by presbytery, and is herewith transmitted to synod for presentation.

Synod's fast has been observed in all our congregations, except, perhaps, in some of the vacancies.

Presbytery ask leave to appropriate the students' funds which have the past year been raised in our bounds, to the education of students among us; and also that this liberty may be granted to presbytery as long as the cause of education in our bounds may require it.

A. ANDERSON, *Presbytery's Clerk.*

Hebron, May 5, 1841.

No. 3. The Report of the Presbytery of Shenango, which was, on motion, returned to said Presbytery, with instructions to report fully their dealings with Mr. A. Boyd.

No. 4. The Report of the Presbytery of Illinois, which was, on motion, referred to the Committees of Supplies and on the Funds.

Report of the Presbytery of Illinois.

We have the satisfaction of informing synod that prosperity attends the congregations under our care. The supply granted by synod has been received in part. Mr. Smith punctually fulfilled his appointments, and, passing along the whole line of our operations, visited the southern as well as the northern vacancies. Mr. Vincent fulfilled his mission only in part. The contributions this year have been as liberal as usual, but there remains a balance of twenty-four dollars due to Mr. Vincent, which presbytery have agreed to request synod to pay.

Three of our vacancies are ready for settlement, and we occupy several preaching stations not yet organized, which Presbytery think it a duty to cherish. The demand for preaching becomes every year more frequent and urgent, and gradually brings to view more "waste places" in different parts of this extensive region. To answer all these demands, and aid all who call upon us, is impossible, for our disposable force for the two years past has scarcely been sufficient to keep possession of the stations we have already occupied. If we consider the destruction effected by the scarcity of gospel ordinances, the advantage Satan is gaining, and the ruin consequent upon ignorance, infidelity, and unbelief, we have surely sufficient reasons for making more spirited exertions in the cause of Christ. We therefore earnestly entreat synod to send us a force, by which, through our Lord's blessing, we may be enabled not only to maintain his cause where it is espoused, but also to plant his standard in those places where it has for years been so earnestly desired.

A call upon Mr. William Smith, from the united Associate congregations of Pisgah and Tirzah, Henry county, Iowa Territory, has been sustained by presbytery, and, with accompanying papers, is transmitted, with a request that it be presented as soon as practicable.

Respectfully submitted,

WILLIAM BRUCE, *Moderator.*

J. C. BRUCE, *Clerk pro tem.*

No. 5. The Report of the Presbytery of Miami, which was, on motion, referred to the Committee on Bills and Overtures.

Report of the Presbytery of Miami.

To the Associate Synod, to meet in Washington, Pa., on the fourth Wednesday of May, 1841, the Presbytery of Miami respectfully report—

That no material change has taken place in the state of the congregations under our inspection since our last report. While there is a commendable attention, on the part of both ministers and people, to the outward observance of religious duties, we have to lament our lukewarmness in spiritual and divine things, on account of which God has been provoked to withhold the quickening influences of the Spirit; few come up to the help of the Lord against the mighty. But though the ways of our Zion do mourn, because few come to her solemn feasts, yet we would encourage ourselves in the Lord our God, knowing that he will never quit nor forsake his own inheritance. The subject of missions to the heathen world has been under

the consideration of presbytery. A memorial, earnestly entreating synod to enter upon this important work without delay, will, in due time, be laid before you. Appeals have been taken from the decisions of presbytery in two cases, which, with the accompanying papers, will be laid before you. A call has been sustained from the united congregations of Big Spring, Pistol Creek, and Salem, for Mr. D. H. A. M'Lean; also from the united congregations of Darby and Sugar Run, for Mr. John Bryan. These calls are herewith transmitted for presentation. A call has been sustained from the united congregations of Poplar Ridge and Plainfield for the Rev. John M'Auley, and transmitted to the Associate Presbytery of Alleghany for presentation. The subject of occasional hearing has been under our consideration, and the following resolutions were adopted, viz:—

1st. Resolved, That, in the view of this presbytery, the practice of occasional hearing is contrary both to the word of God and the standards of our church, and is, in our view, a practice much to be deprecated, and should be prevented; and, therefore, we instruct the sessions of the congregations under our care to make every effort in their power, consistent with the laws of Christ's house, to prevent this evil.

2d. Resolved, That we, as a presbytery, request synod, at the next meeting, to give a statement of her views on this subject, and to give specific directions to sessions as to what course they should pursue in this matter, and embody such views in our subordinate standards, together with the scripture authority on which they are based. Presbytery would communicate to synod the information that Mr. Heron has preached in Xenia twice since the last meeting of synod, in violation, as we believe, of the substance of synod's order, and we refer the consideration of the matter to synod. We desire our full proportion of whatever supply may be at the disposal of synod.

JAMES WALLACE, *Moderator.*

GEORGE M. HALL, *Presbytery's Clerk.*

No. 6. A memorial on the subject of foreign missions, from the Presbytery of Miami, which was, on motion, referred to the Committee on Missions.

Mr. Cooper, minister from the Presbytery of Philadelphia, appeared, and took his seat.

No. 7. A communication from the Rev. A. Gordon, containing his excuse for absence, which was sustained. The remainder of the paper was, on motion, referred to a special committee, with instructions to consider and report on the propriety and expediency of our opening a correspondence with the General Assembly of the established Church of Scotland, in reference to the controversy in which they are at present involved. Messrs. Donnan, Miller and Heron were appointed said committee.

On motion resolved, that the several calls reported from the different presbyteries, be ordered to be laid on the synod's table.

Papers relating to the appeals alluded to in the reports of the Presbyteries of Shenango and Cambridge were, on motion, referred, without reading, to the Committee of Appeals.

No. 8, was given in and read, namely, a memorial from the Theological Students in respect of Foreign Missions, which was, on motion, referred to the Committee on Missions.

A petition, signed by certain students of theology, was read, in reference to the use of the hall in the Seminary Buildings, for discussions on the subject of slavery and other moral subjects. Said paper was, together with all the other papers on the subject, referred to a select committee, with instructions to report to-morrow morning. Messrs. Martin, Kendall, and Walker were appointed said committee.

Mr. Thomas Wilson, minister, and Mr. Samuel Wilson, ruling elder, from the Presbytery of Muskingum, appeared and took their seats.

Mr. Joseph R. Dickson was, on motion, appointed to act as trea-

surer, pro tem., of the synod's Bible fund, and also for foreign missions.

On motion, Messrs. French and M'Auley were appointed to lead in the exercises of praise and prayer to-morrow morning.

On motion, resolved, that so much of the report of the Presbytery of Miami as regards Mr. Heron's preaching in Xenia, be referred to the same committee to which that subject was referred last year.

Adjourned until the usual hour.

Closed with prayer.

2 o'clock, P. M.

The synod met, and was opened with prayer. Members present as above. The minutes of the forenoon sitting were read and corrected.

Papers being called for, the following were given in and read, namely,

The Report of the Presbytery of Shenango, as amended, which was, on motion, referred to the Committee of Supplies, and as much of it as regards the case of Mr. A. Boyd to a select committee, consisting of Messrs. Rodgers, Patterson and S. Wilson.

To the Associate Synod to meet at Washington, the 4th Wednesday of May, 1841.

Report of the Associate Presbytery of Shenango.

The prosperity of the church in the bounds of this presbytery seems to increase. Mineral Ridge Congregation has been organized, and petitions from sundry places for supply of gospel ordinances. Mr. D. H. A. M'Lean, after the usual trials and examinations, was licensed to preach the everlasting gospel on the 4th of June, 1840. Two calls were moderated; One in the united congregations of New Castle, New Wilmington, and Mount Prospect; the other in the congregations of Mercer and Salem, for the ministerial services of D. H. A. M'Lean, which were sustained, and are now forwarded to synod for presentation, or such other disposal of them as may be judged proper. By consent, the pastoral relation of the Rev. Daniel M'Lean to Salem congregation was dissolved, and his labours are to be confined to Shenango, the other branch of his original charge. A call from Mineral Ridge Congregation was moderated for a part of the Rev. Wm. Douthet's time. This call presbytery refer to synod for disposal, and also petition synod to attach the said Wm. Douthet and his present charge, originally in our bounds, to Shenango Presbytery. Last summer a charge was brought by Rocky Spring Session, against Wm. Gailey, who held the office of constable, for apprehending some runaway negroes, and said session passed sentence against him, and he appealed to presbytery. The presbytery, after hearing the parties, decided to make some abatement of the censure, or to sustain the aforesaid session so far as to disapprove of Wm. Gailey's conduct. From this decision of the presbytery, the Rev. E. Small has taken an appeal. This, with the reasons given in the case, together with the answers and accompanying papers, are respectfully submitted to synod for adjudication. The last synodical fast was observed in the settled congregations. Presbytery, in obedience to synod's instructions in their last minutes in reference to Rev. A. Boyd, have issued his case, by disapproving his conduct, and desire synod to give him appointments like other itinerants,* and again crave a just proportion of supply.

By order of Presbytery,

WILLIAM C. POLLOCK, *Pres. Clerk.*

N.B. Mr. M'Macken, Mr. Francis Dunn, and Mr. Russell, of Rocky Spring congregation, joined with E. Small in the appeal in Wm. Gailey's case.

WILLIAM C. POLLOCK, *Clerk.*

* The reason why Presbytery issued Mr. Boyd's case by disapprobation, was, when Mr. Boyd appeared before presbytery to answer to a fama clamosa respecting his application to the Associate Reformed Church for admission, he acknowledged the truth of the charge, and at the same time frankly confessed he was to blame in so doing, but said his mind was affected owing to the synod's conduct towards him in not giving him appointments, like other members when loosed from their former charge, and his standing good in the church, that is, a member of synod. An inquiry was then made as to any other charge against Mr. Boyd, but there appeared to be none.

Mr. D. Blair, of the Presbytery of Allegheny, appeared and took his seat.

No. 9. A memorial from certain persons pretending to be members of the Associate Presbyteries of Albany and Vermont, praying the synod to review and reverse certain decisions in their case.

After some discussion, the following preamble and resolution were adopted, namely,

Whereas no new light is cast on the cases of these memorialists, but a repetition made of their contumacy, with many slanders, reproaches and misrepresentations of courts and individuals by their memorial, therefore,

Resolved, That it be returned to the person presenting it.

The vote on the adoption of the above preamble and resolution stood as follows, namely,

Ayes—Dr. Ramsay, Messrs. Imbrie, Murray, Walker, French, J. Scroggs, Hanna, Anderson, D. M'Lean, jr., Martin, E. N. Scroggs, Miller, Ingles, M'Elwee, S. Hindman, Lindsay, D. Gordon, S. Wilson, Wallace, Kendall, Dickson, M'Kee, Patterson, Webster, J. P. Ramsay, Boyd, W. Bruce, M'Auley, Small, M'Arthur, Brown, M'Naughton, J. Hindman, T. Wilson, John L. M'Lean, ministers; and Messrs. E. Small, J. R. Dickson, J. Templeton, Auld, J. Wilson, Taggart, Hammond, Maxwell, M'Call, King, R. Ramsay, Frew, Barnes, Martin, Atcheson, Sawhill, Shellatoc, Brownlee, George, Dobbin, S. Wilson, ruling elders.—56.

Nays—Messrs. Heron, D. Goodwillie, Douthet, Banks, Gilkerson, M'Gill, ministers; and Messrs. George C. Harper, Houston, Nelson, Murdock, Virtue, ruling elders.—11.

Non liquet—Messrs. M'Lean, sen., Donnan, Hall, Rodgers, D. Blair, Forrester, Thompson, Smart, Harsha, Cooper, S. M'Lean, ministers; and Messrs. M'Cormick, Joseph Harper, Thom, Crawford, ruling elders.—15.

Against the decision adopting the above preamble and resolution, Mr. Heron entered his protest for reasons to be assigned.

Mr. D. Blair claimed the privilege of assigning his reasons for not voting.

No. 10. A memorial from Mr. Samuel Walker, and

No. 11. A memorial from certain individuals in Cadiz, both on the subject of slavery.

Both these memorials were, on motion, referred to the Committee of Bills and Overtures.

No. 12. A petition from certain individuals of Washington and Grand View Congregations, in the Territory of Iowa, praying the synod to send Mr. Vincent into their bounds, that an opportunity may be offered of presenting to him a call. The prayer of the petition was granted, and Mr. Vincent ordered to be sent into the bounds of the Presbytery of Illinois immediately.

Mr. Walker asked and obtained leave of absence from to-morrow evening until Tuesday morning.

The following presbyterial records were handed in and referred to examining committees, as follows:

Records of the Presbytery of Chartiers, referred to Messrs. M'Naughton and Webster.

Records of the Presbytery of Allegheny, referred to Messrs. Forrester and M'Kee,

Records of the Presbytery of Shenango, referred to Messrs. S. Wilson and Hall.

Records of the Presbytery of Ohio, referred to Messrs. Rodgers and Boyd.

Records of the Presbytery of Indiana, referred to Messrs. J. P. Ramsay and M'Elwee.

Records of the Presbytery of Muskingum, referred to Messrs. J. Scroggs and Webster.

Records of the Presbytery of Illinois, referred to Messrs. Donnan and Murray.

Records of the Presbytery of Miami, referred to Messrs. D. M'Lean, jr., and D. Blair.

Records of the Presbytery of Richland, referred to Messrs. Thompson and Dickson.

Mr. Kendall was, on motion, added to the Committee of Supplies. Adjourned until the usual hour to-morrow morning.

Closed with prayer.

Friday, May 28.

After the exercises of prayer and praise, the synod was opened with prayer by the moderator. The minutes of last sitting were read and approved.

On motion, the usual order of receiving papers was suspended, in order to make way for receiving the reports of select committees.

A majority of the committee on the memorials in regard of the use of the seminary buildings for anti-slavery meetings reported. The minority of said committee also presented a report.

These reports were the subject of a free discussion, during which the moderator, Dr. Beveridge, left the chair, which was occupied by Mr. Hanna.

The following resolution was offered, viz.; Moved, That the theological students have the privilege of appearing by one of their numbers to enforce their petition, if they see proper.

An amendment was offered to this effect, that the students should be authorized to select a member of the court to appear on their behalf.

This amendment, being put to the vote, was negatived.

The original motion was then agreed to.

Commissioners from the Board of Trustees were heard; but before concluding, the synod adjourned until the usual hour.

Closed with prayer.

2 o'clock, P. M.

The synod met and was opened with prayer. Members present as above. The minutes of the forenoon sitting were read and approved.

On motion, the synod resumed the consideration of the business left unfinished at the close of the forenoon sitting. The theological students were heard by their commissioner. And the members of synod proceeded to give their views on the reports before them.

Messrs. Crawford and Shellatoe obtained leave of absence for to-morrow. Before going through the roll the synod adjourned until the usual hour to-morrow morning.

Closed with prayer.

Saturday, May 29.

The synod met and was opened with prayer. Members present as above. The minutes of last sitting were read and approved.

Papers being called for, the following were given in, and, on motion, laid on the table, namely,

No. 13. The Report of the Presbytery of Philadelphia.

Report of the Presbytery of Philadelphia.

Our situation is much as when last reported. The vacancies within our bounds remain unsettled. The congregations of Carlisle, &c. have given a call to Rev. D. Anderson, which has been sustained, presented and accepted. The supply apportioned to us has been received. The synodical fast has been observed by the settled congregations as far as known. Mr. Jas. G. Austin has been admitted to the study of theology, and was committed to the care of Messrs. Webster and Cooper. There are two cases of protest and appeal, which with accompanying documents will be laid before synod. We request liberal supply.

By order of Presbytery,

F. W. M'NAUGHTON, *Clerk pro tem.*

No. 14. The Report of the Presbytery of Ohio.

Report of the Presbytery of Ohio.

During the last year nothing very special has taken place within our bounds; but since our report of the previous year, from some cause has never appeared in print, it may not be improper even now to state that then our hands were strengthened by the accession of Mr. John W. Harsha, who after passing through the usual examination and trial discourses, to the entire satisfaction of presbytery, was ordained and installed pastor of the united congregations of West Beaver and New Lisbon. Our vacancies, though now few, are still anxious for the dispensation of word and ordinances. The supplies allotted us have been generally and cordially received. The synod's fast, as far as ascertained, was observed. During last summer, Messrs. Bullions, and Clealand, residing in our bounds, delivered before Presbytery at two different times, discourses with much acceptance. Presbytery has taken into consideration, and acted on the propriety of establishing a fund for the assistance of worthy candidates for the ministry. How far they will be successful will depend much on the liberality of the congregations. The duty of public covenanting was attended to with great unanimity in the congregation of Four-mile, under the care of the Rev. E. N. Scroggs, in May, — inst. A call for Mr. D. H. A. M'Lean from Northfield, Stow, and Springfield, has been sustained by Presbytery, and will be laid before synod for presentation. Amidst the general decay of religion, we lament our own coldness, as well as that of others, in the cause of our Redeemer. We deplore the existing worldly and litigious spirit which consumes the vitals of godliness to such a degree, that men will renounce a profession of religion either wholly or in part, for the mere gratification of their selfish interest or whimsical notions, yet from the loving-kindness of God towards us we feel encouraged to seek Jerusalem's good above our chief joy, and to pray the Lord of the harvest to send faithful labourers into his vineyard, who will water and feed after his own heart, not only our own destitute flocks, but also enlighten all nations, until the desert shall rejoice and blossom as the rose, and the whole earth shall be filled with his glory.

JAMES P. RAMSAY, *Moderator.*
DAVID GOODWILLIE, *Clerk.*

No. 15. The Report of the Presbytery of Chartiers.

Report of the Presbytery of Chartiers.

To the Associate Synod of North America to meet at Washington on the fourth Wednesday of May, 1841.

The Presbytery of Chartiers report as follows:

About the beginning of July, Messrs. John M. French and John Bryan were licensed to preach the gospel. Mr. James A. Brown having accepted the call from Peter's Creek, was ordained to the pastoral charge of that congregation in September. Messrs. John S. Hamilton, James C. Herron, and Samuel S. Herron were on examination admitted to the study of theology under the care of synod. A call from the congregation of Noblestown for Mr. John M. French has been sustained; and it is desired that synod take orders to have it presented to him as soon as possible.

The supply granted to us at last meeting has been generally received. The Rev. David Anderson did not arrive in our bounds quite so soon as he was expected; but owing to the inclemency of the weather and other circumstances, he found it necessary to remain a few weeks after his synodical appointment with us had expired, and during that time he preached amongst our vacancies as before. Our need of

supply is much the same as heretofore, and we trust that the synod will remember us in that respect in making out the scale. A protest by John M. Smith against a decision of Presbytery and appeal to synod, was admitted. This and the papers connected with it will be laid before you. The synodical fast was observed by all our congregations.

JAMES BROWN, *Moderator*.

No. 16. The Report of the Presbytery of Richland.

Report of the Presbytery of Richland.

Nothing of special importance has taken place within the bounds of this Presbytery since the last meeting of synod. Our congregations, settled and vacant, remain about the same as formerly reported. The supply allotted was chiefly all secured. Mr. Ferrier, who was appointed the whole year in our bounds, finding it impracticable for Presbytery to give him appointments for any considerable part of the time, sought, and found employment elsewhere. Some new applications for supply have been made to Presbytery, and we request such a portion as the general claims of the church will justify. The synodical fast was generally observed in our bounds.

Respectfully submitted by order of Presbytery.

JOSEPH M'KEE, *Presbytery Clerk*.

No. 17. The Report of the Presbytery of Indiana, which, on motion, was referred to the Committee on the Funds.

Report of the Presbytery of Indiana.

Carmel, May 15, A. D. 1841.

To the Associate Synod to meet at Washington, Pa., on the 26th of May—
The Presbytery of Indiana beg leave to report that no changes of great importance have taken place within their bounds during the past year. On the 8th of October last Mr. Ingles tendered the resignation of that part of his charge called Pleasant Run, which being accepted, that promising congregation has been added to our list of vacancies. We embrace this opportunity of expressing our gratitude to synod for the supply allotted us last season. Your probationers, as far as practicable, we believe, fulfilled their appointments; and this part of the Lord's vineyard has been greatly refreshed by their labours. In consequence of the pecuniary embarrassment of the country, their labours have not been very well requited. The whole deficiency, as far as we have ascertained, reckoning at the usual compensation, is one hundred and five dollars, sixty-two and a half cents, due to the several individuals as follows:—Mr. Bryant, thirty-six dollars eighty-seven and a half cents; Mr. Vincent, twelve dollars; and Mr. Imbrie, fifty-six dollars and seventy-five cents; and, in addition to the above, there are fifteen dollars due Mr. Loughhead for ministerial labours in some of our weaker vacancies, (a part of his time being unappropriated.) Presbytery having no funds at present to meet these demands, humbly pray you to supply this deficiency out of synod's fund. As our vacancies are numerous, and in some cases ready for settlement, we request as liberal a share of the supply at your disposal as is consistent with the rights of others.

(Signed by order of Presbytery.)

JAMES DICKSON, *Presbytery's Clerk*.

No. 18. The Report of the Presbytery of Stamford, which was, on motion, referred to a select committee, consisting of Messrs. Banks, M'Naughton, and Rodgers.

Report of the Presbytery of Stamford.

After our various disappointments, we are happy to state that Mr. Law appeared among us, affording a very acceptable supply to our vacant congregations. A collection from Stamford congregation, amounting to eleven dollars, and seven dollars remaining in the hands of our treasurer, were paid to him as the balance due for his services. A collection from Dumfries congregation, amounting to sixteen dollars and thirty-seven and a half cents, is received and retained in the hands of our treasurer, in prospect of a future supply of preaching, and as we find it very difficult, in the present circumstances of the country, to transmit money to synod. We hope that synod will send us on as liberal a supply as can be afforded, as we have never yet been able to extend our missionary operations so far as our prospects and wishes, nor even to do justice to our vacancies. The day of fasting, agreeably to synod's appointment, was generally observed by our congregations.

We must surely be allowed to express our astonishment that synod, in an anomalous manner, without appearing to have weighed the facts contained in our papers of justification and defence, sent on last year, should find us worthy of being censured in a "friendly, admonitory letter," on account of the language, while the facts remain uncontroverted. We remonstrate against such procedure. Justice must first be done, before censure is inflicted. Therefore we have returned a letter addressed to us, subscribed "D. Gordon, Committee," purporting to be the ad-

monitory letter decreed by synod. We will countenance no such injustice and irregularity as are displayed in ordering such a letter; nor such irregularity as is displayed in sending such a letter subscribed "Committee," while it is evident from the minutes of synod, as well as an accompanying letter, that the writer never reported to synod. It can contain no more, than the belief and opinions of an individual, and, destitute of your authority, is unworthy of our regard.

Yet, while much appears to have been said concerning our papers, we have thought fit to read and reconsider them in a very solemn manner. The result has been, that, though we are willing to admit some verbal alterations might have properly been made, had opportunity been afforded, we can perceive nothing in the spirit or language generally to warrant the treatment received.

We have farther, under a threat from the Presbytery of Cambridge of carrying a matter against us to synod, to mention, lest our silence, even in such a trifling affair, should excite prejudice against us, or lead to injustice, as it may have formerly done, that we have received a letter from that presbytery, containing a complaint against Messrs. Russell and J. Strang, on account of some charges said to be brought by them against the Rev. Mr. Miller. While that presbytery seem to have neglected the chief and important subject in the correspondence of our brethren, and have seized upon and tortured an incidental expression, we have yet considered it proper to make the following reply:—Messrs. Russell and J. Strang deny having charged Mr. Miller with having countenanced T. M'Cleery in his slanderous audacity otherwise than as a member of synod and of synod's committee; that Mr. Russell declares that, in a private letter to the clerk of Cambridge Presbytery, he went so far as completely to eulculate every member of that presbytery from any way encouraging that individual prior to his appearance at synod; but whether he was correct in doing so, he does not now pretend to affirm or deny: farther, Messrs. Russell and J. Strang assert that they have a right to form an opinion of any act of synod, of synod's committees, or of any individual member of synod; and having formed and expressed an opinion, which no one has ever attempted to overthrow by any reference to Presbyterian rules of church discipline, they conceive that they have a right to state it, at any time or in any manner which they consider conducive to the interests of truth, without being accounted guilty of scandal for so doing. Presbytery have also to state that, having heard the correspondence between our brethren and Cambridge Presbytery, in which this opinion was incidentally expressed, that one of Cambridge Presbytery countenanced T. M'Cleery in his slanderous audacity; and when requested by Cambridge Presbytery to explain, they stated that Mr. Miller had done so as a member of synod, and of synod's committee;—such explanation having been given, we therefore judge that no charge can lie against them for having used no more than a justifiable freedom of speech.

DAVID STRANG, *Moderator.*

No. 19. The Report of the Presbytery of Allegheny.

Report of the Presbytery of Allegheny.

The Presbytery of Allegheny report that within the last year some changes of importance have taken place within our bounds. We have received an accession to our numbers by the settlement of Mr. Thomas Gilkerson, who has been ordained and installed in the pastoral charge of the united congregations of Conemaugh and Warren, in October last. At our meeting in April, Mr. John M'Auley tendered his resignation of two branches of his ministerial charge, namely, Upper Piney and Jefferson, and at our late meeting we have thought proper to accept this resignation, and his labours are now to be confined to Cherry Run. The other two branches are, of course, on the list of our vacancies.

In connexion with this subject it seems proper to state that Mr. M'Auley has decided not to accept the call for him reported by the Presbytery of Miami. We regret to have to state that the supply expected from Mr. D. Anderson has almost entirely failed, he having been but one day in our bounds, which failure is said to have been in consequence of ill health and the state of the weather; whilst the hopes we conceived from the appointment of Mr. Hamilton to our bounds during the past year have, in a great measure, been disappointed by his continued feeble state of health. When all this is considered, and that one branch of Mr. Hindman's charge has been for some time thrown vacant by his resignation of it, our condition claims a considerable share of the supply at the synod's disposal. Our members have generally observed the fast appointed by synod. We have also to report that we have heard, with satisfaction, one discourse from Mr. A. Murray, whom we recommended last fall as a student of divinity, after a previous satisfactory examination.

With regard to the general state of religion within our bounds, we have nothing very precise or definite to express. Whilst there is a commendable attention to ordinances and the external forms of religion, and a considerable increase of church members, there is certainly too much reason to mourn over the apparent want, to a

great extent, of the life and power of godliness; and, in particular, that our efforts to maintain our witnessing profession in the true spirit and meaning of it have to encounter an open and insidious resistance from the prevalence of that spirit which affects to treat with indifference and contempt the distinctions, in many instances at least, between right and wrong, truth and error.

All which is respectfully submitted.

JOHN HINDMAN, *Presbytery's Clerk.*

An excuse was offered on behalf of Mr. D. Anderson, for the non-fulfilment of certain of his synodical appointments referred to in the above report, and sustained.

Rev. Mr. Galbraith, of the Presbytery of Allegheny, appeared and took his seat.

No. 20. The Report of the Presbytery of Albany, which was, on motion, laid on the table.

Report of the Presbytery of Albany.

Since our last communication to synod nothing of special interest has taken place within our bounds. Our congregations, both settled and vacant, remain without any particular change. We have been disappointed with respect to a portion of the supply allotted us at last synod. The infirm state of Mr. Defreest's health has prevented him from fulfilling his appointment in our bounds; but we rejoice that he has been so circumstanced as to be able, during the same period, to supply one of the vacancies belonging to the Presbytery of Cambridge, so that his services have not been lost to the church.

Our vacancy in New York has received about ten months' supply during the year, but the other vacancies have received scarcely any. We thought it necessary to be thus liberal towards New York, knowing that without something like constant supply, that congregation, owing to its peculiar situation, must necessarily go down. We have felt much for the destitute condition of the people in Johnstown, but, without endangering the existence of the New York congregation, we had no supply to give them; and this is the more regretted by us as they have been particularly urgent for the enjoyment of public ordinances. The congregation in Albany have been vacant nearly half of the past year, in consequence of the ill health of their pastor; and this dispensation has also operated to the injury of the vacancies, as it diverted from them some supply which otherwise they would have enjoyed.

In view of this state of matters, we would earnestly beseech the synod to be as liberal as circumstances will permit in furnishing supplies for our destitute congregations for the year to come. We have surely much need for "praying the Lord of the harvest that he would thrust forth labourers into his vineyard; for the harvest truly is plenteous, but the labourers are few."

The congregation in New York has made out a unanimous call for Mr. J. M. French, which has been sustained by the Presbytery, and is herewith transmitted to the synod, with the request that it may be presented to the candidate as soon as possible.

Respectfully submitted.

PETER CAMPBELL, *Moderator.*

No. 21. A Petition from Tuscaloosa for supply of gospel ordinances, which was, on motion, referred to the Committee of Supplies.

No. 22. Certain papers, purporting to be, 1. A protest from the Presbytery of Vermont against the synod's proceedings in their case. 2. Remonstrance of the members of the Presbytery of Vermont against the deeds of the synod and the commission in their case. 3. A memorial and petition from the congregation of Barnet, in relation to the same matter. 4. A complaint and petition from the congregation of Ryegate on the same subject. These papers were, on motion, referred to a select committee, consisting of Messrs. M'Elwee, Boyd, and S. Hindman, with instructions to report on Monday morning.

Reasons of dissent by Messrs. Miller, Heron, and M'Elwee, from the deed of synod last year, refusing to send delegates to the Convention of Reformed Churches, were read. Messrs. Banks, Donnan, Thompson, Brown, Harsha, and Smart claimed the privilege of

joining in the dissent. The reasons were, on motion, laid on the table for the present.

The appeals referred to in the Report of the Presbytery of Miami were laid in, and, on motion, referred to the Committee of Appeals.

No. 23 was read, namely: A memorial signed James Alexander, complaining of certain acts of the Presbytery of Richland.

The memorial was, on motion, referred to a special committee, consisting of Messrs. McArthur, E. N. Scroggs, and D. Goodwillie.

No. 24. The Report of the Rev. Thos. S. Kendall's mission to the South, which was, on motion, referred to a select committee, consisting of Messrs. Miller, S. Wilson, and Webster, also, to the committees of supplies and on the funds.

Report of T. S. Kendall's Mission to the South.

Washington, Pa. May 28, 1841.

To the Associate Synod in session, the undersigned would respectfully report the fulfilment of his mission to the Presbytery of the Carolinas.

Your missionary set out immediately upon the adjournment of synod's last meeting, and shortly afterwards entered the bounds of that presbytery. The congregations of Old Providence, Timber Ridge, and Ebenezer, Va. seemed determined to resist the synod's act on slavery, refusing to hold congregational meetings for discussing the subject, and at the last named place closing their doors against your missionary's admission into their house of worship. A few families, however, to whom I preached, expressed their approbation of the synod's measures, and would gladly have you dispense to them the bread of life. The members composing your vacancy at Broad Creek, also acquiesce in your proceedings, and desire a portion of supply; though I have since understood that the only surviving member of their session has been removed by death. The congregation of New Lebanon, Monroe County, appeared willing to receive preaching, but refused to comply with your injunctions. Having heard of a few families in Montgomery County, who wished to hear the gospel, I visited them and preached. They live in and around Blackburg; they are desirous of having supply, and would wish, if you do send any person, that he might be ordained.

Virgin Spring Congregation, N. C. has faithfully adhered to the Bible views of slavery. As there was only one member of session there, two others were regularly elected, ordained, and installed. Two applicants were after due examination admitted to our communion, and I think about thirteen children baptized. This place, though it has been hitherto much neglected, is certainly an inviting one for the propagation of secession principles, and I doubt not, were they properly attended to, that before long there would be here a large and flourishing congregation. A petition from them will accompany this report. I preached next at Sterling, and at Cambridge, one Sabbath each. A few families in the former, and nearly one-half of the latter acquiesced in the synod's proceedings on the subject of slavery, and the latter particularly requested supply if it could be procured. A party, however, in both places, strongly opposed synod's acts relating to the presbytery of the Carolinas.

At the request of some individuals I preached at Neely's Creek, S. C. The greater part of that congregation, together with Steel Creek, and Bethany, had determined to oppose your decision on the question of slavery. At Smyrna there are about eight or ten families who are perfectly satisfied with your principles, avowed opponents of slavery, and would gladly receive supply, could it be granted. There I preached, and baptized six or seven children, and in the afternoon was attacked by a mob, an account of whose proceedings you have all seen.

The next Sabbath I preached at Nob Creek, N. C. The majority, at least, of this congregation refused to submit to your decisions. At Duncan's Creek, Rutherford Co. I preached and dispensed the ordinance of baptism, and have since been authorized to petition you for supply on their behalf. The people of your vacancies at Little River, Sharon, and Pisgah, have principally joined other churches.

The period of my mission was twelve Sabbaths, no two of which were spent at the same place. Much opposition in various places was encountered, and although a great part of your church in that region has departed from those principles which recognize the rights of men, and are tamely sinking down and yielding obedience to the awful monster who is making merchandisæ of the bodies and souls of men, yet the testimony which you have lifted up against this infernal system has its few, though determined advocates. Those persons petitioning, should, so far as practicable, be supplied. They were much disappointed by Mr. Bryan's failure to fulfil his appointments; and if I have been correctly informed, in relation to the advice given him by the Presbytery of Chartiers, that body certainly merits your

disapprobation. Synod had ordered him to that region, but the Chartiers Presbytery, in the true spirit of nullifiers, advised him not to go. If you suffer this to pass unnoticed, your authority as a synod may be considered as at an end. One of the causes that have operated in desolating that once respectable and flourishing presbytery, is your refusal to grant that supply; and passing without censure those who have failed to fulfil their appointments in that region. Should you be pleased to send supply to those places where it is desired, it may be attended with the most happy consequences; its wilderness may yet become as Eden, and its desert as the garden of the Lord, otherwise it must be utterly laid waste; and before you come to the latter determination, you ought to remember that God has promised never to quit or forsake his own inheritance.

Respectfully submitted.

THOMAS S. KENDALL.

No. 25. A petition from the Associate Congregation of Virgin Spring, for a supply of gospel ordinances. This petition was, on motion, referred to the Committee of Supplies.

No. 26. A paper entitled "Grievance of certain members of Synod," signed D. Blair, D. McLean and Wm. Galbraith, complaining of the doctrine contained in a certain anonymous paper published in the Religious Monitor. This paper was disposed of by the adoption of the following resolution, "Resolved, that the memorial be returned, with direction to the memorialists, to lay in the complaint to the presbytery of which the writer of the article complained of is a member."

Messrs. Forrester, Maxwell, R. Ramsay, and Templeton, asked and obtained leave of absence for the afternoon.

Mr. Nelson obtained leave of absence for the remainder of the meeting.

Adjourned until the usual hour.

Closed with prayer.

2 o'clock, P. M.

The synod met and was opened with prayer. The minutes of the forenoon sitting were read and approved.

Papers being called for, the following were given in, and read, namely:

No. 27. A communication from Mr. D. Christy, agent of the Calvinistic Book Concern. Said communication was, on motion, referred to a select committee consisting of Messrs. Hall, Miller and Heron.

No. 28. The Report of D. Murphy, Assistant Treasurer, which was, on motion, referred to the Committee on the Funds.

Associate Synod, in account with Daniel Murphy, Assistant Treasurer.

1840.—		DR.
July 13,	To cash paid Wm. S. Young, for printing minutes of Synod,	\$ 50 00
Aug. 7, & Sept 10,	To cash paid for expenses of Synod's Commissioners to Barnet, Ver.....	82 01
1841.—Jan. 14,	To cash paid Wm. S. Young, for printing Book of Discipline.....	125 63
		<hr/>
		\$257 64
		CR.
	By balance in Treasury as per Report of May, 1840.....	\$198 09½
1841.—May 15,	By cash from one year's dividend on Commercial Bank stock.....	66 00
		<hr/>
		\$264 09½
		257 64

Balance in Treasury, \$ 6 45½

DANIEL MURPHY, *Assistant Treasurer.*

PHILADELPHIA, May 15, 1841.

No. 29. The Report of the Board of Managers of the Theological Seminary, which was, on motion, referred to the Committee on the Seminary.

Report of the Board of Managers of the Theological Seminary.

The Board met at the Theological Seminary pursuant to appointment of synod, on the third Wednesday of March. The number of students in attendance during the past session was twenty-four, viz. Messrs. David Bullions, Wm. J. Clealand, James R. Doig, James W. Logue, John Todd and Thomas B. Walker of the fourth year. Ambrose Barcroft, Titus Basfield, Robert J. Hammond, and Benjamin F. Sawyer of the third year. John D. Cunningham, Jacob Fisher, John Marshall, Joseph M'Clintock, Alexander Murray, John Scott, and Thomas Simpson of the second year. John Alexander, Cyrus Cummins, James Forsyth, R. W. French, John S. Hamilton, James C. Herron, and Samuel Herron of the first year. All the students of the fourth, third, and second years delivered discourses, with the exception of Messrs. Walker and Simpson, who were prevented by indisposition. They were also examined on Theology, Ecclesiastical History, Hebrew and Sacred Geography. In all these exercises they acquitted themselves in a manner highly gratifying to the Board. After a particular examination held with the students of the first class, the Board agreed to recommend them to synod to be taken on trials for license, with the exception of T. B. Walker, of whose qualifications they had not an opportunity to judge, for the reason above stated, and therefore agreed to refer his case simpliciter to the synod. Hereto is appended the Report of the Treasurer of the Education Fund, and the application which he made by order of the Board of certain funds in his hands.

P. S. The term of service of Messrs. Hanna and Rodgers expires at this meeting of synod.

JAMES RODGERS, *Secretary.*

The synod proceeded to the nomination of members of the Board of Managers in room of Messrs. Rodgers and Hanna, whose term of service has expired. The same members were put in nomination.

On motion, the rule was rescinded requiring the synod to meet alternately on the east and west of the mountains, and the following resolution was adopted, namely:

“Resolved, That the synod will hereafter meet in regular rotation in the three following places, namely: East of the mountains, in Alleghany or Washington Counties or vicinity,—and in the Western part of the state of Ohio.

The next meeting of synod was then appointed to be held at Xenia on the fourth Wednesday of May, 1842, at 4 o'clock; Sermon at two.

Mr. Hanna was appointed the moderator's alternate to preach the synodical sermon.

Mr. Thompson asked and obtained leave of absence for the remainder of the meeting.—Mr. Blair was, substituted in his room as a member of the Committee of Appeals.

Mr. Frew asked and obtained leave of absence.

On motion, Messrs. Brown and Boyd were appointed a committee, to draft an act for a fast for next year.

On motion Resolved, that the presentation of the calls laid on the Synod's table to the candidates respectively be made the order of the day for Tuesday afternoon.

The following students were ordered to be taken on trial for license, as follows, namely:

Mr. D. Bullions, by the Presbytery of Ohio.

Wm. J. Clealand, Ohio. Jas. R. Doig, Muskingum.

Jas. W. Logue, Chartiers. John Todd, Chartiers.

Adjourned until 9 o'clock on Monday morning.

Closed with prayer.

Monday, May 31.

The synod met pursuant to adjournment, and was opened with prayer by Mr. D. M'Lean, senior minister present. Members present as above, together with Rev. Wm. Wilson, of the Presbytery of Chartiers, Rev. James Law, of the Presbytery of Richland, Hugh Allison in room of Neely Sawhill, Ephraim M'Heman in room of M. R. Atcheson, James Reed in room of Samuel Murdoch, John Nisbet in room of James Thom, David Ramsay in room of James Shellatoe, and David Archer in room of Joseph Brownlee.

The minutes of the last meeting were read and corrected.

Papers being called for, there were given in.

No. 30. A Report by the Professors, of books purchased for the Theological Seminary, which was laid on the table.

No. 31. A Memorial from the Session of Stone Valley, requesting information respecting the synod's decision of last year, on the sale and use of ardent spirits. Said memorial was, on motion, referred to the committee of Bills and Overtures.

The select committee on the report of the Presbytery of Shenango, in the case of Mr. A. Boyd presented a report, which, after some discussion, was, on motion, recommitted.

The select committee on the communication of Mr. D. Christy presented a report, which was, on motion, adopted, as follows, namely:

Report of the Select Committee on D. Christy's Communication.

The committee to whom was referred the communication of D. Christy, respectfully report:

That from said communication it appears that a joint stock company has been formed, to which the Calvinistic Library, heretofore published at Cadiz and Oxford, Ohio, has been transferred; the primary object of which arrangement is, to secure, by stereotyping, the permanent publication of the standard writings of the Reformers, and others of a similar stamp, so as to counteract the influence of the prevailing theology of our day upon the religious community. This object your committee cannot help viewing as one very intimately connected with the well-being of present and future generations, and therefore would respectfully submit the following resolutions, viz.

Resolved, That the avowed object of the "Calvinistic Book Concern," is one which has high claims on the encouragement of all evangelical men.

Resolved farther, That this synod cordially recommend the measure to the people under their inspection, as being in the view of this synod, a measure well calculated to aid the present and future interests of the church of Christ, and recommend to their people to take stock and subscribe for the works, according to their ability.

Respectfully submitted,

ANDREW HERON,
GEORGE M. HALL,
JAS. P. MILLER.

At the request of Dr. Ramsay he was released from the committee of supplies, and Mr. M'Elwee substituted in his room. Mr. Gordon was substituted in the room of Mr. Anderson, as a member of the same committee.

Mr. Heron obtained leave of absence for the afternoon, and Mr. Hanna was appointed clerk pro tem.

Adjourned until the usual hour. Closed with prayer.

2 o'clock, P. M.

The synod met, and was opened with prayer, members present as above. The minutes of last sitting were read and corrected.

Papers being called for, the following were given in and read, namely, a report of the Committee of Bills and Overtures, on so much of the report of the Presbytery of Miami as relates to occasional hearing, which after some discussion was adopted as follows, namely:

"The committee of Bills and Overtures on so much of the report of the Presbytery of Miami as relates to occasional hearing, recommend for adoption by synod the following resolution:

"That for the present sessions be referred to the Book of Discipline enacted in 1817, and to an act of the Associate Presbytery of Pennsylvania, passed 1796, for direction on the subject of occasional hearing, and that a committee be now appointed to bring in an overture at next meeting of synod, to be embodied in the testimony, giving more fully, though briefly, the views of our church on this subject, with more specific directions to sessions respecting it.

A. ANDERSON,
ALEX. DONNAN,
C. WEBSTER.

Dr. Beveridge and Messrs. Anderson and Hanna, were appointed said committee.

The same committee on the same report of the Presbytery of Miami, recommended that as presbytery complain that Mr. Heron has violated the substance of synod's order in preaching in Xenia, and referred the case to synod, that synod hear Mr. Heron, and the complainants, and issue the case.

A. ANDERSON,
ALEX. DONNAN,
C. WEBSTER.

The above report was adopted.

The following paper was given in, read, and the request granted.

Thomas B. Walker requests permission of synod to prosecute the study of Theology another year, either at the Hall or under the care of some of our Presbyters, as owing to want of health, he has not been able to give that attention to study which he judges necessary to qualify him for entering upon trials for license. Granted.

The committee appointed last year on the subject of fasting presented their report, which was read, and on motion, ordered to be printed for consideration at next meeting.

Address on Fast Days.

The committee appointed by the Associate Synod to "address directions" to the people under their care, "for the right observance of days of fasting and humiliation," offer the following thoughts on that subject:

The Westminster Directory contains the views and profession of the Associate Church on the duty of fasting; yet we presume that when the synod appointed a committee to address the people on this matter, they intended that the general heads in the Directory should be more particularly illustrated. This view we shall endeavour to carry out in the form of observations. We accordingly observe:

1. Fasting is an ordinance of divine institution. It is, indeed, a duty dictated by the light of nature, a natural expression of humiliation, of a sense of sin, and desert of judgments. Under these impressions the heathens observed it on important and solemn occasions, as appears from the conduct of the Ninevites, Jonah iii. 5-9. For though Jonah proclaimed the judgments of the Lord against them, it does not appear that he directed them to the duty of fasting. Yet duties dictated by the light of nature are also embraced in divine institutions, such as prayer and praise, which are natural duties, and also instituted by Christ as Mediator. That fasting is a divine institution, appears from the example of the church, recorded both in the Old and New Testaments, from express injunctions to the duty and directions how to perform it. Joel ii. 15, 17. Isa. lviii. 6, 7.

2. A fast may be either private or public. It may and ought to be observed by individuals and by families, when personal, or family, or even public concerns require it. Thus Daniel fasted in view of the restoration of Israel from the Babylonian captivity, Dan. ix. 3. Nehemiah personally fasted, on account of the afflictions of the restored Jews, Neh. i. 4. Personal and family fasts are indicated as the fruits of the influences of the Spirit in the revival of the church, Zech. xii. 12, 14. In these cases as little publicity as possible should be given of the observance of the duty, Matt. vi. 18. "That thou appear not unto men to fast, but unto thy Father who is in secret." A public fast is, when it is appointed by public authority, for

public reasons, and to be publicly observed; as when it is appointed by sessions for their respective congregations, or by the higher courts for the churches under their care, Joel ii. 15, 17. When a public fast is appointed in the church, all who are under that call should hold themselves bound to observe it as a call of God through the church, to that duty at that time, Ezra x. 6, 8. Though the temporal penalties for neglect of such duties, which were employed in the former dispensation, are not to be employed now, yet the moral obligation and the spiritual penalties are the same in both the former and present dispensations.

3. When a public fast is appointed, it is highly proper that reasons for the fast should be publicly given, either more generally specifying the occasion of the fast, such as in view of the ordination and instalment of a minister of the gospel, or of the observance of the Lord's supper, or more particularly specifying the sins for which we ought to mourn, and against which we are to testify, or the judgments threatened or suffered, in view of which the fast is appointed. This measure is useful for conviction of sin, for assisting the exercise of the people, and even necessary in order to their profitable communion in the duty, and to a united public testimony against sin.

4. Fasting is an occasional duty. Though Christ has instituted this ordinance, and requires its observance, when in his providence he calls for it, yet he has not appointed for the New Testament church any particular time for its stated observance, no doubt, because it is an ordinance for special occasions, which do not occur at regular periods, Matt. ix. 15. "Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast." This view of the duty furnishes an occasion of condemning an error into which some have fallen, and against which all should be carefully warned, the error of vowing a personal fast at stated periods, weekly, monthly, or annually. Such a vow is sinful, dangerous, and insinuating. It is not agreeable to the institution of the ordinance, which is occasional, and not stated; it is therefore without authority, and consequently it has no divine promise of acceptance or assistance, and it may, and most probably will, sometime interfere with other duties. Such instances of it as are on divine record, had no evidence of divine approbation. It was the unaccepted pharisee, that *fasted twice in the week*; Luke xviii. 12. It is God alone that can safely appoint the stated periods of devotion. The devotional spirit does not suffer a diminution of its privilege by these views, for without binding ourselves to fasting at stated periods, we may resolve to engage in the exercise as often as we find occasion, and God furnishes the opportunity in his providence.

5. Fasting being an occasional duty, it may be considered as a free-will offering of such time as we voluntarily devote to it; but having devoted it agreeably to the word of God, we are bound to pay our vow. Although free-will offerings are voluntary, we are under obligations to give them when circumstances specially call for them. In these free-will offerings, however, we must pay attention to our circumstances, so that our engagement in the duty may not interfere with other and paramount duties. One whole day ought, in general, to be devoted to this exercise. This was the general practice of the church recorded in Holy Scripture. The great day of atonement, the tenth day of the seventh month, was a fast, and the whole day observed, Lev. xvi. 29. Joshua and the elders of Israel fasted a whole day on occasion of the defeat of the army before Ai, Josh. vii. 6. Yet Esther's fast continued three days, and Daniel's three weeks, Esther iv. 16; Dan. x. 2, 3. From the variety of practice recorded in Holy Scripture, we see no reason why, under peculiar circumstances, a part of a day may not be devoted to this exercise acceptably, and observed. But whatever time is devoted, it should be carefully kept.

6. The occasions calling for a fast appear to be, 1st, Divine judgments either experienced, or threatened, as Joshua vii. 6, when the army was defeated before Ai; Jonah iii. 5, when the Ninevites were alarmed by threatened judgments. 2d. Great guilt contracted, which must procure judgments, as 1 Sam. vii. 3, 6, when the people had gone after false gods. 3d. When we are about to seek some special favour. So David fasted in hope that the child's life might be spared, 2 Sam. xii. 22; and Ezra fasted when he sought the special favour of God on his journey to Jerusalem, Ezra viii. 21. Yet under this latter view our fasting has immediate reference to our sin, as rendering us unworthy of divine favour, and if indulged, as preventing our access to God, and our success in our approaches to him. Psal. lxxvi. 18. "If I regard iniquity in my heart, the Lord will not hear me."

7. The spiritual exercise of a fast is, in a general view of it, humiliation for sin, and includes, 1st. Discovery of sins, rendering us guilty and unworthy before God, and justly procuring divine judgments. 2d. Conviction of in-dwelling sin and self-examination for the farther discovery of it and its operations. 3d. Meditation on the evil of sin, whether personally our own, or public sins for which we engage to humble ourselves. 4th. Confession of sin and contrition for it; all which is necessarily implied in scripture examples of fasting, as Dan. ix. Ezra ix. Nehem. ix. 5th. Turning from sin in heart and conduct, engaging in the contrary duty, and vowing accordingly to the Lord, whether by public covenanting, as Nehem. x. 29, 31, or

more informally and secretly, as Isa. lviii. 6, 7. 6th. And all this with appropriating faith in God's mercy in Christ. Dan. ix. 3, 4, 9, 16, 19. Without this appropriating faith, all our fasting, confession, and vowing, are legal, unacceptable, and unprofitable. No fasting or confession can make any atonement, and without saving faith and repentance, our fasting and confessions are but aggravations of our guilt, being formal and hypocritical, and consequently with indulged iniquity.

8. Since a fast day is devoted to the Lord, to his worship, and to the exercises of humiliation, confession, and vowing to him, it ought to be kept with such solemnity as the Sabbath. Though the time be not of divine appointment, the exercises are, and the time is, according to divine institution, devoted to the Lord, and is therefore holy. The fast on the great day of atonement was to be kept as the Sabbath, Lev. xvi. 29, 31, and 23, 27, 32. The solemn character of that day is in those passages attributed to its exercises. The practice, therefore, into which many have fallen, of employing in fasting and religious exercises, only that time which is employed in public worship, is contrary to scripture appointment and example,—to the vow devoting the day to the Lord, and to the nature of the exercises proposed in appointing the fast; it shows formality in our services, insincerity in our professions, and conformity to the world.

9. In addition to these internal and spiritual duties, we should also, in fasting, abstain from food, Ezra x. 6; Esther iv. 16. This abstinence properly belongs to the duty of fasting, yet it is not *necessary* to the duty in all circumstances, nor is it necessary that it be total. Daniel "ate no pleasant bread," &c. Dan. x. 3. The rule, "mercy and not sacrifice," must be observed in every case; yet a self-denial that does not interfere with our health, but only with our pleasures, does not belong to this rule. It is evident from the scripture name of the ordinance, from scripture examples and injunctions, that on a fast day no temporal enjoyment should be used merely for sensual pleasure, but only as far as necessity or mercy requires. But it may be objected that literal fasting cannot profit our souls. We reply, that neither can baptism or the Lord's Supper of themselves, but all these divine ordinances are profitable with the blessing. It may be further objected that external observances in fasting were condemned, Isa. lviii. 5, and Matth. vi. 16, 18. We reply, it was not the external means that were condemned, but the abuse of them, employing them as a substitute for spiritual duties, and for the gratification of vanity and pride.

10. Fasting is a useful exercise under the divine blessing, and ought to be observed with much care and solemnity. It is calculated to promote humility, sense of sin, of spiritual necessities, enlarged discoveries of the sinfulness of our hearts; it is a means of leading us to discoveries of sin in heart or practice, which may be a barrier to our communion with God, of leading us to further discoveries of Christ, and his preciousness in his person, righteousness and grace, and of leading us to renew our faith's exercises, and our vows to God. It is therefore considered a suitable exercise preparatory to the commemoration of the Lord's death. The church does not maintain that the formal exercise of fasting, and the observance of a day devoted to this object, before the commemoration of the Lord's death, is any part of that solemnity, or is of divine appointment as to the time or the circumstances, or that it is essential to the right observance of that ordinance; but she holds that the spiritual exercise belonging to a fast day is required under the command to "*examine ourselves*," and to "*purge out the old leaven*," and that the formal observance of a fast day is a divine ordinance, and that we ought to avail ourselves of it as peculiarly appropriate to the duties of such an occasion. And he that will neglect the observance of a fast on such an occasion, without a providential hindrance sufficient to excuse him, is guilty of neglecting an important means of preparation. And the laying aside of fast days before the dispensation of the supper, we may assure ourselves never sprang from sense of sin, deep humility, tenderness of heart, desire of communion with God, nor from enlarged experience of that communion, nor does it manifest special preparation for it in that ordinance.

The following resolution was offered, and after some discussion was adopted.

"Resolved, that this synod appoint three delegates to attend the next meeting of 'the Convention of the Reformed Churches,' proposing to bring about a greater degree of unity in profession among these churches."

A committee consisting of Dr. Ramsay, and Messrs. Wm. Wilson, D. McLean, Imbrie, and Donnan, was appointed to nominate delegates to attend said convention, and to report to-morrow morning.

Messrs. Hanna and Rodgers, were re-elected members of the board of managers for the Theological Hall.

The committee on the papers from Vermont reported as follows:

“The special committee to whom were referred certain papers purporting to come from the Associate Presbytery, and certain associate congregations of Vermont, report, that having read said papers, they find them to contain complaints and reasonings by the suspended brethren of the presbytery, and the congregations of Barnet and Ryegate adhering to them, against the proceedings of synod in regard to the Vermont Presbytery; a part of these reasonings and complaints have been heard and answered heretofore, and your committee are of opinion that the time of synod should not be taken up with the reading of them. A part of these papers refers to the proceedings of synod at Baltimore, and by their commission at Barnet. This part is contained in No. 22, entitled “Protest of the Presbytery of Vermont, against the deeds of synod of last year in their case.” Your committee would recommend it to be read and disposed of in the usual order.

W. M. M'ELWEE,

B. BOYD,

S. HINDMAN.

The report was adopted. The paper No. 22 referred to in the above report was then read, after which the following resolution was adopted, namely: “Although synod does not recognise the protestors under the name of the Associate Presbytery of Vermont, and do consider the assumption as contemptuous; yet, acknowledging them as members of the church under suspension, Resolved, that the protest be admitted, and their reasons answered.”

Messrs. Anderson and Martin were appointed said committee.

Adjourned until the usual hour to-morrow morning.

Closed with prayer.

Tuesday, June 1.

The synod met, and was opened with prayer. Members present as above. The minutes of last sitting were read and corrected.

Papers being called for, there were given in.

No. 34, a communication from Mr. James Morehead relating to a version of the Book of Psalms. Said communication was, on motion, referred to a select committee, consisting of Dr. Ramsay, and Messrs. Thompson and Thomas Wilson.

No. 35. A memorial and petition from Mr. Alexander M'Elroy, relative to his case as before the Presbytery of Muskingum. This memorial, together with all the papers relating to the case, was, on motion, referred to the Session of Chartiers congregation, in the bounds of which Mr. M'Elroy resides.

No. 36. A memorial and petition on behalf of the vacancies in Lower Canada. The first of these papers was, on motion, referred to the committee of supplies;—and the second, to the committees of supplies and on the funds.

No. 37. A memorial from the Presbytery of Muskingum on the subject of foreign missions, which was, on motion, referred to the Committee on Missions.

The report of the Committee of Appeals in the case of Wm. Gailey was given in, and, on motion, laid on the table.

Papers connected with certain appeals from the Presbytery of Philadelphia were given in, and on motion, referred to the Committee of Appeals.

The committee appointed last evening to nominate delegates to

the Convention of Reformed Churches reported the following nomination, which was agreed to, namely: Messrs. Martin, Anderson, and Miller for the east;—and Messrs. Beveridge, Rodgers, and Hanna for the west;—and to be alternates to each other in the order of their names, according to the place where the convention may meet.

On motion, the farther reading of papers was suspended, to proceed with the consideration of the subject left unfinished on Friday evening, namely: the reports of the committee on the memorials relating to Anti-Slavery meetings in the Seminary,—Mr. Hanna in the chair.

After a free discussion, but before going through the roll, the synod adjourned until the usual hour.

Closed with prayer.

2 o'clock, P. M.

The synod met, and was opened with prayer. Members present as above. The minutes of the forenoon sitting were read and approved.

On motion, the reading of papers was dispensed with, in order to make way for the order of the day, namely: the presentation of calls to licentiates.

The calls for Mr. John M. French, from the second congregation of New York, Cambridge, and Noblestown, were presented. Mr. French requested time for consideration until to-morrow morning. The request was granted.

The calls for Mr. D. H. A. McLean, from Northfield, &c.,—from Mercer and Salem,—from Big Creek, &c.—and from New Wilmington, &c. were presented, and that from Mercer and Salem accepted.

The calls for Mr. John Bryan, from the congregations of Darby and Sugar Run, and from the congregations of Sharon, New Market and Jefferson, were presented; Mr. Bryan requested until to-morrow morning for consideration. The request was granted.

A call for Mr. Wm. Smith, from the congregations of Pisgah and Tirzah in the Presbytery of Illinois, was presented and accepted.

A call for Rev. Wm. Douthet, from the congregation of Mineral Ridge in the Presbytery of Shenango, was, on motion, returned to said Presbytery, with instructions to present said call as the Book of Discipline directs.

The synod proceeded with the consideration of the business left unfinished in the forenoon. After a free discussion, certain resolutions were offered as a substitute for the reports under consideration, which, being amended, were adopted as follows, namely:

1. Resolved, that synod do not recognise any right in the students to invite any person to lecture at the Theological Seminary, without consulting with, and obtaining the consent of the Professors.
2. That as by provision of the Charter, this Synod have a right to change the whole or part of the board of Trustees at any regular meeting, they hereby agree to elect one third of said Board annually,—commencing this year with electing four members in place of those whose names occur first in the charter, and who are still members of the Board, and so on in succession.
3. That the recommendation to the Trustees made by synod in

1839, to open the doors of Seminary to meetings of anti-slavery and colonization societies, be rescinded.

In pursuance of the second resolution, a committee was appointed, consisting of Messrs. Heron, Reed and Walker, to ascertain the four Trustees first on the list, and make a nomination, with instructions to report to-morrow morning.

Dr. Beveridge resumed the Chair.

The following paper was presented, and read, namely :

“ The subscriber craves copies of the papers from Vermont; and the report of the special committee appointed to report upon them, and extracts from the minutes of synod with reference to these papers, and the printed memorial laid before synod.”

THOMAS GOODWILLIE.

The above request was granted.

The select committee on the question of correspondence with the Scottish Church presented a report, which was on motion, adopted.

Report of the Committee on the proposed Scotch Correspondence.

Your Committee, on the proposal to open a correspondence with the General Assembly of the church of Scotland, to sympathize with them in their present struggle for their rights and privileges, as an ecclesiastical body, do report as follows.

We are of opinion that, in the present stage of the above controversy, we have not enough of information to determine its moral or religious character. From the little we do know, we are induced to hope that a work is begun that may ultimately issue in the destruction of patronage, and the present ecclesiastical establishment of Scotland. In so far as the contest on the part of the General Assembly may seem to take this direction, it becomes us to hail it with joy and bid the actors God speed. But should they appear to be contending for nothing more or better than a certain modified species of patronage, without seeking the dissolution of the rotten fabric of Church and State in union, our thankfulness is not so imperiously demanded. They may only be opposed to the supreme court of the land, on some points of their civil and ecclesiastical law, respecting which, owing to our slight acquaintance with Scottish law, we cannot tell which of the parties is legally right. We take the liberty, therefore, of suggesting to synod the following resolutions:

1st, That entering at present on the proposed correspondence is premature and inexpedient.

2d, That synod watch the interesting movement, and so soon as it shall assume the unequivocal character of real reformation, that we express our gratitude for the event, and give encouragement to our brethren of the General Assembly, to go on in the noble work.

ALEXANDER DONNAN,
ANDREW HERON,
JAMES P. MILLER.

The special committee on the report of the Presbytery of Stamford reported, and the report was, on motion, laid on the table.

The select committee on Mr. Kendall's Missionary report, presented a report, and while a resolution to adopt said report was under consideration, the synod adjourned until the usual hour to-morrow morning.

Closed with prayer.

Wednesday, June 2.

The synod met, and was opened with prayer. Members present as above. The minutes of last sitting were read and approved.

Papers being called for, the following was given in.

No. 38. The report of D. Houston, Treasurer, which was, on motion, referred to the committee on the funds.

Daniel Houston, Treasurer, in account with Associate Synod.

1840.

May 23, To balance in Treasury, as per report to synod,.....\$7030 51½
June 10, To cash received for synod's fund, by the hand of T. Beveridge, 400 00

June 24,	To cash received from Poland congregation, contributed by W. M. Houston,.....	3 31½
July 17,	To cash received from W. S. Young, by the hand of Rev. T. Beveridge, D. D., for synod's fund,.....	2 75
Aug. 3,	To cash received from Washington, Pa., congregation, contrib.	9 26
Sept. 19,	To cash received, interest on note,.....	24 00
Oct. 30,	To cash received, interest,.....	23 00
30,	To cash received from Piney Fork congregation, contribution,	6 10
Nov. 2,	To cash received from Thomas Buchanan, interest,.....	33 00
Dec. 10,	To cash received from B. Henderson, interest,.....	114 00
1841.		
April 1,	To cash interest from D. Houston, Treasurer, on Erie land...	180 00
15,	To amount of rent from Win. Anderson, for seminary,.....	100 00
May 11,	To cash from James Moore, interest on Margaret Moore's legacy,	1 00
23,	To cash from Chartiers congregation, contribution,.....	24 00
25,	To cash from Hebron cong., contrib., per Rev. A. Anderson,..	10 56
25,	To cash from do. do. missionary fund, per do.	13 11
25,	To cash from do. do. students' fund, per do.	9 75
27,	To cash from a friend of Associate Synod, Peter's Creek, Pa.,	10 00
do. do.	Massie's Creek congregation, contribution,.....	15 00
do. do.	North and South Buffalo congr., contrib,.....	16 00
do. do.	Cadiz congregation, contribution,.....	14 00
do. do.	Mountville congregation, contribution,.....	10 00
do. do.	Slippery Rock congregation, contribution,.....	15 00
do. do.	Ligonier congregation, per Rev. J. Scroggs,....	20 00
do. do.	Sugar Creek congregation, contribution,.....	8 00
	Donation from Gibson Wade,.....	1 00
	Cash from Deer Creek congregation, contribution,.....	8 20
do. do.	Washington, Pa., congregation, contribution,...	8 75
do. do.	2d congregation of Philadelphia, contribution,...	30 00
do. do.	Rev. John Hindman's congregation, contribution,	9 14
	Donation from James M. Todd, Kentucky,.....	6 00
	Cash from Bovina congregation, N. Y., students' fund,....	16 00
do. do.	Putnam congregation, N. Y., contribution,.....	13 00
do. do.	Salem congregation, N. Y., contribution,.....	18 00
do. do.	Baltimore congregation, contribution,.....	80 00
do. do.	Rev. Samuel Hindman's congregation, contrib.,	11 10
do. do.	Rev. James Patterson's congr., contribution,.....	8 50
28,	do. do. Service congregation, contribution,.....	8 50
do. do.	Wooster and Dalton congregations, contrib,...	9 00
do. do.	Unity congregation, Ohio, contribution,.....	10 00
do. do.	Belmont congregation, contribution,.....	8 00
do. do.	M'Mahan's Creek congregation, contribution,..	3 35
do. do.	Bloomfield congregation, contribution,.....	10 00
do. do.	West Union and Four Mile congr'ns, contrib.,..	18 00
do. do.	Darlington congr., contrib., students' fund,....	17 00
do. do.	Truro congregation, contribution,.....	4 00
do. do.	William Stevenson, Cambridge congregation, N. Y., donation,.....	10 00
do. do.	Mrs. William Stevenson, do. do.	10 00
do. do.	Cambridge congregation, N. Y., contribution,...	11 00
do. do.	Shenango congr., contrib., students' fund,.....	12 00
29,	do. do. Albany congregation, N. Y., contribution,.....	44 00
do. do.	Florida congregation, N. Y., contribution,.....	10 00
do. do.	Cherokee congregation, contribution,.....	5 00
do. do.	Xenia congregation, contribution,.....	16 50
do. do.	Joseph Harbison, exec'r of Ann Lowry's legacy,	30 00
31,	do. do. Pigeon Creek congregation, contribution,.....	10 00
do. do.	Mount Pleasant congregation, contribution,....	10 00
June 1,	do. do. Killbuck congregation, contribution,.....	1 50
do. do.	Argyle congregation, N. Y., contribution,.....	17 16
do. do.	From a friend of synod,.....	5 00
do. do.	Interest on loaned money,.....	20 28
do. do.	Interest on Eleanor Henry's legacy,.....	70 00
do. do.	From a friend of Associate Synod,.....	2 00
do. do.	From a friend of Associate Synod, Mount Hope congregation,.....	5 00
do. do.	From Peters' Creek congregation, contribution,	10 00

8689 33

	<i>Contra.</i>	<i>Cr.</i>
1840.	By cash omitted, an omission in report of May, 1840, contingent expenses,.....	
		\$10 00
June 8,	Cash paid Rev. T. S. Kendall, per order of synod,.....	50 00
24,	Cash paid for postage on letters,.....	75
July 15,	Cash paid for school tax,.....	6 75 ¹
Oct. 30,	Cash paid Rev. T. Beveridge, salary,.....	250 00
30,	Cash paid Rev. T. Beveridge, D. D., for books for seminary,.....	15 75
Nov. 17,	Cash paid Hetty Rutherford, for cleaning seminary,.....	2 00
23,	Cash paid Elias Praw, for cleaning stove-pipe,.....	50
24,	Cash paid for postage,.....	56 ¹ / ₄
1841.		
Jan.	Cash paid Woolf for glass, &c., for seminary,.....	7 93 ¹ / ₄
Mar.	Cash paid Hetty Rutherford, per students' order,.....	75
26,	Cash paid John Andrews for coal for Seminary,.....	3 60
15,	Cash paid William Anderson for room rents for students,.....	55 75
May 10,	Cash paid Rev. T. Beveridge, D. D., for salary,.....	250 00
10,	Cash paid Rev. J. Ramsay, D. D., for salary,.....	300 30
10,	Cash paid Rev. T. Beveridge for books for Theological Hall,.....	23 06 ¹ / ₄
10,	Cash paid for postage,.....	18 ³ / ₄
27,	Cash paid Rev. A. Heron, clerk of synod,.....	100 00
June 1,	Cash paid for contingent expenses of past year,.....	10 00
		<hr/> \$1087 60
	Balance in Treasury, June 1st, 1841,.....	\$7601 73
		<hr/> \$6689 33

The above report, submitted to synod, shows a balance in Treasury, this day, of.....\$7601 33

Respectfully,

DANIEL HOUSTON, *Treasurer.*

No. 39. A petition of James White and others, praying Synod to enforce their act on Slavery against such as advocated its lawfulness. This petition was, on motion, referred to the Committee of Bills and Overtures.

No. 40. The Report of Joseph R. Dickson, Treasurer pro tem., which was, on motion, referred to the Committee on the funds.

Report of Treasurer of Mission's Fund, for the year ending May 28, 1841.

1840.		
June 1,	Amount received as per last report,.....	\$10 60
	Interest for one year,.....	63
1841.		
May 27,	Received from Daniel Williamson, Putnam, N. Y.,.....	3 00
" "	Received from Female Missionary Society of Massie's Creek, Ohio, per Rev. J. P. Smart,.....	100 00
" "	Received from Rocky Spring congregation, per Rev. Edward Small,.....	1 77
" "	Received from Springfield congregation, per Rev. Edward Small,.....	3 79
" 28,	Received from John Barber, executor of estate of John Ashton, White Creek, per Rev. Edward Small,.....	50 00
" "	Received from Rev. Robert Forrester, Truro, Ohio,.....	4 32
" "	Received from Rev. James P. Miller, South Argyle, N. Y.,.....	20 32
" "	Received from Rev. S. Hindman, contribution from a friend, congregation of North Washington, Ohio,.....	1 47
		<hr/> In Treasurer's hands,.....\$195 90

Report of Treasurer of Students' Fund, for the year ending May 28, 1841.

May 27,	Received from Rev. Robert Forrester, Truro, Ohio,.....	\$4 00
" 28,	Received from John Barber, executor of estate of John Ashton, of White Creek, per Edward Small,.....	50 00
		<hr/> In Treasurer's hands,.....\$54 00

WASHINGTON, PA., June 1, 1841.

JOSEPH R. DICKSON, *Treasurer pro tem.*

A paper containing a preamble and certain resolutions on the subject of Foreign Missions was read, and, on motion, laid on the table.

The committee of nominations appointed last evening, reported that the first four names on the list of the Board of Trustees are Dr. Beveridge, Dr. Ramsay, Dr. Murdoch, and Mr. French. In the room of these, a majority of the committee nominated Rev. B. Boyd, John Reed, Esq., Hugh Allison, and Joseph M'Nary. The minority of the committee reported in favour of re-electing the present four. The Synod proceeded to elect by ballot, and on counting the votes, it appeared that Rev. B. Boyd, John Reed, Esq., Hugh Allison, and Joseph M'Nary were elected as members of the Board.

The calls for Mr. John M. French were again presented, and that from Noblestown accepted.

The calls for Mr. John Bryan were presented, and that from Sharon, Newmarket, and Jefferson accepted.

The Committee to which the papers from the Presbytery of Stamford were referred, reported a copy of a letter addressed to said Presbytery, by Rev. D. Gordon, appointed last year to that service. This letter was read, and on motion, laid on the table.

The Select Committee on the report of the Presbytery of Shenango reported, and the report was, on motion, adopted.

Report of Select Committee on the Report of the Shenango Presbytery.

The committee to which was referred that part of the report of the Presbytery of Shenango which respects the case of A. Boyd, report:

That Synod at their last meeting directed said Presbytery to deal with Mr. Boyd, 1st, For having made application to another branch of the church for admission. 2d, Because it is commonly reported that his general conduct is not consistent with good ministerial character. From the report of Presbytery it appears, they dealt with him for the first, which he admitted, and issued it with a mere expression of disapprobation: and in regard to the second item, Presbytery report that an inquiry was made as to any other charge against Mr. Boyd, and there appeared to be none. As Mr. Boyd, by his application for admission into another branch of the church, violated the law of God and his ordination vows, your committee cannot but regard Presbytery's action on the first item as wanting in faithfulness, and think, that farther and more appropriate action in regard to this item is still required by a suitable regard for truth and righteousness. Upon the second item, Presbytery seem to have misapprehended the intention or meaning of Synod, which, through delicacy, they did not spread out upon their minutes, but which, from the remarks in Synod at this time, cannot be misapprehended again, and still calls for action on the part of that Presbytery. In addition to these two items, it appears from remarks made before Synod at this meeting, that a *fama clamosa* exists, charging him with a renewed and recent application for admission into another branch of the church, and also with gross immoralities. Your committee recommend for the adoption of Synod the following resolutions, namely:

1st, That Synod disapprove of the manner in which the Presbytery of Shenango have issued the case of Mr. Boyd, as unfaithful and evincing too little regard for the credit of religion and the Christian ministry.

2d, That the Presbytery of Shenango be directed again to take up the case of A. Boyd, as instructed last year; and also to take appropriate action on the presently existing *fama clamosa* referred to above, and report their proceedings to next meeting of Synod.

3d, That the Presbytery of Shenango be directed to suspend Mr. Boyd, immediately, from the exercise of the ministry and communion of the church, until his case be finally issued.

SAMUEL WILSON.
JAMES PATTERSON.

The Committee appointed last year on the subject of Mr. Heron's preaching in Xenia, was presented and read, and, on motion, laid on the table; and the consideration of the subject made the order of the day for this afternoon.

The Special Committee on the memorials, on the subject of slavery, presented a report, which was read, and, on motion, laid on the table for the present.

The report of the Committee of appeals in the case of Wm. Gailey was, on motion, made the order of the day for this afternoon, as soon as the subject formerly made the order of the day shall be disposed of.

The report of the Committee on the memorial of James Alexander was read, and adopted as follows, viz:

The Committee to whom was referred the memorial of James Alexander, complaining of the Presbytery of Richland, respectfully report, that the case complained of does not come up in an orderly manner before Synod, as the memorialist should have protested according to the Book of Discipline, and given his reasons, that the Presbytery might have had an opportunity to respond. The testimony also, accompanying the paper, is not certified, and we are also informed by said Presbytery, that no impediment was placed in the way to prevent him from coming orderly before Synod. We would therefore recommend to Synod to return the memorial, directing the memorialist, if he be still dissatisfied, to proceed according to order, and that he be directed to obtain the advice and assistance of some minister of Synod, in order to the regular issuing of his case.

SAMUEL M'ARTHUR.

E. N. SCROGGS.

DAVID GOODWILLIE.

On the request of a member of the Committee of Appeals, an extra Committee of Appeals was appointed, consisting of Messrs. M'Elwee, J. Hindman, and D. M'Lean, jr.

Adjourned until the usual hour.

Closed with prayer.

2 o'clock, P. M.

The synod met, and was opened with prayer. Members present as above. The minutes of the forenoon sitting were read and corrected.

Papers connected with an appeal by Mr. John M. Smith, from a decision of the Presbytery of Chartiers, in his case, were given in, and, on motion, referred to a select committee, consisting of Messrs. Hanna, Wallace, and Kendall.

A request was made, that synod order one hundred copies of the Bible, one hundred copies of our testimony, and a few copies of the Book of Discipline, to be directed to the care of Dr. James Robertson, Burlington, Iowa, subject to the order of Messrs. William Smith and George Vincent; and to be sold or distributed gratuitously at discretion. The request was granted.

Mr. George obtained leave of absence from the remaining sittings of synod.

The Committee of Appeals reported on the case of John M'Cleery, and the report was, on motion, laid on the table.

A petition was presented by Thomas M'Cleery for extracts of the papers sent to synod by the Presbytery of Stamford, last year.

Said petition was, on motion, laid on the table.

On motion, the farther reading of papers was suspended, to make way for the order of the day, namely, the consideration of the Report of the Committee of Bills and Overtures, on so much of the Report of the Presbytery of Miami as regards Mr. Heron's preaching in Xenia.

After the members of the Presbytery of Miami and Mr. Heron were heard and removed, the members of synod proceeded to express their views. After some discussion, the following resolutions were adopted, issuing the case, namely,

Resolved, That synod do not sustain the complaint in its terms.

Resolved, That Mr. Heron is faulty in his conduct in preaching in the bounds of Mr. Wilson's congregation, without his consent, and that he be required to desist.

Extracts from the minutes of synod were requested by the Presbytery of Shenango, in relation to the case of Mr. A. Boyd, and the request was granted.

Messrs. M'Kee, T. Wilson, M'Cormick, and Taggart asked and obtained leave of absence.

Proceeded to the subject next made the order of the day, namely, the consideration of the Report of the Committee of Appeals on the case of Mr. J. Gailey. The papers in the case were read, and the parties heard and removed. The members of synod then proceeded to express their views, and the following resolution, reported by the committee, was proposed for adoption, namely,

Resolved, That the appeal of E. Small and others be sustained.

This was an appeal from a decision of the Presbytery of Shenango, on a case which had originated in the session of Rocky Spring, and was as follows. "A certain William J. Gailey, a constable, had, in execution of a warrant put into his hands, proceeded to seize and deliver up two men, who were claimed as runaway slaves, to their former masters. For this action the session judged him worthy of a public rebuke. From this sentence he had appealed to the presbytery, who, in the issuing of the appeal, had changed the censure of rebuke into a mere expression of disapprobation." From this decision the appeal was taken to the synod by Mr. Small and others, which appeal the resolution now offered proposes to sustain. Before coming to a vote, the synod adjourned until the usual hour to-morrow morning.

Closed with prayer.

Thursday, June 3.

The synod met, and was opened with prayer. Members present as above. The minutes of last sitting were read and approved.

Papers being called for, there was given in and read a letter relative to certain claims of Mrs. Carson, of Canonsburgh, which was, on motion, referred to the Board of Trustees of the Seminary.

Reasons of dissent by Rev. S. Hindman from the deed of synod last year, assigning certain ministers to particular presbyteries in certain cases, were read. To these reasons of dissent Messrs. Lindsay and Forrester declared their adherence. Messrs. Webster and Anderson were appointed a committee to answer said reasons.

The Committee of Bills and Overtures reported on the memorial on the sale and use of ardent spirits, and the report was, on motion, laid on the table.

Mr. D. M'Lean, jr., asked and obtained leave of absence, and Mr. Kendall was substituted in his room as a member of the Committee on Appeals.

The Committee on Missions gave in a report on the subject of Foreign Missions, which was, on motion, laid on the table.

On motion, the farther reading of papers was dispensed with, in order to proceed with the business left unfinished last evening.

After some discussion the previous question was called for, and the call was sustained. From this decision Mr. Heron entered his dissent, and was joined by Messrs. J. Scroggs, S. Hindman, M'Auley, Smart, Cooper, Brown, G. C. Harper, Lindsay, and Douthet.

The question was then put, "Sustain the appeal or not?" and carried "sustain," by the following vote, namely,

Ayes—Messrs. Donnan, Imbrie, Murray, Walker, J. Scroggs, Hanna, S. M'Lean, Martin, E. N. Scroggs, Miller, S. Hindman, Lindsay, Gordon, S. Wilson, Wallace, Kendall, Dickson, Patterson, Webster, Douthet, J. P. Ramsay, Banks, Rodgers, Boyd, Bruce, M'Auley, Forrester, Thompson, M'Arthur, Brown, Gilkerson, J. Hindman, Cooper, J. L. M'Lean, ministers; and Messrs. Small, Templeton, Auld, J. Wilson, Hammond, Maxwell, M'Call, King, R. Ramsay, J. Harper, J. Martin, M'Heman, Allison, Reed, Nisbet, Archer, and S. Wilson, ruling elders.—51.

Nays—Dr. Ramsay, Messrs. Heron, Anderson, D. M'Lean, jr., M'Elwee, Hall, M'Naughton, ministers; and Messrs. Dickson, G. C. Harper, D. Ramsay, Virtue, ruling elders.—11.

Non liquet—Messrs. Smart and Dobbin.—2.

Those who voted in the negative dissented from the decision for reasons to be assigned. Messrs. Martin and Rodgers were appointed a committee to answer their reasons.

The Committee on the Funds reported, and the report was adopted.

Report of the Committee on the Funds.

It appears from the several Reports from the different Treasurers, that the following amount is now in the treasury, namely,

At Canonsburg, with D. Houston, Treasurer, including the missionary students' and synod's fund,.....	\$7601 73
In D. Murphy's hand, at Philadelphia,.....	6 45½
In Mr. J. R. Dickson's hand, Treasurer pro tem. in the place of Mr. Young,	
Missionary Fund,.....	\$193 37
Students' do.....	54 00
	<hr/>
	247 37
Whole amount,	\$7855 55½

The Auditing Committee of the Board of Trustees have certified to the correctness of the disbursements set forth in Mr. Houston's report, and the vouchers exhibited by Mr. Murphy, for the payments made by him, are fully satisfactory.

It appears, also, by the certificate of the Auditing Committee of the Board of Trustees, that "the amount of the funds in hands of the treasurer, previously to the present meeting of synod, has been at interest." This has been one source of income to the synod.

By comparing the balance at present in the treasury, with what it was last year, when Treasurer Houston's report was made, there is a decline in the state of the treasury of two hundred and eighty three dollars, and twenty-one cents.

It appears, also, that the whole receipts by the different treasurers, from the close of the last meeting of synod to this time, is fourteen hundred and ninety-five dollars and thirty-one cents, and that the whole expenditures during the same period have been thirteen hundred and forty-five dollars and twenty-four cents, so that the receipts have, for the past year, exceeded the expenditures, one hundred and fifty dollars, and seven cents.

The committee would recommend that the treasurer, with direction and assistance of the board of trustees, after retaining in the treasury a sufficiency to meet the current and contingent expenses of the present year, would invest in a safe manner the remainder, in order to raise, if practicable, a permanent annual income, to pay, at least, the professors' salaries.

From the other reports and papers referred to us, your committee would report:

1. A claim for missionary services in Lower Canada, by Mr. Isaac Law, for twenty-five dollars, and by Rev. David R. De Freest, twenty dollars and ten cents, which they recommend to be allowed.

2. The presbytery of Illinois petition the synod to pay a balance due from that presbytery to Mr. Vincent, for services in their bounds, of twenty-four dollars. As this was, at least in part, for services in Iowa, and what has heretofore been considered missionary ground, your committee recommend that it be allowed.

3. From a statement furnished by Mr. Smith, it appears that there is a deficiency of his receipts, for services in the same bounds, of twenty-seven dollars and fifty cents; your committee would also recommend that this sum be allowed.

The committee would farther report, that the Presbytery of Indiana petition the synod to allow the sum of one hundred and five dollars and sixty-two and a-half cents, in order to enable them to pay the deficiencies of the receipts of their supplies, to be allowed as follows, namely, to Mr. Bryan, thirty-six dollars, eighty-seven and a-half cents; to Mr. Vincent, twelve dollars; to Mr. Imbrie, fifty-six dollars, seventy-five cents. The grounds upon which the presbytery found this petition, is, the pecuniary embarrassments of that section of the country. For the relief of the individuals to whom these sums are due, the committee would recommend, that on this occasion, the allowance asked be granted, with a direction that the Presbytery of Indiana endeavour hereafter to pay for all the supplies they ask from synod. The other sum of fifteen dollars, asked to make up deficiencies to Mr. Laughhead, your committee recommend, be not allowed.

There appears, also, a deficit of nine dollars and forty-four cents due to Mr. Smith, for services on his return from his western mission, which, it is recommended, be allowed from the funds of synod.

All which is respectfully submitted.

JAMES P. MILLER, }
JOSEPH R. DICKSON, } *Committee.*

The Report of the Committee of Supplies was read, and, on motion, recommitted.

The Special Committee on the Appeal from the Presbytery of Chartiers reported, and the report was accepted.

Report of the Select Committee on the Appeal from the Presbytery of Chartiers.

Your committee, to whom was referred the protest and appeal of John M. Smith, respectfully report:

That the question involved in this case is the admissibility of certain charges, or complaints, brought by Smith against Matthew M'Nary, and presented to the session of Chartiers. The session judged the charges inadmissible, as they were chiefly of a civil nature, and such as could not well be acted on by a church court. Your committee concur with the decision of session, but as the papers are short, we recommend that they be read, and that synod then pass judgment.

In accordance with the above report, the papers connected with the appeal were read.

Before issuing the case, the Presbytery of Ohio requested the aid of three ministers of Synod, to assist them in issuing a certain case. The request was granted, and Messrs. M'Elwee, Rodgers, and Small were appointed.

Adjourned till the usual hour.

Closed with prayer.

2 o'clock, P. M.

The Synod met, and was opened with prayer. Members present as above. The minutes of the previous sitting were read and approved.

On motion, the reading of papers was dispensed with, in order to proceed with the business left unfinished at the close of the forenoon sitting. The parties were heard and removed, and the question being put, "Sustain the appeal or not?" it was carried, "not sustain."

A request was made that Mr. Douthet, now of the Presbytery of Ohio, be transferred to the Presbytery of Shenango. The request was granted.

The Report of the Committee of Appeals, on the appeal of Mr. Webster from the decision of the Presbytery of Philadelphia, in the case of James Gillespie was taken into consideration. The documents in the case were read, and the parties heard and removed. After a free discussion, the question was put, "Sustain the appeal or not?" and carried, "not sustain."

A paper was presented by Dr. Ramsay, tendering the resignation of his professorship, on account of his age and infirmities, to take effect after the next session of the seminary, or immediately, if the Synod find themselves in readiness to supply his place.

This paper was, on motion, laid on the table till next year.

Rev. Messrs. Dickson and M'Arthur obtained leave of absence during the remaining sittings of Synod; and Messrs. Allison, James Harper, and E. Small for this evening.

Adjourned till eight o'clock this evening.

Closed with prayer.

8 o'clock, P. M.

The Synod met, and was opened with prayer. The minutes of last sitting were read and corrected.

Papers being called for, there was given in and read,

The report of the extra committee of appeals, on the appeal of Mr. Webster and others, from a decision of the Presbytery of Philadelphia, in case of R. Skelton. This report was, on motion, laid on the table for the present.

The Committees appointed to examine the records of the Presbytery of Miami, Chartiers, Richland, Illinois, Allegheny and Muskingum, reported that they had examined said records, and had found them correctly kept. The above reports were accepted.

The report of the committee on Mr. Webster's appeal in the case of R. Skelton was, on motion, called up. The necessary documents in the case were read, and the parties heard and removed; after a brief discussion, the report was adopted unanimously.

Report of the Extra Committee of Appeals.

On the appeal of Rev. C. Webster and others, from a decision of the Presbytery of Philadelphia, in the case of Robert Skelton.

From the papers submitted, it appears that Mr. Skelton had been charged by the session of the First Associate congregation of Philadelphia, with certain offences, and cited to trial. In answer to the session's citation, Mr. Skelton, in a written communication, declined the authority of the session to sit on his case, as they were his accusers, and if the trial went on, would be witnesses in the case as well as judges. The session cited him again. He appeared on the day appointed, and expressed his willingness to be tried by the session, out of respect to that court, asserting, at the same time, his right to decline their authority, as formerly he had done. For maintaining that such was his right, the session judged him contumacious, and suspended him from the communion of the church, and the exercise of his office as elder. Against this decision Mr. Skelton appealed to presbytery. Presbytery sustained his appeal, with which Mr. Webster and session being aggrieved, appeal to this synod.

While your committee do not consider that Mr. Skelton had sufficient grounds to decline the authority of session to investigate his case, they are of opinion that he was not guilty of contumacy in thinking and saying that he had, and therefore recommend that the appeal in this case be not sustained.

WILLIAM M'ELWEE,
JOHN HINDMAN.

The select committee on so much of the report of the Presbytery of Cambridge as relates to the suspended ministers of the Presbytery of Vermont, and the deposed ministers of the Presbytery of Cam-

bridge, presented a report which was, on motion, laid on the table till next year.

The Draught of an Act for a fast, laid on the table, was, on motion, taken up and read, and after some amendments adopted. Mr. Walker dissented from the decision adopting the draught.

Draught of an Act for Fasting.

The undersigned, from the committee appointed to draught an act for a fast, reports the following:

The exercise of fasting, humiliation and prayer, is again enjoined upon all, under the supervision of the associate synod. It appears to be as seasonable now, as at any former period. The displeasure of God, which is a proper ground of it, has been, of late, somewhat manifested towards us, particularly in the removal by death, of the chief magistrate of the union. And sin, which excites this displeasure, and which is, therefore, also a proper ground of it, continues to prevail. This, then, should especially engage our consideration. It manifests itself in a great variety of ways. Not to mention, with particular delineation, the atheism and infidelity, the profanation of the name of God, and desecration of the holy Sabbath, the falsehood and detraction, the intemperance and incontinence, the thefts and robberies, the suicides, murders, and other crimes of a similar character, which are common, gross and palpable—There is, first, much forgetfulness of the providence of God. No truth is more clearly taught in the scriptures, than that every thing, great or small, which does or will take place in the world, with reference to communities or individuals, is effected only by the operation or concurrence of God. Men generally, however, do not appear to be influenced by retaining a sense of such a consideration. They are apt to attribute all to an absurdity, which is denominated "chance," or to the efficiency of second causes. Therefore it comes to pass, that both in principle and practice, they exhibit so little gratitude to God for his mercies, so little dependence upon God for his assistance, and so little humility before God for his corrections and judgments. And in respect to the last, the language which God addressed to his ancient people may be too applicable to many among us. "Why should ye be stricken any more? ye will revolt more and more." We cannot, however, but notice here with pleasure, the call that has lately been made upon the people of the United States, for fasting, humiliation and prayer, as indicative that a sense of the divine government, and our consequent obligation, has not entirely departed from us. There is, secondly, much love to the world. This, although sought to be covered with specious names and fair pretences, seems, nevertheless, very much to pervade all classes. It is explicitly forbidden by the word of God. "Love not the world, neither the things that are in the world." It excludes the existence of Christian grace. "If any man love the world, the love of the Father is not in him." Now this passion is neither easily satisfied, nor readily subdued. It therefore absorbs all the thoughts in, and directs all the energies of the mind to the gratification of its desires. Nor does it stop, oftentimes, in the employment of any means, however criminal, that seem calculated to effect its object. Hence arises that dishonesty which defrauds and takes advantage of men in business transactions; that hardness of heart which refuses assistance to the wants of the needy; that penuriousness of mind which denies support to the ordinances of the Lord, and that odious tyranny which enslaves and makes merchandise of men for silver. The love of the world being such a sin, and productive of such consequences, we cannot wonder, although we ought to fear, when we hear it said by God, "For the iniquity of his covetousness I was wroth with him and smote him." There is, thirdly, much ignorance of divine truth. The means of instruction are open to all, but are improved by few. There is little diligent reading of the scriptures, or prayerful attendance upon the preaching of the gospel. Many indeed are covered with gross darkness, and need to be taught what are "the first" principles of the oracles of God. Thus they "are destroyed for lack of knowledge." Destitute of the proper armour, they are defenceless, and so become an easy prey to seducers. Being unable to distinguish between truth and falsehood, they receive for the doctrines of God, the commandments of men. Whatsoever pleases the senses, or comports with carnal reason, or excites the affections, is embraced with avidity. Therefore heresy, delusion, and fanaticism so much abound. But even among those whose knowledge is considerable, there is still, in many respects, much ignorance of the word of God remaining. Hence are found divine truths so much mingled with errors, and the ordinances of God so much corrupted by human inventions. And to this ignorance, less or more, is to be referred the spread which the superstitious and idolatrous principles and practice of the "man of sin" and "son of perdition" are making among some, and the favour with which they are regarded by others. There is, fourthly, much aversion to witness for God. The church is a constituted witness. "Ye are my witnesses, saith the Lord, that I am God." They are required to maintain a testimony, both in profession and practice, for all that is agreeable and against

all that is contrary to the word of God. This is a very difficult work. It cannot expect any sympathy from the world. The world, indeed, directs the most violent assaults against it. But will it be better if we turn to the church? Alas! men love latitude in religion as well as in other matters. They would have it bow to their reason or will, pleasure or convenience. The greatest portion of the visible church will not attempt to witness for God. They would rather do the reverse by not condemning the errors which oftentimes prevail, and by holding the most intimate communion with such as avow and advocate them. And even among those who do profess to engage in it, there is much aversion manifested. Thus, the little care to impress the young with, and to remind the old of the nature, necessity, and importance of this duty. Thus, the going directly contrary in practice to, and the open impeachment of, many and long acknowledged principles of the church. And thus the schismatical course of some and total apostacy of others, which under whatsoever pretext avowed, arises, doubtless, from aversion to witness for God. There is, fifthly, much abuse of the elective franchise. God in his great goodness has bestowed upon us many civil privileges, among these he has intrusted us with the choice of our rulers. But he requires us to give our suffrage for those who have proper qualifications. This is in order that the glory of God may be promoted and the good of the community advanced. Much depends upon the faithfulness with which men execute this trust. It becomes, therefore, not only their duty, but also their interest to favour those "who fear God and hate covetousness." But men act in this matter with equal folly and wickedness. They profess to prize liberty very highly, yet they are doing that which has a tendency to sap its very foundation. Instead of making the word of God the rule by which they judge of the qualifications of men for office, they very often pay no regard to it. No. They are offended when reminded of the necessity. They are guided by sectional prejudice, or party spirit. And so it not unfrequently happens, that vile and wicked men are exalted to honour. Can it reasonably be expected that such will seek to promote the glory of God and advance the good of the community? No. Whatever suits their own selfish purposes, or gratifies their own vile passions, will be followed regardless of God or man. Hence, oftentimes the most wholesome precepts of morality and religion are trampled under foot, and the most important trusts neglected or abused. Profanity, licentiousness, misrepresentation, trickery, strife, violence, embezzlement, and speculation, not unfrequently, mark the conduct of many public functionaries; and as the example of such men has a very powerful and extensive influence, we may expect to see the truth of that saying verified: "On each side walk the wicked, when vile men are high in place." There is, sixthly, much neglect of personal religion. The means of fellowship with God are too little valued and improved. The careless attendance which is given to the ordinances of the sanctuary, the trifling excuses which deter from the worship of God in the family, and the unfrequent retirement for meditation, prayer, and self-examination, testify against us, and argue much deadness in devotion.

For these sins and others of which we are guilty, we ought to be afflicted and abased. We ought to pray that God would avert deserved judgments from us, and that he would pardon our sin through the merits of Christ—that he would bless our country, rulers, and ruled; our church, ministers, and people. And that he would hasten that period, when "the knowledge of the Lord shall cover the whole earth."

The second Thursday of January was appointed as the day of fasting. Mr. McArthur, dissented from this appointment. Messrs. Anderson and S. Hindman, joined the dissent.

A preamble and resolution were offered by Mr. J. Scroggs, and, on motion, laid on the table.

Adjourned till the usual hour to-morrow morning.

Closed with prayer.

Friday, June 4.

The Synod met, and was opened with prayer.

The minutes of last sitting were read and corrected.

Papers being called for, the following question was offered for consideration, namely:

Question respecting Slavery, by Rev. Thomas S. Kendall.

WASHINGTON, PA., June 4, 1841.

The opinion of synod is requested on the following question, namely: Is it right for the surviving relatives of a deceased person to receive the present produce of slaves' labour, secured to them by the will of the deceased?

Respectfully submitted.

THOMAS S. KENDALL.

This question, after a brief discussion, was answered in the negative. Dr. Ramsay, Messrs. Anderson, Hall and Heron craved the privilege of assigning their reasons for not voting.

On motion, the reading of papers was suspended to make way for the consideration of the scale of appointments.

Mr. Miller asked and obtained leave of absence.

The scale of appointments, as amended, was read, and adopted as follows, namely:

Scale of Appointments.

William Hamilton, Allegheny, June, July, August, September; Canadas, October, November, December, January; Shenango, February, March, April, May.

D. Imbrie, Ohio, June; Allegheny, July, August; Philadelphia, September, October; Albany, November, December; Cambridge, January, February, March; Stamford, April, May.

A. Reid, Chartiers, June; Muskingum, July; Philadelphia, August; Albany, September; Cambridge, October, November; Albany, December, January; Allegheny, February; Ohio, March; Miami, April, May.

D. R. De Freest, Cambridge, till next meeting of synod.

S. M'Lean, Muskingum, June; Chartiers, July; Allegheny, August, September; Ohio, October; Richland, November; Miami, December; Indiana, January, February; Miami, March; Muskingum, April, May.

Isaac Law, Albany, June, July, August, September, October; Cambridge, November, December, January, February; Albany, March, April, May.

David Bullions, Ohio, July; Miami and Indiana, August; Illinois, September, October, November; Indiana and Tennessee, December; Tennessee, January, February, March; discretionary, April, May.

William J. D. Clealand, Shenango, July; Stamford, August, September; Lower Canada, October, November; Albany, December, January, February, March; Philadelphia, April, May.

James R. Doig, Muskingum, July; Chartiers, August; Cambridge, September; Shenango, October; Miami, November, December; Indiana, January; Illinois, February, March, April, May.

James W. Logue, Albany, July, August; Philadelphia, September; Tennessee, October, November, December, January; Indiana, February; Miami, March; Muskingum, April; Richland, May.

John Todd, Richland, July; Muskingum, August; Miami, September; Tennessee, October, November, December, January; Miami, February; Muskingum, March; Richland, April; Ohio, May.

Mr. Ferrier, Illinois, till next meeting.

A communication from Dr. Stevenson, a member of the Board of Trustees, was read, requesting information respecting the authority of the Board, in relation to the use of the seminary buildings for Anti-Slavery meetings. The Synod agreed to declare that the meaning of the third resolution of Synod in relation to the use of the seminary buildings is, that the Trustees have no authority during the recess, to open the doors of the seminary without an act of the Synod to that effect.

A paper signed Thomas M'Cleery was read, requesting that the Synod would call up again the complaint against the Presbytery of Stamford, which was before Synod two years ago, assigning reasons for the request.

Said paper was referred to a select committee, consisting of Messrs. Rodgers, Banks and Patterson.

The Committee of appeals reported on the appeal of Rev. S. Wilson, from a decision of the Presbytery of Miami. This report was on motion laid on the table.

The report of the Committee of Appeals, on the Appeal of John M'Cleery from a decision of the Presbytery of Cambridge, in his case was, on motion, taken up, and read. The report was adopted as follows, namely:

Report on the Appeal in the case of John M' Cleery.

Your committee find, on examining the papers relating to the above case, that John M' Cleery had been prosecuted by the session of Putnam, before the Presbytery of Cambridge, according to the order of synod, on a charge of fraud, of which there were four specifications, but one of which, however, namely, the fourth, they, the presbytery, found proved. This was as follows: "That John M' Cleery, about to leave Putnam, clandestinely sold to Walter Chipman a note against Hiram Kimpton, and received from said Chipman its full amount, while he, John M' Cleery, had received from Hiram Kimpton the payment of the same note in full." The above charge was found proved on the testimony of Walter Chipman, taken before the session of Putnam, and transmitted to the Presbytery. From this decision an appeal was taken by Thomas M' Cleery, on behalf of John M' Cleery, in support of which he alleges several reasons, all of which, however, appear to your committee to be satisfactorily answered by the presbytery, except one, which we think, however, materially affects the merits of the case. The appellant alleges that the testimony of Chipman was inconclusive, because, although he swears that he found, on presenting the note to Kimpton, that it had been paid to J. M' Cleery himself, he does not say on what evidence he found it so. Although, therefore, we can easily believe, on Chipman's oath, that he was defrauded of the amount of the note, as this was a matter of which he might be conscious, there is still room left for the supposition that he might have been imposed upon, and so defrauded by Kimpton himself, and not by J. M' Cleery. It seems, therefore, to your committee, that the presbytery were not safe in deciding against J. M' Cleery until they had satisfactory evidence that the note had been actually paid by Hiram Kimpton himself. We, of course, recommend that the appeal be sustained.

The report of the Committee of Bills and Overtures, and the memorial respecting the sale and use of ardent spirits was, on motion, taken up and read, and a substitute for the report was offered, and adopted as follows, namely:

Substitute for Report of the Committee of Bills and Overtures on the subject of Traffic in Ardent Spirits.

Whereas there appears to be some diversity of opinion as to the meaning of synod's committee, to whom was referred a memorial respecting the traffic in ardent spirits, and which was adopted at their last meeting, therefore, for the purpose of expressing more clearly the *principles* set forth in that report, and carrying it out into practice, be it resolved,

1st. That this synod *do declare* the manufacture and traffic in ardent spirits, whether by wholesale or retail, for the ordinary and common purpose for which it is ostensibly used, that is, as a beverage or article of refreshment, to be an unlawful business or employment: and they would farther state the scriptural ground on which they have been led to this conclusion. Three things are necessary to constitute any business or employment *lawful*. First, that it be a business or employment in which we can glorify God. 1 Cor. x. 31, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." Secondly, that it be a business or employment which is not injurious, but, on the contrary, beneficial to our fellow men. See the second great commandment of the law, "Thou shalt love thy neighbour as thyself." Thirdly, that it be a business or employment which can be made subservient to our spiritual interests. See Matt. vi. 33, "But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." Now it must be self-evident that no person can enter into any of the branches of the above mentioned business, proposing to himself any of these ends; on the contrary, it must be "for filthy lucre's sake."

2d. That while synod are free to acknowledge that there may be a lawful use of ardent spirits, that is for medicinal or manufacturing purposes, they cannot but regard the conduct of those who engage in the above mentioned business, in any of its different branches, *knowing* that but a very small proportion is to be used in this way, while the remainder is to be applied to a purpose not merely useless, but inflicting a most serious injury upon society, as an attempt to evade the principle stated in the first resolution.

3d. That sessions are hereby enjoined to deal with such of their members as are engaged in said business, with a view of getting them to desist from it; and that presbyteries be required to report, at the next meeting of synod, how far the sessions under their inspection have complied with this requisition; and also if any, and if so, *how many* of their members have refused compliance.

Adjourned till half past one o'clock.
Closed with prayer.

Half past 1, P. M.

The Synod met, and was opened with prayer. The minutes of the forenoon sitting were read and approved.

Papers being called for, there was given in and read a Petition signed Thomas McCleery, for extracts of the paper sent to the Presbytery of Stamford, last year. The request was granted.

The Report of the Committee on Missions, in relation to foreign Missions was called up, and on motion, ordered to be printed for consideration till next meeting.

Report of the Committee on Foreign Missions.

The committee to whom were referred the memorials on the subject of foreign missions would respectfully report, that it is their conviction that it is the duty of the Associate Church to take immediate action on this subject, and to send, as soon as practicable, the gospel to the heathen. They do not deem it necessary to enter into any argument on this subject. They may remark, however, that this conviction has been impressed on their minds by a consideration of the nature of the New Testament dispensation, as distinguished from the Old; the commission of our Lord, "Go ye into all the world, and preach the gospel to every creature;" the manner in which the gospel was first promulgated; the promise of the Father to the Son, that the heathen should be given to him for his inheritance, and the uttermost parts of the earth for a possession; the present indications of divine Providence; the calls that have been addressed to us from various parts of the church, to send the gospel to the heathen; and the willingness that is manifested in some parts of the church to contribute to this object. These are some of the reasons that have operated upon their minds in bringing them to the conclusions embodied in the following resolutions, which they would respectfully submit to your consideration. Resolved,

1. That it is the duty of the Associate Church to take some immediate steps preparatory to sending the gospel to the heathen.

2. That a committee of five be appointed, whose duty it shall be to ascertain the most suitable place that can be selected as a missionary station, and report to synod at its next meeting.

3. That a committee of three be appointed to address the members of this church, and more particularly those who have the ministry in view, on this subject, setting forth the claims of the heathen, and the great call for fervent prayer to God to bless our efforts, and for the exercise of a liberal spirit.

4. That, in sending the gospel to the heathen, two ministers shall be associated, after the example of our Lord, clothed with authority to act in a presbyterial capacity.

5. That it is not our intention, in carrying out the above resolutions, that there should be any deduction from the men and means that are employed in supplying the wants of the destitute at home.

We may remark, for the satisfaction of the synod, that the congregations of Cadiz, Cedar Creek, Massie's Creek, and Sugar Creek, have either actually contributed liberally to this object, or pledged themselves to do so; and there is little doubt but that there will be equally liberal contributions from other congregations, so soon as synod take some definite action on the subject.

THOMAS HANNA,
GEORGE M. HALL,
JOSEPH T. COOPER.

On motion, resolved, that the committee contemplated in the second resolution be now appointed. Messrs. Heron, D. Gordon, Cooper, McElwee, and Hanna, were appointed said committee.

The committee to whom the communication in reference to a version of the Psalms was referred, reported that they see no reason for taking any farther notice of the matter. The report was adopted.

The extra committee of Appeals, on the Appeal of David Barr from a deed of the Presbytery of Miami, reported. The documents in the case were read, and after a brief discussion, the question was put, "Sustain the appeal or not?" and carried, "Sustain."

The committee appointed to review the records of the Presbytery of Indiana reported, and the report was accepted.

Auditor's Report.

Washington, June 1, 1841.

The undersigned committee of the Board of Trustees, have examined the accounts of Mr. Daniel Houston, Treasurer of the Associate Synod, and have found them correct. The amount of the funds in the hands of the Treasurer, previously to the present meeting of Synod, has been at interest.

THOMAS BEVERIDGE,
S. MURDOCH.

The committee appointed to examine the records of the Presbytery of Shenango, reported that said records had not been put into their hands. The report was, on motion, accepted, and the Presbytery of Shenango were ordered to bring their minutes up next year for review.

The committee appointed to examine the records of the Presbytery of Ohio, reported. The report was, on motion, accepted.

Resolved, That fifteen dollars be paid to John Fleming for his services as sexton during the present meeting.

The report of the special committee on the report of Mr. Kendall was, on motion, taken up, and, after amendment, accepted.

Report of Committee on Mr. Kendall's Report.

The special committee, to which the Report of Mr. Kendall, who was appointed to labour some months last year in what had been the bounds of the Presbytery of the Carolinas, beg leave to report.

From said report it appears, that when your Missionary was faithfully and peacefully discharging the duties enjoined upon him by the authority of this Synod, and in no respects violating the laws of the country, he was subjected to severe personal abuses and maltreatment, and his life put in jeopardy.

Therefore, resolved: 1, That as Mr. Kendall was subjected to some pecuniary loss, and increased expenses in consequence of the above mentioned outrage, that the sum of \$100 be allowed him on this account.

2d, That this report contains reflections against the Presbytery of Chartiers, charging said Presbytery with an improper interference in order to prevent Mr. Bryan from fulfilling his appointment to the South, which, from the explanations given by this Presbytery, do not appear to be merited.

JAMES P. MILLER,
C. WEBSTER,
SAMUEL WILSON.

A request was presented by the Presbytery of Muskingum for liberty to receive Mr. Andrew Black as a student of theology under their care for the present year. The request was granted.

The following resolution was offered and agreed to, namely,

Resolution for an answer to a Memorial by A. Whyte and others.

Resolved, That a committee be appointed to prepare and publish an answer to the memorial signed by A. Whyte and others, and that the expenses be defrayed out of the Synod's funds.

Messrs. Anderson, Martin, and Miller were appointed said committee. It being understood that the expenses shall not exceed \$100.

Resolved, That the minutes be published in the Religious Monitor, and that 1000 extra copies be published.

The committee appointed to revise the minutes of last year, presented a report, which was laid on the table.

Report on the Minutes of last year.

The committee appointed to revise the minutes of last year, report, that they observe the following items of unfinished business, namely: the Book of Discipline, and a report of a Special Committee on abbreviating the printed Minutes.

JAMES RAMSAY,
W. M. McELWEE.

On motion, the synod went into committee of the whole on the subject of the Bible Society.

The Treasurer's Report was read, and, on motion, accepted.

Report of Treasurer of the Bible Fund, for the year ending May 28, 1841.

1840.—	June 1, Balance in Treasurer's hands per last Report,	\$593 22	
1841.—	April 23, Cash received from Robert George, Scroggsfield, Ohio,	30 00	
	" 28, " " from Thomas Burns, Covington, N. Y.,	5 00	
	Interest on last year's balance,	36 00	
	May 15, Cash received from Second Congregation of Philadelphia,	10 54	
	" 27, Cash received from Rev. James P. Miller, S. Argyle, N. Y.,	\$23 43	} 65 50
	" " Cash received from Rev. A. Anderson, W. Hebron, N. Y.,	27 80	
	" " Cash received from a friend, at Massie's Creek, Ohio,	1 00	
	" 28, Cash received from Rev. Robert Forrester, Truro, Ohio,	5 37	
	" " Cash received from Rev. Andrew Heron, Cæsar's Creek, Ohio,	7 90	
			<hr/> \$740 04

1840.— **CONTRA.**

June 11, Amount of Bibles sent Rev. A. Anderson, W. Hebron,	3 00	
Sept. 11, " Bibles sent Rev. John G. Smart, Baltimore,	5 70	
Dec. 10, " Bibles sent Rev. James P. Miller, S. Argyle, N. Y.	5 70	
" " " Bibles sent Rev. A. Anderson, W. Hebron, N. Y.	27 80	
March 22, " Bibles sent Rev. John G. Smart, Baltimore, ...	18 40	
May 6, " Bibles sent Robert George, Scroggsfield, Ohio,	35 40	
	<hr/> \$ 96 00	
	Balance in Treasury,	\$644 04

Washington, Pa., June 1, 1841.

JOSEPH R. DICKSON, Treasurer pro tem.

June 3, Received additional from Rev. A. Anderson, W. Hebron, N. Y.,	\$12 00
" " " " from Rev. James Wallace, Congregation of Cherokee, Ohio,	5 00
	<hr/> \$17 00
Total amount due by Treasurer,	\$661 04

The following question was proposed, namely,

Question on the purchase of Bibles, &c.

Should an opportunity of procuring a large number of Bibles, lower than the market prices, or a set of stereotype plates, properly executed, at less than the usual prices, would the executive committee be authorized to invest the Funds, by the purchase of such Bibles, or Plates? Or are they merely to purchase Bibles as they are ordered.

The synod answer, that the whole matter is left to the discretion of the Executive Committee.

On motion, the Executive Committee of last year were re-appointed.

The committee rose and reported.

The minutes of the present sitting were read and approved, and after prayer, singing part of the 132d Psalm, and the Apostolical Benediction, the synod adjourned to meet at Xenia on the Fourth Wednesday of May, 1842, at 4 o'clock, P. M. Sermon at 2 o'clock.

ANDREW HERON, Synod's Clerk.

STATISTICAL TABLE OF THE PRESBYTERY OF INDIANA.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
Nath. Ingles .	Burnett's Creek	Lockport . .	Carroll . .	Ind.		
	Pleasant Run .			do		
J. M. Henderson	Carmel . . .	South Hanover	Jefferson . .	do	69	160
	Clarke . . .			do		
James Dickson .	Portland . . .	Portland Mills	Putnam . .	do	41	96
J. L. M'Lean .	Princeton . .	Princeton . .	Gibson . .	do	27	56
	Midway . . .			do		
J. N. Laughhead	Bloomington .	Monroe . . .	do . . .	do	21	55
	Otter Creek .			do		
Vacancies . .	Madison . . .	Bryantsburgh	Jefferson . .	do		
	Big Creek . .					
	Laporte . . .					
	Union					

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
Thomas Hanna .	Cadiz	Cadiz	do	do	84	174
Daniel M'Lean .	Bloomfield . .	N. Concord .	Muskingum	do	118	249
	Northfield . .	do	do	do		
Thomas Wilson .	Carmel	Leavitt . . .	Carroll . . .	do		
	North Union .	do	do	do		
James Patterson	Scroggsfield .	Scroggsfield .	Carroll . . .	do	41	79
	Yellow Creek .	do	do	do	31	70
	Glade Run . .	do	do	do	21	41
Samuel M'Arthur	McMahon's Cr'k	St. Clairsville	Belmont . .	do	29	61
	Belmont . . .	do	do	do	39	77
James M'Gill . .	Cambridge . .	Cambridge . .	Guernsey . .	do	25	35
	Clear Fork . .	do	do	do	31	69
John Bryan . .	Claysville . .	do	do	do		
	Sharon	Jefferson . .	Harrison . .	do		
	New Market .	do	do	do		
	Jefferson . . .	do	do	do		
Vacancies . .	Londonderry .	Londonderry .	Guernsey . .	do		
	Mount Pleasant	Smithfield . .	Jefferson . .	do		
	Piney Fork . .	do	do	do		
	Westchester .		Tuscarawas .	do		
	New Washington.		Guernsey . .	do		

STATISTICAL TABLE OF THE PRESBYTERY OF STAMFORD.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
John Russell . .	Stamford . . .	Queenston . .		U. C.	35	80
James Strang . .	Dumfries . . .	Galt		do		230
D. Strang . . .	York	Peoria	Genesee . .	N. Y.		63
D. Coult's . . .	Esquising . . .	Esquising . . .		U. C.		70
Vacancies . . .	London			do		11
	Chinguaconsey					25

STATISTICAL TABLE OF THE PRESBYTERY OF ILLINOIS.

Ministers.	Congregations.	Nearest P. O.	Counties.	State.	Fam.	Com.
James C. Bruce .	Henderson . . .	Monmouth . .	Warren . . .	Ill.	86	113
William Bruce .	Bethel	Olcna	Henderson . .	do	30	60
James Templeton	Granville . . .	Hennepin . . .	Putnam . . .	do		
William Smith .	Pisgah	Washington . .	Henry	Iowa		
	Tirzah	do	do	do		
G. C. Vincent . .	Grandview . . .	Grandview . .	Louisa	do		
	Unity	Columbus . . .	Randolph . .	Ill.		
Vacancies . . .	Apple Creek . .	White Hall . .	Green	do		
	Sugar Creek . .	Lebanon . . .	Madison . . .	do		
	Edwards	Millersburgh .	Mercer	do		
	Weathersfield .	Weathersfield .	Henry	do		
	Galena	Galena	Jo. Davies . .	do		
	Buffalo	Louisiana . . .	Pike	Mo.		

STATISTICAL TABLE OF THE PRESBYTERY OF MIAMI

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
A. Heron . . .	Cæsar Creek	Jamestown	Greene . . .	Ohio	45	120
Samuel Wilson .	Xenia	Xenia	do	do	91	200
James Wallace .	Cherokee . . .	Cherokee . . .	Logan	do	37	88
Thomas S. Kendall	Fork Creek . . .	Madisonville .	Monroe	Ten.		
Jas. P. Smart . .	Massie's Creek	Xenia	Greene	Ohio	91	202
G. M. Hall . . .	Sugar Creek . .	Centreville . .	Montgomery	do	37	81
	Big Spring . . .		Bloant	Ten.		
	Pistol Creek . .	Maryville . . .	do	do		
	Salem			do		
	Limestone . . .			do		
	Rocky Spring . .	Abingdon . . .	Washington	Va.		
	Tuscaloosa . . .	Tuscaloosa . . .		Ala.		
	Salt River . . .			Ky.		
Vacancies . . .	Poplar Ridge . .	Ottoway	Putnam	Ohio		
	Planefield . . .	Finley	Hancock	do		
	Kenton	Kenton	Hardin	do		
	Round Head . . .	Round Head . .	do	do		
	Cherry Fork . . .	Cherry Fork . .	Adams	do		
	Au Gleizo	Wapenkonna . .	Allen	do		
	Darby	Milford	Union	do		
	Sugar Run		do	do		

STATISTICAL TABLE OF THE PRESBYTERY OF SHENANGO.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
Daniel McLean .	Venango	Hart's x roads	Crawford . . .	Penn.	200	500
	Salem			do		
John France . . .	Glade Run . . .	Bakerstown . .	Butler	do	60	200
	Concaut	Meadville . . .	Crawford	do	25	50
Math. Snodgrass .	French Creek . .		do	do	32	30
	Cherry Run . . .		Venango	do	20	89
Wm. C. Pollock . .	Harmony	Harrisville . . .	Butler	do	80	120
	Unity		do	do	55	100
E. Small	Springfield . . .		Mercer	do	48	110
	Rocky Spring . .		do	do	56	126
D. H. A. McLean .	Mercer	Mercer	do	do	26	82
	New Castle . . .	New Castle . . .	do	do	32	70
Vacancies	Neshannock . . .		do	do	20	43
	Mount Prospect .		do	do	26	83

STATISTICAL TABLE OF THE PRESBYTERY OF ALBANY.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
Peter Campbell .	Florida	Schenectady . .	Schenectady . .	N. Y.	42	140
James Martin . .	Albany	Albany	Albany	do	70	153
John Graham . . .	Bovina	Bovina Centre . .	Delaware	do	82	158
	New York	do	do	do		
Vacancies	Johnstown . . .	Johnstown . . .	Montgomery . .	N. J.		
	Newark	Newark				
Without charge						
David R. De Freest		West Troy . . .	Albany	N. Y.		

STATISTICAL TABLE OF THE PRESBYTERY OF CAMBRIDGE.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
James P. Miller .	Argyle	Lake P. O., N. Y.	Wash'n.	N. Y.	125	277
A. Gordon	Putnam	Putnam	do	do	48	105
D. Gordon	Salem	Anaquasscook . .	do	do	50	80
A. Anderson . . .	Hebron	Salem	do	do	72	157
	Cambridge	Cambridge . . .	do	do		150
	North Argyle . .	North Argyle . .	do	do		110
	Hemmingsford . .			L. C.		
Vacancies	Beech Ridge . . .			do		
	Hinchingsbrook .			do		
	Barnet	Barnet	Caledonia . . .	Vt.	80	200
	Ryegate	Ryegate	do	do	65	143

STATISTICAL TABLE OF THE PRESBYTERY OF CHARTIERS.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
Wm. Wilson	Monteur's Run	Clinton	Allegheny	Penn.	40	140
	Robinson,	Washington	Washington	do	43	90
Jas. Ramsay, D.D.	Chartiers	Canonburgh	Washington	Penn.	122	430
David French	N. & S. Buffalo	Washington	do	do	110	240
Alex. Donnan	Mt. Pleasant	Hickory	do	do	80	163
Wm. M. McElwee	Service & King's sc.	Frankfort	Beaver		116	264
Bankhead Boyd	Pigeon Creek	Dunningville	Washington	do	54	106
T. Beveridge, D.D.	Washington	Washington	do	do	25	72
David Thompson	Mt. Hope	W. Middletown	do	do	33	83
	Cross Creek	Brooke	Brooke	Va.	24	64
James McCarrell	Tumbleston's Run				31	53
James A. Brown	Peter's Creek	Canonsburg	Washington	do	90	204
J. M. French	Noblestown		Allegheny	do	50	117
Vacancies.	Bethesda	W. Alexandria	do	do		
	Wheeling	Claysville		do		
	Burgetstown		Washington	do	85	180

STATISTICAL TABLE OF THE ASSOCIATE PRESBYTERY OF ALLEGHENY.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
Robert Bruce, D.D.	Pittsburg	Pittsburg	Allegheny	Penn.	80	250
John Dickey	Rich-Hill		Armstrong	do	58	140
	Buffalo	Kittaning	do	do	60	230
Joseph Scroggs	Fairfield		Westmoreland	do		
	Donegal	Ligonier	do			
David Blair	Indiana	Indiana	Indiana			160
	Union		do	do		180
John Hindman	Glade Run	Glade Run	Armstrong	do	21	50
	Lower Piney		do	do	11	32
John Hindman	Mahoning		Indiana	do	25	58
	Berachah		do	do	15	30
Wm. Galbraith	Bethel			do		
	Turtle Creek			do		
John M'Auley	Freeport			do		
	Cherry Run		Clarion	do	35	70
James Rogers	Allegheny	Allegheny	Allegheny	do	185	210
Thomas Gilkerson	Conemaugh	Saltsburgh	Indiana	do		
	Warren		Armstrong	do		
Thomas Gilkerson	Jefferson	Brookville	Jefferson	do	48	87
	Upper Piney	Strattonville	Clarion	do	25	44
Vacancies.	Clearfield	Curwensville	Clearfield	do		
	Gibson's	Punxsatawny	Jefferson	do	5	13
	Concord	Rural Valley	Armstrong	do	12	53

STATISTICAL TABLE OF THE PRESBYTERY OF OHIO.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
David Imbrie	Darlington	Darlington	Beaver	Penn.	60	140
	Bethel		do	do	70	150
Alex. Murray	Mountville	Portersville	Butler	do	70	140
	Slippery Rock		do	do	80	150
Elijah N. Scroggs	4 Mile Square			Ohio		
David Goodwillie	Poland	Poland	Trumbull	do	67	139
	Liberty			do	79	115
Wm. Douthet	Milton	Warren	Trumbull	do		
	Palmyra		Carroll	do	8	
	Newton			do	18	87
James P. Ramsay	Deer Creek	New Bedford	Mercer	Penn.	103	210
J. W. Harsha	West Union	New Lisbon	Columbiana	Ohio	75	150
	New Lisbon	do	do	do		
Vacancies	Northfield			do		
	Stow			do		
	Springfield			do		
	West Beaver			do		

STATISTICAL TABLE OF THE PRESBYTERY OF PHILADELPHIA.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
F. W. Naughton	Mercersburgh	Mercersburgh	Franklin	Penn.		102
	M'Connelsburgh	do . . .	do . . .	do . . .		100
	Octorara . .	Sunflower . .	Lancaster . .	do . . .		65
W. Easton	E. Nottingham	do . . .	do . . .	do . . .		57
	Muddy Run . .	do . . .	do . . .	do . . .		20
John Adams	Guinaston . .	L. Chanceford	York . . .	do . . .		100
	Lower Chancef'd	do . . .	do . . .	do . . .		50
John S. Easton	Stone Valley . .	Brown's Mills	Mifflin . . .	do . . .		
	Kishacoquillas	do . . .	do . . .	do . . .		
C. Webster	Lewistown . .	do . . .	do . . .	do . . .		
	1 Cong. Phila.	Philadelphia . .	Philadelphia	do	100	263
John G. Smart	Baltimore . .	Baltimore . .	Baltimore	Md.	39	70
Jos. T. Cooper	2 Cong. Phila.	Philadelphia . .	Philadelphia	Penn.	45	120
D. Anderson	Carlisle . . .	Carlisle . . .	Cumberland	do		
	Dickinson . .	do . . .	do . . .	do . . .		
	Wheatfield . .	do . . .	do . . .	do . . .		
	Huntingdon . .	Huntingdon . .	Huntingdon	do		
Vacancies.	Belfonte . . .	Belfonte . . .	Centre . . .	do . . .		
	Sinking Creek	Potter's Mills	do . . .	do . . .		
	Rehoboth . . .	do . . .	Union . . .	do . . .		

STATISTICAL TABLE OF THE PRESBYTERY OF RICHLAND.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
Samuel Hindman	Mansfield . .	Mansfield . .	Richland . .	Ohio	19	43
	Haysville . .	Hays x roads	do . . .	do . . .	27	62
	N. Washington	Iberia . . .	Marion . . .	do . . .	23	53
	S. Washington	Smith's Mills	do . . .	do . . .	18	41
Joseph M'Kee .	Wooster . . .	Wooster . . .	Wayne . . .	do . . .	42	83
	Dalton . . .	Dalton . . .	do . . .	do . . .	25	55
Robert Forroster	Truro . . .	Reynoldsburgh	Franklin . .	do . . .	43	87
David Lindsay .	Jona's. Creek	Rehoboth . . .	Perry . . .	do . . .	15	31
	Goshen . . .	do . . .	do . . .	do . . .	9	19
	Licking . . .	do . . .	do . . .	do . . .	8	16
Vacancies . .	Eden . . .	Eden . . .	Delaware . .	do . . .		
	Keen . . .	Keen . . .	Coshockton			

SUMMARY OF THE PRECEDING TABLES.

PRESBYTERIES.	Ministers.	Congregations set- tled and vacant.	Families.	Communicants.
Cambridge	4	11	450	1212
Ohio	7	17	690	1431
Chartiers	11	17	903	2025
Miami	6	21	311	691
Philadelphia	8	20	184	847
Allegheny	9	24	48	1607
Muskingum	8	22	506	1064
Albany	4	6	194	451
Shenango	6	14	679	1557
Stamford	4	6	35	479
Indiana	5	13	158	367
Illinois	5	13	116	270
Richland	4	12	296	603
Ministers itinerating	12			
Total	93	196	4,570	12,675

ART. II.—*Minutes of the General Assembly.*

WE extract so much of the minutes of this body as appear to be generally interesting.

“A letter was received from the Rev. Doctor George Potts, resigning his place in the Committee of Psalmody. The resignation was accepted.”

“Mr. Krebs, from the committee appointed by the last Assembly to revise the articles of correspondence with the General Association of Connecticut, made a report, which was accepted and adopted, and is as follows, viz:

“The committee appointed by the last Assembly to revise the articles of correspondence between this General Assembly and the General Association of Connecticut, with a particular view of ascertaining whether the certificates given to ministers and candidates from the state of Connecticut, shall not hereafter be required from the Pastoral Union, and not, as heretofore, from the General Association, respectfully report,

“That they have deemed it sufficient for the purposes of their appointment, to submit the two following facts, viz:

“1. The certificates of dismission granted by the particular associations, to ministers, &c., coming from Connecticut, are, by the terms of our correspondence with the General Association, of equal validity, as to their *prima facie* claim to be honoured by this church, whether emanating from associations composed of a majority of adherents to the New Haven School, or of a majority of the friends of the doctrines taught at East Windsor, (which is under the control of the Pastoral Union.) And by the very constitution of these associations, they must necessarily give the usual certificate of good standing to all persons alike, without reference to the place of their theological education, or the phases of their theological sentiments. There is no discrimination between such ‘*shades of difference*’ as are known to prevail in Connecticut; and the documents thus granted contain no hint to enable us to conjecture whether the persons to whom they are given are of the orthodox faith, or of the doctrine taught at New Haven.

The provision now existing among us, by which presbyteries are enjoined to examine all persons applying for admission from other bodies, may be regarded as affording at least a partial protection against the introduction of New Havenism through this channel. And this provision would be neither more nor less necessary nor serviceable, were the terms of correspondence abrogated or continued.

“Although the ‘particular view’ of the committee has been directed by the Assembly to this point, there is yet another involved in the terms of correspondence; that is, the exchange of delegates between the General Association and the General Assembly. The committee do not see it necessary to recommend the abrogation of this provision. They are assured that the interchange is desired by the friends of sound theology in Connecticut, and that they would regret the interruption of it. They have uniformly, in the General Association, recognised, and even advocated the ecclesiastical rights and legitimacy of this Assembly; have urged the continuance of this interchange, and have succeeded, from year to year, in securing the appointment of delegates from the Association to this Assembly, notwithstanding the Assembly, for some years past, has omitted to make the reciprocal appointments. Moreover, the General Association did, last year, formally request the General Assembly to continue the correspondence, and have this year sent delegates to the Assembly, notwithstanding the Assembly has not, so far, taken any notice of that request.

“2. The Pastoral Union is not a body ecclesiastically organized for the purposes contemplated by the Assembly’s resolution appointing the present committee. It is a voluntary association of ministers who are members of the various particular associations represented by the General Association, and its organization is for a specific purpose, which is not only not inconsistent with their original relationship to the General Association, but does not require a separation from the General Association, which is the only recognised and distinct ecclesiastical representative of the Congregational churches of Connecticut. The Pastoral Union, therefore, neither exercises the functions, nor deems it proper or necessary to do so, of licensing, ordaining, or judging ministers, and of course neither receives nor dismisses ministers, &c., in the sense contemplated by the Assembly. Those functions are performed solely by the re-

gularly established ecclesiastical bodies, namely, the particular associations to which the individual members of the Pastoral Union respectively belong. And therefore the Pastoral Union is incapable of being a party to such a correspondence as that which exists between the General Assembly and various other regularly organized and distinct ecclesiastical denominations, without being *ipso facto* placed in such a posture as would involve the union in the necessity of licensing candidates and ordaining ministers, which would be in effect to secede from the ecclesiastical establishment in Connecticut, and to assume the position of a distinct and independent denomination.

“JOHN M. KREBS, for the Committee.”

“Philadelphia, May 21, 1841.”

Among other papers reported by the Committee on Bills and Overtures, was the following:—

“Overture, proposing the rescinding of the resolution of Assembly passed in 1837, making it imperative on presbyteries to examine all applicants for admission from other presbyteries.

“The committee further reported that certain papers had been put into their hands on the subject of slavery, which they deemed it expedient not to offer to the house; and they proposed that the same be returned to the persons from whom they came. A motion was made that one or more of the papers be read. After debate, the previous question was called, and the motion was indefinitely postponed. Mr. Steel then called for the reading. After debate, the previous question was called, and the whole matter was indefinitely postponed.”

“The committee further reported that another paper on the subject of slavery had been put into their hands, which they recommended to be returned to the persons from whom it came. Mr. Steel called for the reading, and made the point of order. Mr. Sloss objected to the reading; and the moderator decided, that as the whole subject of slavery had been indefinitely postponed by a previous vote of the house, the call for the reading was not in order. And then the recommendation of the Committee of Bills and Overtures was adopted.”

“The committee to whom was referred the subject of electing delegates to corresponding bodies made a report, which was adopted, and is as follows, viz:

“The Committee on Correspondence with the several Ecclesiastical Bodies, to which the Assembly, previous to the secession of a part of their body in 1838, sent delegates, report, that in the year 1840, and again this year, the General Association of Connecticut sent delegates to the General Assembly. The committee recommend that, agreeably to the original terms of correspondence, this Assembly elect three delegates to attend the next meeting of the General Association of Connecticut; and that the delegates so elected propose to the General Association of Connecticut to reduce the number of delegates from each body to the other to two or one.

“The committee further report, that on a request from the General Conference of Maine, the correspondence with that body was formally renewed by the General Assembly of 1840, which Assembly appointed a delegate to Maine, and that there is a delegate from that body in this Assembly; the committee recommend to the Assembly to elect a delegate to the next General Conference of the state of Maine.

“The committee also report that they have learned that the General Synod of the Reformed Dutch Church, at their meeting in June last, appointed delegates to attend this Assembly; and they therefore recommend that two delegates, a minister and a ruling elder, be elected to attend the next General Synod of the Reformed Dutch Church.

“With respect to the other bodies formerly in correspondence with the General Assembly, in as much as they have not, since the year 1838, when a part of the Assembly seceded, and constituted a new body, sent any delegates to the General Assembly, or any communication on the subject of correspondence, the committee recommend that no delegates be sent to these bodies; and that the Assembly consider the correspondence with them as having *de facto* terminated.”

“The committee on overture No. 2 made the following report, which was adopted, viz:

“The committee to whom was referred the overture of the Board of Foreign Missions, relative to the formation of presbyteries in heathen lands, report, that the General Assembly of 1838 expressed it as their judgment, that our fo-

reign missionaries ought, if circumstances permit them, to organize themselves into presbyteries, and your committee, believing that the usefulness of the missionaries would be greatly increased by such a measure, recommend to this Assembly for their adoption the following resolutions, viz:

"1. That the Rev. Messrs. Henry R. Wilson, Jr., of Presbytery of Carlisle, Synod of Philadelphia; James L. Scott, of Presbytery of New Castle, Synod of Philadelphia; William H. M'Auley, of Presbytery of New Brunswick, Synod of New Jersey; John C. Rankin, of Presbytery of Orange, Synod of North Carolina, be, and they hereby are organized into a Presbytery, to be known as the Presbytery of *Furrukabad*.

"2. That the Rev. Messrs. James Wilson, of Presbytery of Hudson, Synod of New York; John H. Morrison, of Presbytery of New York, Synod of New York; Joseph Warren, of Presbytery of Ohio, Synod of Pittsburgh; John E. Freeman, of Presbytery of Elizabethtown, Synod of New Jersey; Joseph Owen, of Presbytery of Bedford, Synod of New York, be, and they hereby are organized into a Presbytery, to be known as the Presbytery of *Allahabad*.

"3. That these two presbyteries be required to meet at such times and places as the interests of the mission seem to require, and then and there to constitute as presbyteries agreeably to this action of the General Assembly, and that the oldest minister in each presbytery who is present, preach the opening sermon, and preside until a moderator be chosen; and that they report their proceedings to the General Assembly of the Presbyterian Church in the United States of America.

"4. That these two presbyteries now organized, together with the Presbytery of Lodianna, which is hereby detached from the Synod of New York, be, and they are hereby erected into a synod, to be known as the Synod of Northern India, in connexion with the General Assembly of the Presbyterian Church in the United States of America; and that said synod meet and constitute at such time and place as the circumstances and interests of the mission may suggest, and that the opening sermon be preached by the oldest minister present, who shall preside until a moderator be chosen.

5. "That by this procedure, this Assembly has no intention to question the right of these brethren, now removed provisionally out of our bounds, to organize themselves, if they prefer it, into presbyteries, according to the views expressed by the Assembly of 1838."

"The committee on the report of the Standing Committee on Psalmody reported, and it was

"*Resolved*, That the committee be continued, with the addition of the Rev. Messrs. Wm. M. Engles, D. D., and John M. Krebs; that the committee shall be authorized, at their discretion, to print an edition so soon as they shall be prepared, and that their present report be printed in the appendix to the minutes."

"On motion, the resolution declaring the correspondence with foreign bodies to be at an end was reconsidered, and repealed in so far as relates to the General Association of Massachusetts.

"The committee on Overture No. 10, viz: Relative to a directory for the admission of persons to the church on a public profession of their faith, and also on the administration of adult baptism, made a report which was adopted as follows, viz:

"That in as much as there is a diversity of opinions and practice, *first*, on the propriety of such a form, and, *secondly*, on the mode of such admission, the whole subject be referred to a select committee, who shall carefully examine the whole subject, and mature such directory, in case they should think it expedient and desirable, and report to the next General Assembly.

"The Committee on Domestic Correspondence made the following report, which was adopted, viz:

"The Committee on Domestic Correspondence, to whom was committed a copy of the printed minutes of the General Convention of Vermont, convened August, 1839, report, that in the minutes referred to them, they find the following resolution:

"Voted, That the Convention invite a correspondence with the Assembly of which the Rev. Dr. Wilson was the last moderator, and that the register be directed to communicate this vote."

"The committee recommend to the Assembly the adoption of the following resolution:

“*Resolved*, That, agreeably to the above invitation of the General Convention of Vermont, the Assembly will correspond with that body by delegation, as formerly.”

“On motion, overture No. 8, for the repeal of the rule making it imperative on presbyteries to examine applicants for admission from other presbyteries, was taken up and indefinitely postponed.

“On motion, the report of the committee on overture No. 11, viz: On ordination, and on ministers resigning their office, was taken up, and it was referred to a committee, who are instructed to report to the next General Assembly.”

“Mr. Barnes moved the following minute, viz:

“The General Assembly has reason to believe that the practice of reading sermons in the pulpit is greatly on the increase amongst our ministers; and being decidedly of opinion that this is not the best method of preaching the gospel, it hereby recommends the discontinuance of the practice, as far as possible, and earnestly exhorts our younger ministers to adopt a different method, as more scriptural and effective.

“It was moved that it be indefinitely postponed; and after debate, the previous question was called and ordered, and the motion was adopted.”

The editor of the Presbyterian says, “The General Assembly, after an animated debate, adopted a resolution condemnatory of reading sermons from the pulpit;” and yet the *language* of their minute implies that the motion for indefinite postponement was adopted. It is probable the editor is right, and the minute wrong. If so, this resolution will be regarded by many as one step in reformation.

But why do the General Assembly so pertinaciously exclude discussion respecting the grossest and most alarming of our national sins—*slavery*? This fact is deeply to be lamented by the friends of religion and humanity. It makes the heart sad to contemplate the fearful results that must ultimately attend this guilty and short-sighted policy. Slavery in the United States must terminate. It cannot for ever pollute the soil and darken the moral atmosphere of these states. It cannot for ever trample down the inalienable rights of man, nor for ever shut out the “gospel of the grace of God,” (which proclaims both civil and religious liberty to them that are bound,) from millions of the human race. Why, then, should the professed followers of the Lord Jesus Christ, in defiance of the light both of nature and divine revelation, refuse to lift their warning voice? Palliate, disguise, conceal, evade, or resist this question with all the skill of learning, and all the influence of power, slavery must and will be abolished; for Jehovah has both decreed and commanded the liberation of these captives. If we surrender voluntarily to Jehovah’s will, like Nineveh of old we may yet escape. Is it not, then, better, yea infinitely better, to bow before the golden sceptre of his mercy, than be dashed to pieces by the rod of his power? Let baptized infidelity sneer, and call this cant, or fanaticism; again we repeat, and not we, but the voice of God speaking in the scriptures, declares, whether men will or not, **AMERICAN SLAVERY WILL BE ABOLISHED.**



To CORRESPONDENTS.—The lines of “R. T. M.,” on the death of General Harrison, are good of their kind, but better adapted to the secular press than to the design of the Monitor.

Female Seminary at Washington, Pa.

A recent visit to this institution has left an impression highly favourable. For literary attainments, good taste, sound morals, and religious principles, Miss SARAH FOSTER, the enterprising principal has, perhaps, few superiors in the country. Under her auspices the institution has suddenly emerged from obscurity to public observation and favour. The trustees have resolved to add another wing to the building during the present summer. The location is admirable for accommodation, health, and beauty of scenery. It has peculiar claims upon the patronage of Seceders, as Miss F. is herself a Seceder, and her pupils have a convenient opportunity of enjoying the pastoral labours of Dr. Beveridge, whose place of public worship is within a quarter of a mile of the seminary.

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The Arminian Controversy.—We announced our intention, two years since, to present to the readers of the Monitor, a full exposition of the *Five Points* in this controversy, namely; Election—Particular Redemption—Efficacious Grace—The Guilt and Corruption of Human Nature, and Impotence of the Will of Man to that which is Spiritually Good—and Final Perseverance. This intention has never been abandoned. The mass of materials and the difficulty of a judicious selection, however, have deterred us hitherto from the undertaking. But, notwithstanding these difficulties, we have resolved to proceed in the execution of our original plan. It is, proposed, then to commence in the next number with “The First Part of Dr. Gill’s Reply to Whitby,” and complete the whole in the present volume of the Monitor, “in which are considered the several passages of Scripture made use of by Dr. Whitby and others, in favour of the Universal Scheme and against the Calvinistic Scheme, in which their arguments and objections are answered, and the several passages set in a just and proper light.”

These texts are the following: Gen. iv. 7; vi. 3: Deut. v. 29; viii. 2; xxx. 19; xxxii. 29; Ps. lxxxi. 13, 14; cxlv. 3; cxlv. 9: Prov. i. 22, 30; Isa. i. 16, 17; i. 18, 20; v. 4; xxx. 15; lv. 1; lv. 6; lv. 7: Jer. lv. 4: Ezek. xviii. 24; xviii. 30; xviii. 31, 32; xxiv. 13: Matt. v. 13; xi. 21, 23; xxiii. 37; xxv. 14, 30: Luke xix. 41, 42: John i. 7; v. 34; v. 40; xii. 32: Acts iii. 19; vii. 51: Rom. v. 18; xi. 32; xiv. 15: 1 Cor. viii. 11; x. 12: 2 Cor. v. 14, 15; v. 19; vi. 1; xi. 2, 3: Phil. ii. 12: 1 Tim. i. 19, 20; ii. 4; iv. 10: Tit. ii. 11, 12: Epistle to the Hebrews, Heb. ii. 9; vi. 4, 6; x. 26, 29; x. 38: 2 Pet. i. 10; ii. 1; ii. 20, 22; iii. 9: 1 John ii. 2: Jude 21: Rev. ii. iii. iv. 20. The whole will make about 150 pages. The Book has never been reprinted in this country, and is itself intrinsically worth, to those who have not read it, the whole amount of one year’s subscription. Persons desirous of obtaining this work in this manner will send in their names as subscribers to the present volume of the Monitor, with as little delay as possible; so that on the one hand we may be enabled to print a sufficient number of copies to supply the demand, and on the other may not incur the expense of printing surplus copies which may not be wanted.

☐ Persons desiring the work by itself in a separate volume, neatly bound in muslin, can be supplied at fifty cents a copy, or twelve copies for \$5 00, to be paid in advance, and sent to them in such manner as they may direct; or, in pamphlet form with stiff covers, at thirty-seven and a-half cents a copy, or seventeen copies for \$5 00.

☐ If those papers with whom we exchange will give the above one insertion, the favour will be reciprocated and a copy of the work sent to them.

THE
RELIGIOUS MONITOR,
AND
EVANGELICAL REPOSITORY.

JULY, 1841.

The Cause of God and Truth.

SECTION I.

“If thou dost well, shalt thou not be accepted?” &c.—GEN. iv. 7.

I. IT will be proper to inquire, whether a wicked, and unregenerate man, as was Cain, can perform good works. To which may be answered,

1. Adam had a power to do every good work the law required; which men, since the fall, have not. Men, indeed, in an unregenerate state, might do many things which they do not; such as reading the Scriptures, attending on public worship, &c. No doubt but the persons in the parable, who were invited to the dinner, could have gone to it, had they had a will, as well as the one did to his farm, and the other to his merchandise. Men have an equal power, had they a heart, a will, an inclination, to go to a place of divine worship, as to a tavern, or alehouse; but it is easy to observe, that persons oftentimes have it in the power of their hands, when they have it not in the power of their hearts, to do a good work; as a rich man to give alms to the poor. Unregenerate men are capable of performing works, which are in a natural and civil, though not in a spiritual sense, good. They may do those things, which externally, in appearance, and as to the matter and substance of them, may be good; such as hearing, reading, praying, giving alms to the poor, &c., when the circumstances requisite to good works are wanting; for whatsoever is done as a good work, must be done in obedience to the will of God, from a principle of love to him; must be performed in faith; in the name of Christ, and to the glory of God by him. Therefore,

2. It must be denied, that wicked, unregenerate men, have a power to perform good works in a spiritual manner; which is evident from their natural estate and condition, according to the scriptural representation of it, which is this: that the bias of their minds is to that which is evil, and to that only; that they are wholly carnal, and mind nothing else but the things of the flesh; that they are weak and strengthless, yea, dead in trespasses and sins; nay, that they are under an impossibility to do that which is spiritually good; “There is none that doeth good, no not one” of them, nor are they able; they are “not subject to the law of” God, nor can they be. When the “Ethiopian changes his skin, and the leopard his spots, then may they also do good, who are accustomed to do evil.” Men may expect as soon to “gather grapes of thorns, or figs of thistles,” as good fruit to grow upon, or good works to be performed by, un-

regenerate men: no, they must be "created in Christ Jesus," have the Spirit of Christ put into them, and his grace implanted in them; they must be believers in him, before they are capable of doing that which is spiritually good. And even believers themselves are not able to think a good thought or perform a good work of themselves; it is God who works in them both "to will and to do of his good pleasure." Sometimes when they have a will to that which is good, yet how to perform they know not; they can do nothing without Christ, though all things through him, who strengthens them; much less then have unregenerate persons either a power or a will to that which is spiritually good. Nor,

3. Is there any foundation for such a proposition in these words, which are hypothetically expressed, and therefore nothing absolutely to be concluded from them; that is to say, we are not to argue from God's saying to Cain, "If thou doest well," therefore Cain had a power to do well, or to do that which is spiritually good, well; much less should we infer from hence, as one does, that "God could not have proposed the doing of good as a condition, if he had not given Cain sufficient strength whereby he was capable to do good"* Since God could not only have proposed the doing of good, but have required it according to his law, without being under obligation to give sufficient strength to obey; for though man by his sin has lost his power to obey the will of God in a right manner, yet God has not lost his authority to command; which he may use without obliging himself to find man sufficient strength to act in obedience to it. Besides,

4. These words regard doing well, not in a moral, but in a ceremonial sense. Cain and Abel were very early taught the necessity, manner, and use of sacrifices; and in process of time they brought their offerings to the Lord, each according to his different calling and employment: the one brought of the fruit of the ground, the other of the firstlings of his flock. Now to Abel and his offering the Lord had respect, that is, he accepted him and his offering; but to Cain and his offering he had not respect; which made Cain very wroth, and his countenance fell; upon which the Lord expostulates with him after this manner, "Why art thou wroth? and why is thy countenance fallen? If thou doest well, *εαν ορθως προσεβουχηης*, If thou hadst offered rightly," as the Septuagint render the words; which though it is not a proper literal translation of them, yet agreeable enough to their sense, "shouldst thou not be accepted?" Cain failed either in the matter or the manner of his sacrifice; probably in the latter; since the author of the Epistle to the Hebrews observes that by "faith, Abel offered a more excellent sacrifice than Cain.† Cain offered his sacrifice without faith, without any view to the sacrifice of Christ: he performed this his sacrifice hypocritically, in show and appearance only; he acted from no right principle, nor to any right end; and therefore his works, whatever show of righteousness they might have, are, by the apostle John,‡ rightly called *evil*; as are also all the works of wicked and unregenerate men. I proceed,

II. To consider whether man's acceptance with God is on the account of his good works.

* Barclay's Apology, p. 151.

† Heb. x: 4.

‡ 1 John iii: 12.

I. There is a difference between the acceptance of men's works and of their persons for them: there are many actions done by men, which are acceptable and well pleasing to God, when they themselves are not accepted by him, on account of them. Besides, no man's works are accepted by him whose person is not previously accepted: God first had respect to the person of Abel, and then to his offering; which shows that his person was not accepted for the sake of his offering.

The best works of the saints are imperfect, and attended with sin, and are only acceptable to God through Jesus Christ, in whom, and in whom only, who is the beloved, their persons are accepted and well-pleasing to God. No man can be justified or saved by his works, and therefore no man can be accepted with God on that account; which is the current doctrine of the sacred writings: this will help us to understand the true sense of such passages, as Acts x. 35; Rom. xix. 18; 2 Cor. v. 9, compared with Eph. i. 6; 1 Pet. ii. 5.

2. Nor do these words suppose that man's acceptance with God stands upon the foot of works. The Hebrew word נָשָׂא, for there is but one word in the original text, which our translators render "shalt thou not be accepted?" signifies either excellency, as in Psal. lxii. 4, and may design the dignity of primogeniture, or honour of birth-right, as it does in Gen. xlix. 3, and so be rendered, "shalt thou not have the excellency?" that is, shall not the right of primogeniture continue with thee? shall not the honour and privilege of being the first-born abide with thee? thou needest not be afraid that this shall be taken from thee, and given to thy younger brother, who is willing to be subject to thee, and ready to serve thee; which well agrees with the latter part of the text, "And unto thee shall be his desire, and thou shalt rule over him: or the word signifies an *elevation*, or *lifting up*, and is to be understood, as Aben Ezra* observes, of מָנִישׁ נָשָׂא, a lifting up of the countenance, which was fallen, ver. 5, 6, and then the sense is, "If thou hadst done well, when thou broughtest thine offering, thou mightest have "lift up thy face without spot, and doubtless thou wouldst have done so; but inasmuch as thou hast sinned and done evil, and which is to be seen in thy fallen countenance, sin lies at the door of thy conscience; which, when once opened, it will enter in, and make dreadful work; as it did a little after; which made him say, "My punishment is greater than I can bear." But admitting that the word signifies *acceptance*, and be rendered, "shall there not be an acceptance? it is to be understood, not of an acceptance of his person, but of his sacrifices and services.

III. It remains to be considered, whether Cain had a day of grace, † in which it was possible for him to be accepted with God.

1. There is no acceptance of any man's person, but as he is considered in Christ the Mediator. Now as there is no reason to believe that ever Cain, who was of the wicked one, the devil, was ever in Christ, or ever considered in him; so there is no reason to conclude, that he either was, or that it was possible for him to be, accepted with God.

2. The text does not speak of his doing well in a moral or spi-

* In loc.

† So says Barclay in his Apology, p. 154.

ritual, but in a ceremonial way; and not at all of the acceptance of his person on the foot of so doing; but at most, only of the acceptance of his sacrifice and ceremonious services, supposing them rightly performed.

3. These words are not expressive of a day of visitation in a way of grace and mercy to him; but are to be considered as an expostulation with him for his wrath, fury, and fallen countenance, and an upbraiding of him with his evil doing, in order to awaken his conscience, and bring him to a full sense of his sin; which was so far from proving a day of grace to him, that it quickly issued in the utmost distress of mind, torture of conscience, and black despair.

SECTION II.

“And the Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be a hundred and twenty years.—GEN. vi. 3.

It will be necessary, in order to understand the sense of this text, to inquire,

I. Who is meant by the Spirit of God; and whether the Holy Ghost, the third person in the trinity, is designed or not.

1. Some of the Jewish writers* think, that the soul of man is intended; which is called not only the spirit of man, but also the Spirit of God; as in those words of Job, “All the while my breath is in me, and the Spirit of God is in my nostrils.”† Some of them‡ derive the word, רִיחַ, translated *strive*, from רָחַץ, which signifies the scabbard of a sword, and say, what the scabbard is to the sword, that the body is to the soul; and give this as the sense of the words, My Spirit, or the soul which I have put into man, shall not always abide in him as a sword in its scabbard; I will unsheath it, I will draw it out; he shall not live always, seeing he is flesh, corrupt, given up to carnal lusts; yet his days, or term of life, which I will now shorten, shall be one hundred and twenty years.” Another of them§ delivers the sense of the words to this purpose; “My Spirit, which I have breathed into man, shall not be any more in contention with the body; for it does not delight in nor receive profit from the desires of the body; for the body is drawn after beastly desires, and that because it is flesh, and its desires are plunged and fixed in the propagation of the flesh; however, I will prolong their days one hundred and twenty years; and if they return by repentance, very well; but if not, I will destroy them from the world.” The Targum paraphrases the words thus: “This wicked generation shall not be established before me for ever.”

2. Others, as Sol. Jarchi, understand it of God himself, thus saying, within himself; “My Spirit, which is within me, shall not always be, as it were, in a tumult, or contention about man, whether I shall spare him, or destroy him, as it has been a long time, but it shall be no longer so; I will let man know, that I am not fluctuating between mercy and judgment, but am at a point, being determined to punish him, since he is wholly given up to carnal pleasures, when I have spared him a hundred and twenty years more.”

* R. Levi Ben Gersom, R. Aben Ezra, &c. in loc.

† Job xxii. 3.

‡ So some in R. Aben Ezra, in loc. R. Hona in Bereshit Rabba, fol. 22, 3.

§ R. Joseph Kimchi in R. David Kimchi, lib. Shorash, rad. 117

This sense of the words much obtains among learned men.* And if either of these senses be received, the reasonings of the Arminians from these words, in favour of any branch of their scheme, fall to the ground; but I am willing to allow,

3. That by the Spirit of God, we are to understand the Holy Ghost; so Jonathan Ben Uzziel, in his Targum, expressly calls him; and I am the rather induced to believe this to be the meaning of the phrase; since the apostle Peter, when he speaks of Christ being "put to death in the flesh, but quickened by the Spirit," which is to be understood of the Holy Spirit, adds, "by which," that is, by which Spirit, "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 Noah;† which words refer to those in Genesis, and are the best key unto them, and comment on them. I proceed to consider,

II. Whether the Holy Spirit was in the men of the old world, since, as it is observed,‡ the words may be rendered, "My Spirit shall not always strive in man;" and whether it may be concluded from hence, that the Spirit of God is in every man, from whom he may wholly remove through man's misconduct.

1. The Spirit of God is every where, in every creature, and so in every man, as he is the omnipresent God: hence says the Psalmist, "Whither shall I fly from thy Spirit?"§ He may also be in some persons by his gifts natural or divine, and that either in an ordinary or in an extraordinary way, or by some operations of his on the mind; which are not of a saving nature, nor designed to a saving purpose; and in one or other of these senses, the "manifestation of the Spirit is given to every man to profit withal;|| and the Spirit may be said to be both in the men of the old world, and of this. But,

2. That he is in every man in a way of special grace, and to saving purposes, provided they behave well, must be denied; for every unconverted man is destitute of the Spirit: were the Spirit, in this sense, in every man, the indwelling of the Spirit would be no evidence of regeneration; the difference between a regenerate and an unregenerate man lying in this, the one has, the other has not the Spirit of God. Hence,

3. It is easy to judge in what sense the Spirit of God does, and does not depart where he once is. Where he is only by his gifts or external operations, he may wholly remove, he may take away those gifts, or cease from those works; and men, notwithstanding these, may be everlastingly lost; but where he is by his special grace, he never totally departs, though he may withdraw his gracious presence for a time; his people may not be indulged with his joys and comforts, and in their apprehension he may seem to be taken away from them, yet he always abides in them: otherwise Christ's prayers for his perpetual continuance with his people would not be answered; nor would the Spirit's indwelling be a security of the saints' perseverance, nor any certain pledge of their future glory. To add no more, the words of the text speak not of the Spirit's

* Vid. Fuller. *Miscell. Sacra*, l. 5, c. 5; and Vatablus, and Capellus, in loc.

† 1 Peter iii. 18—20; ‡ Barclay's *Apology*, p. 154. . § Ps. cxxxix. 7.

|| 1 Cor. xii. 7.

being in the men of the old world, but of his *striving* with them. Wherefore the next inquiry,

III. Is, what is meant by the strivings of the Spirit? and whether through man's neglect of him, or opposition to him, he may strive to no purpose.

1. The Hebrew word נָר , here used, signifies to *judge*, to *execute judgment*, or *punish* in a righteous way; and so some* read the words, "My Spirit shall not judge these men for ever;" I will not reserve them to everlasting torments; I will punish them here in this world; for they are flesh, frail sinful creatures; "I will not contend for ever, neither will I be always wroth: for the Spirit should fail before me, and the souls which I have made;"† or rather, the sense is according to this version, My Spirit shall not exercise judgment on them for ever,‡ that is, immediately, directly, at this very instant: though they are so corrupt, I will give them the space of one hundred and twenty years to repent in; and after that, if they repent not, I will deliver them up to destruction; which accordingly was the event of things.

2. The word here translated *strive*, signifies also to *litigate* a point, or *reason* in a cause; before it is ripe for judgment, or the execution of it. Now the Spirit of God had been litigating and reasoning with these men in the court and at the bar of their own consciences, about their sins, by one providence or another, and by one minister or another; particularly by Noah, a preacher of righteousness, and that to no purpose: hence he determines to go on no longer in this way, but to proceed to pass and execute the sentence of condemnation on them, since they were so very corrupt, being nothing else but flesh. However, to show his clemency and forbearance, he grants them a reprieve for one hundred and twenty years; which is that "long-suffering of God" the apostle speaks of, "that waited in the days of Noah, while the ark was preparing.§ Hence it appears, that the strivings of the Spirit of God with these men, were only by the external ministry of the word, and in a way of moral suasion, which came to nothing. This may lead us to observe the insufficiency of moral suasion and the external ministry of the word, without the powerful and efficacious grace of the Spirit.

3. It is now easy to discern in what sense the Spirit of God may be opposed and resisted, and strive to no purpose, and in what sense not. The things of the Spirit of God are disagreeable to a natural man: it is no wonder that the external ministry of the word and ordinances are despised, opposed, and resisted. The external call may be rejected; yea, some inward motions and convictions may be overruled, stifled, and come to nothing: nay, it will be granted, that there may be and is an opposition and resistance to the work of the Spirit of God in conversion; but then the Spirit cannot be so resisted in the operations of his grace, as to be obliged to cease from his work, or to be overcome or hindered in it; for he acts with a design which cannot be frustrated, and with a power which is uncontrollable; were it otherwise, the regeneration and conversion of every one must be precarious, and where the grace of the Spirit is

* So Symmachus, Hieron. Trad. Heb. tom. iii. p. 66; R. Juda Bar Elhai in Bereshit Rabba, fol. 22, 3.

† Isa. lvii. 16. ‡ Vid. Fuller. Miscell. Sac. l. 5. c. 5. § 1 Peter iii. 20.

effectual, according to the doctrine of free will, it would be more owing to the will of man than to the Spirit of God.

IV. It may be asked whether the old world had a day of grace,* and so all mankind, in which they might be saved if they would; during which time the Spirit strives with man; and when that is expired he strives no longer.

1. The space of one hundred and twenty years allowed the old world for repentance, was indeed a favour, and indulgence of Divine Providence, a time of God's long-suffering and forbearance; but it does not follow, that because they had such a space allotted to them, in which, had they repented, they would have been saved from temporal ruin; that therefore all mankind have a day of grace, which if they improve, they may be saved with an everlasting salvation. For,

2. If by a day of grace are meant the means of grace, the external ministry of the word and ordinances, these are insufficient to salvation, without the efficacious grace of God; and besides, these are not enjoyed by all mankind. Every man has not a day of grace in this sense. Sometimes the means of grace have been confined to one particular nation, and all the rest of the world have been without them for a considerable number of years. This was the case of all the nations of the world whom God suffered to walk in their own ways; overlooked them, took no notice of them, gave them no day of grace; while his worship was only kept up in the land of Judea. And since the coming of Christ, the administration of the word and ordinances has sometimes been in one place, and sometimes in another, when the rest of mankind have been without them: so that every man in this sense has not had a day of grace.

3. The whole Gospel dispensation in general may be called a day of grace; but this day does not expire while men live, or at their death; it reaches from the coming of Christ, unto the end of the world; it will continue until all the elect of God are gathered in: nor can it be said of any man, that he has outlived or outsinned this day of grace; for still it is said, "To-day, if ye will hear his voice; † Now is the accepted time, now is the day of salvation."

4. The open special day of grace to God's elect, begins at their conversion, which will never end, never be over with them; though they may have their clouds and darkness, until it is changed into the everlasting day of glory.

SECTION III.

"O that there were such a heart in them that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever.—DEUT. v. 29.

1. These vehement desires of God for the good of these people, are said to be irreconcilable with his decrees of election and reprobation; and supposing those decrees, they are represented ‡ to be hypocritical: to which may be replied;

1. For God passionately to wish good things, even salvation itself,

* See Barclay in his Apology; pp. 153, 154.

† Heb. iii. 7; 2 Cor. vi. 2.

‡ Curcelle, Relig. Christ. Inst. l. 6, c. 6, sect. 7, p. 370; Whitby's discourse on the Five Points, pp. 77, 197; edit. 2. 76, 193.

for some, and not for all, is no ways contrary, but perfectly agreeable to the doctrine of election. If any thing is said to the purpose, as militating against that doctrine, it ought to be said and proved, that God has vehemently desired the salvation of all mankind; of which these words can be no proof, since they only regard the people of Israel, who were the "fewest of all people." As for those scriptures which represent God as willing "all men to be saved,"* and "not willing that any should perish, they will be considered in their proper places.

2. It might seem repugnant to these decrees, and to imply hypocrisy and guile, could any instance be produced of God's passionately wishing the salvation of such whom the scriptures represent as rejected of him, given up to a reprobate mind, and as vessels of wrath fitted for destruction, or who are not eventually saved; but none will say, such were the people whose good and welfare are vehemently desired in this passage of scripture. For,

3. These are the most improper instances that could have been pitched upon: since they were a peculiar people to the Lord, whom he had "chosen to be a special people to himself, above all people upon the face of the earth."†

II. These passionate wishes also, supposing the doctrine of particular redemption, are said to represent‡ God as full of guile, deceit, insincerity, dissimulation, and hypocrisy; to which I answer,

1. The doctrine of particular redemption is the doctrine of the scriptures. Christ died not for all men, but for some only; who are called his people, his sheep, his church, unless all men can be thought to be the people, sheep, and church of Christ.

2. The blasphemous charge of guile, deceit, insincerity, dissimulation, and hypocrisy, ought to be removed from God, who cannot lie, deceive, dissemble, or deny himself; who is "a God of truth, and without iniquity; just and right is he." Nor,

3. Does such a passionate wish for the good of these people, whom God had so great a regard for as to redeem from Egyptian bondage, imply any thing of this nature, supposing the doctrine of particular redemption: for, as has been observed in answer to the former question, it ought to be proved, that God has ever used such expressions of desire for the salvation of all mankind, and particularly of such who are not saved: in which number none will choose to put the people of Israel, especially since it is said,§ that "all Israel shall be saved." And,

4. After all, these words do not express God's desire of their eternal salvation, but only of their temporal good and welfare, and that of their posterity; for their eternal salvation was not to be obtained by works of righteousness done by them, by their fear or worship of God, or by their constant universal obedience to his commands. They were saved by the grace of the Lord Jesus Christ, even as we. Their fear of God, and obedience to his will, issued indeed in their temporal prosperity, and on this account were strictly enjoined them; that so they might live, and it be well with them, and they prolong their days in the land they were going to possess, as appears from ver. 33; and with a view to this, God so ardently desired these things in them, and to be done by them.

* 1 Tim. ii. 4; † Peter iii. 9.
‡ Whitby, p. 179, 181. ed. 2; 175, 177.

† Deut. vii. 6.
§ Rom. xi. 26.

III. Such pathetic* expressions are thought to imply, that God gives to all men sufficient grace for conversion, and to militate against the necessity of the unfrustrable operation of his grace in that work.

1. Admitting that the saving work of conversion is here wished for; such a wish does not necessarily suppose that sufficient grace for that work either was or would be given; and if the thing wished for was effected, it does not follow from hence, that this was not performed by the unfrustrable operation of God's grace.

2. Allowing that this grace, a heart to fear the Lord, and all that is requisite to it, were given to the Israelites; it ought not to be concluded from hence, that all men have the same, or that God wishes the same to all men.

3. We are not to imagine that such velleties and wishes are strictly and properly in God; who here speaks, as R. Eben Ezra† observes, כלשון בני אדם, by an anthropopathy, after the manner of men; such desires are ascribed to him in the same way as human passion and affections are; as anger, grief, repentance, and the like: nor do such wishes and desires declare either what God does or will do; but what he approves of, and is grateful to him; as are a heart to fear him, and a constant and universal obedience to his commandments.

4. The words are so rendered by some, as that they express no wish or desire in God, but rather what was to be desired by the Israelites themselves; so the Arabic version, "it should be wished for by them, that such a heart would continue in them;" that is, such a heart as they professed to have in verse 27, when they said to Moses, "Go thou near, and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak unto thee, and we will hear it, and do it." The Lord takes notice of this declaration, in ver. 28: "I have heard," says he, "the voice of the words of this people: they have well said all that they have spoken; and then adds, according to this version, that a continuance of such a heart to hear and do, should be very desirable by them. Moreover, the words, מי יתן, may be rendered as they are by the Septuagint τίς δώσει, "who will give?" and so be considered as an inquiry, as Dr. Whitby himself says;‡ who will give them this heart? they could not give it themselves: no creature could give it them; only God could give them such a heart as this. And perhaps this mode of expression may be used on purpose to convince them of their want of such a heart, and of the necessity of such a one, and that God only could give it to them; and therefore, they should apply to him for it, and not presume, as they seemed to do, to hearken to his commandments, and obey them in their own strength, and without the assistance of his grace. Or,

5. These words may be considered as an upbraiding of these people with the want of a heart to fear the Lord, and with want of ability to keep all his commandments, and that always, notwithstanding the vain boasts and empty resolutions they had just now made. In the same manner are we to consider other pathetic expressions of the like nature; such as Deut. xxxii. 28, 29: Psal. lxxxi. 11—13.

* Whitby, p. 235; ed. 2. 230.

† In loc.

‡ Page 235; ed. 2. 230.

SECTION IV.

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, to know what was in thine heart, whether thou wouldest keep his commandments or no.—DEUT. viii. 2.

It is said,* that it is evident from this and other passages of Scripture, that the state of man in this world, is a state of trial or probation. It will be proper therefore to make the following inquiries:

I. What this state of probation is, or what is meant by it.

1. This state of trial is not of men's graces, as faith, patience, &c. by afflictive dispensations of Providence; for men in general are not in such a state, since all men have not grace to be tried; nor is the state of every man an afflicted one in this life: this is a state peculiar to the people of God, and to them only when converted: for before conversion they have no graces to be tried; and with some of them, this state is very short, and so far from being the state of man whilst in this world; and yet, as will be seen hereafter, the proof of the state of probation pretty much depends on passages of Scripture which relate to the exercise of the graces of the saints by afflictions, temptations, &c.

2. This state of trial, if I understand it right, is of man's obedience, and conduct towards God during his life; according to which conduct and behaviour God acts towards him, both in this and the other world; his state, as to happiness or misery, being yet unfixed: so that whilst this state lasts, it is uncertain whether he will be saved or lost.

II. What proof is given of the state of man in this world, being such a one.

1. All those scriptures are urged,† which speak of God's proving the children of Israel when in the wilderness, and in their own land, whether they would walk in his statutes, and keep his commandments, or no; such as Exod. xvi. 4; xx. 20: Deut. viii. 2; and xiii. 3: Judg. ii. 21, 22, and iii. 1, 4. It ought to be observed, that these people were under a *theocracy*, or the immediate government of God as their King, who gave them laws, according to which they should act; to which they readily promised a cheerful and universal obedience; on condition of which obedience, they were to enjoy and continue in their enjoyment of the land of Canaan. Therefore, before they entered into the land, and when in it, God was pleased to try them, sometimes in one way, and sometimes in another, whether they would yield that obedience to his commands which he required, and abide by the promises which they themselves had made, or no; all which he did not for his own sake, who knows all things, but that their obedience or disobedience might be made manifest, and he be justified in all his dealings with them. This trial of their obedience was not in order to their salvation in another world, but to their temporal good in this; for such of them as were saved with an everlasting salvation, were saved not by their obedience to the commands of God, but by the grace of the Lord Jesus Christ. Besides, the scriptures produced, speak only of the people of Israel, and of what was their state and case as a politic body, under the immediate government of God, in a certain period of time; and not of all mankind; and so fall abundantly

* Whitby, p. 305, 314; ed. 2. 297, 306.

† Whitby, p. 305, 314; ed. 2. 297, 306.

dantly short of proving that the state of man in this world, is such a state of probation as before described.

2. This is attempted * to be proved from all those places in which God is said to try men, their works and graces, by afflictions, persecutions, temptations and the like; as 1 Cor. iii. 13: 2 Cor. viii. 2: 1 Pet. i. 7; and iv. 12: James i. 3: Rev. ii. 10; and iii. 10: Psal. lxxvi. 10: Dan. xi. 35; and xii. 10: Zech. xiii. 9: What I have said in answer to the first query, is a sufficient reply to what is alleged from these passages; since these only speak of the saints, and of the trial of their grace, who only have grace to be tried, and that not in order to fix and settle the affair of their salvation; nor are these trials mere experiments of the truth and constancy of their graces; but are also designed for the further exercise and increase of them; the issue of which is their own spiritual good, and God's glory. Hence it must follow that these scriptures are insufficient proofs of every man's being in a state of probation, and in order to everlasting happiness or misery.

3. This is said † to be evident from all the promises and threats recorded in the scripture, to engage all men to repent, and turn to God; for it is added, no such thing is or can reasonably be offered to them who are already in a fixed state either of happiness or misery. To which I reply, that the promises and threats recorded in the Scripture, which relate to men's spiritual and eternal good, may be reduced to and comprehended in these words, *He that believeth, and is baptized, shall be saved; he that believeth not, shall be damned;* which was the substance of the gospel ministry the apostles had in commission from Christ to fulfil, and which might be exercised fully and thoroughly, supposing a fixed state of happiness or misery; since such a ministry might be, and is used, through the grace of God, to bring those who are designed for happiness, into a state of grace meet for the same; and to leave others inexcusable, to discover the more the corruption and vitiosity of their nature, and so to justify the righteous proceedings of God against them.

4. This is argued for ‡ from all the exhortations of the holy Scripture to men to watch and pray, that they enter not and are not led into temptation, and from such scriptures which suppose men to be in danger by temptation; the passages referred to are, Matt. vi. 13, and xxvi. 41: Luke viii. 13: 1 Thess. iii. 5: which only regard the saints, or such who profess to be so, and not all mankind. Besides, if God has put all men into a state of probation, and this designed by temptation, how should any watch and pray not to enter or be led into it? Moreover, this state of probation, is either a good one, or a bad one; if a good one, why should men watch and pray against it? if a bad one, can it be reasonably supposed, that God has put men into it, in order to their everlasting good? and why then should it be contended for?

5. This is said to be evident § from the temptations of Satan, who goes about continually seeking whom he may devour; and it is added, to what end should he tempt, or endeavour to destroy the elect, or strive to hinder the progress of the gospel, or the conversion of any man; when supposing a fixed state by the decrees of God, and a divine

* Whitby, p. 306; ed. 2. 228.
‡ Ibid. p. 306; ed. 2. 228.

† Ibid. p. 306; ed. 2. 228.
§ Ibid. p. 307; ed. 2. 229.

unfrustrable operation on the hearts of men, he must know that his labour will certainly be in vain? to which I answer, that Satan has not the book of life in his keeping; nor does he know who are and who are not the elect of God, until this appears by the unfrustrable operation of God's grace on their hearts, and it may be, not even then: so that it is no wonder that he tempts, strives, and endeavours, to hinder the success of the gospel in their conversion and to destroy them; and when he does know who they are, endeavours to distress them by his temptations, though he cannot destroy; and in ten thousand instances will show his malice, when he cannot show his power. Besides, the text referred to in 1 Pet. v. 8, carries in the sense of it the doctrine of a fixed state; when it supposes that there are some whom Satan may devour, and leaves a plain intimation that there are others whom he may not and cannot devour; who are the sheep of Christ, and being in his hands, neither man nor devil will ever be able to pluck from thence. This is the sum of the proof offered in favour of this notion, by a celebrated writer, which how pertinent it is, must be left to the consideration of others.

III. What reason there is to conclude that the state of man in this world is not such a state.

1. Angels and man both, have been in a state of probation already, in which their free will, and power to obey the commands of God, have been sufficiently tried; which trial has issued in the fall and ruin of a large number of angels, and of the whole race of mankind; and, therefore, it is not reasonable to suppose that God would put man into such a state again; but rather provide in another way for the good of those he designed to bring to everlasting happiness.

2. If men were in a state of probation, they ought to be on equal ground, enjoying equal privileges and advantages; whereas this is not the case; some have only the dim light and weak law of nature, whilst others enjoy the gospel revelation; and of these some have larger, and others lesser, means of grace, light, and knowledge; some have the grace of God itself bestowed upon them, others have it not. Now were all men in such a state of probation as is pleaded for, is it reasonable to suppose that there would be such an inequality among them?

3. This state of probation, which renders salvation precarious and uncertain, is contrary to God's foreknowledge and decree of election; for God, according to his foreknowledge, has chosen and predestinated a certain number of men to eternal life and salvation, by which their state is fixed, and their salvation sure, *for the purpose of God according to election shall stand.* "Whom he did foreknow, he also did predestinate; whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. Rom. ix. 11, and viii. 29, 30.

4. This notion puts man's salvation on the foot of his obedience and works, contrary to the Scriptures, to the merits of Christ, and to the grace of God; it ascribes more to the free will of man than to the free grace of God, and lays a foundation for boasting in the creature.

5. Such a state of probation is contrary to all those scriptures which represent the saints to be now in a saved state, and as having everlasting life: such as Eph. ii. 8: John v. 24, and vi. 47.

In a word, it destroys the doctrine of assurance, and leaves the saints themselves in a most uncomfortable condition, because it leaves them in a most precarious, unsettled, yea, dangerous one.

Government of Children.

It is believed that one of the corner stones in the foundation of domestic happiness, of the church's prosperity, and that of every nation, is laid in the judicious government of children. If this belief is correct, no apology is deemed requisite for adding a few remarks to those which, at different times, have been published on this subject in the Monitor, since it is evident to every intelligent observer, that the government of many families is either unattempted, through mistaken kindness to the young members of it, or through despair of success; or else the attempts have been greatly mismanaged. The chief obstacles to be surmounted in governing children, are, first, their associating with other young persons of vicious habits, whose parents or guardians lack either ability or inclination to control them. Secondly, servants or others, either by words or actions, counteracting the salutary rules which the heads of families may be endeavouring to put in practice, for the government of the young under their care. But, whatever obstacles may be in the way of this government, the divine command makes the attempt imperative; and the divine punishments which both inspired and uninspired history tells us have been inflicted on heads of families who neglected to exercise the authority which the supreme Ruler had delegated to them over a portion of his rational creatures, show that the law of God is not a dead letter; they show that his words in this, as in other cases, take hold of those who heed them not. Zech. i. 6. And, finally, the promise of a blessing on the exercise of domestic government, and the actual conferring of the blessing where obedience has been yielded to the law on this subject, affords ample encouragement to undertake the performance of this duty.

Before laying down any rules on this subject, it may be proper to remark, that some children are more easily controlled than others, and that whatever skill may be possessed by their governors, and however steadily and perseveringly this skill may be applied to the end in question, the divine agency is necessary to make it productive of any good. But, while it is admitted that this agency is necessary, and that it should, like every other good and perfect gift, be importunately sought from above, yet he who graciously promises and affords it, requires those who would "have their children in subjection with all gravity," to employ certain means of his appointment; these are either implicitly or explicitly laid down in his word, and to neglect means which he has really appointed is to tempt him. Let us now endeavour to ascertain what these means are, which should be employed; or, in other words, what are the rules which should be observed in the government of the young.

1. The rule which the writer considers first in importance, is to invariably speak the truth to them. This rule is violated when threatenings are made, but not executed, and the execution of which, perhaps, would be impossible, or would subject the person who would do so to the highest penalty of the civil law. When such vain threats are made, and this, perhaps, in a jocose way, who wonders that the authority of those who make them is contemned? It is no less adverse to the preservation of authority over children, to tell them of some injury which some of the inferior animals will do them, or which living men or invisible beings will inflict on them,

if they comply not with the expressed will of their governors. Such false and absurd threatening is a virtual acknowledgment of imbecility on the part of the parents or other governors; for why call in the aid of foreign allies, unless the foe to be overcome is too powerful to be met without them? When uttering such threatening, then, is the parent aware that he virtually tells his child, I am not able to conquer you myself, but some other person or thing will? The child, however, soon discovers, by experience, that these allies that are invoked are no more to be dreaded than the impotent parent. Hence every thing uttered from that quarter is considered to be, what it really is, an "idle tale." But the rule already laid down requires, farther, all promises to be fulfilled which are made to children. Sometimes things are promised as rewards for good behaviour. If, then, they be made rashly, so that it would be inconvenient, if not impossible to fulfil them, or if made without any intention to fulfil them—perhaps made in a light, jesting manner—every such failure weakens one of the most powerful motives to obedience. Notwithstanding all the caution which can be exercised in uttering threats or promises, it may sometimes be found impracticable to do the one or the other; if so, then the reasons of the non-fulfilment should be stated to the governed, that they may know the sacred regard to truth which those in authority over them possess.

2. Begin to exercise authority as soon as the intention of it can be understood. "A child left to himself, bringeth his mother to shame." Prov. xxix. 15. If his will be unrestrained when very young, it receives fresh strength every day by indulgence; the old adage will be verified in his case, "As the twig is bent, the tree is inclined." See, on this subject, the remarks of that generally sound divine and philosopher, Dr. Witherspoon, in his *Letters on the Education of Children*, vol. 3d of his works.

3. Authority is to be enforced, or, otherwise, not to be brought into view. If disobedience is permitted once, it will, likely, be exhibited twice, yea, as often as authority is called into exercise. It might, indeed, occasionally be highly improper to enforce it; that is, to enforce commands or prohibitions; but when it is relaxed, the reasons ought generally to be stated in some form to the governed. Let the things commanded be such as are right to be done, and are within the power of the agent to perform; and let the prohibitions be of such things only as are sinful, or some way improper to be done in the circumstances of the case; let these commands and prohibitions be not capriciously issued, but let them be similar in similar circumstances, and let them be alike to the different young members of the family; in other words, let them be *impartial*, and it is believed that, in general, obedience will be cheerfully rendered.

But, suppose that the exercise of authority should be such as is here recommended, and yet resistance should be offered, it becomes an important question, Are there any means available for enforcing authority? and if so, What are they? Is coercion or punishment to be resorted to? Most certainly, we believe, is the answer given by the supreme Ruler, both in his word and in his providences. To the use of this means, we are aware, there is, at present, a very strong opposition, not only by those who disbelieve, but also by those who believe the divine origin of the Bible. With the former class of opposers we shall not stop to argue, but merely observe, that

whatever pretension any of them have to an acquaintance with philosophy, or correct rules of reasoning, it is confidently affirmed that their opposition arises not from an observation of facts, and a deduction of conclusions from these, but from an inveterate prejudice against the oracles of God, which they know authorizes the infliction of punishment on infactory children. It is firmly believed, that if these oracles had prohibited punishment in such cases, the infidel would have a much more legitimate use of his reason in proving its utility, and consequently, that the book which forbade it was "a cunningly devised fable." But, let infidels practise on their principles, and they will realize the truth of a remark long since made by one much wiser than any of them: "The rod and reproof give wisdom, but a child left to himself, bringeth his mother to shame." Christians, being mingled in society with these and others who make not "the law and the testimony" the rule of their conduct, often "speak" not exclusively in "the language of Canaan;" they speak not the "pure language" of that country, but, "being mingled with the heathen, they learn of them their way." "Their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people." Nehem. xiii. 24. As regards those who believe the Bible to be inspired, we hope better things of them than to suppose that they would intentionally oppose any command which they knew to be laid down in that blessed book; their opposition to parental correction of children, it is believed, arises from inattention to, or forgetfulness of those places of scripture which authorize it; with them, all that is needful is to show them that "Thus saith the Lord." The following passages are relied on as authority. Deut. xxi. 18—21: "If a man have a stubborn and rebellious son, who will not obey the voice of his father or the voice of his mother, and that, when they have *chastened* him, will not hearken unto them: then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton and a drunkard. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you, and Israel shall hear and fear." Here the disobedient son was to be chastened by his parents before he was to be delivered up to the civil tribunal for farther punishment. Prov. xiii. 24: "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes." Chap. xix. 18: "Chasten thy son while there is hope; and let not thy soul spare for his crying." Chap. xxii. 15: "Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him." Chap. xxiii. 13, 14: "Withhold not correction from the child; for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell." Chap. xxix. 15: "The rod and reproof give wisdom, but a child left to himself bringeth his mother to shame." Heb. xii. 7: "What son is he whom the father chasteneth not?" or, what manner or sort of son is he? Here the general principle is laid down, that a son or child needs chastisement, and that the neglect of it will result in the injury of the child. Thus we have "precept upon precept" in relation to this subject, and yet none of them is to be reputed a vain repetition of the others; he who gave

them "knew what is in man," and has adapted his instruction to his knowledge of "our fame." But does any tender-hearted parent think each or any of these scriptures "a hard saying?" Suppress the rebellious thought. "The foolishness of God is wiser than men." He whose sayings they are is one "in whom compassions flow." "He doth not afflict willingly, nor grieve the children of men" himself, but when the maintenance of his authority and the welfare of his rational creatures require it. Let them remember the fatal consequences of Eli's remissness in this respect, 1 Sam. iii. Another passage for their admonition is 1 Kings, i. 6, where we are told that the indulgent father of Adonijah never "had displeased him by saying, Why hast thou done so?"

With regard to the amount of corporeal punishment to be inflicted, and the instrument with which it is to be done, it is not to be considered as a matter of indifference. Cruelty is certainly to be considered a worse extreme than undue indulgence. According to the criminal code of the Israelites, they were forbidden to inflict upwards of forty stripes, even on the stoutest criminal, lest their brother should seem vile unto them. Deut. xxv. 3. So, doubtless, parents are to correct their children "in *measure*, not in anger, lest" they bring them to nothing. When obedience is yielded or promised, the end is gained, and when this is the case, the use of the means to effect it should be discontinued; but certainly it is better not to attempt it at all than to fail in it; therefore, perseverance should be used until submission be given. When the instrument with which correction should be given is at all referred to in scripture, the *rod* is uniformly mentioned; the rod, then, or something else of a similar nature, that will not endanger the health of the child, is certainly best. The hand, or something else which is heavy, will bruise, and endanger the health; will generally fail in securing obedience, and will be certain to engender a sullen hatred of the governor who uses it. Another way of punishing is by withholding certain gratifications from the disobedient. This mode may especially be adopted with those who are more advanced in years. James, in his Family Monitor, lays it down as a general rule, that corporeal punishment should not be inflicted after the age of thirteen, and the correctness of this rule the writer is not disposed to controvert. It is obviously absurd to commence correction before the intention of it can be understood, and seldom for the first fault, or without stating the fault for which it is given. If the other rules laid down in this communication be observed, it is believed that correction will very rarely be needed.

4. Converse in a familiar and friendly manner with them. This will gain their confidence, so that they will be "drawn with cords of a man, as with the bands of love." This method was adopted in the training of Solomon to be a dutiful son. Prov. iv. 3, 4: "I was my father's son, tender and only beloved in the sight of my mother. He *taught* me, also, and said unto me, Let thy heart retain my words: keep my commandments and live." He then, in the following verses, rehearses some of the pious and weighty instructions which his father gave him. This sort of conversation with the young is plainly enjoined. Deut. vi. 6, 7: "These words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children." Verses 20, 21: "And when thy son shall

ask thee in time to come, saying, What mean the statutes and the judgments which the Lord our God hath taught you? then thou shalt say unto thy son, We were Pharaoh's bond-men in Egypt; and the Lord brought us out of Egypt with a mighty hand," &c. It is implied in training up a child in the way he should go, and in bringing him up in the nurture and admonition of the Lord; it is implied in the duty of heads of families commanding their children and their households after them; and where it is said, "The fathers to the children shall make known" God's truth; and where children are enjoined, under severe penalties, to hearken to the instructions of their fathers, and to despise not the law of their mothers. Not only on sacred, but also on secular subjects, should they converse with those of tender years, and train the young immortal how to reason; their minds ought to be stored with the many properties, relations, and reasons of things: if, for example, industry, carefulness, kindness to others, &c., were enjoined, some reasons for the command are in readiness with every well informed parent. The children, then, will be *led*, not *driven*; they will obey, "not only for wrath," but also for conscience' sake; they will love to comply with his wishes, to whom they know themselves to be indebted for rich stores of useful information. When stern authority appears, unaccompanied by any reasons, the juvenile objects of it are apt to think its yoke to be grievous, and are apt to devise means to make the yoke lighter, or to throw it off altogether. New objects almost every day present themselves to the youthful mind, and a great ardour is often displayed to become acquainted with some circumstances relating to them; this curiosity, in general, should not be repressed, but gratified. If, through austerity, peevishness, or levity, it be curbed, their respect and attachment to those of mature age will be weakened. Owing, however, to the nature of the inquiries which may occasionally be made, or to certain times or places, it may not always be expedient to follow the rule without exception.

5. If the governing power be divided, in a family, among different persons, its exercise should not, if possible, be opposed by each other: if a different opinion exist on this head, at any particular time, this difference ought to be adjusted without the knowledge of the persons to be governed. In this, as in other things, is exemplified the truth of the maxim, "Union is strength;" "United, we stand—divided, we fall." "A house divided against itself cannot stand."

6. Children should be commended for well-doing or praiseworthy conduct. If those who are placed over them are always finding fault, they need not think it strange if their authority is either disregarded or complied with reluctantly. It is a rich reward to an ingenuous child to see the smile of approbation play on the parent's countenance. "Fathers, provoke not your children to anger, lest they be discouraged." Col. iii. 20. The Almighty himself commends for obedience, saying to each of them who yield it, "Well done, good and faithful servant;" "Son, thou art ever with me."

7. Those who would command the respect and obedience of children, should call them by no opprobrious names.

8. Gravity of manners adds much to the authority of rulers; whereas all "foolish talking and jesting which are not convenient" (Eph. v. 4) will be sure to lower their dignity, until they fall into

insignificance. At the same time, austerity of manner is by no means recommended, as appears by the fourth rule,

“Omne tulit punctum, qui miscuit utile dulci,
Lectorem delectando, pariterque monendo.”—HORACE.

9. Keep them out of bad company as much as possible. If they associate much with those who are themselves “disobedient to parents,” they will not only witness this corrupting example, but they will likely hear *reasons*, such as they are, in favour of disobedience: it is no new thing for the tempter to present reasons in favour of sin. Gen. iii. With the presentation of these reasons you may be entirely unacquainted, and so you will not know the need of placing reasons in the opposite scale, to counterpoise them. Youths have naturally a strong propensity for each other’s society; to eradicate this propensity no attempts should be made, but a right direction should be given to it; assist rather than discourage them in obtaining *good* associates. “He that walketh with wise men shall be wise, but a companion of fools shall be destroyed.” “Evil communications corrupt good manners.” “Feed thy kids beside the shepherds’ tents.” According to this rule, you who are intrusted with the government of children should endeavour to have servants, or others in your employ, of the best principles and conduct you can, or otherwise your best concerted regulations for government will be frustrated. No doubt, on this as well as some other accounts, the psalmist’s eye was on the faithful of the land, that they might dwell with him, and would not harbour about him liars or workers of deceit. Psalm ci. Might it not be well occasionally to state to those persons in your employ your rules of governing, and some of the reasons on which these rules are founded, so that, as perhaps you cannot dispense with their service, their residence will not prove a curse to you? They might, then, instead of counteracting, further your plans, and be fitted for superintending a household of their own at some time. The writer is somewhat aware of the difficulty of preventing children from forming bad associations, for they must “accompany,” less or more, the ill-inclined, or else they “must needs go out of the world.” 1 Cor. v. 10. But what is intended is, that the danger from this source should be guarded against as much as possible. The danger here cautioned against is generally vastly greater in towns than in country places; hence so few good children, especially of the stronger sex, in cities and large towns. Among other causes of this, the principal one, it appears to me, is the difficulty of finding employment for them in such situations. The danger, then, from idleness furnishes us with,

10. Rule. Provide for them suitable employment.

11. As early as possible, instil religious principles into them. For this purpose, not only instruct them yourselves, but bring them under the influence of ministers of the word; also, give them the biographies of great and good persons to read.

12. Set a good example before them, or probably all other means will be unavailing. The necessity of such an example, in order to maintain authority, must be so evident as to need no illustration. And as the editor has more than once cautioned his correspondents against prolixity, we take leave of the subject, hoping that the foregoing remarks may add something to the happiness of the household of faith.

T.

Societyism Investigated.

A second reason why God will suffer no such interference, is because he has prepared certain rewards, which it is his good pleasure that his daughters and their faithful children should be made both worthy of and possessed of, and no other. And he makes them worthy of, and prepares them to enjoy those rewards, by giving them grace to believe and obey his word, not as members of voluntary associations, but as members of church and state. He has never given voluntary associations one promise or one command. Hence, when they run, it is without being sent, and when they answer, it is without being called. Let us notice how modestly they offer their good offices to the church and state. Do they, like Shechem, the son of Hamor, who defiled Dinah, Jacob's daughter, consent to become circumcised, that they may be one with the church and state? Do they agree to take on them and swear the same covenant, and obey the same laws in all things? No, sir; this would be to make a lawful alliance; it would be to destroy their schismatical organization; it would be to cease to be volunteers, and become regulars.

Before I proceed any farther, it will be proper to state the question under consideration. It is not whether we should strive to promote temperance, the enjoyment of equal rights and privileges, the spread of the gospel, &c.; these are acknowledged to be duties, and the neglect of them a sin; but the question is, How are these great and good ends to be lawfully and successfully accomplished? It is, then, not the *ends* that societies propose to accomplish that is called in question, but the *means*; that is, when temperance is to be promoted, is the temperance society the lawful means? When the yoke of slavery is to be broken, and the oppressed set free, is the abolition society the lawful means?

Now, before I commence this investigation, I will make a few remarks, to prevent misrepresentation. My first remark is, that there is, in our country, a strong tide of opposition to societies, which cannot be too strongly reprobated. Though I feel ever so strongly convinced that societyism is reprehensible, yet I feel well assured that there is a species of opposition to it that is tenfold more so. For, though it be lawful to censure evils, yet it is not lawful to censure them from corrupt motives. My reason for this is, that I am compelled to believe that there are thousands of good men in the ranks of society men, who greatly deplore the evils they oppose, and ardently love the virtue they inculcate, and who sincerely believe they are using lawful means to oppose vice and promote virtue. But, on the other hand, there are hundreds of thousands in this class of their opponents who are grieved and pained to the very soul to see vice rebuked or virtue inculcated either by lawful or unlawful means. They do not oppose societies because they have conscientious scruples that they are striving to do good in an unlawful manner, but because they oppose the evils they love. Take, for example, the tippler and slave-holder; they will oppose every thing that has even the appearance of doing good, by way of preventing evil; they will, however, rest quite easy while men are striving to do good by crying peace, peace to the drunkard and slave-holder. This has been too much the case with churches. Instead of "sepa-

rating the precious from the vile," they have made the church a city of refuge to the drunkard and slave-holder. Many churches, both in the north and south, are striving both to do good and foster and defend vice, especially slavery.

2. I most cordially approve of the main leading doctrine of the temperance society, namely, that to use ardent spirits for any other purpose than that of medicine is sinful; and, of course, to manufacture or retail it for any other purpose is equally sinful. I offer only the following reasons for this belief, first, that I have seen so many sad consequences of *moderate* drinking; secondly, that I have never yet seen, heard, or experienced any bad consequences arising from *total abstinence*.

3. I believe the abolitionists teach many important truths. Such as the immediate abolition of slavery; discussing the merits of the question by the fire-side and in the social circle—in the public prints, both civil and ecclesiastical—in the pulpit and forum—in our legislatures and in congress; petitioning congress and our respective legislatures, where it exists, for its orderly and speedy abolition; remonstrating with the slave-holder; bearing a pointed testimony against it, as a blighting and withering curse. For this belief I offer the following reasons:—First, slavery is fast bringing upon us all evils; and, secondly, taking from us all good. First, it is bringing upon us the displeasure, wrath, and judgments of Almighty God; the dissolution of our government; the destruction of all our institutions, both civil and ecclesiastical; the just hatred and contempt of all civilized nations and good men, and even of the very savages; it brings into our country, and even our houses and families, the most degraded ignorance, the most abject poverty, the most unparalleled wretchedness and squalid filth on the face of the earth; it brings into our families luxury, vanity, prodigality, idleness, and tyranny; it brings into our country a foe, with the most deadly hatred and implacable enmity, that is daily wasting our strength and increasing its own. And as it is said in the scriptures, "All they that hate me love death," so we may say all those who love slavery love these evils; and all those who would avoid them must avoid slavery, for they cannot be separated. And I feel well assured that these mighty evils are the legitimate and necessary effects of slavery. It is truly a many-headed monster, that is daily preying upon the moral, civil, and social virtues of the land, eating out all their vitals, and breaking their bones to pieces. Now, it will not do to attack this monster with the club of Hercules, for it is not barely a carnal, but also a spiritual monster; it does not barely devour flesh and blood, but "bodies and souls of men;" preys upon the civil, social, and religious interests of our land. Hence, instead of taking a club, a carnal weapon, to bruise and batter, we must take the sword of the spirit, which is a sharp, two-edged sword, piercing to the dividing asunder of soul and spirit, as well as the joints and marrow. But this sword never has and never can be wielded by the hands of carnal men, neither can it be wielded by carnal societies. The carnal heart is the very womb in which this monster was gendered; it was *societies* of carnal men that helped the carnal mind to bring forth the monster, (the slave-traders;) and as well might we expect to see wolves devouring their own whelps, as to see carnal men devouring this, their most beloved whelp. Then, if this be true, I cannot see

the policy of receiving carnal men or unbelievers in the abolition society. It is barely hissing the tawny wolf on her own whelps. Secondly, I need only say that that which brings upon us these evils, takes away the opposite good things.

These remarks will show that the only controversy between us and the advocates of societies is with regard to the means that are to accomplish those ends, which both we and they believe to be great and good ends. This, then, brings before us the precise point in discussion, namely, What is the legitimate means for accomplishing the end proposed? that is, effecting a reformation in certain points of morals, temperance, slavery, &c. The means proposed by the advocates of societies are human institutions. Those which we would propose are divine institutions. If we can only do the three following things, this controversy will be put to rest. 1. Rightly understand the nature of the end to be effected. 2. Understand the nature of the means that are proposed to effect it. 3. Faithfully compare the means proposed with the end. Then this comparison will make manifest the relation of the means and end; if this relation be that of cause and effect, then we may be certain that we have hit on the right means. That is, if it can be made appear that societies bear the same relation to the end to be accomplished that the cause does to the effect, then we must yield the point; but, on the other hand, if we can make it appear that this is not the case, but that divine institutions bear the same relation to the end to be accomplished that the cause does to the effect, then we have fairly gained the point.

Now it will be premature for us to attempt this comparison until we have taken, first, a fair and full view of all the leading features of the desired reformation, or rather of a reformation that should be desired; and, secondly, a fair and full view of all the leading features both of human and divine institutions.

An ignorant and unskilful workman may prepare materials for repairing a building, which, at a slight and hasty view, might appear to be suitable and sufficient; but, on a particular examination, it may be of no use at all. Now, it is my intention to attempt a faithful and full examination of the three following things, before I draw the comparison: first, the features of a reformation that should be desired; secondly, those of human, and, thirdly, those of divine institutions. Christ is the great moral architect who at first reared the great moral superstructure, and provided all the materials for building, and it is "*in him* that the building fitly framed together groweth into a holy temple in the Lord." Now I think it is not uncharitable nor harsh to say that societies are not "built on Jesus Christ, the chief corner stone;" they are not framed together *in him*, but *out of him*. If this be true, then, they are "without," where "are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." I do not say that there are none of the members of societies in Christ, but that the societies themselves are not, because they do not require evidences of being in Christ in their members; it is a fundamental principle of societies to receive into their communion those who are out of Christ. And thus their constitution opens a wide door in this building that is "without," for the admission of "dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

Your friend, C.

New Metre Versions of the Psalms.

Since the introduction into most of the American churches of psalms and hymns of human composition, the subject of scripture psalmody has been pretty fully discussed. The friends of the Bible psalms surely have no reason to regret the discussion; while they should, and we trust do, regret that there were reason and necessity for it. That the system of "psalms, hymns, and spiritual songs," given by God to his church, should be employed exclusively as the matter of her praise has, in our judgment, been established beyond the possibility of successful gainsaying; and the fact that for several years no author of any note has appeared as the advocate of human compositions in the praise of God, while several, during the same period, have stood boldly forward in advocating the exclusive use of those indicted by the Holy Ghost, shows on which side the strength of the argument lies. Mean while a vast majority of professed worshippers in the land have settled down in the use of songs having no higher than human authority, preferring such to those bearing the authority of the King of Zion. Some, by the grace of God, have resisted the spirit of innovation, and a few of the smaller denominations of Christians have adhered to the use of the scripture psalms. Probably these are so well established on the subject, that the question between a divine and human psalmody would not be at all entertained by a majority of them, if it were put forward in its naked form. There are men, however, in some of these denominations who have shown, by the avowal of their sentiments, and by their practice, that they are far enough from maintaining the *exclusive* use of the Bible psalms, and too far from a well grounded attachment to the excellent version that has been in use in Presbyterian churches for a long period—a version prepared with very great labour and care by the church in her purest times, admitted by all to be a close and faithful version, and attested by the understanding, heart, and conscience of many of the Lord's people to be the very word of God. Such men are, in various instances, beginning to move the subject in a new form, pleading not for another psalmody, but for new and improved metre versions of the scripture psalms. In the Associate Reformed Church especially, and we mention her, not invidiously, but because she is most prominent in the matter, efforts have been made, of late years, bearing directly on this point. In the Synod of New York, in connexion with this body, discussions have taken place, committees have been appointed, reports have been made, and, by a large majority, adopted, the tendency of which has been to lead away the people from the footsteps of the flock in the matter of the church's praise. For years a committee, appointed by that synod, has been labouring to improve our present version, and, we believe, were directed or authorized to prepare new versions in other metres. We have seen specimens of the *improvement!* which satisfy us that "such works do not fit such hands"—"such burdens do not suit such shoulders." It would seem that some individuals, who withhold their names from the public for reasons that we fully appreciate, but who are known to be in connexion with that church, either entertain the opinion we have expressed respecting the labours of the committee, or regard their movements as too tardy. This inference we draw from their acting as *compilers*

of "*Specimens selected from recent translations of the book of Psalms*," a little work lately published, with a copy of which we have been kindly furnished, with the request to give it a careful examination. This we have endeavoured to do candidly and impartially, and will state a few of the conclusions to which we have been brought by the examination of the subject of versions generally, and of these "specimens" particularly.

1. Whenever the church can attain to a version so much better than the one long in use as to make a change worth while, the better version should by all means be adopted, and the use of it enjoined.

2. As far as we can see, there is no encouragement to believe, that in the present condition of the church, and state of human society, a better version than the one with which the church has long been blessed is attainable.

3. The efforts of several individuals whose attempts to give, each his version of the psalms, we have examined, show clearly their incompetency to the undertaking.

4. All efforts by individuals, or by any small denomination of Christians, to introduce new versions, will be regarded by the public generally as favouring the practice of those who have adopted human compositions, and will have the tendency of weakening the attachment to the scripture psalms. Let the matter be guarded as it may, it will present the aspect of a new—another psalmody: the influence of this will be to weaken, and eventually destroy the sacred associations connected with our present version.

5. They do *harm*, and *harm only*, to the cause of a scripture psalmody, who undermine and depreciate the present version by crying up the necessity of new and improved versions.

6. The compilers of "*Specimens selected from recent translations*" either are unqualified for such an undertaking as they have attempted, or they have not bestowed the care and labour necessary for its accomplishment. They will be short-lived, or they will outlive the fruits of their labour.

7. The "*Specimens of translations*" deserve not, in many cases, the name given them. They are not translations. This we will illustrate by examples of three kinds, taking the prose translation as the test, so that the reader can judge for himself.

Psalm civ. 10, 11, 12: "He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field; the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches."

"He unchains the gushing rills,
And the foaming torrent fills,
Leads the streams among the hills,
Round the darksome mountain valleys.
Which their cool, clear beverage yield
To the beasts of wood or field;
Thither speeds the strong ass wild,
There his scorching thirst he allays.
By them rest the birds of air,
There they build and nestle there;
There untired they warble clear,
Each from his own leafy bower."

Dr. Watts himself, we are persuaded, would not have called the above an *imitation*, much less a translation.

2. Psalm cx. 6, 7: "He shall judge among the heathen; he shall fill the places with the dead bodies; he shall wound the heads over many countries. He shall drink of the brook in the way; therefore shall he lift up the head."

"O'er heaps of slain he goes,
But first bows lowly down,
At the poor riv'let slakes his thirst,
Then rises to his crown."

In this specimen the whole of the 6th verse is passed over by "O'er heaps of slain he goes," which does not express any one of the three full and important ideas in the text.

3. Psalm v. 5, 6: "The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man."

"Ne'er with thee shall *folly* rest;
Lawless deeds thine eyes detest:
Falsehood is abhorred by God;
Fraud and murder feel his rod."

This is not only *not* a translation, but shows the same spirit to have been at work with the author which has still actuated the advocates of a human psalmody in making to the scripture psalms the objections, that "they breathe cruelty"—"they wish or predict evil on men," &c. &c. "The Lord will abhor the bloody and deceitful man" is an inspired declaration; and he will make it good; and he will preserve a seed to sing it to his praise, notwithstanding the puny efforts of sickly versifiers and squeamish *songsters* to turn away their own and others' attention from the clearly expressed mind of the Holy Ghost.—*Reformed Presbyterian*.

The Bible with the Psalms in Metre.

MR. EDITOR,—In your March number you take notice of certain memorials on the subject of distributing Bibles with the psalms in metre. The following is a copy of one of them, presented at a late meeting of presbytery, and which, for want of time, lies on the table. If you consider it worth room in your pages, it is at your service; possibly it may have a tendency to elicit investigation, and, in some small degree, strengthen the hands of synod in their laudable undertaking.

I know it is said the Synod's Bible Society is doing no good. Suppose, without granting that this is true, the reason is because ministers and people do not more generally and cordially put their hand to the work. Let a farmer set a plough in the field without applying horse-power, and it will do no good. I am the more impressed with the necessity of supporting the synod's plan, from personal observation, while living for a time in one of our small vacancies.

Permit me to add, in a few words, an authentic anecdote. A member of our church, while in Virginia, in conversation with a gentleman of note, mentioned David's Psalms, which occasioned great surprise, as he had never seen nor heard of such psalms. When our member afterwards returned to the same parts, on business, the same gentleman had procured a Bible, with the Psalms of David in metre, and seemed much pleased with the acquisition.

A SECEDER.

To the moderator and other members of the Associate Presbytery of Miami, the undersigned memorialists would respectfully represent—

That we are called upon to contribute to the American, or some other bible society. To the American Society we have not freedom to contribute, for the following reasons:—

1. Because that society has decided that a metrical version of the psalms might be considered of the nature of a comment upon the holy scriptures. This involves a principle directly opposed to the standards of the Secession Church.

2. Because, although we have the whole Bible in prose, we have not the psalms for all the purposes necessary in the church and families, without a metrical translation, and to refuse to publish them encourages a spurious substitute of human invention.

3. Because our confidence in the American Bible Society is much impaired. For, while they profess such strict regard for their constitution, respecting the psalms, in instances both before and after that decision, they have departed from their own professed rule, to issue Bibles without note or comment. Witness their octavo edition of 1819; and also their octavo edition of 1833, with contents of chapters, a table of weights, measures, and time, and extensive marginal references.

4. Because our synod have made regulations for the distribution of Bibles with the scripture psalms in metre. A decent respect for that authority, as well as for general edification, requires attention to it. Therefore,

Your memorialists respectfully pray your reverend body to enjoin it upon all the congregations under your care, and see that the synod's rule respecting Bibles be promptly carried into effect in all its parts.

Respectfully submitted.

February, 1841.

Societies.

THE opponents of voluntary associations are generally led into error by an incorrect conception of their nature. They view them as occupying the province *peculiar* to the church and the state. They suppose that, since it is the duty of the church to use *her* influence to put down iniquity, when voluntary societies do so, they step into *her* sphere, perform *her* work, and therefore throw contempt upon *her*, as though she was not fit to do that for which she was appointed. Now such a supposition might be correct if it was the duty of the church *only* to labour for the overthrow of sin. But we are informed from the Bible, that every *human being, as such*, is bound to labour for the reformation of his fellow man, when engaged in sin. Lev. xix. 17: "Thou shalt not hate thy brother in thy heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him." This command arises from the natural relation in which men stand to one another, and is therefore binding upon each *individual*, independent of the church. Had the church done her duty in regard to the sin of slavery, under which our land is groaning, no doubt but ~~this~~ crying evil would, ere now, have been expelled from our bor-

ders. But, because the church has failed to do *her duty*, must *individuals* cease to do *theirs*? Must they look upon their neighbour doing injury to himself and his fellow, by oppression, and not exert themselves to prevent the evil? *Man*, independent of the church, is bound by a natural relation to love his neighbour as himself. But this he cannot do, as is evident from the verse above quoted, unless he warn him of his sin and seek his reformation. It then seems clearly evident, that *man, as such*, without any reference to the church or state, is under obligation to resist the progress of sin; to "rise up against the evil doers, and stand up against the workers of iniquity." Voluntary associations, or such as we plead for, are organized for the purpose of more effectually carrying on a work which belongs naturally to *individuals*. For illustration's sake, take the Abolition Society. *Man, as such*, is bound to use his influence to convince his neighbour of the crime of slavery, and to labour for its abandonment. Many find that they are under this obligation. But, instead of acting *separately*, they see that they can exert more influence by *joint, organized* action. They perceive that "as iron sharpeneth iron, so doth the countenance of a man his friend;" that, by meeting together and acting *socially*, they stir up one another to greater zeal and activity, and direct their energies more effectually to the carrying on of the cause in which they are engaged. Now, as they organize the society to perform just what *individuals, as such*, have a right to do, they cannot be guilty of sin in so doing, unless it is sinful *merely to organize, or to join with another in action*. But the mere *act of voluntarily organizing* cannot, in itself, be wrong, or else all organizations except the church and the state are wrong. Then you will brand with iniquity debating societies, agricultural societies, societies for the promotion of education, &c.; yea, I see not how common schools and colleges can escape the same mark. But it may be said that our opponents object only to societies of *moral reform*. We answer, that there is no moral quality in the *mere act of organizing*. Societies for *moral reform* are organized just like *other societies*, and in *that respect* possess no moral quality more than the others. Nor can it be sinful to join with another in performing a moral action. For, suppose that an individual should find upon the high-way, in a cold wintry night, a person wounded by robbers, and ready to perish, unless shortly brought to a house and carefully attended. And suppose he cannot well perform the deed himself, and two other persons should come along and offer their assistance, would it be wrong for him to *join* with them in performing the hospitable act? Certainly not. Here, then, is a *moral act*; for it is doing to another what we would wish him to do unto us—a divine command. *Where*, then, I ask, lies the sin of voluntary associations? Not in the *organization*; not in the *performance of the work*, for each individual is bound to use what power and influence he has for doing that work; nor can it be in *joint action*, for to join with another in doing what is right cannot, in itself, be wrong. The *sin* of voluntary societies, then, like the apparitions which haunt the benighted traveller, vanishes before the light of investigation.

But, again, let us see if we cannot frame a "moral reform" society which bears no trace of guilt. Suppose several persons discover that slavery is corrupting the morals and destroying the wealth and prosperity of our nation. And they see that it is their duty, as *hu-*

men beings, to endeavour to convince the people that they are doing wrong, and ought to break off from their iniquity. They know that one way to convince men of error and persuade them to duty is by means of the *press*. Well, suppose they erect a press, and appoint some suitable person to direct it, to the pointing out of man's duty in regard to slavery, and engage to meet, from time to time, in an organized capacity, to take into consideration its influence and pay its expenses, would this be wrong? If they directed the *same press* solely to the promotion of *intellectual* education, they would be deemed *innocent*. But the moment that they change the subject, and treat of *moral* education, and endeavour to point out the path of *duty* to man, do they *then* become tainted with *iniquity*? Strange, indeed! What makes it sin in the one case more than in the other? Is man allowed to *associate* in *every other* act, and when he comes to a *moral* one, is he required to *separate*? Is the *moral* part of man's nature *alone* anti-social? May *every other* part of his nature be *improved* by voluntary associations, and *this* part alone be *injured*? But as it appears self-evident that persons may rightly associate together to erect a press, and appoint some individual to direct it to the investigation of *moral* subjects, surely it cannot be wrong to appoint the same individual to lecture on the *same* subjects to the community. Doubtless it cannot be wrong to utter with the voice what is right to utter through the press. And if a person may, by vocal language, endeavour to convince *one* man of his iniquity, and persuade *him* to do righteousness, why may he not use the *same* endeavours with *two, three, ten, or a hundred*, when associated together? And suppose he should devote the most of his time to influence his neighbours to righteousness, would it be wrong for individuals or societies to bear his expenses? The fact is, that the right to associate for *moral* as well as other purposes is a dictate of the light of nature. Whatever man may do as an *individual*, he may do in the capacity of a *society*. And so far is the church from condemning voluntary associations, that she is founded upon the same principle, namely, *man's social nature*, and gives strong evidence of their utility. J. M.

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A Demonstration that Promiscuous or Occasional Hearing is, in itself, wrong.

By promiscuous hearing we mean a voluntary going or attending to hear the gospel preached by the minister of a church from which we are justly in a state of separation. In proving this point we shall take for granted that promiscuous communion in the sacraments is wrong; and, also, that the same qualifications which fit a man for preaching the gospel, fit him for receiving and dispensing the sacraments. That a person who is unqualified ought not to preach the gospel, all will admit. And that it is wrong for those who *know* that he is so disqualified, to attend upon his preaching, will not be disputed. To wait upon the ministry of a person is practically to declare that he is qualified to preach. And if he is qualified to preach, he is qualified to receive and dispense the sacraments; no person or persons would be doing wrong by holding sacramental communion with him, for it is *not* wrong to commune in the sacra-

ments with any particular individual, unless he is *disqualified*. But it is wrong for us to commune with and receive the sacraments from a person who belongs to another church, from which we stand in a just state of separation. And *why?* There *can* be no other reason given than *this*, that the person, from error in doctrine, practice, or profession, is *disqualified* to receive with, or dispense to us the sacraments. And if he is *disqualified* to receive with or dispense to us the *sacraments*, he is *disqualified* to preach to us the *gospel*, and therefore it is *wrong* for us to hear him. When any person attends for the purpose of hearing the *gospel* preached by a minister from whom he refuses to receive the *sacraments*, he contradicts himself. One part of his practice conflicts with another, and both *cannot* be right. The truth is, that preaching and dispensing the sacraments are not *different* offices, but parts of the *same indivisible* office of the gospel ministry. No person can possess a *part* of this office without possessing the *whole*. And no individual can receive *one* part of the office from a gospel minister from whom he refuses to receive *another* part, without putting asunder what God has joined together. As soon as any person can show me that it requires a man to be more holy in order to *dispense the sacraments* than to *preach the gospel*, I will give up the point in debate.

But I will answer one objection, and dismiss the subject at the time, for I wish to be short. The objection is this, that since we admit that the ministers of other denominations from which we justly separate have a *right* to preach the *gospel*, therefore we must be under a corresponding *obligation* to hear them. We answer, that because they have a *right* to preach the *gospel*, we are not under obligation to hear them preach *error*. We suspend ministers of our own church, who preach the *gospel*, because they mix it with *error*, or act inconsistently with their character. We believe that their preaching would have a bad effect upon the hearers, and would be injurious to the church. And, pray, if the members of the church would receive *injury* from attending them when preaching *in* our church, would they be *benefited* by waiting on them when preaching *out* of our church, and united to another denomination? A regular skilled physician may have a *right* to administer *good* medicine to the sick. If he *do so*, they are under obligation to employ him. But if he mix *poison* with his medicines, so as to *injure* his patients, instead of being bound to *employ* him, the sick are under obligations to *reject* him, although, at the same time, he has a *right* to administer *wholesome* medicine. The objection, if it prove any thing, proves more than many who raise it will admit to be true, and therefore, according to a well known rule in logic, proves nothing. For, it proves equally well, that because ministers of other denominations have a *right* to dispense the sacraments, we are under *corresponding obligation* to receive them at their hands. It is a plain truth, that more plausible reasons can be given for promiscuous communion in the sacrament of the supper than in the hearing of the word. As we testify against many churches, not for error in their administration of the sacraments, but for error in their doctrines, which is exhibited in the preaching of the word, surely if we should unite with them in *one* of these more than in the *other*, *that one* should be in the partaking of the sacrament. Close communion in the word and sacraments, and church separation, stand or fall together. If we are

bound to separate from a certain church, we ought to keep *totally* separate, and not unite with it in *any one* ordinance more than another.

J. M.

REVIEW.

The Duty of Submission to Church Rulers examined and enforced.—A Sermon by James Martin, pastor of the Associate Presbyterian Church in Albany. 8vo. p. 57.

THE publication of this discourse is very seasonable, and furnishes another instance of the indirect, and unthought of good that Providence has so often brought out of evil in doctrine and conduct; for this pamphlet has manifestly had its origin in the necessity of defending the exercise of Church discipline upon offenders. This is no disparagement either to it, or its author. They are, in this respect, in the very best company. Most of the Epistles of the New Testament had a similar origin. Paul wrote, by the inspiration of the Holy Ghost, the first of his letters to the Corinthian Church to correct certain evils there; and the second, chiefly for the vindication of his own character against the charges and insinuations of men resembling, perhaps, in some points, particularly in reviling faithful ministers, those with whom the author of the discourse under consideration has had to deal. The advances of the church in completing her testimony, and the ablest vindications of her doctrines and order, since the Canon of Revelation has been completed, have been oftentimes through occasions of the same kind. Let one example suffice: John Calvin composed his Institutes for the express and avowed purpose of refuting the calumnious accusations of the enemies of the Reformation, and defending the truth against the furious assaults of its opponents. It is, therefore, nothing against Mr. Martin's pamphlet, but something in its favour, that it has grown out of occurrences in themselves unpleasant, and to be deplored.

The subject is important. It is always important to have a competent degree of acquaintance with the ground or reason, and the *extent* of submission to authority as exercised by man. When God commands, immediate and implicit submission is always a duty. God cannot err. Men may, and do. As submission to ecclesiastical authority is not a blind and implicit subjection of the understanding and conscience to the doctrines and commandments of men, but an intelligent and conscientious obedience to Jesus Christ in this ordinance, we may and ought to examine as to the right to judge, and the righteousness of the judgment, not only in general, but in each particular case, when we are called upon to profess, or practise obedience; so that our subordination may be to Christ, speaking by and through his servants. The sermon of Mr. M. is designed to furnish aid to the Lord's people in this matter. And, certainly, it requires no argument to satisfy any man that has kept his "eyes in his head," for a few years past, that an attempt to do this, is, at the present day, at least, a kindness to Christian people, who would know, and who desire to keep themselves in the way of the duty enjoined in the text of this discourse. It is a riotous and headstrong age. The church feels the influence of the age: for as Mr. M. truly

says, (page 4,) "the attempted exercise of authority on the part of ecclesiastical rulers, is, in repeated instances, met with contempt and open resistance." Moreover, we are confident that this subject has not received, of late particularly, that degree of general, and careful attention which is due to its great practical importance. The sound Protestant churches have, indeed, been commendably diligent in ascertaining the fact of the existence of a government in the church, with its nature, and the *duties* of church rulers, but it is questionable whether there has been the same degree of care in the investigation of another department of government,—the *rights* of rulers and the duties of church members. Not, that this has been altogether neglected, but it has been treated in a general way, not sufficiently in detail. We have been, perhaps, too much in the habit of resting in our having got as far away as possible from the implicit faith and obedience of Papists: and in repeating the incontrovertible maxim that the Christian can never be bound to acknowledge as right, that which is wrong, without explaining ourselves minutely, and showing the application of this principle to the particular matter in question—submission to church rulers. But to the pamphlet.

Mr. M. after a plain and scriptural statement and confirmation of the fact that church rulers exist, enters upon the examination in the illustration of his second remark under the first head of the question, who are to be considered as church rulers to whom submission is due. The same subject recurs frequently in the sequel: but in this place (pages 13—19,) it is discussed *in extenso*, and objections to his peculiar views answered. His views on this subject agree with those commonly entertained, except that we noticed one particular as new, at least as stated here. We refer to that which appears on p. 14: "We, therefore, fearlessly maintain, in every case of deposition grounded on a relevant charge, there is an entire cessation of office, even though an error in judgment may have been committed in the *finding* of the judicatory with respect to the proof of the matter or matters charged." Mr. M. plainly means to say, that even if the charge be false, if it be relevant, and the court (the highest judicatory) condemn, submission is a duty. In support of this sentiment various arguments are adduced, the force of which can only be completely felt by examining them in the pamphlet itself. They are as follow, (p. 15:) "Because in such cases, there is no violation of plighted faith. Because, in such cases, the Bible, as has been shown, affords no relief in the way of appeal to it; and, because, if such depositions be not valid and binding, there is an end put at once to all government and discipline in the church."

We confess, this sentiment startled us somewhat at first; but the more we reflect upon it, the more probable did it appear, until now we do not know well how to resist its truth. And we would respectfully suggest, whether there are not other reasons besides those in this pamphlet, going to establish the principle laid down by Mr. M. It seems to us that a broad and easily defined line of distinction can be drawn between the cases contemplated in this part of the discourse, and those in which the matter charged is irrelevant to church censure. Should a minister of the gospel, charged with sin and scandal for preaching the doctrine of election, be proceeded against, the charge found relevant, and the church courts (the highest) ad-

judge him to be censured, it would be nothing less than treachery to the church's Head to submit to such an act, for Christ sent him to preach *that* doctrine, and the act of the court is null and void; but if he be charged with drunkenness, and condemned, knowing himself to be innocent, he *may*, at least, submit, he is not *bound* to continue preaching. This will be granted, we conceive, by all. If so, then here is a clear and very important distinction between the two classes of cases.

But to enter into detail a little, we observe,

1. *That the opposite doctrine makes the people, not the church's Head, the ultimate court of appeal.* This is manifest. Mr. M. also intimates it, but does not dwell upon it. If the accused have a congregation, he spreads the case out before them—they pass judgment—they acquit: and this acquittal sets aside the judgment of the church. This is, to all intents and purposes, to convert the congregation into a high court of appeal. It may be said, have the people not the right of forming their opinion? Certainly. But not of forming this opinion for the purpose of determining, in the second instance, whether they will leave the church, or not, upon the question of the guilt or innocence of their pastor in a particular case. Again, the right to form an opinion *for this purpose* in a case of deposition, for example, for preaching the doctrine of the Trinity, is not denied. We would strenuously assert it. But here is the wide difference. In the latter case, it is a part of the truth of Christ that is at stake, in the former, it is merely whether a certain minister is guilty or not of holding an acknowledged error, or of being guilty of an admitted immorality. A wide difference indeed.

2. *The opposite doctrine not only seems to make the people a court of appeal, but compels them to act as such.* Provided we grant that it is a pastor's duty, for Christ's sake, in the case specified, to continue to preach, it is the people's *duty* to sustain him, to hear him, to receive the sacraments at his hand. And not only the people of his own charge, but of the *church generally*. This is manifestly so in case he has been deposed for preaching the doctrine of the trinity, for example. The whole people should rise as one man, and leave their false guides, who would depose a minister of Jesus Christ for maintaining his divinity. Now, grant this in the other case, and what disorder and confusion. And besides, what a task imposed upon the people! They must, *every* man and woman, review the evidence, and come to a decision, that they may know their duty. It is true they must do so in the other case, if the truth is at stake; but then it would be a plain case. Did the church court condemn for holding a certain doctrine? and is the doctrine scriptural, and a part of the system of truth to be held by the followers of Christ? To settle this is as easy as to make an intelligent profession at first; for it is not supposable that such cases can occur, except when there has been great declension. But if we are to try over again every case in which a censured minister refuses submission, and makes his appeal to us, when the charge is admitted to be relevant, what a load is bound upon our necks! A great burden, if the minister's congregation should alone have to bear it.

3. *If the opposite doctrine be true, then as many members as please, may leave the fellowship of the church inflicting the censure; and that where nothing is at stake but the question whether such an event occurred*

or not. It is taken for granted that the doctrine and order of the church remain unaffected. It is a difference as to a matter of fact only. And what is still more remarkable, this would take place, while the church court may be, and is blameless, except as to an error in judgment? Who ever heard of such a thing! And how does it consist with the acknowledged fact that church courts are fallible. And that yet, notwithstanding their imperfections, the Head of the Church ratifies their administration by his acceptance and sanction. If this may be done, then no man would be bound to remain in any church but a perfect one. Moreover, suppose the censure were inflicted under the influence of bad motives, that does not render it lawful for members, as above, to leave the communion of the church; for one bad act does not make a bad church, any more than it makes a bad man. Besides, how can the motives be *certainly* known? This Mr. M. illustrates very well. It may be said that it does not follow that others besides the injured party may leave the church. If that view were taken of the matter, it is not likely that we would ever be under the necessity of mootng the question at all; for, if congregations did not sustain contumacious ministers, they would give little trouble. But it does follow. It assuredly does, in case the deposition is for truth and righteousness' sake; and if the cases are at all parallel—if we can reason from one to the other, then the people *must* sustain. Who will admit this?

4. It results from all this, that *if the doctrine against which we are hinting arguments be true, then many distinct denominations may exist, having, as the basis of their distinct standing, the question of the guilt or innocence of A, B, or C.* This is surely sufficiently absurd, even considering these to be churches during the lifetime of the deposed. But what, when he dies, or they die, if there be more than one. No man can receive a call, or be ordained, unless he profess, in addition to his faith in the testimony of the church, that he really and sincerely believes that Mr. A, B, or C was not guilty of the sin and scandal of drunkenness at the time and place when he was falsely accused of having been, and, consequently, unjustly condemned. This is too absurd to think of for a moment. And yet, if deposed ministers can go off, exercise the functions of the ministry, and form in this way separate denominations, we must swallow this absurdity too.

In addition to these considerations, we have thought of the matter a little in another aspect. Why should a deposed person, in such cases, continue the exercise of his ministry? *Cui bono?* 1. Not for the purpose of vindicating any truth revealed in the Bible, for no doctrine of the gospel is in question. 2. Not to maintain any of Christ's rights or prerogatives, for both sides agree as to them: the only matter in dispute is an individual's guilt or innocence. 3. Not for the preservation of church order, for both agree as to the principles of church government and discipline. It may be said that *equity* is concerned. Yes, in a sense. But not the duty of judging equitably and justly. This is not disputed. 4. Not for the vindication of his own innocence, for how that can be better done by such a course than by some other, we cannot see. The condemned may protest against the correctness of the decision, if he do it respectfully. He may declare his innocence, and leave the clearing up of the case, where he will have to leave it, let him do as he will, in the hands of

the Head of the church. 5. Not for the sake of the people, for assuredly no man of modesty will say that *he* is necessary to their edification. They will still hear the truth, for that, we repeat, is not in controversy.

We dismiss this part of the subject with the single remark, that if the "bishop" must have a good report of them that are without, and if the influence of the ministry depends much, both in the church and out of it, upon their character, it appears the more safe course, when Providence withdraws this good report, as it is likely will occur, in a considerable degree, in ninety-nine cases out of a hundred, when a man has been condemned by the church, for the party concerned to consider it as a providential admonition to retire from the ministry, as well as a deprivation of it. This question, however, is new; and what has been offered here, though sometimes expressed pretty strongly, is rather to be considered as throwing out a few hints, than as undertaking to decide so difficult a question.

The remaining portion of Mr. M.'s discourse is occupied with some thoughts respecting the nature of the submission required, and of the duty of yielding it. His arrangement throughout is logical, and sufficiently comprehensive for his purpose: the language is plain, and the style neat and perspicuous. The work is well calculated to instruct the Lord's people in the nature of the very important duty prescribed in Heb. xiii. 17, which the author has taken as his text.

REMARKS.—The foregoing Review is from the pen of a laborious and faithful minister of the gospel not of the Associate Presbyterian Church. It is certainly creditable to the author of the sermon, that he has so handled a peculiar, unpopular, and, to a certain extent, new subject, as to produce conviction in the minds of intelligent men, who cannot possibly be under the influence of any improper bias, arising from their connexion with the circumstances which gave rise to this discussion. The position that church censures, inflicted on a *relevant* charge, always require submission, when the conscience is left free, is new, at least in form, among Protestants. And, when first proposed to the mind of the writer, was instantly rejected; nor has he been singular in this respect. It met with a similar reception from others whose attainments and labours in the ministry are not to be despised. Even the author of the Review, it appears, regarded the sentiment at first with suspicion. But, without coming to a hasty decision for ourselves, it must be admitted that the clear and forcible manner in which the distinction between a *relevant* and *irrelevant* charge is taken and maintained throughout the sermon, together with the lucid explanation of the true nature of church government, go far to remove many difficulties, which, at first sight, seemed insurmountable. The subject is assuming a grave and momentous interest; we therefore invite a free and full discussion. If the view taken in the sermon be correct, it opens a new and interesting field for contemplation. It enhances the solemnity of church order; the responsibility of church rulers; the fearful sin of schism, and terminates for ever the controversy with those who have re-

cently made defection from the Associate Church, and led many people to believe that the great end of a public profession is not allegiance to our Lord Jesus Christ, but the worldly and personal interests of their rulers—a principle destructive in its operation in almost every light in which it may be contemplated. We have always regarded the excision of the men here alluded to as just and necessary beyond controversy, for the simple reason that they, in most of the cases, declined the authority of church courts, in preference to standing trial on charges which were acknowledged *relevant* by themselves! How, then, can there be any legitimate ground for doubt or controversy respecting these cases?

We have not time, at present, to enlarge on several reflections which suggest themselves, and shall only notice the danger of giving way to personal feeling or personal interest when sitting in judgment as rulers. If God hold the decisions of church courts valid, he will hold them responsible for those decisions. They must *sustain* those who are honestly and righteously engaged in the just and necessary exercise of discipline, according to the ordination vows the church has imposed on them. Superior courts may not reverse the decisions of the inferior, which have been made against delinquents, unless they are clearly wrong; otherwise, they *may make the guilt of offenders their own*, and weaken the hands of brethren, by betraying them into the power of that enemy which they are mutually pledged, by a solemn covenant with God and with each other, to resist steadfastly, in the use of all lawful means, even unto death.

Queries.

MR. EDITOR,—There are a few queries on the subject of effectual calling which I have a desire to propose, in the hope that yourself, or some correspondent, will give them a satisfactory answer.

1. Does God, in effectually calling the sinner, make use of *means*? It is generally asserted that he makes use of the word. Now it is not with us a question whether, if means are employed, these means are the word, but the question is, Does he employ any means whatever? If this be answered in the affirmative, as it most probably will be, I have another query,

2. Is there any *efficiency* in the word as it is employed in effectual calling? We do not mean, does it operate upon the soul independently of the Spirit of God, but, does it operate at all? Is there any *aptitude* in the word to produce the effect that is produced in effectual calling? Our Saviour, when he restored the blind man to sight, made use of clay. Now, it will not be asserted that there was any aptitude in the clay to produce the effect that attended its application; there was no suitableness in the clay to the organ of the eye, even in its deranged and disordered state. Is there any more suitableness in the word to produce the effect that is produced in effectual calling? The querist has no doubt about the fact of the sinner being ordinarily called when attending upon the means. His doubt respects the instrumentality of the word in this calling.

3. What do those who assert that the word is the means in effectual calling, understand effectual calling to be? Do they understand by it the same thing that is meant by regeneration? If so, is not the sinner wholly passive in his regeneration? and if passive, does not the doctrine of the instrumentality of the word affect his passivity? for if the word *operate*, the soul must *act*.* It is impossible, we apprehend, to conceive of any instrumental efficiency in the word, without supposing a corresponding activity in the soul. Here let it not be said that the word operates upon the *natural* faculties of the soul, and that the soul is active as to the exercise of these faculties; for this, we apprehend, does not meet the question as to the instrumentality of the word in *regeneration*. The question is not whether there is any fitness in the word to the natural faculties of the soul; but the question is, Is there any fitness in the word as an instrument in regeneration, in which the sinner is wholly passive? Again, will it not follow from the doctrine of the instrumentality of the word, that regeneration is nothing more than *moral suasion*, or that effect which is produced by the mere presentation of divine truth? For if it be an instrument or means, does not this very *name* imply that it acts *directly* upon the soul? for it is the part of an instrument to act before the effect is produced. If the effect be produced before the instrument acts, how can the instrument be said to be employed in the production of that effect? If, however, the word acts directly upon the soul in regeneration, must not this regeneration be ascribed to the efficiency of the word? and will not the doctrine of moral suasion necessarily follow?

4. May not those passages of scripture which are adduced to prove that the word is the instrument in regeneration and effectual calling, refer to the instrumentality of the word in the formation of the Christian graces in the soul, such as faith, love, joy, and hope, after the soul has been regenerated, or after the new principle has been implanted? Or, in other words, may they not point out the operation of the soul in *conversion*, in which the sinner is active, and in which he brings into exercise those graces, the principle of which has been implanted in his regeneration? When the soul has been made spiritually alive, it acts, and acts upon the word; without the word it could not live *spiritually*, any more than we could live *physically* without air, or the fish without water. But it does not derive its life from the word, any more than we derive our life from the air, or the fish from the water. When we say that the soul could not live spiritually without the word, we mean that it could not live in the *exercise of spiritual functions*. The regenerated infant soul lives without the word, but it does not exercise its spiritual faculties. A human being is capable of living without air, but not of living in the exercise of its physical faculties. If, then, this be the correct view of the subject, should we not carefully guard against assigning to the word any instrumentality in regeneration or effectual calling, if by effectual calling nothing more is meant than the implantation of a new principle? and if more than this be meant, the sinner cannot be said to be passive. We think that the advocates of the doctrine of "moral suasion" fortify themselves by the language which orthodox divines generally make use of, in speaking of the instru-

* Not necessarily.—ED. REL. MOR.

mentality of the word in regeneration and effectual calling. These few inquiries we submit for the sake of eliciting some remarks on this all-important subject. INQUIRO.

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The Wine Question.—From the Presbyterian.

Mr. Editor,—May I be permitted to say that I am a sincere friend of the temperance cause, and have had the privilege of occupying a place in the ranks of its advocates, from the time that Dr. Rush's Inquiry first aroused the American people to the necessity of a thorough reform? I am ready to admit, however, that for a long time I participated in the common error, that the great evil of intemperance was principally, if not exclusively owing, to the use of "ardent spirits," or *distilled liquors*. But of late years, I have been thoroughly convinced that "total abstinence from all intoxicating liquors" is the only true and effectual remedy for this wide-spread evil. Hence I have become willing to contribute what little influence I possess, in support of the doctrine of "entire abstinence."

While, therefore, I have felt it to be a duty, as well as a privilege, to maintain and support this cause, I am not willing, even to promote the truth, by the use of any means that are not legitimate, or by arguments that are in any respect sophistical or unscriptural. Though the employment of such means may produce a temporary effect, in favour of a good cause, they never fail of being ultimately detected and exposed; thus producing a re-action in public sentiment, which is attended with incalculable injury to the cause that they were designed to sustain. In a word, then, I am one of those who advocate the doctrine of "total abstinence," on the ground of "*expediency*," and not because I believe that the use of any quantity of "*strong drink*" or "*wine*," is a sin *per se*; and therefore forbidden in the scriptures.

This distinct avowal of sentiment, I deemed necessary to prevent being misunderstood, and my motives misrepresented, when I express my decided dissatisfaction with numerous publications of the present day, not only in newspaper columns, but in large volumes, which occupy a ground, that I am convinced, is wholly untenable, and will ultimately prove disastrous to the temperance cause. The fallacy of many of these arguments have been most lucidly exposed by a very able review in the "*Biblical Repertory and Princeton Review*," of the celebrated English prize publications under the style of "*BACCHUS*," and "*ANTI-BACCHUS*;" both of which productions, I apprehend will, in their ultimate influence on the temperance cause, prove themselves worthy of the title, which the former has most unfortunately, and, as far as the design of the writer was concerned, most *inappropriately* adopted.

It is not my design, nor am I competent to undertake a detailed exposure of the fallacy and sophistry of the learned writers of those productions. This has been already commenced, and is to be pursued by a masterly hand, in the Review already referred to. My present object is a much more humble one; and yet, I think, may be of essential use, to assist the plain unlettered reader, to form a scriptural view of this important subject. For this purpose, I have been induced to examine every passage of Holy Scripture, in which, the word *wine* occurs; and then to classify them, for the sake of

ascertaining the obvious qualities of the liquid intended by that term. The following is the result of that examination.

The word *wine*, in its simple form, occurs about one hundred and sixty times in the Bible, and about thirty in its compound or derivative form.

1. In a few, perhaps a dozen of these instances, it is manifestly used in a purely figurative sense. But it is worthy of remark, that in the most of these cases, *the whole force of the figure* consists in the *intoxicating effects of that liquor*.

Examples. "Their wine is the poison of dragons, and the cruel venom of asps." Deut. xxxii. 33. "Thou hast made us drink of the wine of astonishment." Psal. ix. 3. "They drink the wine of violence." Prov. iv. 17. "Take the wine cup of his fury at my hand, and cause all the nations to whom I send thee to drink it. And they shall drink and be moved, and be mad."—"Therefore thou shalt say unto them, Thus saith the Lord of Hosts, the God of Israel, Drink ye and be drunken, and spue and fall and rise no more." Jer. xxv. 15, 16, 27. "And great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." Rev. xvi. 19. "The inhabitants of the earth have been made drunk with the wine of her fornication." Rev. xvii. 2. "All nations have drunk of the wine of the wrath of her fornication." Rev. xviii. 3. "Because she made all nations drink of the wine of the wrath of her fornication."—"The same shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation." Rev. xiv. 8.

No man in his senses, will dispute that in all the examples which have been presented, and there are others of the same character, the inebriating quality of wine constitutes the whole force of the figure. It will not be pretended, then, that these passages have reference to a liquid that is as harmless as *syrup* or molasses.

In a few instances the word *wine* is used *figuratively* to represent the glorious and soul-satisfying privileges of the gospel. For example; "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." Isa. xxv. 6. "Come buy wine and milk without money and without price." Isa. lv. 1. I will not startle the delicate nerves of any one by asserting that in such cases, the force of this figure is founded on the cheering, or exhilarating quality of wine, but will only remark that the former of these texts shows incontestably that allusion is made to that sort of wine, that has not only undergone fermentation, but has been permitted to remain a long time "on the lees," which was one of the principal means of increasing its strength. These texts, therefore, which one would think, if there are any in the Bible, would refer to a liquid destitute of alcohol, cannot be used in support of such a sentiment.

2. In a vast majority of the remaining instances, in which the word *wine* is used in a literal sense, it is accompanied with epithets, which distinctly express, or in a connexion, or under circumstances, which unequivocally imply, exhilarating or intoxicating qualities.

Examples. "And Noah began to be a husbandman, and he planted a vineyard; and he drank of the *wine* and was drunken." Gen. ix. 21. "Come, let us make our father drink *wine*," &c. Gen. xix. 32—35. "His eyes shall be red with *wine*," Gen. xlix. 12. "Do not

drink *wine* nor strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die." Lev. x. 9. (If this passage does not imply that the reason why Nadab and Abihu had used strange [common] fire in offering incense, was, that they were intoxicated at the time, it is difficult to imagine, why this new prohibition was issued, and placed in juxta-position with their tragical end.) "Eli thought she had been drunken—And Eli said unto her, How long wilt thou be drunken? put away thy *wine* from thee." 1 Sam. i. 13—15. "And Nabal's heart was merry within him, for he was very drunken. And it came to pass in the morning, when the *wine* was gone out of Nabal," &c. 1 Sam. xxv. 36, 37. "Like a mighty man that shouteth, by reason of *wine*." Psal. lxxviii. 65. "Who hath wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the *wine*, they that go to seek mixed wine. Look not thou upon the *wine* when it is red, when it giveth its colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder," &c. Prov. xxiii. 29—35. "Wo unto them that rise up early in the morning, that they may follow strong drink, that continue until night, till *wine* inflame them." Isa. v. 11. "Wo — to the drunkards of Ephraim—who are overcome with *wine*." Isa. xxviii. 1. "They are drunken, but not with *wine*; they stagger, but not with strong drink." Isa. xxix. 9. "I am like a drunken man, and like a man whom *wine* hath overcome." Jer. xxiii. 9. "Others mocking said, These men are full of new *wine*. These are not drunken as ye suppose." Acts ii. 13, 15. "Be not drunk with *wine*, wherein is excess, Eph. v. 18. "When ye walked in lasciviousness, lusts, excess of *wine*, &c. 1 Pet. iv. 3.

These are a few examples selected for the sake of exhibiting some of the various ways in which the effects of *wine* are set forth in this most numerous class of texts, in which the word occurs. And surely no one will pretend that these are the effects of a harmless syrup.

It may be worth while to remark on one of the above mentioned texts, that the word *new*, as there applied to *wine*, is most evidently used, not as meaning *recent*, or *lately made*; but in the original sense of the term in the ancient languages, implying "*excellent*," or "*pre-eminent*." For example, our blessed Lord said, "A *new* commandment I give unto you, that ye love one another." John xiii. 34. "And they sung a *new* song," &c. Rev. v. 9, and xiv. 3. And Christ himself applies this same term to "the fruit of the vine," to denote excellency. "I will not drink henceforth of this fruit of the vine, until that day I drink it *new* with you in my Father's kingdom." Matt. xxvi. 29. And that *new*, as applied to wine in the sense of "*recently made*," does not imply excellence, we have the authority of our Lord himself. "No man also, having drunk old wine, straightway desireth *new*; for he saith, The old is better." Luke v. 39. It is not then an arbitrary interpretation, but fully authorized by comparing scripture with scripture, when we say that the term *new*, as applied to wine in such cases as Acts ii. 13, does not mean "*recently made*," but quite the contrary, viz: that wine which has become strong by age.

3. There is still another class of texts in which the great evil resulting from wine, is imputed, not to its simple use, but to *excess*; and in which its moderate use at least, as a medicine, is allowed.

“Give strong drink to him that is ready to perish; and *wine* to those that are of a heavy heart. Prov. xxxi. 6. “Go thy way; eat thy bread with joy, and drink thy *wine* with a merry heart; for God now accepteth thy works.” Eccl. ix. 7. “And thou shalt bestow thy money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for *wine*, or for strong drink, or for whatever thy soul desireth,” &c. Deut. xiv. 26. “Not given to *wine*.” 1 Tim. iii. 3. Tit. i. 7. “Not given to much *wine*.” Tit. ii. 3. “Use a little *wine*.” 1 Tim. v. 2, 3.

Now let plain, unsophisticated *common sense* decide, whether the article here allowed, and even recommended in certain cases, and in small quantities, was the unfermented juice of the grape boiled down to the consistency of a syrup or jelly. Would it require a revelation from heaven, in this day, to teach men, and *ministers and deacons especially*, that it is lawful for them to drink *molasses* or *currant jelly* diluted with water? that it is even a good medicine, in some cases of infirmity? but that it is necessary to be very sparing of that harmless article, as the excessive use of it would produce great injury, and become an enormous sin; just like “*excess of wine*,” which is ranked with “*lasciviousness, lusts, revellings, banquetings, and abominable idolatries*.” 1 Pet. iv. 3. And yet, must it not be allowed, that the Holy Spirit has given a revelation in an exactly parallel case, if the wine which he has allowed to be used, in small quantities, is, as has often been asserted, though never proved, nothing more than an unfermented and unintoxicating syrup?

But if we allow the Holy Scriptures to be their own interpreters, we shall have no difficulty in understanding, in a vast majority of cases, in which the term *wine* is used in the Bible, the characteristic properties of that liquid. And in all these cases, the plain unlettered reader of the English language is just as capable of forming a correct opinion of the true import of the word, as far as the temperance question is involved, as the most learned linguist, or the most precise, hair-splitting critic that ever walked the earth.

And yet because the word *wine* occurs a few times in the Bible, (as it does in every other book that was ever written previous to this most learned age,) without any express recognition of its inebriating properties, it is sagaciously inferred, and most dogmatically asserted, that the wine which the scriptures permit men to use is as free from all intoxicating qualities, as the *treacle* of modern days!!! Nay, volumes are written, with the greatest show of classical learning, abounding with quotations from ancient authors, to prove that even the most esteemed wines of the [drunken] Greeks and Romans were syrups, as harmless as “milk or honey.” On the same principle it might be as conclusively proved that *Bacchus* of old, *the God of Wine*, instead of being the Patron of drunkards, actually occupied the highest place in the calendar of Roman saints. This would prove, beyond all controversy, the peculiar propriety of placing his name as the title of a book, in support of the most *ultra* doctrines of modern temperance.

ANTI-LYÆUS.

General Assembly of the Church of Scotland.—The Rev. Dr. Mackellar, the Moderator of last General Assembly, preached from Isaiah li. 9. Divine service having been concluded, his Grace the Commissioner went in his state carriage to St. Andrew’s Church, where the Assembly holds its sittings.

The Assembly being convened and constituted with prayer by Dr. Mackellar, the clerk called over the roll of members. Dr. Mackellar was then proceeding to speak, when

Mr. Dunlop said, "I am sorry to interrupt the proceedings, but I think it necessary to call the attention of the house to the circumstance that, in the roll, as now read, there are repeated the names of certain members as for the Presbytery of Strathbogie. The same thing took place last year, and the matter was allowed to pass at the time, not because the house recognised the alleged appointment of certain members by that Presbytery, but because the sentence of suspension passed by the Commission on seven members of that Presbytery was not laid on the table, and, therefore, the house could not at that stage officially know that any suspension had taken place.—But now the suspension is one of the acts of the Assembly itself, and I therefore now propose—and I think it scarcely will be objected to by any member—that their names be not read over, but expunged from the roll."

The motion being seconded,

Dr. Cook said—"I am disposed very much to acquiesce in the opinion of the learned gentleman, that at present, as the matter stands, these gentlemen must be held as suspended. (Hear, hear.) That being my opinion—whatever it may be on the merits of the question, or whatever may be the ultimate decision of the house on that question when it comes before us, I think we ought to avoid any discussion at this moment. (Hear, hear.) I am exceedingly desirous that the motion should be adopted, and if we should find at any other stage that the house arrives at a different opinion, then we will know how to act." (Hear, hear.)

After some discussion, the motion of Mr. Dunlop was agreed to; and the names of the three representatives of the Presbytery of Strathbogie expunged from the roll accordingly.

Mr. Edmond, one of the lay elders, then read and laid on the table a protest against the decision.

Presbyterian Church in Ireland.—A letter was read from the General Assembly of the Presbyterian Church in Ireland, appointing Dr. Hanna, (Moderator,) Dr. Stewart of Broughshane, Dr. Brown of Aghadoey, the Rev. Mr. Wier, and two or three lay members, a deputation to thank the General Assembly of the Church of Scotland for sending a deputation of their number to Ireland last year.

Dr. M'Farlane, after reminding the House that at last Assembly a deputation, of which he was one, had been appointed to attend the Synod of Ulster in July last, to express the sympathy they felt for the situation and circumstances in which the Synod was placed in regard to the prospect of a union with the Secession body, gave an interesting account of the Union of the two bodies, who were now called the General Assembly of the Presbyterian Church in Ireland, and then introduced the deputation.

Dr. Hanna entered at some length into the proceedings which led to the union, and spoke of the beneficial effects which were expected to flow from it, and, in the name of the Assembly, expressed the deep interest they took in the prosperity of the Church of Scotland, which had the sympathies and prayers of their Irish brethren, and thanked the House for the deputation of last year.

Marnoch.—The House then took up a petition and complaint of five elders and three hundred and ninety-four male communicants in the parish of Marnoch, setting forth in detail the proceedings connected with the settlement of Mr. Edwards, and praying the Court to devise means for removing Mr. Edwards from the Church of Marnoch, by deposition or deprivation of license, so that the parish might be provided with an acceptable, faithful, and efficient minister. There was also a petition and complaint on the same subject, and cordially concurring in the prayer of the first, signed by one hundred and fifty-six male parishioners of Marnoch.

Mr. Candlish, without remark, moved that the House grant a warrant to serve the Petition and complaint on the seven suspended ministers and on Mr. Edwards, and call upon them to appear on Friday next at the bar, and bring the minutes of their proceedings with them.

The motion was without discussion unanimously agreed to,

Foreign Missions.—Dr. Brunton read the Annual Report of the General Assembly's Committee on the Propagation of the Gospel in Foreign Parts. It may be stated, that the Committee reported most favourably on the state of the various missions in India, quoting from the correspondence of Dr. Duff, Dr. Wilson, &c. It was stated, that during the last two years the contributions have fallen off to the extent of 700*l.* Last year the contributions amounted to 4690*l.*; the previous years to 5241*l.*

Anti-patronage Question.—The Rev. Mr. Cunningham moved the total abolition of patronage. His Motion was, "The General Assembly having considered the overtures anent patronage, resolve and declare—First, that patronage is an evil and a grievance, has been attended with great injury to the interests of religion, and is the main source of the difficulties in which the Church is now involved—and that its abolition is necessary, in order to put the whole matter of the appointment of ministers on a right and permanent basis." He then addressed the Assembly at some length in support of it.

The Motion of Mr. Cunningham having been seconded,

Dr. Cook moved to dismiss the overture.

Dr. Mackellar, the late Moderator, said, he should grieve if necessity was laid upon him to do any thing which might seem to oppose, or to bear with an unfavourable aspect on the proposition of his excellent friend on the other side, which he had brought forward, and argued, and illustrated, with considerable ability.—Though the light which he had obtained on this subject had not conducted him to the same point which his friend had reached, yet it might be the will of the Disposer of all events, that he was not far from the path which ultimately and entirely led to it. He concluded by submitting a Motion, in the hope that it would meet with the concurrence at least of the majority—"Resolved, that as the present Motion is calculated to increase and not to diminish the existing embarrassments of the Church, it does not appear for the interests of the Church and people of Scotland to adopt it."

Dr. P. M'Farlane seconded the motion.

After a long debate the House divided—For Dr. Mackellar's Motion, 110, For Dr. Cook's, 119. Majority, 9.

The vote was then taken on the Motions of Dr. Cook, and Mr. Cunningham.—

For Dr. Cook, 139. For Mr. Cunningham, 132. Majority, 6.

Next morning it was discovered that the majority was only four.

Non-intrusion.—Mr. Candlish supported the Duke of Argyle's Bill on two grounds. First, it sanctioned the principle that no minister be intruded into a congregation contrary to the will of the people; and second, it did not interfere with the principle of the spiritual independence of the Church of Scotland. If there was any thing he did not approve of in this bill so far as it went, it was that it conferred too much power on the Church. He did not approve of the proposal to give the Church the power of judging as to what constituted factious motives of objection to a presentee. He was not prepared to say that he approved either of the limitation of the negative to male communicants above twenty-one years of age, for he did not see that any such limitation was called for; but in so far as it was an improvement on the present law on this point—in so far as it was an extension from male heads of families to communicants of twenty-one and upwards, he cordially concurred in the proposal. (Hear, hear, from the left side.) He thought the measure of non-intrusion in the bill was about the *minimum* which the Church would accept. (Hear, from one side, and a laugh from the other.) He dreaded the interval which was allowed between the time that dissents were tendered and when they might be withdrawn; because it placed the dissenting parties in a position which would expose them to adverse influence, which by an humble, honest, poor man, would not be easily resisted. Still he did not consider that a fatal objection to the measure, though he viewed it with extreme dislike. He did not approve of it, but he would submit to it, lest in rejecting it, he should thereby risk the other provisions of the bill. (Hear, hear.) He was prepared on these grounds to regard the bill as giving the Church, a substantial non-intrusion measure and nothing more. He did not consider it essential to any measure that the Church could assent to, that it should contain an express recognition of the principle of spiritual independence. It would be desirable to get such a recognition, but it was difficult to find terms sufficiently explicit, to ex-

press it. It was sufficient that the bill removed the cause whence their present difficulties had sprung, and acknowledged the independence of the Church in all things spiritual. He did not see in the bill any thing incompatible with the non-intrusion principle, and the spiritual independence of the Church; but what was more, in accepting it with these advantages, it left them open to contend for more. The section about patronage and the *jus devolutum* he would say nothing of. He did not like patronage, and wished to get clear of it altogether. (Hear, and a laugh.) Having made these remarks, he would only detain the meeting by reading the following resolutions.

1. That they will continue to maintain inviolate the great and fundamental principle, that no minister, &c., and that no legislative measure can be regarded as satisfactory to this Church, or as a measure in which the Church can acquiesce, which does not enable her to carry that principle into full practical effect, or which interferes with her exclusive jurisdiction in all spiritual matters.

2. That the measure proposed in the bill of the Duke of Argyle does substantially provide for the maintenance and practical application of the principle of non-intrusion, as asserted by the church, and is substantially in accordance with one of the plans suggested by the committee of the last General Assembly, and sanctioned by the last Assembly, that it is, therefore, a measure which this Church may receive as consistent with that fundamental principle, and which, if passed into law, would be received with thankfulness, as an important boon to the Church and to the country, and that the Church and country are under deep obligation to his Grace the Duke of Argyle for this new proof of that enlightened patriotism and zeal which of old have characterized and distinguished the illustrious family whose name is honourably enrolled among Scotland's martyrs and confessors.

3. That the present difficulties of the Church are of so serious and alarming a character, that a measure fitted to put an end to the collision now unhappily subsisting between the civil and the ecclesiastical courts, in reference to the settlement of ministers, ought to unite in its support all who feel that they could conscientiously submit to its operations if passed into a law.

4. That a committee be appointed to watch over the progress of the bill of the Duke of Argyle, or any other bill which may be introduced relative to the subject. And that while the attention of the committee is specially directed to the clause in the second section of the bill, which seems apparently from oversight, and inconsistently with the main enactment of the bill, to make it imperative on the Presbytery to inquire whether the communicants dissenting from the settlement of a presentee, are actuated by factious, or malicious motives, although no allegation to that effect, with offer of proof, is made to the patron or presentee—the General Assembly direct the committee to give encouragement and aid, so far as in their power, to the passing of that bill—and generally, to use all proper efforts for obtaining a settlement of the great question now at issue on a footing consistent with the principles repeatedly declared and asserted by the Church.

Dr. Hill said, he could not for his own part concur with Mr. Candlish's resolutions. He moved a rejection of the Duke's Bill, and to rescind the Veto Act.

For Mr. Candlish's resolution, 230. For Professor Hill's motion, 105. Majority, 125.

The Strathbogie Ministers.—The Clerk proceeded to call the case of Strathbogie. On his naming the first gentleman, the Rev. John Cruickshank, minister of the Parish of Glass, Mr. Patrick Robertson, who, with Mr. Hamilton Pyper, appeared as counsel for the suspended clergyman, stated that Mr. Cruickshank was unable to appear on account of the state of his health, of which he produced the certificate of a medical gentleman. The other six gentlemen appeared at the bar, and answered on their names being called.

Dr. Chalmers came forward and addressed the Court. He began by showing the nature of Christian duty and Christian expediency, and referred to the history of the doings of the apostle Paul in illustration. The Veto Law might be a good or a bad law, it was the law of the Church, and these Strathbogie clergymen were bound to obey it. They had no doubt been tampered with by foreign influence, but that was no excuse for their conduct in rebellion against that law. The essential delinquency of the rebellion remained the same, whether the Veto Act were repealed or not. We send forth this voice from Scotland, and it is a voice to which England and the Church of England will

re-echo. I do not know the motives of the seven ministers, but I do know that when they were forbid by their ecclesiastical superiors to proceed farther in the trials of Mr. Edwards, they still dared to take him upon his trials; and when they were suspended by the commission, and afterwards by the General Assembly, from their functions as ministers of the gospel, they not only went on with the trials of Mr. Edwards, but they continued to preach, and they called in the aid of the civil power to prevent the clergymen appointed by the Supreme Ecclesiastical Court, fulfilling the offices which they, the clergymen of Strathbogie, were no longer able to do; and they go on to the melancholy induction of Mr. Edwards; and, lastly, as if to consummate this fatal career—to put a cope-stone to the Babel of their proud defiance, they proceeded—a daring which I believe they themselves even shrunk from at the commencement of their career—I say, they proceeded to put forth their unlicensed and unhallowed hands to confer ordination; and in violation alike of the laws of the Church, and even of common decency, they asked the unhappy man as he knelt before them, in solemn mockery, if he was willing to submit to them, calling themselves the Presbytery, and to subject himself to all the judicatories of the Church; and they got from him an affirmative answer. The motion, which, with very deep feeling, I submit for the acceptance of the General Assembly is:

“That the Assembly approve and confirm the sentence of the Commission, of date 15th November, 1840, sustaining the relevancy of the libel, and do now find the libel proven, with the exception of the charge therein last mentioned, founded on the serving the Commission with a notarial protest; and find that the said Messrs. John Cruickshank, &c., are guilty of the offence therein charged against them respectively, under the exception of the before-mentioned charge, founded on the serving the Commission with a notarial protest, fore-said. The General Assembly, in respect of the said offences, as each, by itself, involving of deposition, independently of others, do depose the said Messrs. John Cruickshank, &c., from the office of the holy ministry.”

Dr. Cook, at the evening sederunt moved the following motion, which he prefaced with a long speech, which, however, we have no room for—

“The General Assembly having most maturely considered the libel, ordered by its Commission in August, to be served upon Messrs. John Cruickshank, minister of Glass, William Cowie, minister of Cairnie, William Allardyce, minister of Rhynie, William Masson, minister of Botriphine, James Walker, minister of Huntly, James Thomson, minister of Keath, and James Alexander Cruickshank, Minister of Mortlach, all in the Presbytery of Strathbogie, and the different subsequent proceedings connected therewith; find that the whole originated from the said ministers having yielded obedience to the supreme civil tribunals of the kingdom in a matter declared by these tribunals to relate to civil rights, with which the Church requires that its judicatories shall not intermeddle—such declaration, on the part of the civil tribunals, being in this case in perfect conformity with the law and practice of the Church, and hence, considering it incompetent for the ecclesiastical courts to pass any sentence of censure in regard to the proceedings to which the said declaration relates—set aside these proceedings, dismiss the libel, and declare that the ministers named in it, and against whom it was directed, are in the same situation, in all respects as to their ministerial state and privileges, as if such libel had never been served, and such proceeding had never taken place.”

The vote was then taken, and stood as follows: Motion of Dr. Chalmers, 222. Motion of Dr. Cook, 125. Majority for Dr. Chalmers' motion, 97.

Dr. Chalmers then moved—That the seven clergymen should be deposed, which was seconded by Dr. Brown of Langton.

This was carried.

The Moderator then pronounced sentence of deposition in the usual form; but, in the instructions to intimate the churches vacant, there was no intimation ordered to be made to the patrons.

A minute was agreed to, that the ministers and elders of the Presbytery of Strathbogie at present in Edinburgh, be permitted to meet as early as possible for the purpose of appointing supplies to the vacant parishes, and also for declaring the parishes vacant.

Case of Mr. Edwards.—The case of Mr. Edwards was then called. Parties having been removed from the bar,

Mr. Cunningham moved that the Assembly approve and confirm the sentence of the Commission—find it relevant—find Mr. Edwards guilty of libel—declare him incapable of accepting a presentation, and prohibit and discharge all the ministry of the Church from receiving him into their pulpits.

Professor Hill moved, that the Assembly find that Mr. Edwards, in accepting the presentation to the church and parish at Marnoch, and in taking the subsequent steps to obtain induction, had done nothing contrary to the constitution of the Church, and therefore find him not in any respect censurable.

It was agreed, however, that the first motion should be carried without a vote. Sentence was then pronounced. *Edinburgh Witness.*

London Anniversaries.

Sunday School Union.—Mr. W. H. Watson read an abstract of the Report. It commenced by detailing the Society's operations in Denmark, Holland, Belgium, Corfu, Africa, India, Ceylon, Van Diemen's Land, West Indies, Antigua, Anguilla, Tortola, Jamaica, America, Nova Scotia, and Canada. With regard to home proceedings, it stated that sixteen grants had been made during the past year, in aid of the expense of erecting Sunday-school rooms, amounting to 470*l.* making the total number of grants, up to the present time, one hundred and eighty-nine, amounting to 4349*l.* The Committee had continued to carry out their plan of visiting local unions when requested so to do by the Committees of these Institutions. The number of libraries granted this year has been one hundred and thirty-five, making a total of seven hundred and thirty-three. The loss which the Society has sustained by these grants during the year amounted to 272*l.* 2*s.* 2*d.* The Committee rejoiced that the schools which have been thus assisted during the year contain fifteen thousand two hundred and eighty-two children, of whom nine thousand six hundred and fifty-two read in the Scriptures. The cash and book grants amounted to 358*l.* 7*s.*

British and Foreign Bible Society.—The Report detailed, at great length, the foreign operations of the Society, from which it appeared that its labours had been very successful, particularly in France. The total receipts of the Society during the past year had been 101,322*l.* 9*s.* 2*d.*, being 10,127*l.* 3*s.* 11*d.* less than last year; but that was accounted for by the fact, that last year legacies had been received amounting to 13,000*l.* The amount received for sales, included in the above sum, 57,585*l.* 17*s.* 8*d.*, leaving for general purposes, 42,742*l.* 12*s.* 5*d.* The total expenditure amounted to 132,934*l.* 18*s.* 9*d.* being larger by 10,000*l.* than on any former year. There had been issued during the past year 900,912 copies of the Sacred Scriptures.

London Missionary Society.—The Rev. J. J. Freeman read one part of an abstract of the Report, and the Rev. A. Tidman the other. It stated that, during the past year, seven devoted champions of the cross, with a solitary exception, all in the vigour of manhood, had exchanged the sword of the Spirit for the crown of glory; and four faithful women who had laboured in the gospel, had entered into rest. Thirteen others, six males, and seven females, had been constrained by the sorrows of bereavement or exhausted strength to return to their native land, the greater part of them without the prospect of resuming their work. Thus a deduction of twenty-four had been made in the missionary band; but the Directors had sent out thirty-six devoted friends, either to supply the places of the fallen, or to enter upon new scenes of holy conflict. Their distribution had been as follows—six to Polynesia, eight to Africa, eight to the East Indies, and fourteen to the West Indies. The Report then glanced at the Society's operations in various parts of the world, and stated that whereas in 1837 the number of agents was only 357, it was now augmented to 691. During the last four years, with a single exception, the receipts had fallen below the outlay. The excess in that year arose solely from the amount of a large legacy. The total receipts during the past year were 80,100*l.*; the outlay, 92,734*l.* The sum of 2500*l.* specially contributed on behalf of the widow and family of the martyred Williams, was included in the above debtor and creditor amounts.

Naval and Military Bible Society.—The anniversary meeting of this society took place last month in London. From the report of the past year's proceedings, it appeared that 3018 copies of the Holy Scriptures had been supplied to 22 regiments and corps at home, in addition to a great number sent to our distant possessions for the use of men on actual service as well as for invalids in the hospitals, &c. Twenty-six of her Majesty's ships had been supplied with 2826 copies of the Scriptures, that issue being larger than of any previous year. The vessels engaged in the Niger expedition had partaken of the bounty of the society, Their liberality was not confined to the men in the government service, as 2136 books had been distributed to seamen in merchant vessels, making in all 13,340 copies, 1226 above the circulation during the preceding year. The receipts amounted to £311 17*s.* 11*d.*, and the disbursements left a balance in favour of the society of £31 6*s.* 7*d.*

London Society for promoting Christianity amongst the Jews.—The Rev. W. Ayerst, A. M., read the Report, which stated, that the operations of the Society had been carried on during the past year to a greater extent, and with more success both at home and abroad, than in any former similar period. The aggregate amount of the receipts for special and general purposes, was £2,938*l.* 19*s.* 2*d.* (Applause) The increase of the general fund actually amounted to upwards of 2000*l.*, chiefly through the liberality of the Auxiliaries, which had contributed 1834*l.* during the year. There was, however, a diminution of 1127*l.*, under the head of the Jerusalem Church and Mission, which, owing to peculiar circumstances, had been retarded for a time. The enlarged interest felt amongst Christians on behalf of the Jews, was hailed by the Committee as a token that the "time to favour Zion was come." Most numerous audiences had attended meetings and public lectures in Bath, Liverpool, and various other places, in furtherance of the objects of the Society. During the year 10,000 Hebrew Bibles, and portions of the Scriptures had been issued, for which there was a very increasing demand, and the Committee had determined to print immediately an ample supply. The Judeo-Polish Bible was nearly completed. A new edition of the Liturgy in Hebrew, thoroughly revised, with the Ordination Service, and the Form of Prayer to be used at Sea, added, was almost ready for the press, and 5000 copies were to be struck off immediately. The Episcopal Jews' Chapel, at Bethnal-green, had now, for more than a quarter of a century, afforded a standing testimony both to the Divine mission of the Lord Jesus Christ, who came to preach peace to the Gentiles "which were far off," as well as to the Jews "that were nigh;" and also to the Divine power of the Gospel, as the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." Its services had proved a blessing to the Gentile Christian population of a poor and populous district, hitherto awfully destitute of Church accommodation; and the congregation thus formed had taken a lively interest in the condition of the Jews, and more especially in the spiritual and temporal welfare of inquirers and converts received into its bosom. Since the opening of the chapel, 240 Israelites had been baptized there; besides seventy-nine which were previously baptized at different churches in London, making a total of 319 to the present time. Of these 114 were baptized as adults, and the rest chiefly consisting of the families of Jewish converts, and of children educated in the Hebrew schools as infants.

American Anniversaries.

New York City Bible Society.—By the agency of this institution, 4,000 Bibles and 6,000 Testaments have been distributed during the past year, in 15 different languages.

American Seamen's Friend Society.—The direct auxiliaries of the American Seamen's Friend Society, which do now, or have recently sustained the ministrations of the gospel, are five, namely: The "*Boston Seamen's Friend Society*," the "*New Orleans Port Society*," the "*Mobils Port Society*," and the "*New York Female Bethel Union*."

Total expenditures in the United States, \$41,242 55.

American Temperance Union.—Rev. Mr. Bingham, gave an account of the early efforts for suppressing intemperance at the Sandwich Islands. The distilleries were all suppressed, except those belonging to the king. He was petitioned to suspend them also, and to prevent the importation and sale of spirits from abroad. This was opposed by the foreign residents. They desired one or two grog shops, *well regulated grog shops!!* The influence over the king was successful. He passed a law prohibiting the manufacture or importation of ardent spirits. A fine of \$1,000 was imposed on any ship that should import it. The effect was most salutary. This they thought was a triumph. They think so still. But, alas! a foreign and powerful government, against argument and against remonstrance, enforced upon them, at the cannon's mouth, the introduction of French wine and brandy.

The consequences following this outrage of the French government have been disastrous to the sobriety and morals of the Sandwich Islands.

American Anti-Slavery Society.—The annual meeting was held in the Tabernacle on Tuesday morning.

N. P. Rogers, of New Hampshire, said that he rose to offer a New Hampshire sort of a resolution—which was that slavery is not a southern institution, but belongs to the whole country, and the whole land is involved in it, and every person of common intelligence, not faithfully interested in the Anti-Slavery enterprise, is in heart as well as in fact, a slave-holder. He did not mean, he said, figuratively or virtually, but literally a slave-holder. He made a distinction between the owner and holder of slaves; the South were not *holders*; they could not hold their slaves without the North; the South were the *owners*, and the North the *holders*.

Colonization Society.—The ninth anniversary of the N. Y. State Colonization Society was held on Wednesday evening in the Middle Dutch church, and was attended by a numerous and highly respectable audience.

A letter was also read from Judge Wilkeson, of Washington, communicating very interesting information respecting the present aspect of the Colonization cause. The letter stated that at the dates of the last accounts, from New Orleans, forty-one

emancipated slaves were at that port ready to embark for the colony, and that a feeling highly favourable to the society prevailed in Louisiana, Mississippi, Kentucky and Tennessee. Judge W. also stated that during the last two years the American Colonization Society had been enabled to discharge all debts due to the colonists in Liberia, amounting to more than \$15,000, besides making many improvements in the colony; and during the same period the debt of the society in this country had been reduced from more than \$60,000 to less than \$15,000. All drafts and engagements of the society since its re-organization have been punctually met, and its credit entirely restored.

From the annual report it appeared that the receipts of the N. Y. State society for the year ending May 12th, were \$10,266. Among the donations were one of 500; one of 400; one of 300; two of 250; three of 200; eleven of 100; twenty one of 50; and 36 of 30 dollars each.

The Liberated Africans.—A meeting was held in the Tabernacle on Wednesday afternoon at which fifteen of these Africans were present. Each one of them exhibited his improvement in reading and spelling. A hymn was sung by them, and also two or three of their native songs. An account of their adventure in the Amistad was related by one of them in such broken English as could however be understood by a quick ear, and afterwards repeated by Cinquez in his native tongue. An impression very much in their favour seemed to be felt by the audience.—*Journal of Commerce.*

We have room only for the above this week. We attended a part of the exhibition and were highly pleased with the remarkable progress which these benighted heathens had made during the short time they had been among us. At another time we may speak more at length on the subject.

American Bible Society—In the course of the past year, 400 individuals have become Life Directors and Life Members, the names of which will be published in the Report.

Receipts.—These from all sources amount to \$118,860,41, being \$21,505 more than those of the preceding year. At the middle of the year the Board were apprehensive that there would be a falling off in the annual income. They are grateful, however, that for a few months a growing zeal has been manifested in many of the auxiliaries producing the happy results specified, and giving promise of still more liberal assistance in future.

The whole number of Bibles and Testaments printed in the course of the year is 166,875. The stock in the depository is still low, and will be enlarged as fast as means can be procured.

The whole number of books issued since the last meeting is 150,202, making an aggregate of issues in twenty-five years of 2,795,698. The number issued the last year is 8,096 less than those of the year preceding. This is a matter of importance, as all the examinations made, go to show the need of greatly increased endeavours. Several of the auxiliaries have not ordered a book in two years.

The Abolition Question in Congress.—It is seldom we notice the sayings and doings of politicians, but the following incident, which occurred in the House of Representatives on the 15th of June, appears worthy of record, as a specimen of the curious state of our public affairs, arising from the existence of slavery among us.

“MR. RAYNER then went, at great length, into a constitutional argument, with a view of showing that abolition petitions ought not, under any circumstances, to be received.

“The constitution said, that the people had a right peaceably to assemble, and to petition for the redress of grievances. But was the institution of slavery in the south any grievance to the people of the north?

“He contended that if the people of the north had a right to petition for the redress of imaginary grievances of people other than their own, who could say where it would end? Their petitions might extend to grievances, real or supposed, which might exist across the Atlantic. They would then have the right of petitioning Congress to go to war with the English for oppressing the Irish, or with Russia for oppressing the Poles. Were this right to petition for other than their own grievances to be admitted, it would lead to the greatest absurdities.

“‘Suppose,’ said Mr. R., turning to Mr. ADAMS, ‘that petitions, day after day, were pouring in, praying that the manufactures of the north were a nuisance, would the gentleman receive the petitions?’

“MR. ADAMS. ‘Yes, I would’

“‘Well, then,’ said Mr. RAYNER, ‘suppose petitions were presented from the Catholics, asking Congress to prohibit the use of meat, or from the Jews, asking them to abolish the Christian religion, or from Fanny Wright and her followers,

asking Congress to abolish the institution of marriage, would the gentleman receive such petitions?"

"Mr ADAMS, with great animation, exclaimed, 'Why, the most damning feature of slavery is that it does abolish the institution of marriage. How, then, could I have any more objection to receive such petitions, than I have to the perpetuation of slavery, which destroys the sacred institution of marriage?'—[cries of 'order,' 'sit down.']"

"Mr. ADAMS. 'Yes, it does abolish the institution of marriage, and I have seen the effects of it; yes, I have seen the ——'"

"Here a general call for order commenced, and Mr. ADAMS resumed his seat, saying that if the gentleman was afraid to receive answers, he should take care to ask no questions."

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Calvinistic Book Concern.

A Company, under the above title, has been recently organized, with a view to furnish the public with the standard works of Theology, of the Calvinistic order, on terms that are economical, and within the reach of all classes of the community. By the terms of the Association, the profits of the Concern, over six per cent. are to be given to the churches with which the subscribers stand respectively connected, or to such particular objects as they shall direct. If, at any time, the churches shall desire to own the Concern, it is to be yielded up to them upon the condition of their paying the stockholders the amount of their investments. A Board is to be elected annually, by the stockholders, and to have their place of meeting and operation wherever it shall best promote the objects of the Association. For the present, it is in Xenia, Green County, Ohio.

The Company has purchased the interest of the former owners in the Calvinistic Library. They have selected a Board of Directors, consisting of the following persons, namely: the Hon. Jeremiah Morrow, Rev. H. M. Millan, Jas. Gowdy, and James Millan. The Board has appointed David Christy, Agent of the Concern, and design to prosecute, in the most efficient manner, the objects and ends of the Company.

Xenia, Ohio, July 21, 1840.

ANDREW HERON, PRES'T.
HUGH M'MILLAN, SEC'Y.

The Board of Directors of the CALVINISTIC BOOK CONCERN propose furnishing to subscribers a reprint of standard Calvinistic writings on the following plan and conditions.

They will issue the larger class of works in volumes of about 500 large imperial octavo pages. In purchasing out the Calvinistic Library establishment, they have secured the stereotype plates of Dick's Theology, and M'Crie's Lives of the Scottish Reformers. These works are of the above named size. The new volumes will be uniform in size with them. One volume will be issued annually until all the works deemed valuable are reprinted.

All works to be embraced in future volumes are to be selected by the Editorial Committee, who have heretofore selected the works for the Calvinistic Library, or by such other ministers of the gospel as the churches interested shall appoint.

Depositories will be established at favourable points from which to supply books to the different sections of the country, and from which they will be forwarded, at the expense of the Concern, to such points or persons, in congregations or neighbourhoods, as may be named at the time of delivering the book.

To enable the Board to act efficiently, it will be necessary to have a list of permanent subscribers large enough to sustain them in their operations. By such an arrangement only will they be justified in proceeding. To employ Agents annually to revisit subscribers and solicit a continuation of their patronage, would be attended with unnecessary expense, and prevent the Board from placing the price of books as low as is desirable. It is, therefore, hoped that the friends of this enterprise will not hesitate to give the influence of their names to sustain it permanently.

TERMS.—For plain full binding, - - - - \$3 00 per vol.
- " " Extra gilt, - - - - 3 50 "

The Board of Directors of the Calvinistic Book Concern, propose to publish one volume annually of works of the Calvinistic order, in small octavo form, embracing from 350 to 450 pages, at ONE DOLLAR per volume. The proposed volumes are designed to embrace the smaller class of works which cannot so conveniently be included in the larger series of volumes above named. The plan of delivery and payment, &c. to be the same as above.

Xenia, Ohio.

Old Testament Servitude.—We promised to admit a discussion of this question into the present volume. And by way of introducing the subject we propose Gen. xvii. 12, for exposition.

From the Calcutta Christian Advocate.

Protest.

“An intimation has appeared in the public prints, that it is intended to perform in the Town Hall of this city on the 23d instant, a selection from the Oratorio of ‘The Messiah,’ a piece which, as is well known, is designed by words and music, to represent the great work of human redemption by our Lord and Saviour Jesus Christ; and which consists of some of the most solemn and affecting passages on the awful subject, that are to be found in Holy Scripture.

“As the performance of this Oratorio is not for a devotional end, but for the purpose of yielding entertainment, and thus securing gain, and, as it therefore necessarily involves in it, according to our conviction, profaning of God’s most sacred name, the desecrating of his holy word, and the degradation of the divine theme of redemption; we, the undersigned, deem it our bounden duty to publish our solemn and united Protest against it, and earnestly and affectionately recommend our fellow-christians of every denomination in this place to abstain from giving it their countenance and support.

“In taking this step, we are actuated solely by the deep conviction that that performance is an insult to the Divine Majesty; and we are the rather impelled to make public this conviction, because we have reason to think that some may be led to attend it under the impression that it partakes of the nature of a religious service.”

Signed By 33 Ministers.

A False Standard of Duty.

In the practical tendencies of the age, there is a proneness to adopt a wrong standard of duty. The question becomes, not, what is right? but what is expedient—what will secure the end—what will gain the point? Utility, not the law of God, is made the rule and measure of obligation. And, then, men look at immediate effects, not at remote consequences. Now, all this is most pernicious. It tends to the destruction of moral principle. The mind first ceases to inquire whether the measure, which in its immediate effect is judged good, is in principle right; and then becomes easily reconciled to the maxim, that the end justifies the means. And it is a fact, that men, especially public men, in both church and state, are governed by a new code of morals, essentially different from that which governed our fathers. It may, or it may not, be hard to tell, how far we are removed from the age of *white lies* and *pious frauds*.—*Rev. J. Labaugh.*

THE
RELIGIOUS MONITOR,
AND
EVANGELICAL REPOSITORY.

AUGUST, 1841.

A Father's Advice to his Children.

MY DEAR CHILDREN,—A desire to promote your temporal, spiritual, and eternal good, prompts me thus to tender to you my best advice, not knowing how soon I must be separated from you. It may be of benefit to you when I am sleeping in the dust. You are now mostly from under my roof and eye. I cannot tender to you my instructions as formerly, when about me. These you still need, and through this medium you can frequently and readily call them to remembrance. I hope you will not count it a trouble to look up the passages of scripture referred to. Read them with serious attention, and especially with prayer for grace to perform the duties enjoined. As you would wish your latter end to be peace, attend carefully to the following directions, which, with the divine blessing, will be of infinite value to your immortal souls.

1. *Be sensible of your lost condition by nature.* By our fall in Adam you are dead in trespasses and sins, and liable to all the curses of the broken law. Eph. ii. 1—3, 12; Gal. iii. 10; Rom. iii. 9—20, and iii. 5—8; Gen. vi. 5; Jer. xvii. 9; Eccl. ix. 3. From this corrupt fountain of our depraved nature proceed all our actual transgressions. Matt. xv. 19. See Catechism, Ques. 16—19.

2. *Then see the need of a saving change, which is expressed in scripture by the new birth; new creature; born again, &c.* Beware of thinking that because you are no worse than others, you have nothing to fear. It would be no alleviation to any, that all were engulfed in the same flood; nor to the Sodomites, that one tremendous calamity was the common lot of all. Every one is in the gall of bitterness and in the bond of iniquity; and without a saving change, no one shall ever enter the kingdom of heaven. Isa. i. 5, 6; John iii. 3—8; Matt. v. 20; Heb. xii. 14; Rom. viii. 29. Ps. li. 5, 10; 2 Cor. v. 17. If you are regenerated, “then are ye Christ’s, and all things are yours, because you are Christ’s.” If ye are Christ’s, then you will love him; you will love his ordinances, his word, his day, his people. You will count all things loss and dung for the excellency of the knowledge of Christ. If these things be not so with you, you are yet in your sins; you are not renewed in the spirit of your mind; Christ is not formed in you, the hope of glory. Then pray, “Lord create in me a clean heart, renew a right spirit within me.” He only can effect that great and important change, without which none shall enter the kingdom of heaven.

3. *Be admonished to read the holy scriptures*, by which only you can be made wise unto salvation. John v. 39; 2 Tim. iii. 15—17. Read a portion every day; let no day pass without this; and meditate thereon. See Ps. i. 2, 3; xix. 7—11; and cxix. 11, 49, 50, 97—106; and pray, verse 18, that God would open your eyes to understand the scriptures, otherwise all will be unavailing. Luke xxiv. 32, 45. Yet reading will be of no avail unless practised. Rev. i. 3; John xiv. 15, 21, 23, 24.

4. *Read, also, religious books.* There is much read of a very unprofitable, even of a very pernicious nature. Let the leisure hours of reading be spent on books by which saving knowledge can be obtained. Avoid books of infidel tendency as you would a disease of an infectious and deadly nature, for the one is not more dangerous to the body than the other to the mind. Many have ruined their precious souls by reading infidel books merely from curiosity. The following are some of the valuable books that may be read to the best advantage:—Boston's Fourfold State; Boston on the Covenants of Works and Grace; Pike's Persuasives to Early Piety; Guide to Young Disciples; Alleine's Alarm; Pilgrim's Progress; Doddridge's Rise and Progress of Religion; Flavel on the Heart, and Touchstone of Sincerity. Read, also, books of pious biography which is an exemplification of Christianity, and affords you worthy patterns of imitation. Always have a good book at hand, with which you may improve leisure moments. In this way a knowledge of divine truth is obtained. So valuable is this, that we are commanded to *buy the truth*; that is, we should employ every means, by reading and hearing, of obtaining so valuable a blessing, which is the subject of a gracious promise, "Ye shall know the truth." But this, by many, is nothing valued. Books of error are often preferred to those by which the knowledge of truth can be obtained. The want of religious knowledge is the ruin of many; hence it is said, "My people are destroyed for lack of knowledge." But seek ye to know the truth, and "the truth shall make you free."

5. *Attend a scriptural dispensation of gospel ordinances.* The gospel is the rod of God's great strength, by which people are made willing in the day of divine power. It is called the glorious gospel; the gospel of the grace of God; the gospel of your salvation; for it pleases God by this gospel to save them that believe. In the ordinances of his grace, God meets with his people and blesses them. See Exodus xx. 24. To neglect the ordinances is to despise the great salvation. Despisers shall at last wonder and perish. None on earth are in a more hopeless condition than those who neglect the ordinances of God's appointment. It is despising the greatest wisdom and the greatest mercy of God to lost sinners; those who neglect the ordinances, count the gospel foolishness, which is nevertheless the wisdom of God, and the power of God to them that believe. See Heb. ii. 3. To enjoy the benefit of ordinances, we must attend thereunto with diligence, preparation, and prayer; receive the word with faith and love, lay it up in our hearts, and practise it in our lives. It is not a mere formal or occasional attendance that will avail the soul, but that which is regular and constant. Hearing the best gospel preached will avail nothing, unless practised in our daily walk and conversation. Matt. vii. 21—27; Jas. i. 22—25;

Phil. i. 27. Seek the blessing of God to accompany the word of his grace, or it may become the savour of death unto death. See 1 Cor. iii. 6; 2 Cor. ii. 15, 16; Prov. viii. 32—35; i. 23—33, and v. 11—13; Ezek. xxxiii. 31, 32.

The gospel is the appropriate food of the soul. If men neglect their daily food, they will become weak and decay. The same unhappy consequences will result to the soul, when the gospel, its appropriate nourishment, is neglected. Would you grow in grace, and have your soul nourished unto eternal life, then make conscience of attending the means of grace.

Though I urge you to attend a scriptural dispensation of gospel ordinances, I would as earnestly caution you against attending an unscriptural dispensation. Many corrupt the gospel, and teach for doctrines the commandments of men. Some are even said to bring in damnable heresies, denying the only Lord God, even our Lord Jesus Christ. Such are the ministers of Satan, pretending to be the ministers of Christ. Avoid all who deny the divinity of the Lord Jesus, or his atonement; original sin; our fall in Adam; the necessity of regeneration, and the Spirit's work therein. As the country swarms with errorists, there is much need to try all by the infallible word, the law and the testimony; for "if they speak not according to this word, it is because the truth is not in them." See the following passages:—Prov. xix. 27; Isaiah iii. 12, and ix. 16; Eph. iv. 14; 2 Pet. ii. 1—3, and iii. 17; 2 Cor. xi. 13—15.

6. Christ tells us, Matt. vi. 33, to "seek first the kingdom of God and his righteousness, and all other things shall be added unto us." A kingdom is certainly worth seeking, especially a heavenly and everlasting kingdom. Heb. xii. 28; 1 Pet. i. 4; 1 Cor. ii. 9; 2 Cor. iv. 17. These unfading enjoyments ought to fill our souls with the most ardent desires, and excite to diligence in the use of every appointed means. Yet how little are these eternal blessings valued! See Luke xiv. 15—24. Not so Moses, who had respect to the recompense of reward. See Heb. x. 34—36, and xi. 16, 24—26; Rev. iii. 21.

7. "Remember the Sabbath day to keep it holy. In it thou shalt not do any work," &c. Notwithstanding this divine prohibition, how fearfully is this sacred day profaned by all classes of the community! Even professors of religion use unwarrantable freedom with the Lord's holy day, by walking, working, worldly conversation, burying the dead, reading newspapers, &c. See Num. xv. 32—36. Isa. lviii. 13. Though punishment be not *now* inflicted upon transgressors, the sin is no less offensive to a holy God; and "though the breakers of this commandment escape punishment from men, they shall not escape God's righteous judgment." "Vengeance is mine, saith the Lord, and I will repay." "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." See the Larger Catechism on the fourth commandment, and Willison on the Sabbath.

8. I would urge on you, as I have often done, to observe the duty of prayer. Prayerless persons, whatever their profession may be, are destitute of the grace of God. The cause of neglect you have in Ps. x. 4. The consequence you have in Jer. x. 25, and Ps. ix. 17.

With pleasure I avail myself of the following very appropriate extract from the letter of Dr. Miller to his grandchildren, on the subject of prayer:—

“DEAR CHILDREN:—Prayer is the offering up of our desires to God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.’ This is the definition given in a Catechism with which you are familiar, and a more complete and perfect one could scarcely be conceived. It is the offering up of our *sincere desires*; for unless it be *sincere*, it is but solemn mockery. It is to be addressed to *God alone*; for prayer addressed to any created being, is an act of treason to our rightful Sovereign. It is to be ‘for things *agreeable to the divine will*,’ or else it is unauthorized and presumptuous. It is always to be presented *in the name of Christ*; for there is no other name under heaven given among men whereby we can draw near to a holy God with acceptance, but the name of Jesus Christ. It must be accompanied with *confession of sin*; because the approach of a sinner to God, without an humble sense and acknowledgment of unworthiness, would be contrary to every principle of reason, as well as to the Christian plan of salvation. And, finally, it ought to include a thankful acknowledgment of *divine mercies*; for without a grateful sense of God’s goodness, we cannot be in a frame of mind fitted to receive farther favours.

“I trust, dear children, I need not dwell long on either the *reasonableness* or the *duty* of prayer. If we are entirely dependent on God for every temporal and spiritual blessing, then it is surely reasonable that we acknowledge our dependence, and apply to him with humility and earnestness for his aid. If his favour is life, and his blessing the best riches, it is evident that we ought to supplicate them with importunity and perseverance. If we are sinners, unworthy of the divine favour, we ought to humble ourselves at his footstool, and make confession of our sins with penitence and obedience. If he has revealed a plan of mercy and grace to us, of which he invites and commands us to avail ourselves, then every principle of self-interest concurs with reason, in urging us to seek with earnestness a participation in that mercy. And if our Maker and Redeemer has, in so many words, commanded us ‘by prayer and supplication with thanksgiving to make known our requests to God,’ who can question, for a moment, the *reasonableness* of a compliance with that command?

“Nor is the *duty* of prayer less apparent than its *reasonableness*. The command of our Father in heaven is—‘Pray without ceasing—pray always with all prayer and supplication, and abound therein with thanksgiving. ‘I will be inquired of by my people to do that for them which they need.’ ‘Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.’ ‘For if ye, being evil, know how to give good gifts unto your children, how much more shall your Father in heaven give his Holy Spirit to them that ask him?’ ‘All things whatsoever ye ask in prayer, believing, ye shall receive.’ ‘The effectual, fervent prayer of a righteous man availeth much.’ ‘When thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.’ ‘If any of you lack wisdom, let him ask of God, who giveth

liberally, and it shall be given him.' 'Is any afflicted? let him pray.' 'Be careful for nothing; but in every thing by prayer and supplication with thanksgiving, let your requests be made known to God.' 'The Lord is rich in mercy to all that call upon him.' 'In the day of my trouble I called upon the Lord, and he heard me, and delivered me out of all my distresses.'

"Such are some of the numerous passages of scripture, which plainly *require* and *encourage* prayer. Can any one who reads and believes the Bible, doubt for a moment that it is equally his *duty* and his *privilege* to go daily to the throne of grace to supplicate for all the temporal or spiritual good which he needs? I hope, my dear children, you will not be disposed to say, notwithstanding such express and positive declarations of God's word, in the language of profane objectors of old—'Wherefore should we seek after God?' 'Does he need to be informed of our wants?' 'Can we, by importunity, alter his purposes?' 'Where is, then, the advantage of asking for what we need?' 'What profit shall we have if we pray unto him?' If you should ever be tempted to ask such a question, I would answer, 'Much every way.' God has connected our asking for blessings with receiving them. He has promised to hear and answer prayer. He has condescended to say, that he will regard with all the tenderness of a parent's heart, the cries of his children. He has said in his word, 'Ye have not, because ye ask not.' This is enough. But it is not all that is worthy of our attention. Prayer is not intended to inform God, but to benefit ourselves. It tends to remind us of our dependence and unworthiness; to impress our hearts with a deeper sense of the divine goodness and mercy; and to beget in our minds that humble, grateful, tender sense of our own weakness, and of our obligation to the Author of all good, which constitute the best preparation for receiving the gracious gifts of our heavenly Father.

"While your precious, lamented mother was alive, what a privilege did you consider it to be allowed to go to her in all your troubles, and to make known to her all your desires? How much greater the privilege to be allowed, every hour, free access to your Father in heaven, with all your anxieties and distresses, to pour out all your wants and wishes, your hopes and fears, into the bosom of an almighty Friend, who is ever able and ready to help!

"Since, then, dear children, there are so many reasons prompting you to prayer; since you are always weak, always dependent, always unworthy, and always in need, can you doubt that it is your duty and your interest to abound in prayer? Let me entreat you, therefore, never to suffer a day to pass without engaging in this delightful and most reasonable exercise. Set apart fixed times for the purpose, that you may form such *habits* as will aid your memory, and prevent your neglecting it. Retire as soon as you can, after rising in the morning, to return thanks for the mercies of the night, and to implore the protection, the guidance, and the blessing of your heavenly Father, through the day. And in the evening, before drowsiness overtakes you, retire again, to praise him for the mercies of the day, and to ask for his guardianship during the night watches. But are these the only subjects of prayer? Far from it. They are numerous as the moments you live, and various as the objects which

you are called to contemplate. Pray in the morning, that God would keep you from all evil in body or soul, through the day; that he would create in you a clean heart, and renew within you a right spirit; that he would guard your speech and behaviour at all times, and in every situation; that he would enable you to mortify and subdue every sinful affection, and to overcome every improper habit; that he would deliver you from sloth, and pride, and vanity, and malice, and envy, and every evil temper; that he would enable you to treat all around you in a dutiful and becoming manner; in a word, that he would enable you to spend the day in a manner profitable to yourselves, and to the benefit of all around you. And in the evening, pray that he would pardon all the deficiencies and infirmities of the preceding day; that he would make you grateful for all the favours of his merciful Providence; that he would watch over you during the hours of darkness and repose; and bring you to the light of another day in health, in the exercise of your reason, and in the enjoyment of his favour and love.

“Let me make, on this subject, one more suggestion. Most people, especially most young people, have no idea of engaging in prayer unless at particular times when they retire for the purpose. I wish you all, dear children, besides your stated seasons of prayer, morning and evening, to form the habit of lifting up your thoughts and your desires to God in any and every situation; when walking by the way; when surrounded with company; when met by any call of duty, or by any circumstance of a doubtful aspect, or perplexing character—be in the habit of silently but devoutly looking up to God for wisdom and strength to perform every duty. This kind of intercourse with God may be carried on at all times, and in all situations; and, I will add, was never sincerely adopted by any one without being connected with guidance and consolations of unspeakable value. In this way the suggestion of the apostle in writing to Timothy will be realized, that ‘*every thing* be sanctified by the word of God, and prayer.’”

9. Thanksgiving is a duty which we owe to God for his manifold mercies. He daily loads us with his benefits; yet how ungrateful for the goodness of his providence, which he makes daily to pass before us! How rarely do we say, “What shall we render to the Lord for all his benefits?” “Bless the Lord, O my soul, and forget not all his benefits.” Ingratitude is a sin most offensive to God, and causes him to withhold much good from us. We, ourselves, feel mortified, and discontinue our favours, when a grateful acknowledgment is not rendered. How many sit down to table, and rise, and acknowledge the God of their mercies no more than the beasts that perish! The language of such is, “What shall I eat, what shall I drink, wherewithal shall I be clothed?” but God, in whom they live, and move, and from whom is their every enjoyment, they do not acknowledge; they receive of his bounty daily, without a grateful acknowledgment of his mercies. Receive you daily the mercies of God, with daily acknowledgment of his goodness. See Deut. viii. 7—18.

10. Remember that religion is the one thing needful. You may have learning, that will raise you in society, and make you useful members of the community; and you may have wealth, that will

place you in honourable and easy circumstances. But all this will avail nothing in a dying hour and judgment day. But religion will render you happy in death, and blessed for evermore. Be assured that youth is the proper time to begin a religious life. It is most glorifying to God to devote the early period of life to his service. See Matt. vi. 33: Prov. viii. 17: Lam. iii. 27: Eccl. xii. 1. The young are under a fearful delusion in thinking, that it is not necessary to be religious in early life. It is one of Satan's wiles and temptations to persuade the young that it is not necessary for them to become religious; it is not polite, it is not fashionable, they have yet plenty of time before them, &c. By such delusions he procures the eternal ruin of thousands and millions of young persons. Do not the young die as well as the old? They have no certainty of an hour, more than the man of hoary hair. It was said to one who boasted of a long futurity, "Thou fool, this night thy soul shall be required of thee!" Early religion is a noble antidote against youthful lusts, which war against the soul. The season of youth is the most slippery and dangerous; lusts are then most vigorous, and temptations most intensely applied. The young then have most need of grace to overcome the devil, the world, and the flesh. Therefore, be strong in the Lord, and in the power of his might. See Eph. vi. 10—18. Many intend to become religious sometime, who yet put off till a more convenient season. A season that rarely ever comes to such. By such criminal delays, by stifling convictions, by neglecting warnings, and preferring the world to religion, the spirit is grieved, and departs, and leaves persons to wander in counsels of their own, to their eternal ruin. Ps. lxxxii. 11, 12, and cxix. 59, 60. I shall subjoin here an appropriate extract from the Advocate of Moral Reform, No. 110, p. 10: "Beware of the danger, the great and perilous danger, of delaying religion as many do, till overtaken by death, and lose their souls. Yes, the danger of delaying religion until it is too late, is emphatically the danger of the young. Would they embrace religion, they would escape many of the dangers and temptations which surround them. Religion would be to them a shield and buckler. But, alas, they put off this subject, and keep putting it off, crying, time enough yet, time enough yet.

"Counting on long years of pleasure here,
Though quite unfurnished for the world to come."

Yet, how often, alas! how very often are they cut down in the midst of their thoughtlessness and gaiety, and perish for ever! Shall it be so with you? Painful thought! What good reason have you for delay? What can you gain by delay? Religion will not abridge your joys; it will add to them: it will prepare you to enjoy life; render you happy here, and admit you to glory hereafter. "Remember *now* thy Creator in the days of thy youth." "Seek first the kingdom of God and his righteousness, and all other things shall be added unto you." Turn to God and live. "Fear God, and keep his commandments, for this is the whole duty of man." "For God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

"Let not these warnings be in vain,
But lend a listening ear,
Lest you should meet them all again,
When wrapt in keen despair."

11. I would earnestly exhort you to avoid bad company, whether male or female. What can be of worse tendency than bad company? We are not in more danger of catching infection from a diseased person, than of being demoralized by bad company. Many promising youths have hereby been insnared to their eternal ruin. As the corrupt tree will ever bear corrupt fruit, so will we as naturally imitate the example of those with whom we associate. Many will trace their damnation in hell to their ungodly associates on earth. The rich man's five brethren are understood to be his ungodly associates, whose presence in hell he justly dreaded would augment his own misery. From the danger arising from ungodly example the scripture prescribes a noble antidote, "Abstain from all appearance of evil." It is said, "The companion of fools shall be destroyed, but he that walketh with the wise shall become wise." You have much need to watch and pray, that you may be kept from the corruption that is in the world, through lust; and that you be not led away by the error of the wicked. See Ps. i. 1; xv. 4; xxvi. 4, 5, and cxxxix. 19—24. Remember that the wages of every sin is death; and the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. The following appropriate extract from Watson, on Bad Company, may be fitly subjoined: "The company of the wicked is very defiling. It has a tendency to erase all gracious impressions, as fire among snow is soon extinguished. A constant light, frothy talk, to keep up the giggle of laughter, will deface all religious and serious thoughts, and will lead even to make a sport of sin, if not to ridicule religion as unnecessary precision. One will thus soon become as much a child of hell as any of that graceless crew with whom he associates. Oh, if you would not miss heaven, beware of evil company, which is the very bane and poison of youth. Such as were once soberly inclined, have, by being among bad company, become like them, till at last they will keep one another company in hell. It is hereby persons learn to curse, swear, lie, steal, whore, and profane the Sabbath." Then, my dear children, attend seriously to these important considerations; and as you would regard your present and eternal happiness, avoid all insnaring and demoralizing company.

12. There is one vice of fearful frequency, contracted by associating with ungodly company, viz., that of *profane swearing*. Of all vices this is the most unprofitable, for no good can possibly be gained by it; and no commandment is sanctioned by a more severe threatening, than the third, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain." Such may escape punishment from men, yet shall they not escape God's righteous judgment. Is it conceivable, that the God of glory will permit his sacred and holy name to be profaned, and used with wanton irreverence by his rebel creatures, with impunity? God may in the exercise of his long-suffering patience, bear with their impiety, as he does with other sins. But in the day of righteous retribution he will distinguish between those who swear and those who fear an oath; see Lev. xxiv. 10—16; Deut. xxviii. 58; Jer. xxiii. 10; Mat. v. 34—37; Jas. v. 12. Can any be said to love, reverence, obey, and pray to that God, whose name they wantonly profane? This vice is awfully prevalent. Scarcely can you go into any company, but you hear the

sacred name of God profaned. No vice more evidences a graceless state. No company ought to be more scrupulously avoided. In every sin there is aggravation. Perhaps the highest aggravation in swearing is the sin of perjury, which is calling on the God of truth to witness and punish a known falsehood. That you may know the nature of an oath, I would observe, that it is a solemn appeal to the ever-living God, as a present witness and impartial judge; and implies an invocation that he may punish for this oath if false. Every thing on the occasion is as much under the solemnity of the oath, as if I were to say, *I swear* by the great God it is so and so. Any untruth is perjury, and will be punished. Never swear but with uplifted hands: kissing the book is idolatry. See Ps. xxvi. 4, 5, cxxxix. 19—22.

13. *Pride* is an evil very incident to youth, which I would admonish you carefully to avoid. Pride is self-esteem; expressed in scripture by persons thinking more highly of themselves than they ought to think. All persons, who value themselves on their attainments, whether natural or acquired, are proud; hence, the pride of birth, wealth, learning, office, beauty, dress, &c. Nebuchadnezzar was proud of his splendid palace. God, who is able to humble the most proud and lofty, to humble this proud monarch, deprived him of his reason, and made him the associate of brutes. Pharaoh, another proud monarch, who said, "Who is the Lord, that I should obey him?" was sufficiently humbled, when he and his armies were overwhelmed in the waters of the Red Sea. All, who exalt themselves, he is able to abase; and the proud in heart he knows afar off. Few characters are more contemptible than the proud, whereas the humble are esteemed by both God and man. Hence, the divine injunction, "Be clothed with humility, for God resisteth the proud, but giveth grace to the humble." "Before honour is humility; but pride goeth before destruction, and a haughty spirit before a fall."

By pride, persons are greatly assimilated to Satan, who rules in the hearts of the children of disobedience. Pride is supposed to be his original sin, a sin, to which perhaps, above all others, he prompts the human family; hence, the divine injunction, "Take heed, lest being lifted up with pride, ye fall into the condemnation of the devil." Those chargeable with that degrading and contemptible vice, may almost for certain expect a fall, for "before destruction, the heart of man is haughty." The proud, certainly, much more resemble the prince of darkness, than Him, who has said, "learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls." Pride is the source of many evils; what fighting, duelling, law-suits, originate in this evil. Revenge is the language of wounded pride; "So will I do to him, as he hath done to me." Therefore, the forgiveness of injuries, a distinguishing characteristic of genuine piety, is entirely wanting. The omission of prayer, is also ascribed to this baneful evil. The wicked through the pride of his heart, will not call upon God; Ps. x. 4. Other evils may be seen in the following passages: Ps. x. 2; Prov. viii. 13; x. 10; xxix. 23; Obad. 3.

The apology for pride is, it is FASHIONABLE, or neighbourlike, which a worthy clergyman called a damnable principle. It is contrary to express scripture, "be not conformed to this world, for the friend-

ship of this world is enmity with God." The best antidote against the evil is prescribed 1 Pet. v. 5, "Be clothed with humility, for God resisteth the proud, but giveth grace to the humble." This is in the sight of God an ornament of great price. But the gay apparel, the gold ring, the plaited or curled hair, are the ornaments of the light, the vain, and giddy; which proclaim to the world that pride is the domineering principle of the heart. Most worthy of notice is Isa. iii. 16—24.

14. Beware of habitual levity. There is a difference between levity and cheerfulness. Cheerfulness is not inconsistent with becoming gravity. Levity is not only inconsistent with gravity, but also destructive of dignity. It may be next akin to vanity. It betrays the vanity of that heart in which it reigns. Let it have no place in your bosoms; it is the enemy of a devotional spirit; it lessens the importance, and destroys the influence of its possessor. Then beware of this evil. Be sober, grave, dignified, and yet cheerful. Avoid foolish talking and jesting: see Eph. v. 4. Religion is the best promoter of cheerfulness, and best antidote against levity. Gravity is an ornament both to the Christian, and members of polite society. Nothing more bespeaks the vacant mind, than the constant giggle of laughter. It shows a want both of politeness and decency: Eccl. ii. 2, "I said of laughter, it is mad; and of mirth, what doeth it." And vii. 4, it is said "the heart of fools is in the house of mirth." And in Prov. xiv. 13; it is said, "the end of that mirth is heaviness." When a woman has lightness of mind, she verges towards direct vice: when there is levity in her conduct, she exposes herself to the imputation of criminality."—Advocate of Moral Reform, No. 10.

15. Beware of *Impurity*. In imagination, in thought and word, be pure. Beware of him who trifles with female innocence; set a mark on the man and his associates. Beware of her, whose house is the way to hell, going down to the chambers of death. Let not thine heart incline to her ways; go not astray in her path. Read Eph. v. 3—7; Prov. v. 1—14, and the whole of the seventh chapter. Much is done to insnare and ruin the young and unsuspecting. Therefore be ever on your guard. Watch and pray; that you may not be led into temptation, but delivered from evil. "Abstain from all appearance of evil," and from all occasions, and incentives, as dancings and plays; which lascivious practices are the very nurseries of licentiousness.

16. Avoid Theatrical exhibitions, as attended with many pernicious consequences; they are a waste of time. Time is precious, which we are called upon to *redeem*, and not consume in criminal pleasures. They are often attended with much obscene language; and with exhibitions of a lascivious tendency. They so much intoxicate the mind, as to dissipate every serious and religious impression. Good by the gospel will never be got by those who attend theatres. Even in the house of God, their minds are in the theatre. We are commanded to do all to the glory of God. Can any glory redound to God, from theatrical exhibitions? Can the blessing of God be sought to attend them? It is no inconsiderable argument against them, that they are productive of no good, why then spend your money for that which is naught? Whatever momentary pleasures they may now afford, what pleasure will they afford in a dying hour?

They will then be as pricks in your eyes, and thorns in your sides. Hear the declaration of a ruined young man on his death-bed. "In an evil hour I was asked by a friend to go with him to the theatre. I went. It was the first time I had ever been. From that hour I trace my wandering, and my ruin. I was tempted to go again and again, till my ruin was completed." Carefully read Tract 130, on theatrical exhibitions.

17. The next vice against which I would caution you, is that of *drunkenness*. Though I know none of you are given to it, yet, as it is a vice of fearful prevalence, and by which many are overcome, it is proper that I warn you to be on your guard against it. In regard to every vice, especially those that are most common, the divine command is, "Watch, and pray, that ye be not led into temptation." The most prevailing of all temptations to drinking is, *take a little, it will do you no harm*. But it does harm, as it is in this way that habit is acquired; a habit of appetite that must be gratified. One little requires more, and that a greater. No one becomes a drunkard all at once. This, like every other sin, is progressive, and leads to many other vices, especially licentiousness, a vice that has slain its thousands and tens of thousands. "Fleshly lusts war against the soul;" read Prov. xxiii. 29, 35. Shun places of temptation. Frequent not the bar-room, nor groceries where liquor is, and readily handed from one to another. Neither treat nor receive treats. Some will treat to be treated again more largely, and get the glass to go round. But touch not the social glass. Join the Temperance Society, and act consistently. You may in advanced life have to look back with sorrow upon the sins and follies of early life. The seed now sown is that which must be reaped in eternity, "for what a man soweth, that shall he also reap. He that soweth to the flesh, shall of the flesh reap corruption." Read some or all of the many valuable Tracts published against the evils of intemperance. In the following Tracts the evils of drunkenness are well exposed. 233, 276, 289, 125, 305, 288, 242, 300, 221, 244, 25, 249, 159, 247, 358. But especially read 1 Cor. vi. 9, 10; where it is expressly said, "Drunkards shall not inherit the kingdom of God."

18. I would admonish you also against the vice of lying, a vice, perhaps, of all others, the most degrading, as it loudly proclaims filiation to the devil. To all liars it may be said, "Ye are of your father the devil." Perhaps no vice is more offensive to the God of truth, who must necessarily hate every species of lying, even in jesting; a species of lying very extensively indulged. Although it may excite the laughter of fools, it will procure the wrath of God, who has said, "All liars shall have their portion in the lake that burneth with fire and brimstone." Lay it down as a fixed principle never to lie, whatever be the consequence. A rigid regard to truth will give you an elevation of character among men; as none are more highly esteemed than those who invariably speak the truth. Never permit yourselves to speak an untruth, never quibble, never prevaricate nor exaggerate, in which there is often much falsehood. It may require courage to tell and answer the truth at all times. Then be courageous; be open, frank and true. Let no guile be found in your mouths. Avoid also tale-bearing, evil speaking, detraction and defamation, which are the offspring of lying. Speak evil of no

one. Lying, like other vices, is productive: one lie often leads to another; two or more become necessary to conceal one, it therefore becomes a fearful traffic; is rarely repented of and turned from. The habit acquired in early life is generally continued in old age. See Eph. iv. 25; Hos. iv. 1, 2; Prov. vi. 17, 12, 19, 22.

19. I would admonish you to be strictly honest in all your dealings. Honesty is always the best policy; honesty is an ornament both to the Christian and the man of the world. Therefore be not chargeable with pilfering even the smallest articles belonging to others. Though you may escape detection in many instances, remember that the eye of God is ever upon you. To him the darkness and the light are both alike alway. Remember our Saviour's golden rule, "Do in all cases, as you would have others do to you." You would not wish that any one should take your property. Therefore be honest and honourable in all your dealings. This you will acknowledge, is nothing but just and right. In acting accordingly, you will enjoy the approbation of God, and of your own conscience, and of every honest and respectable person. God has set a guard over our own and others' property, by the eighth precept of his law. Then in every temptation to act otherwise, remember these words, "Thou shalt not steal." You cannot expect the blessing of God to accompany unlawful gain. Avoid as much as possible all debt. Pay punctually every just debt. "Owe no man any thing." Do not incur, or contract debts, without the prospect of being able to pay; which is no better than theft. It is a crime of which many are chargeable, to contract debt, and be unconcerned about its payment; they will even employ every means in their power to avoid it. Such persons are objects of merited contempt among men.

20. Self-denial is an important duty required of all, who would be disciples of Christ, and inherit eternal glory. See Matt. xvi. 24. Tit. ii. 11—13. So difficult is the duty, that it is represented by plucking out an eye, and cutting off a hand; Mark ix. 43—48. It means lusts and idols, appetites and passions must be parted with, though difficult as the excision of a corporeal member. Revenge is one of those evil propensities of our nature, that must be sacrificed to the claims of religion. See Rom. xii. 18—21. The kingdom of heaven is to be taken by violence; which is to offer violence to our own corruptions, attachments, and sinful pleasures, the customs of the world: for there are many things highly esteemed among men, which are abomination in the sight of God. There is nothing of which we are in greater danger than worldly attachment; against which we are often solemnly admonished. Rom. xii. 2; 1 John ii. 15, 16; 1 Tim. vi. 6—12; James iv. 4. "We cannot serve God and mammon." We cannot both live in sin and enter glory; "for without holiness no man shall see the Lord." See 1 John iii. 3. The way to heaven is a narrow way and attended with many difficulties, represented by bearing a cross, running a race, fighting, striving. But there is a glorious reward at the journey's end. The redeemed who are before the throne, are said to have come out of great tribulation—through many tribulations the righteous enter the kingdom. See 2 Cor. iv. 17: 1 Cor. ix. 24—27: 2 Tim. iv. 7, 8. All the epistles to the churches in Asia conclude with a promise to them that overcome. See Rev. ii. 17, and iii. 5—21, and xxi. 7.

To be continued.

The Cause of God and Truth.

SECTION V.

I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live.—DEUT. xxx. 19.

THESE words are frequently made use of by the patrons of* free will, in favour of it, and its power, to do that which is spiritually good. I shall briefly consider this so-much-controverted subject, by considering the following things:

I. What free will is, or what is the nature of the liberty of the human will?

1. The will of man, though it is free, yet not independently and absolutely so; it is dependent on God, both in its being and acting; it is subject to his authority and command, and controllable by his power. "The king's heart,"† (and so every other man's,) "is in the hand of the Lord: as the rivers of waters, he turneth it whithersoever he will." The will of God is only free in this sense; he is not subject to a superior being, and therefore acts without control, according to his will, in the armies of the heavens, and among the inhabitants of the earth: hence those great swelling words of vanity, *αυτεξουσιον*, and *liberum arbitrium*, which carry in them the sense of self-sufficiency, despotic, arbitrary liberty, are improperly given to the human will, though agreeable enough to the language of some free-willers; such as Pharaoh, who said, "Who is the Lord, that I should obey his voice, to let Israel go?‡ I know not the Lord, neither will I let Israel go." Others our own; Our lips are our own; who is Lord over us?§

2. The liberty of the will does not consist in an indifference to good and evil, or in an indetermination to either; otherwise the will of no being would be free; for God, as he is essentially and naturally good, his will is determined only to that which is so; nor does he, nor can he, do any thing evil; and yet in all he does, acts with the utmost freedom and liberty of his will. The will of the good angels, though in their state of probation, was left mutable and liable to change; yet in their confirmed state, is impeccable, wholly turned unto and bent upon that which is good, and yet all the services they perform to God and man, are done with the greatest readiness, cheerfulness, and willingness, without any force or compulsion. The will of the devil is biassed only to that which is evil, without the least inclination to that which is good; and yet moves freely in the highest acts of sin and malice. The will of man, considered in every state he has been, is or shall be in, is determined to good or evil, and does not stand in *equilibrium*, in an indifference to either. The will of man, in a state of innocence, was indeed mutable, and capable of being wrought upon and inclined to evil, as the event shows; yet during that state, was entirely bent on that which is good, and acted freely, and without any coercion, in obedience to the commands of God. The will of man, in his fallen state, is wholly addicted to sinful lusts, and in the fulfilling of them takes the utmost delight and pleasure. Man, in his regenerate state, though he is inclined both to good and evil, which arises from

* Erasmus in Luther, de Servo Arbitr. c. 95 and 97, pp. 145, 148; Curcellæi Institut. Rel. Christian. l. 6, c. 13, sect. 2, p. 400; Limborch. Theolog. Christ. l. 4, c. 13, sect. 22, p. 376; Whitby, pp. 317, 318; ed. 2. 309, 310.

† Prov. xxi. 1.

‡ Exod. v. 2.

§ Psalm xii. 4.

the two different principles of corruption and grace in him; yet both move freely, though determined to their several objects. The flesh, or corrupt part, is solely determined to that which is evil; grace, or the new creature, to that which is spiritually good; so that with the flesh, the regenerate man serves the law of sin, and with his mind the law of God. The will of the glorified saints in heaven is wholly given up to spiritual and divine things, nor can it be moved to that which is sinful; and yet as they serve the Lord constantly, so with all freedom and liberty. Consider, therefore, the will in every rank of beings, its liberty does not consist in an indifference or indetermination to good and evil.

3. The liberty of the will is consistent with some kind of necessity. God necessarily, and yet freely, hates that which is evil, and loves that which is good. Christ, as man, was under some kind of necessity of fulfilling all righteousness, and yet performed it voluntarily. The will of man is free from a physical or natural necessity; it does not act and move by a necessity of nature, as many creatures do. So the sun, moon, and stars, move in their course; fire, by a physical necessity, burns; light things ascend upwards, and heavy bodies move downwards. Moreover, it is free from a necessity of coercion or force; the will cannot be forced; nor is it even by the powerful, efficacious, and unfrustrable operation of God's grace in conversion; for though before, it is unwilling to submit to Christ and his way of salvation, yet it is made willing in the day of his power, without offering the least violence to it; God working upon it, as Austin says, *cum suavi omnipotentia et omnipotentia suavitate*; with a sweet omnipotence, and an omnipotent sweetness: but then the will of man is not free from a necessity of obligation; it is bound to act in obedience to the divine will; though it is free, it is not free to act at pleasure, without control; though the sinful, corrupt will of man, breaks out in despite of the laws of God, and chooses its own ways, and delights in its abominations; yet this is not properly liberty, but licentiousness. And though a good man looks upon himself under a necessary obligation to act agreeable to the will of God, yet this necessity is not contrary to the liberty of his will; for he "delights in the law of God after the inner man." Moreover, there is a kind of necessity which the schoolmen call a necessity of immutability; which respects the divine decrees, and their necessary, unchangeable, and certain events, that is consistent with the liberty of man's will: for though the decrees of God are necessarily fulfilled, yet these do not infringe nor hinder the liberty of the creature in acting; for instance, the selling of Joseph to the Ishmaelites, by whom he was brought to Egypt, was according to the decree and purpose of God, who sent him thither, and designed it for the good of others, and yet his brethren, in the whole of that affair, acted with the utmost deliberation, choice and freedom of their wills imaginable. Nothing was more peremptorily decreed and determined by God than the crucifixion of Christ, and yet men never acted more freely, as well as more wickedly, than the Jews did in all the parts and circumstances of that tragical scene. So that the liberty of the will is consistent with some kind of necessity, yea, even with some kind of servitude. A servant may serve his master freely and voluntarily, as the Hebrew servant who was unwilling to part from his master when his time of servitude was expired. A wicked man who commits sin, gives up himself wholly to it, is a servant of it, yet acts freely in all

his shameful and sinful services; even at the same time he is a slave to those lusts and pleasures he chooses and delights in; which made Luther call free will *servum arbitrium*.

4. The consideration of the will of man in the several states of innocence, the fall, regeneration, and glorification, serves much to lead us into the true nature and notion of the liberty and power of it. Man, in his state of innocence, had both a power and will to do that which was naturally and morally good; though his will was left mutable, and so through temptation might be inclined to evil, at which door came in the sin and fall of man. Man, in his fallen state, is wholly under the power and dominion of sin, is a captive under it, and a slave unto it, and has neither a power nor will to that which is spiritually good. Man in a state of regeneration, is freed from the dominion of sin, though not from the being of it; his will is sweetly and powerfully wrought upon, and inclined to what is spiritually good, though he finds a body of sin and death about him, which much distresses and hinders him in the performance of it. The saints in heaven are freed both from the being and dominion of sin; and as they have a will solely inclined, so they have full power, to serve the Lord without ceasing.

5. The distinction between the natural and moral liberty of the will is of great service in this controversy;* though these two are artfully confounded together; and because the one is denied by us, it is concluded that the other is also; whereas we affirm, that the natural liberty of the will is essential to it, and always abides with it in every action and in every state of life. A wicked man, in the highest degree of servitude to sin, his will acts as freely in this state of bondage as Adam's will did in obedience to God, in a state of innocence; but the moral liberty of the will is not essential to it, though it adds to the glory and excellency of it; and therefore may or may not be with it, without any violation to, or destruction of, the natural liberty of the will. The moral liberty of the will to that which is good was with Adam in a state of innocence; this was lost by the fall; hence man in a state of corruption and unregeneracy is destitute of it; in the regenerate state it is implanted in the will by the Spirit and grace of God, and in the state of glorification will be in its full perfection; so that the controversy ought to be not about the natural, but moral liberty of the will, and not so much about free will itself, as the strength and power of it; which leads me to the consideration of the next inquiry, which is,

II. What is the strength and power of man's free will; or what it is that the will of man itself can will or nill, choose or refuse, effect and perform?

1. It will be allowed that the human will has a power and liberty of acting in things natural, or in things respecting the natural and animal life; such as eating, drinking, sitting, standing, rising, walking, &c. The external parts, actions and motions of the body, generally speaking, are subject to and controllable by the will; though the internal parts, motions and actions of it, are not so, such as digestion of food, secretion of it to various purposes and uses, nutrition and accretion of the several parts of the body, circulation of the blood, &c., all which are performed without the consent of the will.

2. The will of man has a liberty and power of acting in things

* Vide Gale's Court of the Gentiles, part iv. b. 3, c. 1, sect. 4, pp. 13, 14.

civil, such as relate to the good of societies, in kingdoms, cities, towns and families; as obedience to magistrates, lawful marriage, education of children, cultivation of arts and sciences, exercise and improvement of trades and manufactures, and every thing else that contributes to the good, pleasure and advantage of civil life.

3. Man has also a power of performing the external parts of religion, such as praying, singing the praise of God, reading the Scriptures, hearing the word of God, and attending on all public ordinances. So Herod heard John gladly, and did many things in a religious way, externally. Men may also give to every one their own, do justice between man and man, love such as love them, live inoffensively in the world, appear outwardly righteous before men, and do many things which have the show of moral good, as did the heathen and publicans, and the apostle Paul before conversion.

4. Man has neither will nor power to act of himself in things spiritually good, or in such as relate to his spiritual and eternal welfare, as conversion, regeneration, faith, repentance, and the like. Conversion is not the work of a creature, but of God, even a work of his almighty power; by which men are turned from sin and Satan to him, are delivered from the power of darkness, and translated into the kingdom of his dear Son. Regeneration, or a being born again, is expressly denied to be of the will of the flesh, or of the will of man, and is ascribed to God himself. All men have not faith in Christ; and such who have it, have it not of themselves; it is the gift of God, the operation of his Spirit, the fruit and effect of electing and efficacious grace. Evangelical repentance, which is unto life, is not in the power of man; man, in a state of nature, has no true sense of his sins; nor will any means of themselves bring him to repentance for them, without the efficacious grace of God. True evangelical repentance is God's free-grace gift.

5. That there is no power naturally in the will of man, to will, choose and effect things spiritually good, does not only appear from all experience of human nature, but also from all those scriptures which represent men as polluted, wholly carnal, given up to sin, slaves unto it, and dead in it; and not only impotent unto, but under an impossibility to do that which is good; and from all those scriptures which declare the understanding, judgment, and affections to be corrupt, by which the will is greatly influenced and directed; and from all such scriptures which intimate that every good gift and spiritual blessing come from God, and that the saints themselves only will and act through the power and under the influence, of the grace of God, *who works in them both to will and to do of his good pleasure.* I proceed,

III. To inquire whether the words of the text under consideration assert the power and liberty of the will of man in choosing that which is spiritually good? To which I answer,

I. Supposing what is here proposed to be chosen is spiritually good, and what to be refused is spiritually evil; it does not follow from hence that man has a power to choose the one and refuse the other; for, as Luther* says, "The words are imperative, they assert nothing but what ought to be done; for Moses does not say, Thou hast a

* Verba adducta sunt imperativa; nihil dicunt, nisi quid fieri debeat; neque enim Moses dicit, eligendi habes vim, vel virtutem; sed elige, serva, fac. Præcepta faciendi tradit, non autem describit hominis facultatem.—Luther, de serv. arbitr. c. 97, p. 148.

power of choosing, but choose, keep, do. He delivers precepts of doing, but does not describe the power of man."

2. Life and death, blessing and cursing, are to be taken in a civil sense, and design the external dispensations of God's providence, with respect to temporal good or evil, which should befall the people of Israel, according to their civil behaviour and conduct. That people were under the immediate government of God; he was their political king and head. Moses, from him, gave a system of laws to them as a body politic; according to their obedience to which laws, they and their seed were to live and dwell in and enjoy all the temporal blessings of the land of Canaan, as appears from ver. 16, 20; but if they disobeyed, they were to expect cursing and death, captivity and the sword, and not prolong their days in the land they were going to possess, as is evident from ver. 17, 18. Therefore Moses advises them to choose life, that is, to behave according to those laws given them as a commonwealth; that so they, under the happy government they were, might comfortably live, and they and their posterity enjoy all the blessings of a civil life in the land of promise. What comes nearer to such a case, and may serve to illustrate it, is as if a person should represent the wholesome constitution and laws of Great Britain, preserved under the government of his majesty king George, with all the consequent blessings and happiness thereof, and also the sad and miserable condition it would be in under a popish Pretender; and then observe that it would be most desirable, advisable, and eligible, peaceably to continue under the government of the one, than to receive the yoke of the other. To choose the one is to choose liberty and property, blessing and life, and every thing that is valuable, in a civil sense; to choose the other, is to choose slavery and arbitrary power, cursing and death, and every thing that is miserable and destructive. Now it is allowed that man has a power of willing and nilling, choosing and refusing, acting and not acting in things of a civil nature; therefore these words can be of no service, nor ought they to have a place or concern in the controversy about the power and liberty of the will in things spiritual.

SECTION VI.

O that they were wise, that they understood this, that they would consider their latter end.—DEUT. xxxii. 29.

THESE words were made use of to contradict the doctrines of absolute election, particular redemption, and unfrustrable grace in conversion; it is intimated,* that, on supposition of these doctrines, they would represent the God of sincerity and truth as full of guile and hypocrisy, when he earnestly wishes and desires the welfare of men, and that they have spiritual wisdom; and yet he himself has decreed to leave them without a Saviour, and without means of being spiritually wise; which is all one as though he had passionately wished they had been of the number of his elect, when he himself, by an absolute decree from all eternity, had excluded them out of that number. In answer to which, let it be observed,

I. That it ought to be proved that God does passionately wish the spiritual and eternal welfare of all mankind; or desires that every individual of human nature might have spiritual wisdom to know his

* Whitby, p. 181, 222, 223; ed. 2. 177, 216, 217.

spiritual estate, and consider his latter end; since it is evident that he does not afford to every son of Adam the means of being spiritually wise, and it is certain that these words do not express such a universal wish; for they only regard a part of mankind, either the people of Israel, or the adversaries of Israel, as will be seen hereafter; and therefore, being spoken only of some, and not of every individual of men, cannot militate against the election and redemption of some only.

II. It ought to be proved that God wishes or desires the spiritual welfare of, or spiritual wisdom for any, but those whom he has chosen to eternal life, whom Christ has redeemed by his blood, and to whom the Spirit of wisdom and revelation in the knowledge of themselves and Christ is given; or in other words, that God wishes and desires the spiritual welfare of such, and spiritual wisdom for such, who, in the event, are not eternally saved.

III. It ought to be considered whether these words regard the spiritual welfare of any, or contain in them a wish for wisdom and understanding in spiritual things; or rather, whether they do not only regard things temporal, and the knowledge of them, as will quickly be made to appear.

IV. Supposing the words to contain a wish for wisdom and understanding in spiritual things, such a wish must be ascribed to God, not properly, but by an anthropopathy, or after the manner of men: wishes and velleities are improperly, or in a figurative way, attributed to God; nor do they suppose any imperfection in him, nor sufficiency in his creatures; nor do such necessarily imply that it is his will to give that wisdom he wishes for; nor do they lay him under obligation even to afford the means of spiritual wisdom; but as a man wishes for that which is grateful and agreeable to him, so when God wishes for spiritual wisdom in men, it only implies that such wisdom in them would be well-pleasing to him. Besides, such a mode of speaking may be used either by way of complaint of ignorance, or as expressing pity for it, or as upbraiding with it; and that in order either to bring to a sense of it, and encourage to apply to him for wisdom, who gives it liberally, or to leave inexcusable. But,

V. The words are not delivered in the form of a wish, but are a hypothetical proposition. The Hebrew word יֵשׁ signifies *if*;^{*} and the whole verse should be rendered thus:—"If they were wise, they would understand this, they would consider their latter end;" and supposing them to be understood in a spiritual sense, the meaning is, had they been wise to do good, as they are to do evil, they would have understood the things that belong to their spiritual peace and welfare, and would have seriously considered the last issue and end of all things, and themselves; but they are not wise in things divine and spiritual, and therefore have no understanding of them; nor do they consider the end of their sinful actions; nor the end of their days, how short it is, how nigh at hand; nor that awful judgment that will follow after death; nor their final doom, nor whither they shall go, to heaven or hell. Though,

* The three targums of Onkelos, Jonathan, and Jerusalem, render it by יֵשׁ , *if*; as do also R. Sol. Jarchi, R. Aben Ezra, and R. Levi Ben Gersom, in loc. So Noldius in Concord. partic. Ebr. Chal. p. 503, translates the words, *Si saperent, intelligent ista*; so the Arabic and Syriac versions. The Septuagint seems to have read אֵל for יֵשׁ , since they render them *οὐκ εἰσπονοῦσιν οὐμνῶσιν*, they were not wise to understand; so the Samaritan version.

VI. After all, the words are to be understood of things temporal, and not of what concerns the spiritual and eternal welfare of any. Instances of God's goodness to the people of Israel are at large recited in ver. 7—14. After that, their many sins against God and great ingratitude to him are mentioned in ver. 15—18, which drew God's resentment and indignation against them, expressed in threatenings of many severe judgments, ver. 19—25, which he would have executed on them, but that he "feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the Lord hath not done all this," (ver. 27,) for he knew that "they" were "a nation void of counsel: neither was there any understanding in them" (ver. 28,) for "if they" had been "wise, they would have understood this," that the destruction of the people of Israel was of God, and not of them; for otherwise,* "how should one chase a thousand," that is, one *Gentile* a thousand *Israelites*; "and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up?" (ver. 30.) They would also have considered their own end, or what must befall them in length of time; that as God had cut off and destroyed his people Israel for their sins, so they might expect the same destruction for iniquities of a like kind. Now since this is the plain and obvious sense of the words, they cannot be used with any propriety in the controversy about the doctrines of distinguishing grace.

SECTION VII.

O that my people had hearkened unto me, and Israel had walked in my ways; I should soon have subdued their enemies, and turned my hand against their adversaries.—
Psalm lxxxi. 13, 14.

THIS passage is produced by the Remonstrants, to prove the resistibility of the grace of God in conversion;† in favour of the defectibility of the saints; and by a late writer,‡ as irreconcilable with God's decrees of election and reprobation, and the doctrine of particular redemption; and as proving that men have a sufficiency of ability to do what God wishes they would do. But let it be considered,

I. That, admitting the words contain a wish and desire of God for the spiritual welfare and conversion of men, such a wish can only be ascribed to him in a figurative sense, as has been observed under the preceding section. Wishing cannot be attributed to God in such sense as it is to man, who often wishes for that which is not in his power to perform, and therefore desires it to be done by another, which cannot be said of God without impeaching his omnipotence. When God is said to wish for and desire, as we will suppose here, the conversion and obedience of men, it only implies that these would be grateful and well-pleasing to him; and not that either it is in the power of men to convert themselves, and obey the commands of God, or that it is the determining will of God that every individual of mankind should be converted and obey his commands in a way acceptable to him; for then every man would be converted and obey: therefore, such a wish, suppose it as universal and extensive as you please, does not militate against the distinguishing grace of God, in choosing, redeeming, and

* Vid. Vatablum in loc. † In Coll. Hag. Art. iii. iv. p. 216, 219; art. v. p. 15.
‡ Whitby, p. 77, 181, 222; ed. 2. 76, 177, 216.

calling some only; since such a wish only declares what God approves of, and not what he determines shall be.

II. The wish for the spiritual welfare of the persons here mentioned, supposing it to be one, is only for the people of Israel, God's professing people, and whom he calls "my people," and not all mankind, or every individual son of Adam, as it ought to have been, could it be thought to militate against the election, redemption, and effectual vocation of some particular persons only; and besides, it would be difficult to prove that these persons spoken of, notwithstanding all their perverseness, rebellion and misconduct, were not chosen of God, redeemed by Christ, and savingly wrought upon by the power of divine grace, and finally saved.

III. The words, if duly examined, will appear not to contain any wish at all, but an hypothesis, or supposition; being to be read thus: "If my people had hearkened unto me, and Israel had walked in my ways, I should," &c. R. Sol. Jarchi interprets וי by כן and R. Aben Ezra by וילא and the Septuagint by εἰ; all which signify "if;" so the Syriac, Arabic, Ethiopic, Vulgate Latin, Junius, and Tremellius, read the words; therefore, as the* Contra-Remonstrants have rightly observed, it does not follow from hence, that these people could obey the commands of God; or that the performance of obedience depended on their will; no more than it would follow from such a proposition, if a man keeps the law of God perfectly, he shall be justified by it: therefore it is in the power of man to keep the law of God perfectly; or from this, if a man believes, he shall be saved; therefore, faith depends on man's will, or is in man's power. Besides,

IV. The words are not to be understood of the internal work of grace and conversion, and of spiritual and evangelical obedience springing from it, which would have been attended with spiritual and eternal blessings; but of an external obedience to God's commands, which would have been followed with temporal favours; such as subduing their enemies under them, feeding them with the finest of the wheat, and satisfying them with honey out of the rock: in the same sense are we to understand the words in Isa. xlviii. 18, which usually go in company with these under examination, and are also to be read conditionally: "If thou hadst hearkened to my commandments, then had thy peace been as a river;" as they are by the Targum, the Septuagint, and Arabic versions, by R. David Kimchi, Junius; and Tremellius; and neither the one nor the other regard the spiritual, but temporal welfare of God's people Israel; nor do they contain a wish for that, but a declaration or asseveration of it, on condition of their obedience to God's commands. The passage in Hos. xi. 8, which is sometimes joined with this, is a human way of speaking, as R. Aben Ezra on the place observes; and expresses God's compassionate concern for the temporal welfare of Ephraim and Israel, and not transports of affection, and desire after the spiritual welfare of any, much less of all mankind.

* In Coll. Hag. Art. iii. iv. p. 232.

SECTION VIII.

For the rod of the wicked shall not rest upon the lot of the righteous, lest the righteous put forth their hands unto iniquity.—PSALM cxxv. 3.

THESE words are made use of* to prove, that "saints, or true believers, or men once truly good, may cease to be so; for it is said, that they seem plainly to insinuate, that great and long oppressions might have this effect upon them; and surely that which God is thus careful to prevent, might possibly befall the righteous: there being no need of care to prevent that which he hath absolutely engaged to preserve them from." Strange! seeing,

I. The doctrine of the saints' final perseverance is so plainly intimated in the two preceding verses of this psalm: "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth, even for ever." If they that trust in the Lord, who are saints, true believers, men truly good, are as mount Zion, then they cannot be removed, neither from the heart of God, nor out of the hands of Christ; but will abide there for ever, and consequently cannot cease to be what they are. If, as the mountains are round about Jerusalem, so the Lord is round about the same persons before described, who are his people, and that even for ever; how is it possible that they should ever perish?

II. These words are strictly connected with the former, and express a certain effect that should surely follow from the safe state and happy situation of such who trust in the Lord, *for*, or *because* it is so and so with them; *therefore the rod of the wicked*, the tyrannical government, oppressions and persecutions of wicked men, to which the saints are often subject, *shall not rest*, always continue and abide, "upon the lot," not the "back," as Dr. Whitby cites the words, "of the righteous;" meaning either their persons or their goods; "lest the righteous," who are made so by the righteousness of Christ, "put forth their hands unto iniquity;" that is, lest through the oppressions of wicked men, the instigation of Satan, and their own hearts, they should be moved to that which would dishonour God, bring a reproach on his ways, and wound their own souls; all which they may do, and yet not cease to be saints, true believers, truly good men; as the instances of David, Peter, and others, fully make appear. The righteous may put forth their hands unto iniquity, and fall into great sins, and yet not totally fall away, or so fall as to be lost and perish: total apostacy is not intended by putting forth their hands unto iniquity.

III. It is stranger still, that the care of God to prevent the righteous putting forth their hands unto iniquity, should be improved into an argument against their perseverance, and in favour of their apostacy. It will be readily allowed, that what God is thus careful to prevent, even suppose a total apostacy was meant, might possibly befall the righteous, should they be left to themselves, destitute of the powerful protection of God; nor would there be a possibility of its being otherwise; but since the care and power of God are so greatly employed about their preservation, it is impossible that it should befall them.

IV. It is an egregious mistake to say, that "there is no need of

* Whitby, p. 436; ed. 2. 425.

care to prevent that which he (God) absolutely hath engaged to preserve them from;” since God’s engagement to preserve his people, is the true reason of the employment of his care about them; which is necessary to prevent their doing the iniquity, which otherwise would be done by them: God having absolutely resolved, determined, and engaged, that those that trust in him should not be removed, but abide for ever; therefore he will be round about them for ever, and take care of them that nothing hurt or destroy them: he will keep them by his power through faith unto salvation.

SECTION IX.

The Lord is good to all, and his tender mercies are over all his works.—PSALM cxlv. 9.

THE doctrines of election and reprobation, and of particular redemption, are represented as contrary to the general mercy and goodness of God expressed in this passage: with a view to these doctrines, it is asked by one writer,* “Why is it said, that *his tender mercies are over all his works*, if they are so restrained from his most noble creatures?” And it is observed by another,† “That it should not be said, *his tender mercies are over all his works*: but his cruelties are over all his works.” To which I reply,

I. That the said doctrines do not restrain the tender mercies of God in a providential way, of which this text only speaks, as will be shown hereafter, from any of his creatures; no, not even from the non-elect, or those who have no share in the special grace and favour of God, and who are not eventually saved; though these should not be reckoned God’s *most noble creatures*:‡ for surely they are not more noble than the elect of God, or those who are saved with an everlasting salvation; or more noble than the angels, who stand, and never left their first estate in which they were created. Admitting also that these doctrines carried in them ideas of cruelty, and want of compassion in God to those who are rejected by him, and excluded from redemption by Christ; yet it should not be concluded from hence, that the cruelties of God are over *all his works*; since, according to the known tenor of these doctrines, some of God’s creatures are chosen by him to eternal life, redeemed by the blood of Christ, and shall be certainly and eternally saved.

II. The said doctrines are not expressive of cruelty in God to mankind, nor inconsistent with his goodness and mercy: nor do they represent God less good, or less merciful, than the doctrines of conditional election and universal redemption do; nay, they represent him more merciful than these do, since they ascertain the salvation of some, whereas these leave the salvation of every man precarious and uncertain, if not impossible, depending upon the mutable will of the creature.

III. These words are to be understood not of special mercies, or saving benefits, bestowed by God upon any of his creatures; but of his providential goodness, which extends to them all, even to the brutal world, to all irrational as well as rational creatures, as appears

* Whitby, p. 159; ed. 2, 155. † Curcellæ Relig. Christ. Inst. 1. 6, c. 6, sect. 8, p. 370.

‡ Whitby, p. 159, 177; ed. 2, 155, 173.

from ver. 15, 16, compared with Psalm cxlvii. 8, 9, who have no concern in election and redemption; so that if these words should be so understood, as to relate to the blessings of spiritual and eternal salvation, they would prove too much, more than our opponents desire; namely, that these blessings are provided for, and extend unto irrational creatures, yea, even to all the works of God, of every kind and sort. Therefore,

IV. The said doctrines are not at all repugnant to these universal expressions of God's goodness and mercy; since the non-elect, or such who have no saving benefit by the death of Christ, have a share in the providential goodness and tender mercies of God; who "makes his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust, and is kind to the unthankful and to the evil:" nay, oftentimes, the worst of men have the greatest share of the good things of this world: "their eyes stand out with fatness, and they have more than heart could wish:" their temporal mercies are oftentimes larger than those that the dear children of God enjoy; and therefore are not what they have in common with the brutes that perish;* God takes more care of them than of oxen, or the fowls of the air, in a providential way; though they "despise the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth them to repentance: but after" their "hardness and impenitent heart, treasure up unto" themselves "wrath against the day of wrath, and revelation of the righteous judgment of God."

SECTION X.

"How long, ye simple ones, will ye love simplicity? Turn ye at my reproof, &c.—
Prov. i. 22—30.

THESE are the words of Christ, who, under the name of *Wisdom*, is represented crying *without*, and uttering his "voice in the city, in the streets, in the chief place of concourse, in the opening of the gates;" which is to be understood of the public preaching of the word, either by Christ himself, or by his ministers. What is advanced from these passages in favour of any part of the Arminian scheme, will be considered in the following order:

I. It is said,† that from hence "it is very evident, that it was primarily the counsel and will of God, that even they who would not turn, would not repent and accept of salvation, should believe and come to repentance, and be made partakers of it:" in which I observe,

1. That this writer, with the Remonstrants, supposes an antecedent and consequent will in God, when he says, that it was *primarily* the counsel and will of God, &c., as if what was once the will of God is not now his will; which is contrary to the immutability of his nature and will; who "is in one mind; and who can turn him? and what his soul desireth, even that he doeth." What is once his will, is always so; nor can it be made null and void by the will of man.

2. That he mistakes the counsel of God here, as also in Luke vii. 30, for the intentional will of God, respecting the faith, repentance, and salvation of persons; when it designs in both places, God's will of command and approbation; and is expressive, not of what God in-

* Vid. Whitby, p. 150; ed. 2. 155.

† Whitby, p. 72; ed. 2. 71.

tended and designed concerning these persons; but of what was their duty, and which would be grateful to him, and approved of by him: for had it been his intentional determining will that these persons, who rejected and despised his counsel, should believe, repent, and be saved, they would have believed, repented, and been made partakers of salvation; for "who hath resisted his will?"

II. It is intimated from hence, that man does not lie under a disability to believe, repent, and turn to God; and it is asked,* "To what purpose did Wisdom say to them, who are thus disabled, 'Turn you at my reproof?'" Or could she, without insulting over the misery of fallen man, thus laugh at the calamity they never could prevent?" To which I reply,

1. That the exhortation, "Turn ye at my reproof," is not to repentance and conversion, but to an attendance to the external ministry of the word. *Reproof* is the same with *counsel*, in ver. 25, 30, where they are joined together, and put for each other, and design the word preached, which reproveth of sin, righteousness, and judgment; and it is not turning at but to this reproof which is exhorted to; for the תשוב לתיכחה, should not be rendered, "turn ye at," but "to my reproof;" so Arias Montanus, Mercerus, Gejerus, Junius, and Tremellius, read them; and the meaning is either as the Targum interprets them להפנותי תפנותי, "turn your face to my reproof," and not your backs; or as Aben Ezra, "turn ye," that is, your ears "to hear my reproof; and do not pull away the shoulder, or stop your ears." Now it is certain, that man does not lie under a disability to turn his face and ears to the external ministry of the word; though so depraved are the inclinations and will of man, and such a lover is he of simplicity and scorning, and such a hater of true, useful, and spiritual knowledge, that he had rather hear an idle story told, or the Scriptures burlesqued, than an honest, serious sermon, which is re-proving, searching, and informing.

2. The calamity of these persons did not arise from a disability to do what they were exhorted to, but was owing to a neglect of what they might have done; for they could have attended the ministry of the word, observed ordinances, and turned their faces and ears to the reproof of Wisdom; but they hated knowledge, and the means of it; they despised sermons, laughed at ordinances, and treated with the utmost contempt every admonition, counsel, and reproof; "therefore they did eat of the fruit of their own ways," and were "filled with their own devices," ver. 31; there was a just retaliation made to them; they were paid in their own way; it was a righteous thing with Wisdom, and no insult on their misery, to laugh at their calamity, and mock when their fear came upon them.

III. This passage is produced in favour of sufficient grace given to men, to repent, believe, and convert themselves;† and to prove that God's calls, invitations, and messages, by his prophets, are sufficient inducements to procure reformation and repentance. To which I answer,

1. It is plain that the persons here spoken of, called unto, exhorted, and threatened, had not sufficient grace; since they are represented as fools, scorers, lovers of folly, haters of knowledge; who despised the counsel of Wisdom, and rejected her reproof.

* Whitty, p. 252; ed. 2. 246.

† Ibid., p. 250, 251; ed. 2. 244, 245.

The Use of strong Drink not, in itself, unlawful.

MR. EDITOR,—Seeing that some of your correspondents have entered into the discussion of the question, whether voluntary associations be justifiable, and believing that those societies have no better ground upon which to be established than there was for the erection of “altars in the groves,” I have thought proper to specify and examine the propriety of a few societies of the present day. The total abstinence, abolition, Sabbath-school, and tract and missionary societies shall, if health permits, each receive a brief notice, if you judge my communications worthy of insertion.

Solomon says, “Is there any thing whereof it may be said, See, this is new, it hath already been of old time, which was before us?” So it might be said of the temperance society; it was of old time. The Manicheans went so far astray, at length, as to affirm that there existed two co-eternal and independent principles, one the author of all good, the other the author of all evil, and these two principles were at continual war with each other. The Encratites abstained from marriage, wine, and animal food. The process of reasoning by which they proved that the use of animal food was wrong, was very simple and easy to be understood; it was only by noticing the immense difference between the dispositions of those animals which were carnivorous, and those which fed upon the pastures of the field. The one class was fierce, cruel and blood-thirsty; the other was mild, docile, and useful. Hence they concluded that it must be flesh which produced this disparity and evil temper, and therefore its use was sinful. It was not peculiar to the Encratites, in endeavouring to avoid one evil, to run into the opposite extreme, but it is the common lot of all those who, not being content with the simple institutions of the word, add unto it figments of their own devising. All alcoholic drinks, wine, also tea and coffee, have been objects of proscription by those who did not well understand the difference between the judicious use and abuse of any thing; and this principle of excision has been exercised by the church of Rome, in prohibiting the Bible from the common people, because it may prove the savour of death to some. Indeed, our acute-sighted theologians have discovered evil in nearly all the productions of nature; the heavens above our heads, the air we breathe, the earth on which we tread, and the fountains of the deep, according to them, contain the principles of disease and death. Wine being denounced by the temperance ultraists of the present day, as poisonous and dangerous, I propose to make a scriptural examination of the subject.

I. Wine is put for all the gifts of Providence; Joel iii. 18: “And it shall come to pass in that day, that the mountains shall drop down *new wine*, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.” Here wine represents the gracious gift of good things, and being found in connexion with spiritual blessings, is sufficient evidence that its use is right. If not, how shall we discriminate between that which is good and that which is evil? If water and milk may be righteously used by this test, so may wine; if we reject the one, so must we the others. It is utterly impossible to conceive how the prophet, speaking under the influence of inspiration, could enumerate as gracious

gifts or blessings, wine, water, and milk, and these as poured down, or directly provided by God himself, and yet one of them is a poison, which we should neither buy, nor sell, nor taste, nor be accessory thereto, on account of its poisonous qualities.

II. Wine is put for the gracious provisions of the gospel. Isaiah xxv. 6: "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, of wines on the lees, of fat things full of marrow, of wines on the lees well refined." And in Cant. v. 1, the church is represented as rejoicing in her great spiritual blessings, by saying, "I have eaten my honey-comb with my honey, I have drunk my wine with my milk, eat, O friends; drink, yea drink abundantly." The gospel provision is sweet provision, and is relished by all the saints; then how preposterous the idea that the gospel provision is a poisonous liquid, which should be abhorred by all the lovers of God. Such a thought would cast firebrands, arrows, and death into the affections and spiritual exercises of the Christian who, at the sacramental feast, takes his seat, when by-gone associations call to mind his former promise, and the poison which he now receives. Unless the Christian can believe in transubstantiation, would not he call the table of the Lord contemptible?

III. Wine represents the consolations of the gospel. Prov. xxxi. 6; and in Ps. civ. 15: "And wine, that maketh glad the heart of man, and oil to make his face to shine, and bread that strengtheneth man's heart." In other places it is asserted that he sends the springs into the valleys, he makes the corn to grow, gives rain and fruitful seasons. Could the inspired psalmist give praise for what was prejudicial to both soul and body? Or why was it associated with other blessings? Or by what means shall we ascertain that corn, showers, and fruitful seasons are blessings, whilst the same strain gives glory to the bestower of all good on account of wine, which imparts cheerfulness and joy?

IV. Wine is put for the blood of Christ. Mark xiv. 24: "And he said unto them, This is my blood of the new testament, which is shed for many," &c. Here wine symbolically represents the blood of Christ. But it would be preposterous to suppose the symbol by which it was represented was unholy, or unfit for use; and, consequently, affixing any noxious idea against it must be a sin of the same species which the Israelites committed, when they loathed the bread sent them from heaven. That its use is right may be clearly inferred from its having been offered under the Old Testament dispensation, when we know that nothing unclean, or unfit for use, constituted any part of their oblations.

V. Christ himself used it, as appears from comparing Luke vii. 34, with Mark ii. 16. Our Saviour, in speaking to the apostles, tells them that "John came neither eating nor drinking, but the Son of Man came both eating and drinking, therefore he is called a gluttonous man, a wine bibber," &c. But if he had not used it, these persons could not have preferred this charge against him. Also, the use of wine seems to have been common from the days of the patriarchs. Melchisedec presented it to Abraham. David, also, gave a loaf of bread and a flagon of wine to the pious assembly who accompanied him whilst bringing up the ark from Obed-Edom. Had its use been wrong, these patriarchs would have mentioned it, in all probability; at any rate, it can scarcely be supposed that Jacob would

have mentioned it as one of the blessings of Judah, "That his eyes should be red with wine, and that he should stain his garments with the blood of the grape;" nay, on the contrary, he would have mentioned it as one of his curses.

I shall notice a few objections by which the ultra temperance men of our country hope to carry their point.

1. They say that in those texts of scripture wherein wine is represented as a blessing, it is only *must* that is meant, or the pure expressed juice of the grape.

Upon a critical examination, this theory becomes very dubious. It is said in Prov. xx. 1, that "*Wine* is a mocker, and strong drink is raging," &c. And in Hosea iv. 11, "Whoredom and wine, and *new wine* take away the heart." The word translated *wine*, and *new wine*, in the above quotations, is *tyrosh*, and is the same word which signifies new wine throughout the scriptures. It makes drunk, and is the wine of which kings are forbidden to drink much. Indeed, *tyrosh* sometimes is translated drunkenness, on account of its intoxicating qualities. See Parkhurst's Hebrew Lexicon on the word. *Yayin*, another word translated wine, means the fermented, and is that which is represented as good and cheering to man; the same kind of wine that was given at their offerings, (Numbers xxviii. 7—14;) which Melchisedec presented to Abraham, (Gen. xiv. 18;) which David gave to the congregation, (2 Sam. vi. 19;) and that which is used in the gospel invitation, (Isaiah lv. 1,) "Come buy *wine* and milk," &c.; and the same kind of wine which God threatened to take away, (Jer. xlvi. 33.) It was *yayin*, or fermented wine, upon which Noah got drunk; it is *tyrosh*, or new wine, which is a mocker, inflames the eyes, and takes away the heart. Hence we find that it was fermented wine which was used in the Old Testament worship, and on ordinary occasions in general; and that it was called a blessing; and I have not examined one place wherein *tyrosh*, or *new wine*, is called a blessing.

We are told that the ancients prevented the process of fermentation. If so, why did Christ say to his disciples, "No man putteth *new wine* into old bottles, else they would burst." Job, who lived long antecedent to this, alludes to the expansion and bursting of the bottles by fermentation, chap. xxii. 19: "Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles." The ancients, instead of always preventing the process of fermentation, had a practice of accelerating it; to which the psalmist plainly alludes, Ps. cxix. 83: "For I am become like a bottle in the smoke;" and this practice of hastening the process of fermentation was common among the ancient Greeks and Romans. We ascertain from various authorities that *must*, or the expressed juice of the grape, could not be kept for any length of time without fermenting, unless it was boiled down immediately after its coming from the press, and this was called "*mustum lixivium*" by the Romans, and which must have corresponded to the *shakar* of the Hebrews, which is translated *strong drink*, and was commonly mixed with various ingredients to improve its taste. This spiced, mixed, or boiled wine could not have constituted a part of the Old Testament oblations, because every thing presented was in a simple and uncompounded state; even garments worn could not be mixed of divers kinds. Hence the wrath

of God, in scripture, is figuratively represented under the emblem of *mixed wine*, and we never read of it as a blessing.

The rejection of all alcoholic drinks lays a foundation for the rejection of wine from the sacrament of the supper, which is the old Manichean heresy revived. This has, I am informed, been already done in some of our New England churches, under the pretence that the temperance cause could not be consistently carried out to perfection without it; for it is evidently incongruous to call it an evil, and use it in religious institutions.

The temperance men of the second and third centuries, soon after their abandonment of wine in ordinary cases, at the sacrament mingled it with water. They saw the inconsistency of this; they then took water only, in its stead; and after several modifications, they abandoned the sacrament altogether in one of its symbols. I am persuaded that alcoholic drinks may be lawfully used, but we should act with those who have not the government of their own appetites in using them, as we do with children or indiscreet persons, who are in possession of a dangerous weapon, with which they may injure themselves or others; that is, try to remove it out of their reach, or persuade them to lay it aside. Not because it is wrong for persons to possess them who may use them aright, but because indiscreet persons are by them exposed to danger.

An argument against the use of wine is drawn from the case of the Rechabites, mentioned in Jer. xxxv., because they abstained from wine. But, upon consideration, it is to be recollected that the Rechabites were not members of the Jewish church, and it was not from religious motives they abstained from wine. The scriptures inform us that they were the descendants of the Kenite, Moses' father-in-law, who accompanied the children of Israel in their journey through the wilderness, and came and dwelt among them. Exodus xviii. 1; 1 Chron. ii. 55; and Judges i. 16. In 2 Kings x. 15, we have an account of their father, Jehonadab, who became a companion of Jehu, in order to behold that king's zeal, nearly three hundred years before the time of Jeremiah. It is said by some they obtained a subsistence from their flocks; but as sacred history is silent as to their means of acquiring wealth, I think it would be difficult to prove that they were not a kind of superstitious monks, resembling the Sarabites, who lived without any fixed rule, or residence; or mendicant recluses, who obtained a precarious subsistence from their neighbours, as the Capuchins of France. This last supposition seems more plausible to me than the former, as their history seems to favour. These Rechabites were left in the land of Judah, when that nation was carried away captive to Babylon; and whilst all the men of wealth and importance to society were taken away, these Kenites were permitted to dwell unmolested in the land. 2 Kings xxv. 9, 12, and xxiv. 14.

But let us examine the father's command, which may have proceeded from a misguided zeal, as Jehu's did, since the text does not carry the least evidence that either their conduct or their father's command was right, but only contrasts the obedience of these people to their earthly father with the disobedience of Judah against their heavenly Father.

The command of Jehonadab contained iniquitous things in it, or

things, at least, of dubious propriety, which his descendants had considered obligatory upon them for nearly three hundred years. They were commanded to abstain from sowing seed, from living in houses, or owning lands or fields. Would we consider ourselves bound to yield an implicit obedience to such a command of some of our forefathers, which had been given to his children three hundred years since? I presume not. We could not suppose that we were under any obligation to abstain from living in houses, or owning fields or lands, or sowing seed. If it would be right, it must arise from one of two things, either that the moral law prohibits any of us from owning lands, sowing seed, or living in houses, or that its propriety arose from parental authority. If the former, then are we guilty, either in act or desire; but if the latter, then all parents might so command their children that there might be neither seed time nor harvest. Hence the rejection of wine, in this instance at least, is found in bad company; and this circumstance, in connexion with their superstitious adherence to their father's command, in refraining from drinking wine at the command of the Lord by Jeremiah, that is to say, their obeying man rather than God, makes this text to afford but an uncertain criterion by which we may determine against the use of wine.

Various authorities inform us that wine *could not* be kept in that warm country without fermentation for more than three or four weeks, and the Encyclopædia of Useful Knowledge informs us that "if it was exposed but a few seconds to the air, it could not be prevented at all." They were in the habit of leaving the *must* in the (Laws) pool, that it might undergo the process. This, taken in connexion with the time which elapsed between that of the ingathering of the grapes and the celebration of the passover, furnish indubitable evidence that it must have been fermented wine which was used on that occasion. The gathering of the grapes took place about the latter part of September, and the passover was celebrated about the fourth of May, which makes the intervening time about seven months, for which time it was impossible to keep it without fermentation in that warm country, and this forms an argument against *must* having been used either at the passover or the institution of the supper.

That this *must*, or new wine, contained sufficient alcohol to intoxicate, appears from this consideration, that fifty-three days after the institution of the supper, about the 28th of June, when the apostles were addressing the mixed multitude, on the day of pentecost, they were suspected of being intoxicated with new wine. Now, had not new wine (made nine months before) power to produce intoxication, it is surpassing strange how the Jewish Sanhedrim, and wise men of the nation, could produce the silly accusation of drunkenness against them, saying, "These men are full of $\gamma\lambda\epsilon\upsilon\kappa\omicron\varsigma$, which the Vulgate renders *mustum*, and Donnegan, translates new, *unfermented wine, must*. Had not this $\gamma\lambda\epsilon\upsilon\kappa\omicron\varsigma$, or *must*, intoxicated, the apostle would not have been so anxious to repel the charge, saying, "We are not drunk;" for, in that case, there would have been as much propriety in saying they were drunk on milk or water, as on *must*. This *must* was not used for any religious purposes, for it nearly corresponds with the *Shakar*, strong drink, mentioned in Prov. xx. 1, or spiced or mixed wine, Cant. v. 1. The kind of wine which was made at the marriage

in *Cana*, because *μεθυ* means unmixed wine, and is the species of wine by which intoxication is most generally represented. This is obtained from the address of the master of the feast to the bridegroom, who told him that it was customary to give the best wine at the commencement of the feast, and when men have well drunk, *μεθυθωστε*, then that which is of an inferior quality, but you have reserved the good until now. In which we discover a metathesis, or change from the *genus οινος*, which stands for all kinds of wine, to the species by which they were regaled, and that the verb is here exegetical of the kind used. It is a word from the same root which is translated drunkard in 1 Cor. vi. 10. Also, it is the same word which denotes the intemperance of the Corinthians, whilst they attempted to celebrate the supper, "Some are hungry and others are drunken," *μεθυστε*; 1 Cor. xi. 12; that is, wined, or drunken on unmixed wine, as the etymology of the word designates, which, of all kinds of wine, perhaps, possessed the most intoxicating qualities.

From all these evidences, wine being represented as a blessing; its having been used by the most illustrious saints of both the Old and New Testament; its opposers having been condemned by the church, in the second and third centuries, at two councils in Toledo; its having been used in the Old Testament worship, and also appointed in the New; and that its rejectors have always been led into pernicious errors, seem to form an amount of evidence in opposition to the society that, I think, must convince all that it is wrong in its origin, object, and tendency, and that it has no countenance from the word of God.

Man is naturally inclined to use stimulants of some description, and this is manifested by the various means he employs for that purpose. The Mussulman, being denied alcoholic drinks by his religion, has blunted his sensibility of mind and enervated its powers by the use of opium. Though it does not allay the ferocity of his disposition and the licentiousness of his life, yet the heart is rendered insensible to the dictates of honour, humanity, and justice, whilst it places far beyond his reach almost every intellectual and moral improvement. The Chinese have been in danger of treading in the fatal footsteps of the Turk, which was partially averted by an edict from his celestial majesty, to the commercial prejudice of England; what the ultimate effect may be, is not yet ascertained. Upon the authority of a European paper I state, that although the influence of the temperance society has almost banished intoxicating drinks from the fashionable society of London, opium is fast filling up the vacuum occasioned by their absence, stupefying the energies of the mind, and incapacitating it to perform its accustomed enterprises; also, I am informed that in some of our own cities its influence has become sensible, and its deleterious effects have manifested themselves. Hence, though these new theological lights may possess an external aspect of sanctity and reform, yet I fear they are surrounded with an atmosphere wherein the vapours of moral disease and death are likely to destroy those who inhale them.

PAREPIDEMOS.

General Assembly of the Presbyterian Church in Ireland.

We copy from the Edinburgh Witness the speech of Dr. Hanna, one of the Deputation from the new Assembly to the Assembly of the Church of Scotland. It will show how the late union is regarded in Britain. It appears to us the Seceders have gone back into the National Establishment.

A minute of the General Assembly in Belfast was read, stating that a deputation was appointed to attend the next meeting of the General Assembly of the Church of Scotland,

1. To return thanks for their mark of attention in sending to this Church the deputation which we had the pleasure of receiving. 2. And for the public countenance and aid they have uniformly given to the missions of this Church. 3. And to express the deep interest which we take in the prosperity of the Church of Scotland.

Dr. HANNA then rose and said, "Moderator, we regret that so few of our deputation have been able to attend this meeting with us. We particularly regret the absence of our much esteemed brother, Dr. Cooke, 'whose praise is,' and deservedly is, 'in all the churches,' who is called to an important duty in another place. Were the spirits of the ministers from this church who first visited us—were the spirits of Brice, Hubbard, Cunningham, Blair, Welsh, and Livingston, present with us this day, and viewing the scene which is here exhibited, how greatly would they rejoice. They planted their beloved Presbyterianism in our land, watched over it with the tenderest anxiety, watered it with their tears, and poured out their earnest prayers for its success. Though the great King of Zion blessed their early labours with an extraordinary outpouring of his Holy Spirit, yet they could not have expected that the handful of corn on the earth upon the top of the mountains should soon shake with fruit like Lebanon; they could not have expected that the church which they planted among a people, rude, unsettled, and ungodly, would in two hundred and twenty years be so widely spread through the land, have its own General Assembly, and the connexion with the parent church being renewed, have a deputation standing in the midst of its venerable General Assembly. Like us, filled with wonder, love, and praise, they would exclaim, 'This is the doing of the Lord, and wondrous in our eyes!' The appearing of a deputation here this day is one of the consequences which has followed the union which has happily taken place among us. It pleased God to produce on the minds of our ministers, and elders, and people, a conviction, that as the two leading Presbyterian bodies in our country held the same standard of faith, used the same modes of worship, and adopted the same plan of church government, that there was no good reason why they should remain separate. Their union would require from neither party any sacrifice of principle, any compromise of conscience. Accordingly, the two Synods appointed committees for the purpose of conferring together, for ascertaining, the practicability of a union, and making arrangements for accomplishing it. Many feared that there were great obstacles in the way, and that a long time would elapse before any thing definite could be agreed on; but God ordered it otherwise. The committees met together, and after they had joined in prayer for the presence, and guidance, and bless-

ing of the great King of Zion, a unanimity appeared among them which was altogether unexpected; lo, the mountains of difficulties which had appeared almost insurmountable became mole-hills—easily were they smoothed down, quickly they disappeared. A spirit of love from on high filled their hearts, and the members left the different meetings delighted with the affectionate regards which they manifested towards one another, surprised at the progress which was made. The arrangements being all in a short time auspiciously and harmoniously completed, on an appointed day the two Synods left the places where they had met separately, and moved together to another place of worship, finally to ratify their happy union. All who were present, and favoured with the privilege of being witnesses of it, felt that it was a hallowed season, that it was a time much to be remembered, that it was an event blessed of God and owned by many tokens of his gracious presence. God had put it into the heart of this church to remember the descendants of her eldest daughter who had settled in Ireland, and you sent a deputation to open a connexion which had long been given up. The first thing which was done after our General Assembly had been formed was to introduce this respectable deputation, and to receive them with the respect we always felt for our parent church. The next act of our Assembly was to set apart two of our much esteemed brethren to the Missionary work in India, to aid the eminent, faithful, and devoted men, who have been appointed by you to labour in that extensive field. In return for the kindness you have showed to us, our Assembly have deputed us to attend your meeting this day, and we come saying to you, ‘Moderator, and to this venerable Assembly—‘The Lord hath done great things for us, whereof we are glad.’ We trust He will bless our union, and make it the means of doing much good in our country and in other lands. We trust that the great King of Zion will incline his believing people in Scotland to consider what has taken place in Ireland, and to ‘behold how good and how pleasant it is for brethren to dwell together in unity.’ Churches who hold the head Christ should remember that ‘they are all one in Christ Jesus.’ We have now, moderator, as a deputation, to execute the commissions with which we have been intrusted, and, in the name of the General Assembly of the Presbyterian church in Ireland, to return to this venerable Assembly their thanks for your mark of attention to them in sending the respectable deputation they had the pleasure of receiving. Circumstances often occur in which Christians are cheered, refreshed, and strengthened by the sympathy, and countenance, and support of friends. These we often need, and the feelings of our purified nature, as well as the principles of religion, induce us to afford them.

“Christian fellowship arises out of union to Christ our living head, and is one of the privileges which he bestows upon his people in his churches. It increases our joy, it mitigates our sorrow, it supports us under trials. It is written, ‘And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and the three taverns, whom when Paul saw, he thanked God and took courage.’ Such, moderator, was the effect which the presence of your deputation had upon us. We thanked God for sending it

on such an important occasion; we viewed it as one of the many signs of his gracious presence which he afforded us, and 'we took courage.' We are also intrusted to return to this Assembly our thanks for the countenance and aid which you have uniformly given to the missions of our church; and here, allow me to lay before you a very brief account of the objects and success of our Home Missions; and in doing so I shall refer to authenticated statements. 'The first great object of our Home Missions is, to impart a knowledge of the gospel to the Presbyterian population, in connexion with the General Assembly. This is computed at seven hundred thousand souls. To supply these with Christian ordinances there are little more than four hundred ministers. Allowing to each minister a charge of eight hundred persons, there is not a provision for one half of the population. To render the ministry adequate and effective, it would require to be doubled. The society proposes to further this object by aiding in the erection of new congregations, contributing to the support of those that are weak, employing the ministers of those that are small to itinerate through their neighbourhood, and sending out catechists where a regular minister cannot yet be established.' In consequence of the aid which we have afforded, there have been ten or eleven congregations added annually to our church during the last ten years, and there are upwards of forty congregations which have been lately erected, at this moment receiving a considerable portion of their support from our Home Mission fund. We extend assistance to all our weak congregations, till they are endowed by government. 'The second great object of our Home Missions is to impart a knowledge of the gospel to the Presbyterians scattered over different parts of the kingdom. It is believed that some are to be found in every county in Ireland. Separated from their native church, they are exposed to many temptations, particularly to carelessness, the profanation of the Sabbath, neglect of their children, conformity to the prevailing vices of their neighbourhood, and eventually, both themselves and their descendants, to an entire apostacy into gross error or irreligion. Late inquiries have shown that a ruinous deterioration has been long going forward with this class of our brethren. It is the duty of the church to look carefully after them; and the Mission proposes to aid it in doing so, by forming them into congregations, where the number is sufficient; and where it is not, by sending missionaries to visit them occasionally, who shall preach to them, and administer the ordinances of religion, and catechise their children.' I have frequently witnessed the delight with which Presbyterian families received Presbyterian ministers in the south of Ireland. On one occasion I administered the sacrament to sixteen individuals, all from Scotland, who had not received the Lord's supper for many years, and during the time they sat at the table they were all in tears. To find out the neglected families, we have for some time past employed two ordained missionaries in itinerating through the south and west of Ireland, and they have succeeded in opening several promising stations in Wexford, Inniscorthy, Tralee, &c. To these we have now added another ordained minister, who preaches the everlasting gospel in the Irish tongue. 'The third great object of our Home Mission is to impart a knowledge of the gospel to the ig-

norant of all classes and denominations, especially those who speak the Irish language, which is still the vernacular tongue of nearly *three millions* of our countrymen. Of the above population, about one half speak only the Irish language, but all of them are inclined to receive scriptural instruction in that tongue.' We now find, moderator, that the Irish tongue is the key to the Irish heart. In order to make an impression on our countrymen, it is necessary that we read the scriptures and preach the gospel in their own language. This we accomplish by Irish schools, in which we teach them to read the Bible in their own beloved tongue. There are now under the care of our church two hundred and fifty of these schools, in Tyrone county one hundred and fifty, in Galway county twenty-five, in Meath fifty, in Antrim twenty-seven, and in these there are about eight thousand scholars receiving instruction. The Irish Psalms are distributed, and in many places have done much good. The Shorter Catechism has been translated into Irish, and is used in the schools by those who can read it. The manner in which the public examination of these schools is conducted shows that they are calculated to do good far beyond what was anticipated. I trust you will bear with me while I read you a few lines containing an account of one of them, from which you will know how our Irish schools work, and what we do at them. 'The next day about sixty teachers and fourteen scholars, from distant parts, attended. The reading and examinations commenced at ten o'clock, and lasted until four. The chief subjects of examination were the doctrines implied and set forth in the account given of the conversion of the Philipian jailer, in the sixteenth chapter of the Acts of the Apostles. These were established and illustrated by references to numerous other passages, and especially to the bodily cures wrought by the Saviour on those who believed and sought his mercy. The whole was concluded by an exhibition of the fact, that 'Christ is all' in the Bible in respect of man's salvation, and that he should be 'all and in all' in the faith and love of all who inquire 'what shall we do to be saved?'" These public examinations have been the means of doing an immense deal of good. Then the report which we receive annually of the proceedings of our Home Missions is exceedingly interesting, and the instances of good resulting from them meet us at every step. Take an instance from one of our reports:— 'A young man, who was a reader of the Irish scriptures, when near his death, was told by his father that he was about to send for the priest to anoint him. To the surprise of all who were in the house, the son desired him not to do so, for he knew that all the oil in the world could do him no good. 'I have learned, and I believe,' said he, 'that the blood of Jesus Christ cleanseth from all sin, and I will die trusting to it alone.' He continued, until he breathed his last, to express the same confidence; and the Irish Bible, which had been the companion of his health, was found by his friends under his pillow, when the soul which had imbibed its truths had gone to meet the Saviour in whom he believed.' There is also, moderator, a converted Roman Catholic priest, along with the greater part of his flock, who is now a member of the General Assembly of our church. (Hear, hear.) I would do injustice to another most valuable institution, if I did not name the Irish Society as having been eminently

blessed by God in the same work. It is not long since many thousands of the Roman Catholic population withdrew from the communion of the Romish Church; and in order to defend themselves from the harassing persecutions to which they were exposed, formed themselves into a Protective Association; and from the last report of the society we learn that six thousand and twenty-six individuals, who were originally Roman Catholics, had joined the Association, their residences, parishes, and post towns being annexed, that it might be known that all was real about the matter. Again and again are we told by those who conduct our Home Missions, that in extending them there is no limit but the want of funds. Can we hear this, knowing the great good they have been the means of effecting, without being deeply affected—without feeling ourselves constrained to make every exertion in our power to obtain aid? And now, moderator, we have to express the deep interest which our church takes in the prosperity of the church of Scotland. (Applause.) This we are commissioned and authorized to do in the name of our Assembly; and while we disapprove of the voluntary system, we also hold with you the high Presbyterian principle of the headship of Christ. We feel that we have common cause. The great body of Presbyterians in Ulster are descendants from Scottish ancestors; your blood flows in our veins, and from our earliest infancy we are taught to bear in memory your Scottish martyrs and their struggles for the truth; and we trust that many among us would be prepared to endure to the end for Christ's crown and covenant. The headship of Christ is a principle which no true Presbyterian can well give up but with his life, and you may rest assured that, in contending for it, you have the sympathies and the prayers of both our ministers and our people. Yes, I can assure you, many are the prayers that are offered up for you, both in the closets, at the family altars, and in the public sanctuaries of Ireland. (Applause.) Christ may subject his church to suffering—he may expose her to severe trial, but let us not tremble for her safety; 'He is faithful that promised,' 'no weapon formed against thee shall prosper. God is in the midst of her, she shall not be moved; God shall help her, and that right early.'” (Dr. Hanna then sat down amid great applause.)

Helen Fleetwood and the English Factory System.

In calling attention recently to this interesting volume from the pen of Charlotte Elizabeth, we spoke of the horrors of the factory system in England. We have cut the following statements from the *New York Commercial*, which it will be seen, give a more fearful view of the interior of the English factory, than any thing said by our author. We are constrained, while reading, to exclaim, can such things be tolerated in a Christian land; do these really belong to that land which is doing so much for the good of the world?—physician, heal thyself.”—*N. Y. Observer*.

No. 1—“Eliza Marshall, lives at Leeds—worked at Marshall's factory. Am seventeen years old. Father dead. Sister and self did what we could to support mother. Have cried many an hour in the factory. Could scarcely get home—sometimes had to be 'trailed' home, I have an *iron on my right leg*, and my knees contracted.

Worked in great pain and misery. I was straight before. Sister carried me up to bed many a time. The surgeon says it is with so long standing at the mill, and that the *marrow is quite dried up*, and will never be formed again."

No. 2.—Stephen Binns stated, "I have worked in Mr. Marshall's factory. The work produces deformity. It lames the children. The work exacted from the children is all that can possibly be done. It cannot be done without resorting to flogging. It is an offence for any one to speak to another. The water used for hot spinning is heated to 110 or 120 degrees. The children have almost continually to plunge their hands and arms in this water. The heat of the rooms and the steam almost macerate their bodies, and their clothes are steamed and wet. If they fall sick, they are turned adrift directly—without wages—without provision. If a girl complain of ill-usage, she is discharged immediately, without any redress. The present system is ruining the rising generation. It is sacrificing the children for a paltry consideration!"

No. 3.—"Samuel Downe. 'I was ten years old when I began to work at Mr. Marshall's mill at Shrewsbury. We began at five in the morning and worked till eight at night. The engine never stopped, except forty minutes at dinner time. The children were kept awake by a blow or a box. Very considerable severity was used in that mill. I was strapped most severely, till I could not bear to sit upon a chair without having pillows; and I was forced to lie upon my face in bed at one time, and through that I left. I was strapped on my legs, and then I was put upon a man's back and strapped, and then I was strapped and buckled with two straps to an iron pillar and flogged. After that the overlooker took a piece of tow and twisted it in the shape of a cord, and put in my mouth, and tied it behind my head; he thus gagged me. We were thus beaten. We were never allowed to sit down. Young women were beaten as well as young men."

No. 4.—"The overlooker examined says, he walks round the room with a stick in his hand, and if a child fall drowsy over his work, he touches that child on the shoulder, and conducts it to an iron cistern which is filled with water. He then takes the child, (heedless of sex) by the legs, and dips it overhead into the cistern, and sends it to its work. In that dripping condition the child labours for the remainder of the day. That is the punishment for drowsiness!" * * * * "We have a vast number of cripples. Some are crippled from losing their limbs—many from standing too long. It first begins with a pain in the ankle; after that they will ask the overlooker to let them sit down—but they must not. Then they begin to be weak in the knee—then knock-kneed—after that their feet turn out—they become splay-footed, and their ankles swell as big as my fists. I know many deformed in the way described."

We have clipped these fearful pictures from the *Cobourg Star*, but they were probably extracted by that or some other paper from a report by one of Lord Ashley's committees of inquiry into the state of the manufacturing establishments.

The *London Times* gives some appalling pictures of the existing state of affairs. We are prepared, says that paper in a leading article, "to show, from an infinite variety of authentic evidence, that the labours imposed upon children in the manufacturing districts

(sanctioned, we blush to say, by a British legislator) are generally attended with a systematic sacrifice of human life, compared with which the carnage of cannibals, or the immolation of Juggernaut, are almost tantamount to *mercy*. . . . Talk of spending 20,000,000 for the emancipation of the West Indian slaves—talk of forming juvenile reformation schemes at the Cape of Good Hope—talk of the philanthropic devices for the protection of the aborigines in British colonies—talk of organizing fine civilization societies for Africa, and jobbing expeditions to the Niger, on a grand enterprise of beneficence—we say it is an utter disgrace to *the display gentry* who have clamoured for these humbug humanities, that while mustering in thousands to perform the sentimental on behalf of doubtful and visionary projects, the wretched condition of the factory children, pining and perishing at their own doors, and hurried in a frightful ratio to an early tomb, has never wrung a tear from their pharisaical eyes, nor quickened one dormant sympathy in their benignant breasts.”

The omission of one duty can no more justify the omission of another, than the commission of one sin can excuse another. We would then address to the London editor the words of our Lord,—“These ought ye to have done, and not to leave the other undone.” Christians should abhor and resist oppression in every shape.

The Presentation of a Gold Medal to Dr. Moriarty.

The celebrated Father Matthews, as he is called by his countrymen, has realized a handsome income from his vassals, by the sale of temperance medals, &c. He has built a splendid cathedral, and enriched the coffers of iniquity almost beyond computation. The priests on this side of the Atlantic, discovering the success of the speculation and its *popularity* among Protestants and Nothingarians, resolved to try the experiment here, and the result has exceeded their expectations. “On the 30th of June, a large and respectable deputation from St. Augustine’s Temperance Society assembled at the residence of the *very* Rev. Dr. Moriarty, to present that Rev. gentleman a gold medal.” They express “the deepest sentiments of *veneration*,” for the man, on account of the success of his “*apostolic* labours in the cause of temperance.”* “The gloomy twilight of intemperance had disfigured the fair proportions, and obscured the brilliancy of our national character.” “Taught by *experience* how to appreciate this happy change”—“we have obtained a complete victory over the demon intemperance.” “This victory we consider greater than ever gained at Marathon, Cannae, or Waterloo.”†

The Dr’s. reply is in the true style of a most faithful son of the church. We have, however, room only for one extract.

“We have torn away one of the darkest pages from the catalogue

* It would seem from this, that the apostles formed a temperance society, and distributed to their followers pewter medals at one dollar a piece.

† It seems then, if they are to be believed, that they were but recently an army of drunkards—and that drunkenness has hitherto found a secure asylum in Rome’s bosom. “Yet,” says the Dr., “nothing new has been preached among us.” The church is infallible, and of course immutable.

of human crimes;* thus we have done honour to our country; we have removed the meanest pretext for the reproach of the dismally-minded calumniator, and thus we have done honour to our religion. There are seasons when not only the vermin coming out of the corrupted vegetables, creep upon the branches of the beautiful lindens of our city, to gnaw their tender leaves, the verdant honours of the spring; but when certain animals not perfectly rational, sit in convention under the *moderation of insanity personified*, and resolve to poison the fountains of benevolence within the city of William Penn:† how shall we be influenced by such things? We shall deplore the evil, we must not murmur at the visitation. As noxious reptiles are useful for some purposes in the economy of the earth, thus ‘*it must needs be that scandals come;*’ and foul-mouthed bigots will invade the moral order of things.‡ You have the legacy of Christ, to be hated for his name’s sake. ‘The disciple is not above his master, nor the servant above his lord.’ ‘If they have called the good man of the house Beelzebub, how much more them of his household?’ Let us then improve our conduct in every respect; let us persevere in the work of edification; let us consult for our honour and interest as citizens, before the oracle of the gospel, and thus we shall draw a boundary around the poisonous breath of calumny, and leave its abettors, like the upas tree, within its own fetid atmosphere, to vegetate upon the soil which it has desolated by its malignant exhalations.”

But although this specimen of grandiloquence baffles criticism, it was no doubt vastly edifying to the “deputation from St. Augustine’s Temperance Society.” Accordingly, we had a display on the day of our national anniversary, of several thousands with large pewter (not gold) medals dangling before them, suspended from the neck by a narrow green riband, with which they were evidently highly gratified. It appeared to be the consummation of their hopes, and to fill the measure of their highest aspirations. No infant was ever more delighted with a rattle, or a doll. It is said that numbers of them had to be conveyed home at night by their friends, whether through the *effects*, or *want* of whisky, report saith not. Well, if pewter medals will satisfy their cravings for whisky, surely we ought not to make objection; especially in this age of pharisaical morality, when we are required to swallow wholesale, yea, and digest too, any invention of crack-brained reformers which promises to do good! And surely temperance is a good thing. We therefore recommend to all our temperance societies to procure immediately a large lot of pewter medals, not forgetting *one gold one* for the priest.

* Holy mother then, it seems, if we are to believe the *very Rev. Dr.*, has only *now* torn from her bosom “one of the darkest pages from the catalogue of human crimes;” that is, Rome has been guilty of one of the darkest crimes from Peter down to Dr. Moriarty; she has abandoned that crime, and yet “nothing new has been preached.”

† William Penn in the Calendar of Roman saints! as good a papist, doubtless, as St. Augustine.

‡ O what meek, persecuted saints! What mild appellations for protestants! “vermin,” “animals,” “insanity personified,” “noxious reptiles,” “foul-mouthed bigots,” &c. &c.

The National Fast.

The fast recently observed by the common consent of the nation in obedience to the call of President Tyler is exultingly referred to as an evidence that we are a moral and religious people, and that God will surely reward us for the unanimous observance of such a fast. See Jer. ii. 35. Yet there will always be found a few querulous persons in every community to disturb the quiet and self-complacency of people. See Is. lviii. 5—7. But such might as well be quiet; for there is no use in opposition to that of which all the world approves. Is it not presumption in any man to look upon himself as wiser than all the world? But such considerations do not always deter individuals from cavilling. Accordingly, we find in an exchange paper the following enumeration of some of the national sins which call the nation to fasting, humiliation and prayer. Now, we believe the reader will concur with us that President Tyler never intended any such fast as this writer contemplates.

1. The outrageous injustice with which this nation has treated the aborigines of this country. The shameless wickedness of this nation, in respect to the manner in which the Indians have been duped in making treaties with them—the shocking and disgraceful manner in which these treaties have been violated by this government, is almost too bad to name. Who can mention or think of these things, without grief and indignation? How these helpless Indians have been trampled down, and in multitudes of ways oppressed and injured, until their cry has come up into the ears of Jehovah!

2. I notice the hypocrisy of this nation, in shedding British blood in defence of principles which, when applied to their own wrongs, they have always denied. As the very basis of the revolution, they publicly declared, that “ALL MEN were born free and equal, and endowed by their Creator with certain inalienable rights—among which are life, LIBERTY, and the pursuit of happiness.” Now, at the very time at which this declaration was made—the very men who made it—and the nation that proclaimed these truths, as an excuse for revolution and war, stood with their unsanctified feet upon the necks of the prostrate slaves! And from that day to this, this nation as such has continued, publicly and practically, when these wrongs were held up to view, to deny the principles upon which the revolution was based; while, at the same time, she has, in view of the wrongs received from the mother country, strenuously maintained them—thus at the same time both maintaining and denying these great truths—when herself oppressed, maintaining them and fighting in defence of them—when accused of oppression, denying them, and ready to fight in support of the opposite doctrine.

3. I notice the national treatment of the question of the abolition of slavery, as another of those heinous sins for which this nation ought to blush. Is it not astonishing, that in this government the friends of the oppressed are not even allowed to petition? Our government will not so much as suffer itself to be asked to “undo the heavy burdens.” “Concerning oppression they speak loftily.”

And could we this day meet with the public assemblies in the city of Washington, we might perhaps hear the conduct of Abolitionists, in seeking the Abolition of slavery, pointed out as one of the great sins of the people, in endeavouring, as they would express it, "to dissolve the Union."

4. The great wickedness in forming, and in attempting to support a Union upon such principles. It is "a league of iniquity." The nation never had a right, in their constitution or in any other way, to recognise the lawfulness of slavery, and guaranty the protection of states in holding their fellow men in bondage. The compact was an utter abomination. The union was a league against God. And now our public men make this excuse for supporting slavery, that by the stipulations of the constitution they are bound to do so. Now, admitting that the constitution does ever so expressly contain such stipulations, are they, can they be binding? What! can it be obligatory on the nation, or any set of men, to violate the great law of love, because they have promised to do so. Suppose the different states had entered into a stipulation to carry on the slave trade for ever—could such a promise as this be binding on any of them? Suppose each state had promised to fit out and keep, upon the high seas, a certain number of pirate ships, to rob all the nations of the earth, to supply the public treasury with funds—could such an abominable compact be binding? Would any state have a right to abide by such a stipulation as this? No, no more than a contract to keep up a perpetual war with Heaven could be binding. The fact is, that neither individuals nor nations can ever bind themselves by any promise to do wrong, to violate the law of love. Can a man render it lawful for him to murder, by promising to murder? If this be so, any sin may cease to be sin, become obligatory, and, consequently, a virtue, simply by promising to do it. It is lamentable and shameful, that this nation should try to preserve a union based upon such principles as these. If the union cannot be preserved, except by abiding by a stipulation to sustain slavery, or not to interfere with it, let it be given up. It is in the highest degree rebellion against God, to attempt to support it upon such principles.

5. I call your attention to the national desecration of the Sabbath, especially by the Post Office Department. In this department of our government, our nation has literally "framed iniquity by a law," and absolutely legislated in direct opposition to the law of God. It is by no means wonderful that this department is so often crippled in its movements—that its accounts are so often embarrassed. The curse of God is upon it. This is just what might be expected, for it is managed by a host of Sabbath breakers. If this department of government be not yet more sorely rebuked than it has been, and if the government should in general continue in its present form—if the Post Office Department continue its shameful violation of the Sabbath, I shall be disappointed if God does not mark it yet more signally with his curse.

6. Again, I notice the national love of money, which is the root and foundation of this public desecration of the Sabbath. This nation has seemed to be ready to go almost any length in obtaining wealth, and to set aside the law of God whenever it has interfered with its grasping after worldly goods.

7. I notice the notorious licentiousness and intemperance of many of our rulers. It is commonly reported, and I suppose truly, that during the sessions of Congress, the city of Washington exhibits a scene of most disgusting licentiousness and intemperance on the part of many of those who are intrusted with, and voluntarily put into places of power, and made the conservators of the public morals.

8. I notice duel-fighting and murderous deeds that are almost every year practised in Congress. Is it too much to say that no nation is so wicked as this? Where can a nation be found, so enlightened on religious subjects as this nation, yet so recklessly, perversely, and even wantonly trampling down the government of God?

9. I notice the wickedness of political contests, and especially the great sins that were committed during the election of the late President. We are assembled to celebrate a fast appointed in view of the recent death of that President. Now who can wonder that he was taken away by a stroke of Divine Providence, in the very beginning of his official career? Who ever witnessed such disgraceful and bacchanalian scenes as very generally disgusted the eyes and grieved the hearts of the friends of virtue during that political struggle? What low, vulgar, indecent, and, in many instances, profane measures were resorted to! They are too bad to name. Who does not know that "Tippecanoe" and "Hard Cider," and almost every other abomination, were the watch-words and the measures for carrying that election? My soul mourns when I say it. God forbid that I should say it to bring a railing accusation against my country. Were they not already public, I would never make them so. I call your attention to them, that they may be confessed among the guilt and God-dishonouring sins of this nation.

There are numerous other sins of this nation to be confessed and put away. But I have not time to call your attention to any more at present.

Church of Scotland.

Our readers, we presume, will not regard without interest the present condition and prospects of the Church of Scotland, or suppose we give an undue prominence to the history of its affairs as they are developed. It is to the Presbyterians of this country the mother Church; its history is their history, and while we rejoice in its prosperity, we cannot withhold our sympathy when it is oppressed with sorrow. Although we have no disposition to justify religious establishments, by which, as we believe, there is in every instance a sacrifice of spiritual independence, for the sake of some temporal advantages, still we may be justly indignant at that spirit of the world which, at the present time, is taking occasion of this connexion to humble the Church at the footstool of secular power; to make it sensible of its dependence on the tender mercies of those who certainly feel no peculiar interest in its welfare; and to strip it of its inherent power to provide for the spiritual interests of the people, and to execute its discipline on offending members.

From late foreign papers received at our office we are enabled to mention some additional particulars which may serve to assist our readers in keeping up a connected history of affairs.

The deposition of the Strathbogie ministers—an act which was not only just and proper in itself, but which evinced in the General Assembly a spirit of courage and faithfulness which would have done honour to their venerable fathers—has been seized upon by the enemies of the Church as a plausible pretext for rigorous, if not forcible proceedings against it. The Court of Session, which is the high court in Scotland, and which has acted so prominently hitherto in enforcing intrusion, immediately sent to the Assembly its interdict, thus presuming to interfere with the regular exercise of ecclesiastical discipline, and to hold over a court of Jesus Christ the threatening rod of secular power. This was met by a becoming spirit on the part of the Assembly. Mr. Candlish, an able leader of the non-intrusion party, after noticing the circumstances connected with the serving of the interdict, offered the following resolutions, which were adopted by the Assembly, on the 31st of May.

“That the papers thus left at the door of the Assembly are said, in the communications previously mentioned, to be copies of an interdict alleged to have been granted by the Court of Session, and intended to be served on this Assembly touching a sentence of deposition pronounced by this Assembly, in the exercise of the discipline of the Church, on certain ministers who have been found guilty of heinous spiritual offences; that any such attempt, on the part of any civil court or any civil judge in this realm, to interfere with the procedure of this General Assembly, is a flagrant violation of the privileges of this national Church, as ratified by the constitution and laws of the United Kingdom, which expressly secure to this Church, and to the supreme Assembly thereof, exclusive jurisdiction in all spiritual matters, and especially in the deposition of ministers, and in whatsoever affects the discipline and government of the Church; that this Assembly, meeting with the concurrence and by the authority of her most gracious Majesty, and in the presence of her Majesty, as represented by her commissioner, is as truly a supreme and independent court as any other tribunal in the land; that while the Assembly fully recognise the exclusive rights of the civil courts to determine all civil questions that may arise of their judgment, without any control or interference on the part of this Assembly, the spiritual sentence of the Assembly in this case is, and ought to be, considered final; and that any obstruction offered to the intimation and execution of the same, is an infringement on the spiritual authority which the Church holds directly and immediately from the Lord Jesus, and from Him alone, as her great and only Head, and is, moreover, an invasion of her constitutional rights and liberties as the Established Church of this land.

“That in circumstances so peculiar and so critical, this Assembly is solemnly called to protest against this violent intrusion of the secular arm into the ecclesiastical province, and to represent this most alarming state of matters to the rulers and legislators of this great nation, on whom must rest the responsibility of upholding the Established Church in the full possession of all her Scriptural and constitutional privileges; that, with this view, these resolutions ought to be transmitted to her Majesty the Queen in Council, and that the General Assembly resolve accordingly.”

Another mode of aggression on the non-intrusionists is thus indi-

cated by a hostile Scotch print which seems to rejoice in the prospects of their sufferings.

“The general question is likely to be brought to issue in a new form. It is understood that the heritors in certain parishes, instead of raising actions of damages, have resolved to institute actions of declarator, to show that so many members of Presbytery as refuse to take the legal and constitutional steps for the induction of the lawful presentee, have, *ipse facto*, ceased to be clergymen of the Established Church. This point carried, the heritors will of course refuse payment of the stipends, and the worthy gentlemen who prefer obeying the spiritual court to submitting to the decrees of the Court of Session, will find themselves very appropriately denuded of the temporalities.”

What, under somewhat similar circumstances, have been styled in our country *sympathy meetings*, have been got up in different places, professedly convened to express sympathy for the deposed Strathbogie ministers, but in fact to arouse angry prejudice and cast odium on the majority of the Assembly. At one of these assemblages, Lord Dunfermline stated the great question involved in this controversy to be, “whether the state is to control the church, or the church to control the state.” This was manifestly not a true statement of the question, which is whether the Church is to enjoy her spiritual rights independently, or be subject to the most offensive surveillance by the civil courts, in matters purely spiritual. The Strathbogie ministers, regardless of their ordination engagements, and willing to be made the tools of a faction, inimical to the dearest rights of the Church, set at defiance the highest ecclesiastical authority to which they were subject, and assisted in obtruding an incompetent minister upon a parish which had expressed its decided dissent, and for these acts, avowed and persisted in, they were justly deposed from the gospel ministry. These men, who had been so subservient to the enemies of the Church, in inflicting upon them the greatest possible injury, are now held up as fit objects of public sympathy, and the act of deposition is branded as a “shameless instance of tyrannical interference,” and as “an atrocious resistance to the law of the land!”

The seven deposed ministers, intent upon arraying the world against the Church, have petitioned the British Parliament for redress. The Earl of Aberdeen introduced their case and referred to the deposition as “exceeding the struggles for power by the church of Rome,” and as the “climax of a course of conduct which, throughout, had been marked with the utmost tyranny, injustice and oppression.” He complained of Viscount Melbourne, for not enforcing the law against the General Assembly with the utmost rigour. The debate did not terminate in any motion or decision. The course which the British Ministry is disposed to pursue is seen in the reply of Lord Melbourne, which we subjoin. His opinion of Presbyterian presumption, appears to have been designed as a sharp retort to the Earl of Aberdeen, who, although we believe, a professed Presbyterian, characterized the act of the Assembly, as resembling the worst tyranny of the church of Rome.

“I agree with my noble friend,” said Viscount Melbourne, “that the circumstances which he has stated cannot but be viewed with

the deepest regret—involving, as they do, the state of the Church of Scotland—and involving, also, the position and interests of the Rev. gentlemen whose petition he had brought forward. But at the same time, I am not prepared to own that the circumstances are in any degree owing to remissness on the part of her Majesty's government; nor am I prepared to own that we could have taken any effectual steps for the accomplishment of the purpose which I agree with my noble friend is so desirable. It is true that the Government, and that the Parliament, might have finished the matter by deciding in favour of one party or the other. We might have decided in favour of the General Assembly, and might have admitted that they were entitled to all those powers which they now persist in claiming; or we might have decided in favour of the Court of Session, and declared that they were altogether right, and the General Assembly altogether wrong. We might have done this, it is true, by an Act of Parliament, but I still think that that course would have been an unwise, an imprudent, and a dangerous course; for it would have led to an intermeddling with the whole constitution of the Church of Scotland. My noble friend has said that these Reverend gentlemen have suffered, are suffering, for their obedience to the law of the land. That is true. It is perfectly true that that is the cause of their suffering, but we are bound to consider the nature of this question. The General Assembly claim powers which are denied by the Court of Session, and, whichever may be right, and whichever may be wrong, we find that a very considerable minority of the judges of the Court were of the same opinion as the General Assembly. So this is, at any rate, not a common case of suffering under the law. There is great doubt, great difficulty, as to the constitution of the civil and ecclesiastical authorities. Six of the judges—and some of them were of the highest legal attainments—hold that the civil court exceeded its powers, and the ecclesiastical authority had been improperly invaded. Lord Jeffrey, whose opinion I have lately read, certainly carries the authority of the Church Courts higher than I should have thought possible. My noble friend says, that the tyranny and domination of the Church of Scotland reminds him of the Church of Rome. We all know that the Presbyterian Church is equal to the Church of Rome in presumption any day. (Laughter.)—Many instances may be produced to that effect. But if I were to liken the present dispute in Scotland to any former one, I would take the contest in the time of James I. between the ecclesiastical and civil courts in this country. That contest led to much that was unseemly—to much that was unfitting. It frequently pressed heavily on parties and individuals, but, if I remember rightly, it was not finished by parliamentary interference. It was allowed to work itself out by the conflict of the authorities themselves; and I have no doubt that this will do the same. I feel seriously for the Church of Scotland. I feel seriously and deeply for the unfortunate individuals who now suffer from the dispute. But I can only say that we are still determined to enforce the law; and that no doubt the Lord Advocate has done all that has belonged to him—has done all which he ought to have done, and will do all which his duty may require of him."

The only additional notice which we have seen in relation to this matter, is the following:—A deputation from the Church of Scotland consisting of the Rev. Principal Macfarlane, the Rev. Dr. Hill, of Glasgow College, Rev. Dr. Bryce, Rev. Mr. Grant, of Leith, and the Rev. Mr. Robertson of Ellon, had an interview with Viscount Melbourne, on Tuesday, in Downing-street.—*Presbyterian*.

General Assembly of the Church of Scotland.—Close of the Sittings.

Edinburgh, May 31, 1841.—On Saturday evening, about eight o'clock, while the Assembly was busied with some overtures on the subject of the Eldership, a note was handed into the hands of the Moderator, intimating that Alexander Peterkin, S. S. C., the agent for the seven suspended clergymen of Strathbogie, was at the door with a Queen's messenger, and requesting to be admitted to serve certain documents on the Court, at the instance of his clients. This announcement had the effect of throwing the House into a most indescribable state of consternation. The commissioner being absent, a deputation was appointed to wait upon him, and on his return, and after being made acquainted with the circumstances of the case, he intimated his readiness to protect the interests both of the Church and the Crown, but pronounced no opinion on the question. A fearful scene followed—the one side of the House contending that the documents should not be admitted; the other, that they should be laid on the table. At length it was agreed that Mr. Peterkin be admitted, but the moment he made his appearance at the table, the left side of the House again broke out into a violent expression of disapprobation, and continued in the most excited state till half past eleven o'clock, when, in consequence of the near approach of the Sabbath, the further consideration of the subject was adjourned till Monday. The papers in the mean time were laid on the table.

The Court accordingly met again this day, and it soon became evident that the services of the intervening Sabbath had not tended to produce those calm and deliberative feelings which were so essential to the occasion. Ere the minutes had been well read, Mr. Candlish, without any speech, moved certain resolutions,—in which the service of the interdict was declared to be “a violation of the prerogative of the Crown,” but this was struck out. The resolutions were met by a counter motion by Dr. Cook, to the effect that the Assembly open the papers in question. On a division, the vote stood thus—

For the resolutions	-	-	-	-	189
Dr. Cook's motion	-	-	-	-	90

Majority for resolutions - 99

The House then proceeded with the business on the roll, and continued with matters of little general interest till the *expiring of the time allowed for them to meet by law*, and then, as an illustration of the independence of the Church, the Commissioner, in her Majesty's name and by her Majesty's authority, dissolved the Court.

Thus ended the “General Assembly of Scottish Divines” for 1841; confessedly the most remarkable in its character, and which

doubtless will be the most important in its results, of any Assembly that has met since 1590.

I am unwilling to record these proceedings in the Patriot without a few thoughts that have suggested themselves to my own mind on the occasion. When I wrote you from the North, I was fully impressed with the conviction that the Evangelical party would voluntarily secede, and form themselves into a separate independent body adhering to their present standards of doctrine and discipline. I felt disposed to cling to this opinion from the knowledge of the fact, that most of the leaders were pious, devoted men, however much they may have been carried away from the simplicity of the truth, by falling into their own spirit and tampering with "Mammon." I confess, however, that after a most careful and dispassionate review of all I have seen and heard at this Assembly, I am now fully satisfied that the Evangelicals will not voluntarily secede.

I rejoice, nevertheless, in the length they have gone in the Strathbogie case, inasmuch as they have now placed themselves in a position which will effectually lead to their independence. They cannot now secede, and as the suspended clergymen will now have no delicacy in calling in the aid of the supreme civil power to restore them, or rather declare them still to be constituent members of the establishment, that power will be exercised by-and-by without reserve. The evangelical party will then have no choice.

And what will be the consequence as regards the general interests of religious liberty and vital godliness in Scotland? I opine they will be exceedingly favourable. Believing, as I do, that the evangelical party, with all their bigotry and intolerance, possess the largest share of the piety in the church of Scotland, it will follow that by the blessing of God on their labours, as independent ministers, the moral power of truth will be greatly augmented, and in proportion as the beams of the Sun of righteousness spread their healing influence over society, so will the cold and withering scourge of Erastianism disappear.—*London Patriot*.

Madagascar—The Confession of the Martyrs.

In the *Missionary Magazine* for January, an account was given of the apprehension and Martyrdom of nine of the native Christians, at Tananarivo, the capital of Madagascar, on the 9th of July. The confession of their faith, which was speedily followed by their condemnation and death, and the affecting circumstances under which that confession was made, are thus recorded by Mr. Baker, in a letter dated Oct. 1, 1840:

"On reaching the town of Beforona, after their apprehension, a guard was set upon the Christians, but they were not put in bonds. They were told that their manner of travelling was suspicious, and not like that of other people, having lanterns at night and striking into unusual paths. Three days successively they underwent examination; and, on the third, they resolved to witness the good confession, and therefore made the following declaration through Andriamanana, one of their number, whom they appointed as their spokesman:—'Since you ask us again and again, we will tell you. We are not banditti or murderers: *we are* (impivavaka) *praying peo-*

ple; and if this make us guilty in the kingdom of the Queen, then whatever the Queen does, we submit to suffer.' (p. 253.) 'Is this, then,' said the interrogator, 'your final reply, whether for life or for death?' 'It is our final reply,' they said, 'whether for life or death.' 'Who,' asked the examiner, 'sent you from Tananarivo?' 'No one,' they replied, 'we went forth of our own free will.'

"After the Christians made these declarations, they felt inexpressible peace and joy. They had prayed; they had confessed Christ; and, now that concealment was at an end, and they could freely open their overburdened hearts, they said to each other, 'Now we are in the situation of Christian and Faithful, when they were led to the city of Vanity Fair.' And so it proved, when a majority of them underwent the martyr's death after the example of Faithful."—*London Evangelical Magazine*.

The Book soaked in Blood.

"How comes it, that we have no English Catholic Bible, printed at the time of the Reformation? To answer this, we must turn to another volume, whose penal pages are soaked in blood, and bound in fine and confiscation."—*Roman Catholic Herald*.

The book alluded to is the English Statute book of Henry VIII. It was bloody indeed, but Henry did not originate those abominable laws, nor aggravate them. No; they were in force from the days of Henry V., if not before, against all who were not of the King's party. The great crime of Henry VIII. was, that he diverted the penal laws from those whom the Papists styled heretics, and directed them against the Papists. The statutes, the fines, the confiscations were nearly the same as before, but, instead of falling solely on Wickliffites, Lollards, &c., they fell also on the Papists, who would not acknowledge the King as head of the Church. It was only a *new kind of blood* in which that monster, Henry, soaked the book— for, he was nearly as great a monster as some of the Popes. But when England rejoiced under the reign of Mary, was the book purified of its shocking penalties? No; they were lifted off of Papists, and laid on the Protestants in such a way as showed that Mary was a true daughter of Henry, and that if her counsellors had ruled her father, there had been such burning in England of men and women as would have left Nero and Caligula in the shade. If Henry *soaked* the book in blood, Mary, to the best of her ability, repeated the process. But is the English Statute book the only book so fearful to think of? What laws did each European State under popish influence frame? What laws in England ever equalled the unwritten, but steadfastly executed laws of the inquisition in Spain and Portugal? What law of England ever bore so heavily on the Papists as the Revocation of the Edict of Nantz did on the Huguenots? Is it not a fact, that the present Pope has struck a medal in commemoration of the massacre of St. Bartholomew? "The book soaked in blood" is to be found in every Romish country—it is their statute book against Protestantism—against all who have not the mark of the beast.—*Watchman of the South*.

Opium Eaters in England.—A recent London paper has the following article:

The increased consumption of opium was the subject of discussion

at a meeting of the Westminster Medical Society on Saturday last. Mr. J. Johnson stated from his own personal knowledge that opium eating had increased to such an extent in this country as to have become nearly equal in proportion with tee-totalism. Indeed, the subject had called forth the particular attention of the different insurance offices, who were about to hold a meeting in consequence of their having discovered that they had sustained considerable loss from it, as well as that a new risk had been created by the enormous increase of the consumption of opium.

Extract of a Private Letter recently received from Ireland, respecting the Union of the Seceders with the Synod of Ulster.

After the Basis of Union had been adopted in each synod, both bodies left their respective houses and met in Dr. Hanna's meeting house, the largest of the kind in Belfast. Each body started in procession with their moderator at their head. The streets were literally blocked up with spectators. The meeting house was completely filled. It is presumed there could not have been less than four thousand persons in the house. The two moderators went into the pulpit together, and the moderator of the Secession gave out the 133d Psalm. The whole of that large assemblage joined in the singing, which displayed the most solemn scene that has been witnessed in Ireland for hundreds of years. There were about twenty congregations and a number of ministers belonging to the Secession who refused to join in the Union, among whom was the Rev. Mr. Craig, of Cross Roads, county Donegal.

Edinburgh Christian Instructor.—We regret to learn that this excellent periodical, the most evangelical of any of the publications devoted to the interests of the established Church of Scotland which we have seen, has been discontinued for want of patronage.

Reformed Presbyterian Synod in Ireland.—We learn, by a private letter, that this synod has divided on the question of the extent of the magistrate's power *circa sacra*, or rather, that seven or eight of her ministers had seceded.

Convention of the Reformed Churches.—Will some person who knows, inform us of the time and place of the next meeting of this Convention?

Obituary.

DIED, on Thursday morning, June 23rd, at the residence of the Rev. John Walker, near New Athens, Ohio, Rev. William Huston Walker, of the Associate Presbyterian Church, and late Pastor of Ohio Congregation, Beaver county, Pa., in the 26th year of his age.

To Correspondents.—Our Correspondents are becoming remiss.

THE
RELIGIOUS MONITOR,
AND
EVANGELICAL REPOSITORY.

SEPTEMBER, 1841.

A Father's Advice to his Children.

Continued from page 108.

WE are to be denied not only to the pleasures of sin and sense, but even to the observance of religious duties. We are in danger of relying upon these. This is making our own righteousness the ground of our acceptance with God. But all our righteousness is as filthy rags; and "by the works of the law shall no flesh be justified." see Luke xvii. 10: Rev. iii. 17, 18.

21. The *difficulties* of the Christian life, our own incapacity, and the many that are overcome, may lead us to say, "Who is sufficient for these things?" But the same apostle who puts this question, says, "I can do all things through Christ who strengtheneth me." Our sufficiency is of God. See Heb. iv. 16: 2 Cor. xii. 9. John xv. 5. We are not required to do any thing in our own strength. He says, "work, for I am with you." See Phil. ii. 12, 13. To work out our salvation is to be diligent in the use of appointed means, and God will give efficacy to his own ordinances. See Exod. xx. 24. Those who neglect these ordinances, neglect the great salvation, and they shall not escape. If salvation be an exceeding great and eternal weight of glory, we surely ought to employ every means of divine appointment for its attainment. Is it a matter to you of no concern whether you be miserable or happy for evermore? You wish to escape the perdition of ungodly men—you wish to die the death of the righteous, and that your latter end may be like his; then to your faith you must add virtue, &c. See 2 Pet. i. 3—11. You cannot gain the prize except you run. You cannot reap in your fields except you cultivate them, and employ every precaution to secure a crop. You are willing to labour and endure fatigue to enjoy a comfortable living; and will you do nothing to enjoy eternal salvation? Though you can neither renew your heart nor believe of yourselves, you can avoid places of criminal resort, ungodly company, worldly words and actions on the Lord's day. You can go to the place of worship, and hear the gospel, you can read the word of God, and other religious books instead of novels and other unprofitable books, to read which is only a waste of valuable time. You can also retire and "pray to your Father, who seeth in secret; and will reward openly." Till you do these and similar duties, you must be considered as doing nothing for the salvation of your souls; and must at last wonder and perish—wonder at your own folly in

standing all the day idle, and neglecting the things that belong to your everlasting peace. The whole of your life is but a short period to prepare for an eternal state of duration. You see others around you entering with deep interest into the affairs of religion, regarding its demands as matters of the very first importance; and you yourselves living in the utmost unconcern; as if the whole were a matter of mere option, that you may attend to or not as your convenience or inclination dictates. The blessing and curse, life and death are set before you, and neglect is at your eternal peril. You will be called upon one day to account for your talents; that is, your opportunities, whether you improve them or not, see Matt. xxv. 14—30. Says one, "I have observed, that dying persons have often mourned their neglect of religion, their apostacy from religion, and their want of religion; but never have I observed a dying Christian lamenting, that he had loved Christ too fervently, or served him too long and exclusively.

22. In connexion with this, it is proper, that I say something in relation to the choice of a profession. To many this is a matter of no importance. To the question, To what religious denomination do you belong? how often is the answer, to *none*: which is the same as to say we are of no religion. It is said of the followers of the Lamb, that they have his Father's name in their foreheads; which is an open profession of his religion, in opposition to all that is of an antichristian and unscriptural character. Almost every one is engaged in some manual employment, whereby he may gain a comfortable living, yet many such can live a long life in the world without any profession of religion, and still cherish the delusive hope that heaven at last shall be their everlasting home. Many now say Lord, Lord, to whom he will say, Depart from me, I never knew you: which denotes they never had a saving or experimental knowledge of him. The foolish virgins, who had lamps without oil, are persons who have merely a profession, without the reality of divine grace. It is this heavenly oil that makes the lamp of a professor shine.—Although many live without either profession or religion, this will be no excuse for any who live in the neglect of either. Sincerity is of vital importance in a profession. Let it not be for a name, or form; but for the honour of God, and your own present religious enjoyment, and future happiness. Many are content with a name to live, while dead; with a form of godliness, while they deny its power, and profess to know God while in works they deny him. Profession without consistency of conduct will be of no avail. Though there be many goats among the sheep, and many foolish virgins with the wise, this will be no warrant to make no profession at all, but to live according to the course of this world. See Matt. xxv. 1—13. A very erroneous opinion in regard to a profession obtains, that it is a matter of no importance what the profession be: that it will never be asked in the great day of what profession they were. Is it so that the Lord Jesus, the church's Head, has instituted a system of religion in his word, and enjoined his ministering servants to teach all things whatsoever he has commanded, and yet left mankind to choose whatever profession suits their own inclination, without inquiring whether scriptural or otherwise. With regard to every profession that wants the sanction of

"Thus saith the Lord," he will say, "Who hath required this at your hands?" If it be so, that God will bring every work into judgment, whether it be good, or whether it be evil; is it conceivable, that a religious profession, of all things the most important, shall be entirely overlooked? If we make a profession at all, we mean thereby to answer the great purpose of our creation, to glorify and enjoy God for ever. But can we glorify God, or hope to enjoy him in the observance of a religion at variance with the requirements of his word? We are required to receive, observe, keep pure and entire all such religious worship and ordinances as God has appointed in his word? This can never be done where doctrines and worship are at variance with that word. Instead of observing that word, many teach for doctrines the commandments of men. Parents in recommending to their children the choice of a religious profession, will, it is to be expected, recommend that which they themselves have made. I then recommend to you the Reformed Presbyterian Church of Scotland, as that which I profess and believe in.* The principles of which are contained in the Confession of Faith, and the subordinate standards of that church. Many of the doctrines of that church are held by other respectable denominations of the Presbyterian order. The principles of this church I have taught you: for farther knowledge on these principles you may read the Confession of Faith. *The Cloud of Witnesses*, *Scotts' Worthies*, *Cruickshank's History of the Church of Scotland*; *Wylie's Sons of Oil*, &c. You have also been taught the doctrine of your fallen and ruined condition in Adam, and of your recovery through the obedience and sufferings of the divine Saviour. You have been taught also to pray, to appreciate God's ordinances, to read and to hear God's word, observe the Sabbath, &c. To these and all other Christian duties you are bound by baptismal engagements. The vows of God are upon you. To neglect any of these duties will increase your condemnation, much above those who were never so taught.—See 2 Pet. ii. 20—22.

23. There is one duty intimately connected with the foregoing, which I cannot omit to recommend, that is to contribute to the support of the gospel. Preachers of the gospel are men, and have families, which must be supported as well as others. This duty is not a matter of mere option that may be done, or not, as we choose. It is an express command of God, that they who preach the gospel should live by the gospel. See the following passages. Mal. iii. 8—10; 1 Cor. ix. 9—14; 2 Cor. ix. 5—15; Gal. vi. 6—10. The priests of old, by divine appointment, were to have a tenth of the produce of the land, besides the sacrifices and offerings presented to the Lord. Some fanatics are decidedly opposed to any such contributions, which manifests either their ignorance, or niggardliness. Those who do not contribute to the support of the gospel, evidence that they care nothing for the gospel; and that it is all one to them whether there be any gospel in the country or in the world. There is another class that has a claim upon our substance as well as gospel ministers. I mean the poor. "They that give to the poor, lend to the Lord." There were very strict charges of old to provide for

* The reader will perceive that our author is a Reformed Presbyterian, and will of course make due allowance for any of the *peculiarities* of that denomination, which may appear in his production.—EDIT. RSL. MOS.

the poor. The same charges are still obligatory upon us. To support the poor and ministers of religion, is viewed as a matter merely optional, that may or may not be done at pleasure: this is a very flagrant mistake. Their claims are as obligatory upon us as any debt that we contract. As the law does not enforce payment in these cases, the claims of the divine law, and a sense of duty are little regarded. The duty will appear very clear from the following passages. Mal. iii. 3—10; Prov. iii. 9, 10; xix. 17; xxii. 9, and Eccl. xi. 1. There are other laudable institutions for the diffusion of religious knowledge, such as bible, tract, and missionary societies; which certainly have a claim upon our liberality. To support these is certainly a part of our moral and religious duty. See Dick on Covetousness.

24. It is a divine admonition to "be in the fear of the Lord all the day long." "The fear of the Lord is the beginning of wisdom," and is a noble antidote against the commission of evil; as in the case of Joseph, "How shall I do this great wickedness and sin against God?" This will be the language of every one possessed of godly fear. Where this grace is wanting, vice will be fearlessly indulged. Jos. ii. 19. It is a character of the wicked, that "the fear of God is not before their eyes." This precious grace is the subject of a gracious promise, Jer. xxxii. 40. There are many precious promises to those who are possessed of it. Mal. iv. 2; Psalm xxv. 12—14; ciii. 11, 17; Prov. x. 27; xiv. 27; xvi. 6; and xix. 23.

CONCLUSION.—My only apology for writing you so long a letter is the importance of the subject, and my love to your precious, immortal souls. I hope its length will not deter you from carefully and prayerfully reading it; not once, but frequently, and the passages referred to. Read with the most serious attention; and earnestly pray for grace to perform the duties required. The most important of all Christian duties is that of believing in the Lord Jesus Christ, the alone and all-sufficient Saviour of lost sinners. Without this faith it is impossible to be saved. "If ye believe not that I am he, ye shall die in your sins." "He that believeth shall be saved, but he that believeth not shall be damned." For all who believe not in him, so as to receive and rest upon him alone for salvation, shall die in their sins. I have required nothing of you, but what is required in the word of God; and by that word you shall be judged, whether you regard it or not. Rom. ii. 12, 16; vii. 12, 22. Read attentively the duties required and the sins forbidden in the commandments, in the catechisms, chiefly the larger. If any thing require our serious attention more than another, in the short period of our existence, it is *religion*, as that in which our eternal all is concerned. Yet there is nothing in which men are more superficial and unconcerned. Is it so with you? shall I thus write, and feel the deepest anxiety for you, provide you with the best books and periodicals, and on every occasion warn you to flee from the wrath to come, to consider your latter end, to improve time, and every means of grace, yet will you live in the neglect of all these? Instead of storing your mind with religious knowledge, by reading good books, and attending the ordinances, are you carelessly trifling away precious time, profaning the sabbath in worldly conversation with ungodly companions, and living according to the course of this world, as if you were to live here for ever in the un-

interrupted enjoyment of corporeal good and the pleasures of sense? See Eccles. ii. 9, 10; Ps. lxxiii., and the Book of Job.

The present is the time of God's long-suffering patience towards perishing sinners. When this limited period shall have expired, and the whole number of the elect shall be gathered to glory, then will he be favourable no more, means of grace shall be no longer continued, and calls to repentance no longer tendered. He will then deal with impenitent sinners on the terms of inflexible justice. They will be cast, soul and body, into the lake of fire and brimstone. If, therefore, you would not be miserable for evermore, improve the season of youth, the calls of grace, and the day of your merciful visitation. How pleasant, in the prospect of dissolution, to be able to look back upon a life of religion and piety; which will be a source of joy, but never of sorrow, to any. Paul could say, "I have fought the good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me in that day, and not to me only, but to all who love his glorious appearance." Would you wish this to be your happy condition, and be able to employ such triumphant language? then try yourselves by these few following questions.

1. What do you think of Christ? Do you esteem him to be the only up-making portion of the immortal soul, the pearl of great price, and altogether lovely; or is he devoid of excellency in your estimation? for it is only to them that believe that he is precious.

2. What think you of yourselves? Do you believe that you are dead in trespasses and sins, and liable to the curse of a broken law; and that without a saving change, and an interest in Christ, you must be miserable for evermore? 1 Cor. vi. 9, 10; Gal. iii. 10.

3. Do you believe that the threatenings in the divine word will as certainly be fulfilled in the punishment of the wicked, as the precious promises in rewarding the obedience of them that believe? Do the following, and such passages alarm your fears, as in the case of David and Paul? See Ps. cxix. 120; 2 Cor. v. 10, 11; Rom. i. 18; ii. 1—9; vi. 23; Isa. xxiii. 14; Prov. xxix. 1; Ps. xi. 6; Luke xiii. 1—5, 23—28; xiv. 24; 1 Cor. xvi. 22; 2 Thess. i. 6—11; Heb. vi. 4—8; x. 28—31; 1 Pet. iv. 18. Do you cry, "What shall I do to be saved?" "God be merciful to me a sinner." See Matt. ii. 28; Josh. vi. 37; Luke xv.

4. What do you think of the covenant plan of salvation; do you regard it as the most glorious display of the wisdom, mercy, and love of God to lost sinners, and that all its blessings are offered to you individually through the Mediator? Can you say this is all your salvation, and all your desire?

5. Do you believe that true and vital religion is the one thing needful, as that alone which can secure your eternal felicity; and that its requirements are your indispensable duty? or is religion to you of all things a matter of the most entire indifference, and that its duties you can from day to day entirely neglect?

6. Is it your desire to die the death of the righteous, and that your latter end be like his? But this is impossible without union to Christ, and a conversation becoming the gospel. See Ps. xxxvii. 34—40; Phil. i. 27. If instead of this you live according to the course of this world, you may expect at least the awful malediction,

“Depart from me, ye cursed.” Ever remember that “without holiness no man shall see the Lord.” Then pray that the Lord may create in you a clean heart, and renew a right spirit within you, that he would bring you to Christ, that he would pardon all your sins, keep you from evil, guide you by his counsel, and, at last, receive you to the mansions of glory. All which, that the Lord may graciously grant, is the earnest desire of your loving

FATHER.

[From the Watchman of the South.]

Some Facts connected with Infidelity in England.

BEING lately in the company of a person, formerly resident in London, I obtained the following particulars, which I do not recollect to have ever seen in print.

For many years, the Rev. Robert Taylor, a graduate of the University of Dublin, and Richard Carlisle, a bookseller, were diligently engaged in the propagation of Atheism. They denied the existence of any being with such perfections as Christians ascribe to God, and Carlisle exhibited in his shop window a horrid picture, entitled “The God of the Jews and Christians.”

Taylor was a man of learning and eloquence, and attracted many hearers. Carlisle was bold, shrewd, and popular. The latter was drawn into a debate by an humble individual, on the subject of *motion*, the ground taken by the opponent of infidelity being that motion is not an attribute of matter, but we see matter every where in motion. How is it moved? Besides, when a body receives an impulse, it has a uniform motion, but we see the motions of the heavenly bodies in their orbits, and the eccentricity of the comets. Thus the existence of something beside matter was shown to be necessary and manifest, and Carlisle, unable to cover his defeat, said, “If you will have a God, make him of gingerbread.”

Both Taylor and Carlisle argued vehemently against marriage, as an evil, because it oftentimes bound together, for life, a healthy and a sickly person, and they insisted on what they called “*moral marriages*,”—living together so long as either party chose, and separating at pleasure. Carlisle acted on his principles, and abandoned his wife and children, and took a female under his protection. His desertion of his family deprived him of all claim to respect, and when Taylor quarrelled with him, he advertised a lecture “*on the value of moral character*.” This was a blow on his late coadjutor, and not less at his system, for one of the fundamental principles of it was, that man is not responsible for his belief, and that character is the result of circumstances, and, therefore, not a subject of praise or blame.

The lecture is said to have been an able exhibition of the author’s powers; he showed by reasoning and by a reference to the past, the importance of moral character to the community. Carlisle was present, and although the subject was treated without any personality, he felt it to be a rebuke to him. Accordingly, he rose on the platform to reply, and after he had gone on for awhile, Taylor rose to leave the house, and as he passed Carlisle, he received a blow behind the ear which covered him with blood. The next day Taylor went before a magistrate to make complaint against Carlisle, but his adversary objected to his oath’s being received on the

ground of his being a denier of the Four Evangelists. The magistrate paused, and then said, "Mr. Taylor, do you believe in a future state of rewards and punishments?"—and to the surprise of all, he replied, "*I do*;" thus denying all that for years he had been teaching. Taylor had been living in "*moral marriage*," with a female, but finding among the followers of Robert Owen, the widow of a physician, possessed of wealth, he married her, and forsook her with whom he had lived. Immediately the woman, abetted by Carlisle, prosecuted Taylor, for breach of promise, and judgment was given against him, and he was sentenced to pay a large sum. To avoid doing this, he fled with his wife to France, and is there living on her fortune. He afterwards wrote to the Editor of the *Weekly Despatch*, a Sunday paper in London, of infidel character, that in all his lecturing, he had been influenced by spite, and that his aim was to avenge himself for having been denied preferment in the Church.

Carlisle has since renounced infidelity, and in the presence of a magistrate, and with an oath, has declared his belief in the Holy Scriptures.

K. H.

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Associate Reformed Synod of New-York.

THIS ecclesiastical body met in the city of New-York on the 17th of June. We extract from their minutes such items as have a more general bearing upon the interests of religion.

A petition was received from the members of the Fifth A. R. Church in New-York, on the subject of Psalmody. Also two memorials from male and female members of the Fourth A. R. Church, on the subject of slavery. All these papers were laid on the table.

A memorial on Psalmody, from the Elders of the church in Stirling, was received and read, and, on motion, laid on the table.

Resolved, That a committee be appointed to inquire into the practice of our church, in relation to the office of deacon, and report during the present meeting. Messrs. Currie and Moffit were appointed that committee.

The delegates to the Convention of Reformed churches, presented a report, which was accepted and adopted, as follows: The delegates to the Convention of churches report, that they attended the session of said Convention at Philadelphia, in May last, that there was a general representation from the Synods heretofore engaged in this work, and that a committee consisting of Drs. J. T. Pressley and J. McCarrell and Rev. W. Wilson, was appointed to draught a basis of union between those Synods, to be reported at the next meeting of the Convention in May, 1842.

(Signed,)

JOSEPH McCARRELL,
JNO. FORSYTH, Jun.

Whereupon, Resolved, That this Synod have heard with great pleasure the report of our delegates to the late Convention of orthodox churches, held in Philadelphia in May last, and that we heartily approve of the labours, so far as their report goes.

The committee on improving the version of Psalms reported, and the report was laid on the table.

Rev. D. C. McLaren gave notice of an intention to introduce a motion on the subject of Psalmody.

Resolved, that the subject of slavery be the order of the day for Tuesday morning. An amendment was offered that the subject be post-

poned till next year. The amendment and motion, as amended, were carried. So the subject of slavery was postponed till next year.

Mr. Connelly gave notice of an intention to introduce a motion on the subject of Psalmody.

The subject of Psalmody was called up, and Mr. Connelly, according to notice, seconded by D. C. McLaren, proposed the following preamble and resolutions. Whereas Christian and ministerial intercourse is now practised between this Synod and the General Assembly, Presbyterian and Dutch Reformed churches: Whereas it is desirable that this intercourse should continue without interfering with the internal order or peace of either denomination; and whereas the Psalms used in the aforesaid denominations are not true versions of the Psalms: Therefore, Resolved that the members of the Synod be and they hereby are instructed to use the Psalm Book of our own church, when they officiate in churches of the above named denominations.

Resolved, second, That the members of the Synod may omit singing when called to preach in such circumstances as may render it in their judgment inexpedient or impracticable to use the Psalm Book of our church.

The first resolution was taken under consideration, and after some discussion, Synod adjourned with prayer.

Messrs. Wallace and McCarrell moved the following preamble and resolution, as a substitute for those of Mr. Connelly yesterday, on the subject of Psalmody:

Whereas, The subject of Psalmody has been under the consideration of Synod for several years past, and whereas fears have been entertained in some parts of the church, that the Synod had in contemplation to lay aside a scriptural Psalmody in singing the praise of God in his worship, the Synod consider it their duty to declare, that it neither has been, nor is now, their wish or intention to lay aside the version now in use, in singing the praise of God in his worship. Therefore,

Resolved, first, That the scriptural version of the Book of Psalms now in use among us, be exclusively used in the praise of God in his public and private worship, in all the congregations under the care of Synod.

Resolved, second, That when our ministers preach in other churches, they be, and hereby are directed, to adhere closely to the principle of a scriptural Psalmody, and in no case whatever to sing composures merely human.

The motion to substitute was carried, and the first resolution was taken under consideration, when Messrs. Currie and Blaikie offered an amendment to include ministers and licentiates. This amendment pending, Dr. McCarrell offered, as an amendment to the amendment, the clause "when officiating in A. R. churches." After some discussion, these two amendments were withdrawn by the movers, and the consideration of them brought again before Synod by Rev. D. C. McLaren, and the amendment of Dr. McCarrell was lost. The amendment of Mr. Currie pending, Synod adjourned with prayer.

Synod proceeded to the discussion of Psalmody, on Mr. Currie's amendment.

After some discussion, it was moved that the whole subject be postponed for the remainder of this meeting.

The committee on Deacons reported, requesting another committee on the subject. The report was recommitted till next meeting.

We shall offer very little comment upon these proceedings; because matters stand in that body the same as heretofore, and because many among us are sanguine of a union with them; at least, this much may be inferred from the almost unanimous vote of our Synod appointing delegates to the

Convention of the Reformed churches; for we are bound to believe that this appointment was in good faith, prompted by an earnest desire to bring these different ecclesiastical bodies together. It is well known that we are altogether opposed to this measure; but as we may be wrong and as an overwhelming majority of Synod think differently, we intend to be a mere looker-on, till we can discern more clearly the design of Providence in these singular movements. In the mean time, we shall communicate facts, leaving the reader to draw conclusions for himself.

Unjust Deposition.

I FIND the following language in a recently published sermon—
 “We fearlessly maintain in every case of deposition grounded on a relevant charge, there is an entire cessation of office, even though an error in judgment may have been committed in the finding of the judicatory with respect to the proof of the matter or matters charged.”

This sentiment has suggested to my mind the following texts and queries arising from them, taken in their connexion and in connexion with the sentiment itself. Prov. xvii. 15, compared with Acts v. 29; Ex. xx. 16, compared with Matt. xxvi. 60, and Acts vi. 13; Jer. xi. 19—23; xviii. 18; xxxvii. 15; Col. iii. 18. See also question vi. of the Formula of Questions to be put to ministers and elders, at their ordination, “remembering that while they act *uprightly*,” &c.

I had always supposed it was the doctrine of the Protestant world, that decisions of church courts can never receive the sanction of the Lord Jesus Christ which are not agreeable to his will. I, therefore, beg leave respectfully to put the following queries for the consideration of those who advocate this doctrine.

1. If unjust judgment be an abomination to the Lord, does he require his people to submit voluntarily to an abomination?
2. Can honest error in judgment make that judgment valid?
3. Can a conviction upon a relevant charge, established by perjury, make the judgment of the court binding?
4. If this doctrine be true, all that the enemies of a faithful minister have to do, is, not to charge him for preaching the truth, which is the real cause of their offence, but with some immorality, and suborn false witnesses to substantiate their *relevant* charge, as they did against Jeremiah and our Lord himself; and thus they stop the mouth of the Lord's witnesses. For such is the malicious spirit of apostates, that they are not stumbled by the sin of perjury. If they will take the life when opportunity offers, they will also swear away the character.

Finally. It is admitted that it might be *expedient* to desist from the exercise of the ministry, in such a case, or it might not. I am afraid there is in this age a spirit of insubordination on the one hand, and unwarrantable pretension on the other. The apostle rejoiced that the gospel was preached even through personal envy toward himself. See Luke ix. 49, 50, 54, 55. The insertion of the foregoing will oblige,

One in search of Truth.

Ecclesiastical Affairs of Scotland.

CHURCH OF SCOTLAND.—The *Edinburgh Advertiser* says that the deputation from the minority of the General Assembly, which had an interview with Lord Melbourne last week, were received with great courtesy; adding, that “his lordship having been informed that the church of one of the deposed clergymen (Mortlach) was in the gift of the Crown, the question was put, ‘whether his lordship would consider that church vacant in consequence of the recent sentence of the Assembly?’ His answer was, ‘Certainly not.’”

Last week, an interdict was issued at the instance of the Earl of Kinlouch and Mr. Young against the Presbytery of Auchterader and others, in consequence of a direction given by the General Assembly to the Presbytery to proceed to the settlement of a minister in the pastoral charge of the parish of Auchterarder, and to obey a special commission appointed by the Assembly.

Meetings have been held to express sympathy with the seven deposed ministers of Strathbogie, in Banff and Aberdeen. In Strathbogie itself, several of the gentry in the neighbourhood, and moderate churchmen from a distance, are eager to manifest their support of the ministers by attending in their churches or assisting in their pulpits.

THE NON-INTRUSIONISTS AND SIR ROBERT PEEL.—We have just learnt on what we consider good authority, that the hon. baronet stated, in the most decided terms, that he would do nothing for the church until they first obeyed the law, and rescinded all their illegal proceedings regarding the enactment of the veto regulations, and the deposition of the Strathbogie ministers. Mr. Donlop answered, the parliament might do whatever they pleased with their endowments, but that the Church would never retrace their steps, whatever might be the consequences; and thus the interview terminated.—*Scottish Pilot.*

PRESBYTERY OF GLASGOW.—A committee of the Presbytery of Glasgow appointed to examine into the allegation that the Rev. Patrick Brewster had preached in a Chartist Church on the 18th of April, have reported in the affirmative: pronouncing his conduct “highly censurable in any minister of the gospel, involving a gross violation of ecclesiastical order, a contempt of decency, a profanation of the Lord’s day, a desecration of the office of the Christian ministry, and a mischievous encouragement to disorganization and misrule both in the Church and State;” and therefore they deemed it their duty to recommend the Presbytery to report it to the Presbytery of Paisley, in order that they might deal with Mr. Brewster as they should think fit, according to the rules of the Church.

UNITED SECESSION SYNOD.—The United Secession Synod, after being engaged for three days in discussing Dr. Walker of Comrie’s case, passed the following resolution on the motion of Mr. Beattie, by a majority of ninety-eight to forty-three: “The Synod approve of the diligence and fidelity of the Presbytery of Perth, find, that Mr. Walker has used language, on the subject of the atonement, election, the imputation of Adam’s sin and man’s inability, and given his sentiments in seeming inconsistency with the doctrines of our subordinate standards, exhort him to be more careful in the language which he employs; but from the explanations Mr. Walker has made, and the disposition he has displayed, appoint a committee to deal with him, with a view to obtain further satisfaction, and to report to-morrow.” The Committee appointed by the Synod to confer with Mr. Morrison, reported that he had attended their first meeting, and expressed his resolution to continue preaching the doctrines for which he had been suspended by the Presbytery; that at their next meeting Mr. Morrison did not attend, but that he had addressed a

letter to the chairman, stating that he did not consider it necessary to hold any further communications on the subject. The Committee therefore unanimously recommend that Mr. Morrison should be declared out of connexion with the Associate Synod. The Synod accordingly declared Mr. Morrison to be no longer in connexion with the United Secession Church, and discharged him from preaching in any of the pulpits of the church, and discharged all ministers and probationers of the body from preaching in the pulpit of Mr. Morrison. In regard to Mr. Walker, of Comrie, the committee professed themselves so much satisfied with their conference with him, that they joined in recommending the Synod to proceed no further against him.

Cheever's Letters from Spain.

Roman Catholic Credulity.—A Feather from the Wing of Gabriel—The Virgin Mary in a Grog-shop.—The Schools and the Paintings.

OUR friend B., the intelligent Spanish editor, who accompanied us in most of our visits of curiosity in Cadiz, had just translated into Spanish, in a little book which he expected to sell at a great profit, the pretended discoveries of Herschel in the moon. He could not be persuaded that it was a hoax, and made me promise to inquire more particularly in regard to it when I should arrive in London, and to write him on the subject. I told him that if an image of the Virgin had been found in the moon, or if its inhabitants had been seen in a procession, or at the mass, or worshipping St. Anthony, or something of that sort, it would go off in Spain with infinitely more spirit. Not being able to undeceive him, I took the liberty of suggesting in my letter that he should add a note to the book stating that, from records recently discovered by Herschel in one of the lunar temples, and deciphered by aid of a lens of such power as to make the chirography of the lunar inhabitants perfectly legible, they are proved to have been under the government of his holiness the Pope, and that a building has been discovered in a principal street, entitled *Palacio de la inquisition*. It would not be difficult to make a genuine Roman Catholic believe, that St. Peter made a will on his death-bed, conveying to the Pope any number of the planets.

When Mr. Beckford visited the Escorial, he was shown a feather from the wing of the Archangel Gabriel, "full three feet long, and of a flashing hue, more soft and delicate than that of the loveliest rose," the most glorious specimen of plumage ever beheld in terrestrial regions. This magnificent feather was dropped out of Gabriel's wing the night when the multitude of the heavenly host were hovering over the shepherds, watching their flocks; but Mr. Beckford repressed all indiscreet curiosity on the subject, and the monks knelt in silence before this Archangelic manifestation, and rose up again after the feather had been deposited upon its quilted silken mattress in its perfumed cabinet.

When I come to speak of our visit to Grenada and the Alhambra, and also to Lisbon and Cintra in Portugal, I shall have occasion to notice some manifestations of a credulity almost equal to this, though so far in the wane of Roman Catholic superstitions. There was nothing quite so famous in Cadiz, but we visited the old Cathedral for the purpose of seeing its rare collection of relics. They are kept

in a little chapel behind the sacristy, together with the rich and splendid golden and jewelled vessels of the church. Three large cases of relics occupied the side of the chapel, filled with skulls and bones of saints almost innumerable. These are the ordinary Roman Catholic museums of science and art, and sometimes of prodigious extent and variety. In the central casement a piece of the wood of the cross of Christ was shown to us, and one of the thorns from the crown that pierced his head. The golden and jewelled diadems in which these were enclosed were very rich, and the whole casement sparkled with similar exhibitions.

In a genuine Roman Catholic city there are scarcely any concatenations too strange to be met with. Passing by a shop of liquors, my attention was arrested by a shrine of the Virgin Mary, containing her image gaily dressed in a robe of spangled white satin, amidst a crowd of bottles arranged in rows upon the shelves. "Look at this spectacle," said I to my companion; "what a ridiculous figure! The Virgin Mary in a grog shop! They make her the patron saint of all iniquity." "The very place," returned he, "of all others, where, in consistency with their religion, they should station her, as being the one where they most need the absolution of their sins, and the indulgence to commit them." We walked on, impressed with a sense of the great obstacles that lie in the way of the conversion of this people; so deeply, darkly, degraded, broken down, as it were, in the very stamina of their national character, by the paralyzing, belittling, enervating influence of their religious rites and superstitions.

We saw several schools returning home in troops under the care of their masters. It is a singular custom, useful enough in some respects, although a tax imposed on the teacher, and a fetter on the freedom of the child. The teacher goes round from house to house in the morning, calling together his pupils, who start into the street the moment they hear the call of their instructor, and proceed with him to the door of the next urchin, the flock all the way increasing, till he arrives with his full complement at the school. In the same careful manner he carries them home at night, distributing and dropping them along on the way; and I have been highly amused to watch the bootless efforts of the pedagogue endeavouring to keep them in marching order, and to restrain the irrepressible elation and mercurial volatile movements of the wild young creatures just let out from school. The little urchins thought it quite enough to be under his rule within the walls, instead of having him to keep guard over their out-of-door movements.

We visited the Academy of Design to look at its paintings, which are very fine. There are several by Zurbaran, in his peculiar style, which deserve especial notice. But the finest collection is that of a private gentleman, Don Martinez, who possesses a number of paintings by the old masters: several Murillos, a Leonardo da Vinci, two scenes by Salvator Rosa, a Carlo Maratti, a portrait by Titian, works of Espagnoletto, some exquisite Flemish paintings, several by Zurbaran, and some of Lucas Giordano, Juan de Valdez, and Alphonso Cano. I have seldom visited a better private collection.

Yours truly, G. B. C.

N. Y. Observer.

The Cause of God and Truth.

2. Nor should this be concluded from the encouragement that Wisdom gives, to "turn" to her "reproof;" saying, "Behold, I will pour out my Spirit unto you;" since this is not to be understood of the Holy Ghost, and of the dispensation of his extraordinary gifts or of saving grace; for when he is promised in either of these senses it is expressed by a different phrase than what is here used; he is promised to be "poured out upon," and not as here, "unto" the sons of men: see Isa. xliv. 3; Ezek. xxxix. 29; Joel ii. 28. I observe that Dr. Whitby, whenever he cites the passage before us, inadvertently transcribes it as though it was read,* "I will pour out my Spirit upon you," when it is "unto you." By the "Spirit," we are to understand the mind of Wisdom; so the word *רוח* is used in Prov. xxix. 11; and by "pouring" it "out" a large and full revelation of it to the sons of men, as it is explained in the next clause, "I will make known my words unto you."

3. This external revelation of the mind of Christ, ought not to be called sufficient grace; it is indeed the means of conveying and implanting grace, when it comes not in word only, but with the Holy Ghost and with power: it is not sufficient means of grace to all men; for all men have it not, nor is it so to all that have it; for to some it is the "savour of death unto death," whilst it is to others the "savour of life unto life;" nor is it of itself sufficient means to any, without the efficacious grace of God. Hence,

4. Though the calls, invitations, and messages of God to men, by his ministers, may be sometimes (for they are not always) sufficient inducements to procure an external reformation, an outward repentance, as in the people of Nineveh; yet these are not sufficient of themselves, without powerful grace, to produce true faith in Christ, evangelical repentance towards God, and new spiritual obedience in life and conversation.

IV. These words, "I have called, and ye refused; I have stretched out my hand, and no man regarded," are used† to prove the resistibility of the grace of God, and that an irresistible power is not necessary to the conversion of a sinner. But,

1. It ought to be observed, that there is a twofold call; the one is internal, which is by the powerful operations of the Spirit of God on the soul, either with or without the word; which cannot be so resisted, as to be made to cease, to become void, and of no effect; the other is external, by the ministry of the word; and may be resisted, rejected, and despised, and become useless: now it is of the latter call, and not of the former, that the text speaks, and therefore no ways militates against the irresistible, unfrustrable grace of God in conversion: and in this sense are we to understand some other places of Scripture, as Prov. ii. 3, 4; and xi. 3, 4; Isa. lxxv. 2; Matt. xx. 16.

2. It is said,‡ that "were such an irresistible power necessary to the conversion of a sinner, no man could be converted sooner than he is; because before this irresistible action came upon him, he could not be converted; and when it came upon him, he could not choose but be converted." To which I reply, I see no absurdity in the con-

* Whitby, p. 181, 251; ed. 2. 177, 245. † Remonstr. in Coll. Hag. art. iii. iv. p. 215.

‡ Ibid. art. iii. iv. p. 221; Whitby, p. 260; ed. 2. 254.

sequence; for, as all our times are in the hands of God, a time to be born, and a time to die; so likewise the time of conversion, which is called a time of love, Ezek. xvi. 8. Now as a man cannot be born sooner or later than he is, nor die sooner or later than he does; so neither can he be converted sooner or later than he is. But then,

3. It is objected,* that if this be the case, "no man could reasonably be blamed that he lived so long in his impenitent and unconverted state." To which I answer, that living in an impenitent and unconverted state, is living in sin, and therefore blameworthy. And though man, by sinning, has involved himself in a state, out of which he cannot extricate himself; yet is he not the less culpable on that score for living in it.

4. It is further objected,† that if man cannot be converted sooner than he is, God must unreasonably make these inquiries, "How long, ye simple ones, will ye love simplicity?" with others, in the following places, Exod. xiv. 28; Numb. xiv. 11; Jer. iv. 14, and xiii. 27. In answer to which, it will be enough to say, that these passages speak not of conversion, but of external obedience and reformation; which might be sooner done, though conversion cannot.

5. It is said,‡ that if it is so, "it would not be praiseworthy in persons that they were then converted, it being not in their power then to be otherwise; since an unfrustrable operation is that which no man can frustrate." It is very true; for all the praise of conversion is due to the powerful and efficacious grace of God, and none to the power and will of man.

6. It is asked,§ "If there be some physical and unfrustrable operation on God's part, necessary to the new birth, why is the want of this new birth and spiritual renovation imputed to men's voluntary want of consideration, to their "rejecting the counsel of God," and "not choosing the fear of the Lord?" Prov. i. 24, 25, 29, 30. I reply; That the want of the new birth and spiritual renovation, is not the thing spoken of in the place referred to; but a non-attention to, and a contempt of, the ministry of the word, though these indeed are a sign of it; much less is this imputed to men's rejecting the counsel of God, and not choosing the fear of the Lord; for the tables must be turned; and if we speak truth, we must say, that man's rejecting the counsel of God, and not choosing the fear of the Lord, are owing, and to be imputed, to a want of the new birth and spiritual renovation. Besides, as the new birth and spiritual renovation are the effects of, and owing to the Spirit and grace of God, and therefore called a being "born of water and of the Spirit," and "the renewing of the Holy Ghost;" so a want thereof is owing to a man's not having that grace which is in the power of God only to bestow upon him.

SECTION XI.

Wash ye, make you clean, &c.—ISA. i. 16, 17.

THESE words are supposed to express the power of man, and contradict the necessity of unfrustrable grace in conversion; the argument from them is formed in this manner:|| "If conversion be wrought only by the unfrustrable operation of God, and man is purely passive in it, vain are all these commands and exhortations

* Whitby, p. 260; ed. 2. 254.

† Ibid.

‡ Ibid. p. 261; ed. 2. 255.

§ Ibid. p. 224, 257, ed. 2. 218, 251.

|| Ibid. p. 237; ed. 2. 231.

directed to wicked men." The weakness of which conclusion will appear by considering particularly each command or exhortation.

1. "Wash ye, make you clean;" these two are to be regarded as one, since they intend one and the same thing; and suppose, that men, in a state of nature, are polluted and unclean; and indeed their pollution is of such sort, and to such a degree, that they cannot cleanse themselves, either by ceremonial ablutions, or moral services, or evangelical ordinances; for, "who can say, I have made my heart clean; I am pure from my sin?"* This is God's work only, as appears from his promises to cleanse his people from their sins; from the end of Christ's shedding his blood, and the efficacy of it; from the sanctifying influences of the Spirit; and from the prayers of the saints† to God, that he would "create" in them "clean hearts, wash them thoroughly from," their "iniquity," and "cleans" them "from" their "sin." But if this be the case, that it is God's work alone, and that man is incapable to cleanse himself from sin, it will be said, to what purpose are such exhortations? I answer; to convince men of their pollution, and that they stand in need of being washed and cleansed, of which they are naturally ignorant: there are too many who are "pure in their own eyes, and yet not washed from their filthiness:"‡ as also, to bring them to a sense of their own inability to cleanse themselves; which seems to be the particular design of them here; since these Jews thought to have washed themselves from their immoralities by their ceremonial services, and which are therefore rejected by God, ver. 11—15; and they, notwithstanding all their legal purifications, are called upon to wash and make clean: besides, such exhortations may be useful to lead persons to inquire after the proper means of cleansing, and so to the fountain of Christ's blood, in which only souls being washed are made clean. These exhortations then are not in vain; though conversion is wrought only by the unfrustrable operation of God, and man is purely passive in it. This view of them will help us to understand aright some parallel places; such as Jer. iv. 14, xiii. 27; 2 Cor. vii. 1; James i. 21, and iv. 8, which commonly go in company with these.

2. "Put away the evil of your doing from before mine eyes." Evil is said to be put away from a nation, when it is punished in the doer of it; see Deut. xiii. 5, and xvii. 7, 12; and from a family and particular persons, when discouraged and abstained from, Job xi. 14, and xxii. 23. But it ought to be observed, that the exhortation here is not barely to put away their doings, but the evil of them; and that not from themselves, but from before the eyes of God. Now to put away sin in this sense, is to take it away, to remove it, as that it is pardoned, and men acquitted and discharged from it; but this is impracticable to men, and is the act of God only; as is evident from his promises to remove the sins of his people; from the end of Christ's sacrifice, which was to put away sin for ever; and from the prayers of the saints, who desire that God would "take away all iniquity, and receive graciously." But why then is such an exhortation given? First, to convince men that the putting away of sin from the eyes God's vindictive justice, is absolutely necessary to salvation; and then that men cannot by all their

* Prov. xx. 9.

† Psalm li, 2, 7, 10.

‡ Prov. xxx. 12.

ceremonial and moral services do this; for "it is not possible that the blood of bulls and goats should take away sin;"* as also to lead and direct their views to the sacrifice of Christ which effectually does it; and without which, "to what purpose is the multitude of sacrifices?" and vain are all "oblations," ver. 11, 12.

3. "Cease to do evil:" which regards either a cessation from ceremonial works, which being done with a wicked mind, were an abomination to the Lord, ver. 13, 14, or an abstinence from outward immoralities; such as shedding innocent blood, oppressing the fatherless and widow, ver. 15, 17. Now a natural man may be able to abstain from such external enormities of life, without supposing a power in him to do that which is spiritually good; or that the unfrustrable grace of God is unnecessary in conversion.

4. "Learn to do well; that is, to do acts of justice, beneficence, liberality, and charity, such as are here mentioned; "seek judgment, relieve the oppressed, judge the fatherless, plead for the widow:" all which are very commendable, and may be performed by men in an unconverted state; and no way militate either against man's passiveness, or the necessity of God's efficacious grace in the work of conversion.

SECTION XII.

Come now and let us reason together: If ye be willing and obedient, &c.
—ISA. i. 18, 19.

I. THE eighteenth verse is considered in strict connexion with the words preceding and following; from whence it is concluded, that to "cease to do evil," and "learn to do well," to "be willing and obedient,"† are qualifications for the pardoning mercy of God, and conditions of obtaining it; the promises of pardon, life, and salvation, being made to persons of such character. But,

1. Let it be observed, that the eighteenth verse may be read in a parenthesis, without any connexion with or dependence on either the preceding or subsequent verses; being thrown in on purpose to comfort the people of God, oppressed with a sense of their sins, whilst he is expressing his just resentment and indignation against the sins of others.

2. Admitting it to be in strict connexion with the context, it contains a free declaration of pardoning grace and mercy, without any conditions annexed to it; it is not expressed in a conditional form; it is not said, if ye "cease to do evil," and "learn to do well," then "though your sins be as scarlet, they shall be as white as snow;" nor is it said, "if ye be willing and obedient," then "though your sins be red like crimson, they shall be as wool," but "ye shall eat the good of the land."

3. God's promise of pardon is free, absolute, and unconditional; it is expressed in this manner: "I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more:"‡ and made to persons guilty both of omission and commission; who had "bought" him "no sweet cane with money; neither" had "filled" him "with the fat of sacrifices;" but had "made" him "to

* Heb. x. 4. † Whitby, p. 181, 242, 298; ed. 2. 177, 236, 291. ‡ Heb. viii. 12.

serve with" their "sins," and had "wearied him "with" their "iniquities."**

4. Pardon of sin is never ascribed to any condition performed by men, but to the free grace of God, streaming through the blood of Christ; which was shed to obtain it, and in whose gift it is, being "exalted to be a Prince and a Saviour, to give repentance unto Israel, and forgiveness of sins;"† and which is often given to persons without any conditions previously qualifying them for it.

5. Obedience is not the condition of pardon, though a declaration of pardon is an excellent motive to induce to obedience; evangelical obedience springs from, and is influenced by discoveries of pardon, but is neither the cause nor condition of it.

II. It is here promised to such who are "willing and obedient," that they "shall eat the good of the land;" and threatened to the disobedient, that they "shall be devoured with the sword:" from whence it does not follow, that it is in the power of man to do what is spiritually good, much less that eternal happiness depends upon, or is to be obtained by man's obedience. For,

1. The voluntary obedience here encouraged, is to things civil; such as to "relieve the oppressed, judge the fatherless, and plead for the widow," ver. 17, which it is allowed are in the power of a natural man to perform; and might be reasonably expected from a professing people, as those were to whom these exhortations were given.

2. What is here promised, is not of a spiritual or eternal, but of a temporal nature; "ye shall eat the good of the land;" that is, of the land of Canaan: the possession of which they held by their obedience to those laws of a moral, civil, and ceremonial kind, which God gave them as a body politic; and which, so long as they observed they were continued in the quiet and full enjoyment of all the blessings of the good land, flowing with milk and honey, as were promised to them; See Deut. v. 32, 33, and vi. 24, 25, and xxviii.—1 14; Lev. xxvi. 3—10. But when they refused and rebelled, it was otherwise with them. And therefore,

3. The punishment threatened to their disobedience and rebellion is temporal; "ye shall be devoured with the sword, for the mouth of the Lord hath spoken it;" as he had in Lev. xxvi. 25, 33; and so it was frequently with this people, when they broke the laws of God, transgressed his commands, and rebelled against him, the enemy was let in upon them, the sword was drawn against them, and they destroyed by it, or carried captive.

SECTION XIII.

"What could have been done more to my vineyard, that I have not done in it? Wherefore when I looked, &c.—ISA. v. 4.

No one place of Scripture is more frequent in the mouths and writings of the patrons of free will,‡ and adversaries of the grace of God, than this; which is used by them to prove that God gives sufficient grace for the conversion of such who are not converted;

* Remonstr. in Coll. Hag. art. iii. iv. p. 216, 219; Act. Synod. p. 89, &c; Curcell. Christ. Institut. l. 6, c. 13, sec. 3, p. 400; Limborch. l. 4, c. 13, sect. 2, 3, 4, p. 369.

† Isa. xliii. 24, 25.

‡ Acts v. 31.

and that he does not effect that work by an irresistible power, by an unfrustrable operation; which operation, it is said, "if necessary to produce the expected fruits, and not vouchsafed, it must follow, that this vineyard had not grace sufficient to answer her Lord's expectations; and if so, he must unreasonably complain, that she brought forth wild grapes, and more unreasonably expect good grapes, and most unreasonably punish her for not doing what he would not give her grace sufficient to perform."* To which I reply,

1. These words are part of a parable, representing the state and condition of the people of the Jews. Now, parabolical divinity is not argumentative; nor ought parables to be stretched beyond their scope and design: the intent of this is to show the ingratitude of the Jews, in the midst of many favours bestowed on them, and the patience and long-suffering of God towards them, and to vindicate his justice in their ruin as a nation.

2. Seeing there is a particular application of this parable to the people of Israel and Judah, ver. 7; "The vineyard of the Lord of Hosts is the House of Israel, and the men of Judah his pleasant plants;" who were favoured with peculiar blessings above all people on the face of the earth; it can be no proof of any blessing or grace common to all mankind; or in other words, it can be no proof that God gives to all men sufficient grace for conversion, though not effectual, through their perverseness.

3. It does not appear from hence that God gave to all the men of Israel and Judah, grace sufficient for conversion; which is not a national, but a personal blessing; and it is evident, that some among them had not restraining grace, no sense of sin in them, nor fear of God before their eyes; they "drew iniquity with cords of vanity, and sin as it were with a cart-rope;" they said, "Let him make speed, and hasten his work, that we may see it; and let the counsel of the holy one of Israel draw nigh and come, that we may know it: they called evil good, and good evil; put darkness for light, and light for darkness," ver. 18—20. Nor was every man in Israel and Judah capable of judging whether God had given sufficient grace or not, to any, or all among them.

4. These words, "What could have been done more to my vineyard, that I have not done in it? cannot be understood of God's having done all that was sufficient and necessary to the saving conversion of those who are designed by the vineyard; for a reply to the question, taken in this sense, might easily be made after this manner: that God could have made of this bad vine a good one, which was absolutely necessary to its bringing forth good grapes; he could by internal grace have effected the saving work of conversion; to which external means, without it, were insufficient; he could have removed the veil from their understandings, and have taken away the stony heart, and given a heart of flesh; all which are requisite to the real work of conversion.

5. The similitudes in the parable only regard the external culture of the vineyard, and can only, at most, design the outward means of reformation, which these people enjoyed; such as the mission of the Lord's prophets to them, the ministry of the word, admonitions,

* Whitby, p. 234; ed. 2. 229.

exhortations, reproofs, &c. when it might be expected that a people enjoying such privileges, would behave well in their moral conversation; and instead of being guilty of rapine, oppression, luxury, drunkenness, pride, and contempt of God himself, sins which they are in this chapter charged with; they would have done common justice between man and man, would have sought judgment, relieved the oppressed, judged the fatherless, and pleaded for the widow: all which they might have done, without supposing them to have grace sufficient to saving conversion, and though this might be withheld from them; and therefore it was not unreasonable in the Lord to expect good grapes of this kind from them, nor to complain of their wild grapes, nor to punish them for them.

6. If the parable is narrowly examined, it will be found that the good things which God had done for his vineyard, the men of Israel and Judah, were of a civil nature, and which regarded their civil constitution and settlement as a body politic; such as the planting of it "in a very fruitful hill," in the land of Canaan, a land flowing with milk and honey; "fencing" it with good and wholesome laws, which distinguished and kept them separate from other nations, as well as with his almighty power and providence; especially at the three yearly festivals, when all their males appeared at Jerusalem: "gathering out the stones," casting the heathen out, and driving the Canaanites before them; "planting it with the choicest vine," such having fallen in the wilderness who murmured and rebelled against God; "building a tower in it," expressive of divine protection: and placing "a wine-press," which may either mean plenty of temporal blessings, or the prophets, who were placed among them to stir up and exhort the people to a regard to the laws of God.

7. God's "looking" or "expecting" that this vineyard should bring forth grapes is not to be taken properly but figuratively, after the manner of men; for, from such a well formed government, from such an excellent constitution, from a people enjoying such advantages, might it not be reasonably expected that the fruits of common justice and equity would have appeared? might not "judgment" have been "looked" for instead of "oppression," and "righteousness" instead of a "cry?" but alas! it proved just the reverse.

8. The interrogation ought not to be rendered as it is by our translators, "What could have been done more to my vineyard?" &c., nor, as Dr. Whitby reads it, "What was there more to do for my vineyard?" &c., but מהדלעשות עוד לכרמי, should be translated, "What is to be done hereafter to my vineyard?" &c., and so designs not any thing past, but something to come; and is to be understood not of good things bestowed before, but of punishment hereafter to be inflicted, as evidently appears from the answer to it, ver. 5, 6:—"And now go to, I will tell you what I will do to my vineyard; I will take away the hedge thereof, and it shall be eaten up, and break down the wall thereof, and it shall be trodden down, and I will lay it waste," &c., which was fulfilled in the destruction of the land by the Chaldeans, a punishment God never inflicted to that degree before on that people; and so the words have much the same meaning with those in Matt. xxi. 40, 41:—"When the Lord therefore of the vineyard cometh, what will he do unto these husbandmen? they say unto him, He will miserably destroy those wicked men, and let out his vineyard to other husbandmen, which

shall render him the fruits in their seasons;" for the question must be of the same nature with the answer; and if it be so, the words are far enough from proving that grace sufficient for conversion is given to some who are not converted, or from contradicting the doctrine of unfrustrable grace in conversion.

SECTION XIV.

For thus saith the Lord, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength; and ye would not.—ISA. xxx. 15.

THESE words are cited* in favour of free will, as proving that men's impotency to that which is good, is not owing to any disability by the fall of Adam, but to other causes acquired by, and not born with them; such as evil dispositions, customs, prejudices, hardness of heart, or blindness wilfully contracted; and therefore irresistible and unfrustrable grace is not necessary to the conversion of a sinner; but of what service they are in this cause will be better understood when the following things are observed.

1. Admitting that the words regard the spiritual and eternal salvation of men, then they are expressive of the way and manner in which God saves such who are saved. "In returning and rest shall ye be saved," that is by faith and repentance; repentance may be meant by, "returning," and faith by "rest;" or by "returning and rest," may be designed returning to rest, that is, to Christ, who is the only rest to weary souls; "in quietness and confidence shall be your strength." "Quietness" may intend peace of conscience, and "confidence" assurance of faith, which make men strong Christians, though their strength does not barely lie in these graces, but in the object of them. Now faith and repentance are blessings of the covenant, gifts of God; the graces of the Spirit go together in the doctrine of salvation, and have a great concern in it; though they are not meritorious, procuring causes, nor conditions of it, yet in this way God brings his people to salvation; they enter into and are descriptive of the character of such that are saved; there is so close a connexion between these and salvation; that none are saved without them.

2. If we take this to be the sense of the words, then the last clause, "and ye would not," shows, that God's way of saving men through repentance and faith, by going to Christ alone for rest, by placing all confidence in, and deriving all peace and comfort from him, is disagreeable to unregenerate men; which is a proof of the wretched depravity, corruption, and perverseness of the will. Hence this scripture, viewed in this light, with Jer. vi. 16, 17, and xiii. 11, 27, and xviii. 12, and xxix. 19, Ezek. xx. 8, Hos. v. 4, stand on record, as so many lasting reproaches to the will of man.

3. Let this depravity, corruption, perverseness, and obstinacy of the will proceed from what cause soever, whether from any thing born with men, or acquired by them; such as evil dispositions, customs, prejudices, hardness and blindness of heart; what else can conquer these evil dispositions, break such customs, destroy such prejudices, and remove this blindness and hardness of heart, but the almighty power and efficacious grace of God? How necessary there-

* Whitby, pp. 261, 262; ed. 2. 255.

fore are the irresistible and unfrustrable operations of the Spirit of God to the conversion of such sinners; when can it be reasonably expected they should be "willing" to be saved by Jehovah in his own way, but "in the day of" his "power" on their souls? who must "work in" them both "to will and to do" of his "good pleasure," if ever the perverseness of their wills is cured. But,

4. Though, no doubt, the depravity and stubbornness of the will is increased by prejudices, customs, &c., yet to what can its first taint be ascribed, or from whence had it its first blow, and received its original disability, but from the fall of Adam? Does not the Scripture, according to this doctrine, furnish us with the best account of the origin of moral evil? Does not the apostle* attribute men's conversation in "the lusts of the flesh," their "fulfilling," *ταβληματα της σαρκος* "the wills of the flesh, and of the mind," to their being "by nature children of wrath?" Why is it "the wicked will not hearken to the voice of the charmer, charm he never so wisely," but because they are "estranged from the womb, they go astray as soon as they be born, speaking lies?"† And what else can be the source and spring of such early practices in iniquity, but the corruption of nature, owing to the fall of man, they bring into the world with them? Do we not read‡ of some whose "neck" was "an iron sinew," and their "brow brass;" whose obstinacy, disobedience, and treacherous dealing, are accounted for by their being "called transgressors from the womb?"

5. After all, the words are not to be understood of the spiritual and eternal salvation of men, but of the temporal safety and happiness of the people of Israel, had they acted according to the advice given them; "in returning and rest shall ye be saved;" that is, if ye return from the evil "counsel" which ye have taken, which is "not of me," saith the Lord, ver. 1, and rest quietly in your own land, and do not "walk to go down into Egypt," nor seek to Pharaoh for help, ver. 2, 3, "ye shall be saved;" you shall be in safety, no enemy shall break in upon you, or disturb you; "in quietness and in confidence shall be your strength;" your "strength is to sit still," ver. 7, quietly to abide in Jerusalem, in your own cities, and trust in my power and protection, then ye need not fear any enemy; "and ye would not; but ye said," for we will flee *על סוס*, "unto horses," to Egypt for horses, or "upon horses," which we have had from thence; "therefore shall ye flee: we will ride upon the swift, therefore they that pursue you shall be swift," meaning the Chaldeans; one thousand shall flee "at the rebuke of one, at the rebuke of five shall ye flee, till ye be left as a beacon upon the top of a mountain, and as an ensign on a hill." Now as this appears from the context to be the plain and genuine sense of the words, they can be of no use to prove what they are cited for, and ought to have no place in the controversy about free-will, and efficacious grace.

SECTION XV.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat, yea, come buy wine and milk without money and without price.—ISA. lv. 1.

1. THESE words are no call, invitation, or offer of grace to dead sinners, since they are spoken to such who were "thirsty," that

* Eph. ii. 8. † Psalm lviii. 3, 5. ‡ Isa. xlviii. 4, 8. § Whitby, p. 341; ed. 2. 358.

is, who, in a spiritual sense, were thirsting after pardon of sin, a justifying righteousness, and salvation by Christ; after a greater knowledge of him, communion with him, conformity to him, and enjoyment of him in his ordinances, which supposes them to be spiritually alive; for such who are dead in sin, thirst not after the grace of God, but the lusts of the flesh; they mind and savour the things of the flesh, and not the things of the Spirit; only new-born babes, or such who are born again, are quickened and made alive, desire Christ, his grace, and "the sincere milk of the word," that their souls may grow thereby; besides, the persons called unto, are represented as having "no money;" which, though true of unconverted persons, who have nothing to pay off their debts, or purchase any thing for themselves; yet they fancy themselves to be "rich," and "increased in goods," and, "stand in need of nothing;" whereas the persons here encouraged are such, who not only have no money, but know they have none; who are "poor in spirit," and sensible of their spiritual poverty; which sense arises from the quickening influences of the Spirit of God upon their souls; nor are Isa. i. 18, 19, Luke xiii. 3, John iii. 16, and viii. 24, any offers of grace, as they are with this represented to be.

2. They do not express any power or ability in unconverted persons to come to Christ, seeing they are not directed to such, as is before observed; besides, neither Christ, nor the grace of Christ, are designed by "the waters," but the ordinances; the allusion being, as is thought by some,* to maritime places, or sea-ports, where ships of merchandise unload their traffic, and people resort to buy things necessary for them. Now where should hungry and thirsty souls, and such that have no money, attend, but on the ordinances, the means of grace? where they may expect to meet with Christ, and of "his fulness receive," even "grace for grace." Nor,

3. Do they declare any self-sufficiency in creatures to procure any thing for themselves by their works; for the things to be bought, "wine and milk," suitable to thirsty persons, signify either the doctrines of the gospel, or the blessings of grace, both which are freely given. "Buying," here is not to be taken in a proper sense, for no valuable consideration can be given to God for his grace; but in an improper one, the manner in which these things were to be bought, being "without price;" and besides, the persons who are called upon to buy, are said to "have no money." This explanation of the words in the several parts of them, will help us to understand the advice and invitation given in other places; such as Rev. iii. 18, and xxii. 17.

SECTION XVI.

Seek ye the Lord while he may be found, call ye upon him while he is near.—ISA. lv. 6.

THIS passage of Scripture is no proof of a day of grace, which, if men improve, they may enjoy the favour of God; but if they let it slip, if it is once elapsed, there is no more opportunity of meeting with him.

1. They are an exhortation to public worship, signified by "seek-

* Gataker in Poli Synops. in loc.

ing the Lord and calling upon him;" the time for which, with the Jews, was on the seventh day of the week, and with us Christians, on the first; these being "times in which he might be found," it became the Jews of old, and us now, to attend public ordinances, in expectation of meeting with God; since he has promised his people to be in the midst of them, when they are met together.

2. The words may be so rendered, as that they may be understood of place as well as time: "Seek ye the Lord," בְּהַמְצְאוֹ, "in his being found, call ye upon him" קִרְבֵּי בְהִיוֹתוֹ, "in his being near," that is, in the place where he is to be found, and in the place where he is near. Now, though God is every where, and in all places, yet, in the Old Testament dispensation, there was a particular place for public worship appointed, where God vouchsafed his presence, and where it was both the duty and interest of his people to attend; and though, under the gospel dispensation, all places are alike, yet where the saints agree to meet together, there God has promised to be in the midst of them; and, therefore, there should he be sought and called upon.

3. The words may have a particular regard to Christ's being on earth in the land of Judea; seeing he is spoken of under the name of David, ver. 3, and is promised to be "given for a witness to the people, a leader, and commander of the people," ver. 4, and it is prophesied of him, that there should be a large concourse of the Gentiles to him, ver. 5, who are here encouraged, or rather the Jews, to seek unto him, and call upon him while he was in their land, near unto them; when they had the advantage of his personal presence, ministry, and miracles.

SECTION XVII.

Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.—ISA. lv. 7.

I. THESE words are represented * as a promise of pardon, on condition of forsaking sinful ways and thoughts and turning to the Lord; which, if not in man's power to perform, is to promise on an impossible condition, and that is, indeed, to promise nothing. To which may be replied,

1. That forsaking sin, and turning to the Lord at first conversion, or returning to him after backsliding, which perhaps may be here meant, are not owing to the power of man, but to the efficacious grace of God. None can truly forsake sin, or heartily turn to the Lord, but such who are influenced by the Spirit of God; hence says Ephraim, "Turn thou me, and I shall be turned."†

2. That the promise of pardon is free, absolute, and unconditional, not depending on any condition whatever to be performed by men; forsaking sinful ways and thoughts, and returning to the Lord, are not here proposed as conditions of obtaining mercy, and receiving pardon; but the declarations of pardoning grace and mercy here made, are made on purpose to encourage souls sensible of the wickedness of their ways, and unrighteousness of their thoughts, to return to the Lord, who is a God of grace and mercy.

3. Though faith and repentance are not conditions of pardon, nor

* Whitby, p. 242; ed. 2. 236.

† Jer. xxxi. 18.

in the power of man, of himself, to perform: yet as pardon is promised to such who repent, believe, and turn to the Lord, so all such, to whom God makes the promise of pardon, he gives the graces of faith and repentance: hence his promise is not vain, empty, and delusory.

II. It is said,* that "if conversion is wrought only by the unfrustrable operation of God, and man is purely passive in it, vain are the promises of pardon, such as this; for no promises can be means proper to make a dead man live, or to prevail upon a man to act, who must be purely passive." To which I answer,

1. That these words contain no promise to dead men; but a declaration of pardoning grace to sensible sinners; who were "wicked" and "unrighteous" in their own apprehensions, being represented as "thirsty," ver. 1, seeking after the way of life and salvation; though they took the wrong "way," and had their "thoughts" wrongly turned to "spend money for that which is not bread," and their "labour for that which satisfieth not," ver. 2, and therefore remained oppressed with a sense of sin; hence they are here encouraged to quit their own "way" of salvation, and all "thoughts" of their own righteousness, and alone to seek the Lord for mercy and pardon; since his "thoughts" were "not as" their "thoughts" nor his "ways as" their "ways."

2. Admitting them to be a promise of pardon made to dead men, it may be thought to be a proper and sufficient means in the hand of God, under the mighty influences of his Spirit and grace, to make dead men live; since "the gospel is the power of God unto salvation," the "ministration of life," yea, "the savour of life unto life;"† and especially when it is observed what is said in ver. 10, 11,—“For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth,” now at this present time delivered, in ver. 7—9: “It shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”

3. Though man is passive in regeneration, yet he is active in forsaking sin and turning to the Lord. Promises of pardon may, through the grace of God, prevail on such to act in these instances, who have been passive in the work of regeneration; for regeneration antecedes these; forsaking sin, and turning to the Lord, follow upon, and rise from regenerating grace. No man can truly do these, until he is regenerated by the Spirit of God. It follows then, that men may be prevailed upon, by the promises of pardon, to act, who have been passive in regeneration.

III. It is intimated, that such who are in the Calvinistical way of thinking, say that God promises pardon and life to the non-elect, on condition of their faith and repentance:‡ and it is asked, "How can a God of truth and sincerity be said to promise to them pardon and salvation, seriously and in good earnest, who are, by his own act of preterition, infallibly and unfrustrably excluded from it?"

* Whitby, pp. 237, 242; ed. 2. 231, 236. † Rom. i. 16; 2 Cor. ii. 16, and iii. 6.

‡ Whitby, p. 243; ed. 2. 237.

Extensive Reformation and Revival in the Church, preceded by Trial and Suffering.

THERE is a great tendency, even with good men, to seek the crown without the cross. No affliction for the present is joyous, but grievous; and therefore do all men—saints as well as others—in the first instance, naturally desire exemption from suffering. The believer, too, concerned for the advancement of the Redeemer's kingdom, and preferring the good of Zion above his chief joy, is prone to look for the triumph of truth and righteousness, and for abundant prosperity to the church, with no antecedent trials.* The plain and reiterated declarations of the inspired Word, the experience of the saints in all ages, and the dispensations of divine Providence towards the church,—all testify to the fallacious nature of such expectations, and unite in proclaiming it as a royal and unalterable law of the Redeemer's administration, that it is through manifold tribulations we must inherit the kingdom of heaven. They point to a season of suffering, as preceding or accompanying every real and extensive reform or revival in the church, and they declare that those individuals who, in any age or country, have been approved instruments of reformation, have been frequently qualified for their important work by being subjected to peculiar trials, and have been exposed to more than an ordinary share of difficulties and afflictions in the honourable post which was assigned them to occupy. For the present, we pass over the consideration of the believer's individual afflictions, needful as they are for the promotion of his sanctification, and as a preparation for future glory; and propose merely to offer a few illustrations of the position, that those who have been owned as witnesses for the Redeemer's cause, or who have done extensive good in their generation, have always had to endure affliction and trial; and that when multiplied blessings were about to be conferred on the church, or through her, bestowed on the world, she has been previously in a low and despised condition, or called to pass through the fire and water of manifold and diversified afflictions.

It seems to be a rule, to which there is no exception, that all who are decided for the Redeemer, and who are devoted to the advancement of his cause, must bear the brunt of the world's opposition and reproach, and must encounter enmity and trials, from which a less decided course would exempt them. Of this the Saviour fully and plainly forewarns them: "In the world ye shall have tribulation." "The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they keep my sayings, they will keep yours also." "Ye shall be hated of all men for my name's sake." "Yea, and all that will live godly in Christ Jesus, shall suffer persecution."

The trials of the public servants of Christ may be of different kinds. They may arise from various quarters, and they may be sent to accomplish different parts of one complex gracious design. Sometimes there are great evils in themselves, which require strong and repeated rods to correct and eradicate them. Sometimes the state of the church and of the world renders the work of a faithful witness and honest reformer more than usually arduous and trying; and sometimes the change to be effected requires examples of heroic devotedness, patience in tribulation, and eminent disinterestedness for its accomplishment. The afflictions to be endured may spring more immediately from the buffetings of Satan; they

* In the exercise of the amiable retiring disposition for which he was characterized, the late Dr. Mason, of Wisawtown, threw out the conjecture, that the slaying of the witnesses may be already past. It was natural for a good man to desire this—but neither the testimony of prophecy nor the state of the nations affords any support to the supposition.

may arise from the opposition and reproach of a world in arms, from the abettors of evil systems, from men in power, or the multitude who cannot bear to have their principles and conduct condemned by the testimony and example of consistent witnesses, or their schemes of interest or pleasure disturbed; or they may come directly from the hand of God as a sovereign, in afflictions on their persons, or trials with respect to their outward conditions and relations. But in whatever way, and from whatever quarter troubles may be sent to faithful men, they may certainly calculate on having to undergo them. Their own purification renders them necessary. In a world under the usurped dominion of the prince of darkness and his instruments, arrayed in determined hostility to the Messiah and those who bear his image, they can never be favourites, nor can their cause be popular; and those who are honoured to advance the church's purity or prosperity, must, like the venerable apostle of the Gentiles, "fill up that which is behind of the afflictions of Christ in their flesh for his body's sake, which is the church."* Those sufferings for the church which were substitutionary, expiatory, and meritorious, were all borne by Him who loved the church and gave himself for her. Those which are obediential, exemplary, and purifying, form one great aggregate, to be borne by the whole mystical body of Christ, and of which martyrs, confessors, and all approved public servants have allotted to them a principal share. It is not alone to times of general prevailing irreligion, or of open persecution, that the prophet's declaration is applicable—"He that departeth from evil maketh himself a prey."† Let a man forsake the camp of the ungodly, let him separate himself from the received principles and usages of the society around him—let him, recognising the claims of the Redeemer to his entire service of heart and life, devote his energies to the promotion of the cause of the Redeemer's glory, and of universal holiness, and he will be accounted a fool or a madman. The vocabulary of abuse will be exhausted in applying the most odious appellations to his spirit, principles, or conduct, and either in character, or person, or property, he will be reputed a "prey," which persons who dislike the truth may seize and tear to pieces, whenever a fitting opportunity is presented. The excellent John Newton‡ justly remarks, "When God is about to perform some great work, he generally permits some great opposition to it. Suppose Pharaoh had acquiesced in the departure of the children of Israel, or that they had met with no difficulties in the way, they would, indeed, have passed from Egypt to Canaan with ease, but they, as well as the church in all future ages, would have been great losers. The wonder-working God would not have been seen in those extremities which make his arm so visible."

Examples of those "who wrought righteousness," and "obtained a good report," having been exposed to peculiar trials for the truth's sake, are numerous in every part of the inspired volume—are conspicuously displayed in both the Old and New Testament Scriptures. Joseph was to be employed in an elevated station, in accomplishing the divine purpose towards the church, and he was early schooled in adversity. He was hated of his brethren—sold into slavery—afterwards cast into prison through the machinations of a wicked mistress—and his kindness to his fellow-prisoner requited with ingratitude and neglect. In all the instances in which affliction befell him, his innocency was apparent. The Lord prepared him by a severe and lengthened training for the important ministry that awaited him, and showed him that humility was the appointed path to true honour, and that the service which he was to render to the church, was to be offered at the expense of much personal trial and distress to himself. Thus was it also with Moses, the appointed deliverer of Israel, who

* Colossians, i. 24.

† Isaiah, lix. 15.

‡ Memoirs.

has this high testimony, that he was "*faithful in all his house.*" In infancy he was exposed to imminent hazard of life: and his very name carried with it the record of deliverance from a watery death.* True it is, he is said to have "*chosen affliction with the people of God,*" rather than the pleasures of sin; but he knew of a certainty—being divinely taught—that there was no other way of accomplishing his important mission, and that only by a lot of privation and trial, could he keep his garments clean, or effect the emancipation of Israel from their degrading servitude. Nor alone in his expulsion from Egypt, and in his exile in the land of Midian, did he fill up his allotted part of "the sufferings of Christ for his body's sake." He had to bear the hardships of the wilderness; he endured the murmuring and rebellion of the people during every part of the painful march. He had to witness the judgments of Heaven poured out upon the rebels; in the bitterness and anguish of his spirit, he oftentimes stood in the breach that the Lord might not make a full end; and even at the close of his distinguished course, he was denied his earnest desire, and debarred an entrance into Canaan, because of the sin into which the rebellion of Israel had betrayed him.

It is needless to adduce other examples of the sufferings and trials of eminent servants of Christ under the Old Testament. The histories of David, Elijah, Hezekiah, Isaiah, Nehemiah, the prophets, and other distinguished men who were instruments of reformation and revival, supply many striking confirmations of the truth, that the good designed for Zion was effected by the personal sufferings of the Lord's approved messengers, not less than by their heroic spirit, or the principles which they held.

The Redeemer himself was emphatically the "man who saw affliction by the rod of Jehovah's anger"—the prince of sufferers—while he was the blessed deliverer who came out of Zion—the author of all genuine reformation and revival in the church. As the glorious Head, he taught, by the sufferings to which he voluntarily submitted, an impressive lesson to all his followers. To be partakers with him in his sufferings, and to be made conformable to his death, are badges of genuine discipleship; and they who are most devoted to his service, and most conformed to his image, may expect, like him, to endure "great contradiction of sinners" against them, and to be hated of all men for his name's sake. The apostles of the Lamb exemplify this truth. In the call of the apostle Paul—who laboured more abundantly than all his fellows, and whose labours were singularly owned for promoting extensive revival—a lot of suffering occupied a principal place. "The Lord said unto him," (to Ananias,) "go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel; for I will show him how great things he must suffer for my name's sake."† It is not said, "how great things he must do," but, "how great things he must suffer"—clearly implying that the grace given him was to be displayed in manifold trials,—that his honour, as chiefest of the apostles, lay in a double measure of affliction for Christ's name's sake, and that thus was he to perform a ministry of incalculable benefit to the church throughout all succeeding generations. None of his fellows in the apostleship were exempted from a suffering condition. They were esteemed the offscouring of all things—exposed to the embittered hostility of Jews and Gentiles—in privations and perils often—accounted frequently as enemies even by those who had professed subjection to the truth—and it has generally been thought that all of them suffered violent deaths, and sealed the testimony which they held

* The name *Moses* is from a Hebrew verb which signifies to draw out of, in allusion to his being drawn out of the waters of the Nile.

† Acts v. 15, 16.

with their blood. By the sacrifice of ease, reputation, life, they procured the church's liberty, spread the light of divine truth over regions that had long been immersed in midnight darkness, and were instruments of the most powerful and extensive revival that ever took place in the church. Did they estimate the purchase as too costly, or repine at the appointment which called them to continued and incessant privation and suffering, for the advancement of the Redeemer's cause? On the other hand, they rejoiced that they were counted worthy to suffer shame for the name's sake of Christ,—they took joyfully the spoiling of their goods,—and all things they estimated as loss and dung, that they might win Christ, and be found in him. The spirit of one, was the spirit of them all. "None of the trials which they endured, moved them, neither reckoned they their lives dear to themselves, so that they might finish their course with joy, and the ministry which they had received of the Lord Jesus."

A similar condition of suffering and trial was allotted to the Reformers and martyrs of the Lamb, as they accomplished their high and honourable mission. None of them could boast of popularity with an ungodly world, or among the members of an idolatrous or declining church. On the other hand they had to face dangers and perils from every quarter; their life was often the sacrifice; their character and reputation in their own day were generally covered with reproach and calumny; and from professed friends and open enemies they were exposed to unceasing warfare. Through what Luther styles "the school of temptation," they passed onward to the throne, to which they were exalted to judge the tribes of Israel. Satan and his chosen instruments assailed them with every species of malignity and violence; and they found no discharge in that war, till they had finished their glorious course, and overcome the Adversary by the blood of the Lamb and the word of their testimony.

The real state of the quarrel is not materially altered in our day, nor will it be altered, till Antichrist being destroyed and the truth being universally ascendant, the earth shall be full of the knowledge of the Lord, and the saints of the Most High God shall take the kingdom and possess it. In a time of silken profession and the decline of practical godliness, there is a strong temptation to overlook this feature of the Redeemer's dispensations towards the church and his approved servants. But assuredly the offence of the cross has not ceased; a faithful testimony is no better relished by the erroneous, or immoral, or time-serving, than it was in any by-past age; and those who would be instrumental in doing any good work for the Redeemer, must relinquish ease, profit, and good name, and lay their account with privations and sufferings of various kinds, in labouring to promote the ascendancy of truth and holiness. Like Gideon's *three hundred*, whom the Lord honoured with a notable victory, they must be willing to "endure hardness," while they are distinguished for holy and ardent zeal for the advancement of the cause of righteousness. The witnesses must be content—must rejoice to wear their sackcloth, till Babylon's downfall. This last great trial draws on apace, and neither they, nor their cause will obtain popularity, until their dead bodies shall be re-animated, and they shall ascend to heaven in the sight of their enemies. Enough for them, that in their privations and sufferings, they "go without the camp," to Jesus, bearing his reproach, and that they walk by the footsteps of the flock of slaughter. Their sufferings and trials serve to confirm the faith and animate the hopes of the faithful; and contribute a most important part to the final triumph of the cause of righteousness. To conclude, we notice a few of the eminent privileges which are peculiarly enjoyed by the public servants of Christ, when subjected to privations or suffering in his cause.

1. *Theirs is an honoured condition.* They are the men whom the

King delights to honour. Instead of conferring upon them the unsubstantial honours of the world, he enrols them among those of whom the world was not worthy. They are made partakers of Christ's sufferings. Their badge of distinction is to bear about in their bodies the death of their exalted Master, that the life of Jesus also may be made manifest in their bodies. "The spirit of glory and of God resteth upon them." By patient continuance in well-doing, they overcome the ills of time, as they were enabled to renounce its pleasures and enjoyments. They are kings and priests to God and the Lamb, and even in death they reign over enemies. The most honoured post in all the army of the Captain of salvation, is that of greatest difficulty and danger, of suffering and arduous service. Well may those who are called to occupy it, wonder and rejoice that they should be "counted worthy to suffer shame" in the cause of their exalted and glorious Master.

2. *Theirs are great supports.* The Lord has pledged himself to stand by his servants; to aid them by his Spirit; and to give them a mouth and wisdom, which no adversary shall be able to gainsay or resist. Enemies may fight against them, but they cannot prevail against them: and no weapon formed against them can prosper. The Lord sustains them mightily by his right hand; and when they are in peril or danger, He rides on the heavens for their speedy help, and frequently, in a way wondrous and unexpected, confounds those who oppose them, and works for them deliverance. "At my first answer," says the venerable apostle, "no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge." "Notwithstanding," he adds, "the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion." And hence he triumphs in future deliverance and victory—"And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom."* With such gracious deliverances and assurances have the servants of Christ been frequently favoured, when called to contend with the opposition and cruelty of enemies, and the cowardice and treachery of brethren, while pleading the Redeemer's cause.

3. *They have reaped the precious fruits of sanctified trials.* Their own spirits have been subdued. They have learned lessons of humility, patience, and meekness, which could not have been acquired so effectually as in the school of affliction. Theirs has been "the peace that passeth understanding," even when all without was tumult and confusion. The candle of the Lord has shone upon their head, and light has beamed on their tabernacle, while the enemy has employed his every artifice to cover their names and cause with the thickest clouds. They have been made partakers of the joy of God's salvation. Elevated on the mount of arduous duty, or trial, they have been privileged with discoveries of the divine glory, and visions of the land that is afar off. Foretastes of heaven have been vouchsafed to them in the wilderness;—and as a compensation for every trial, they have obtained the witness of the Spirit, and been enabled to read their title clear to a mansion in the skies. The joyful assurance of one eminent witness and sufferer, has been, in some measure, that of all who have succeeded him, in the same holy warfare—"I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us;"—nothing "shall separate us from the love of God, which is in Christ Jesus our Lord."†

4. *Their trials subserve the most valuable and excellent purposes.* They attest the truth and faithfulness of the God of Zion. They strengthen and animate the faithful;—encourage some to join themselves to the Lord and

* 2 Timothy, iv. 16, 17, 18.

† Romans, viii. 16, 39.

his people,—and strike dismay into the hearts of the enemies of truth, and ensure their future destruction. The sufferings of faithful men are a grand means of sealing up important truths, displaying their value and excellency, and transmitting them as a costly and inalienable inheritance, to future generations. They eminently tend to purify the church, and are an important means of the world's conversion. As the public trials of the saints are all needful, so when they have severally and collectively come to a termination, they will conduce, in an inconceivable degree, to set off the beauty and brightness of the church's millennial state, and of her triumphant condition in heaven. Objects are often glorious and attractive by contrast;—and how surpassing will be the glory of Zion, when all her faithful sons shall appear as crowned conquerors, shall stand upon the sea of glass mingled with fire, having gotten the victory over the Beast and his image, and his mark, and the number of his name, and shall wave their palms for ever in honour of him that loved them and gave himself for them.—*Belfast Covenanter.*

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Jesus is precious.

The Lord Jesus resembles a precious stone, which has various points of radiancy, and from which many different lights of consolation and joy proceed. According to the necessity of the circumstances in which we are placed, sometimes one side, and sometimes another appears pre-eminently lovely; and there is no situation and no emergency in which we do not find Jesus efficacious in one of his aspects. For example, to the bruised heart we would represent Christ as the friend of sinners; to the weak and timid soul, we will show him as a hero, ready to overcome all their enemies; to the sick and afflicted, he is the unwearied physician; to the maimed and cripple, the tender nurse; and to those trembling ones, who know not how they are to stand at the judgment seat of God, we should exhibit him as the Lord who is our righteousness. Thus, if I may so express it, the heavenly Father turns Christ as a precious stone before the eyes of the people of Israel, according to their necessities; and in the mirror of the revelations makes his colour to be reflected, and his lights come forth, sometimes from one side, sometimes from another. This can be discerned through every period of sacred history; for there is always one side of the image of the Messiah turned toward us, more clearly marked than the others, or bearing a more characteristic stamp; it is always that which is most suitable to the necessity of the time.—*Krummacher.*

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Perfectionists.—From the Register published at De Ruyter, Madison county, New York, we learn that a sect of perfectionists exist in that village, “who claim to be as holy as was Jesus Christ. And even those who once occupied stations in respectable society, and walked in the higher circles of life, debase themselves to kiss the feet of their leader, and adore him as the very Christ!” They deny the sacredness of the marriage rite, and by their principles and practices grossly outrage the proprieties of life. Such facts should be chronicled as part of the history of the times.—*N. Y. Obs.*

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Important Decision respecting a Witness.—The Augusta Chronicle states that Judge Andrews, of the northern Circuit, (Georgia,) held

at the late term of the superior Court, of Oglethorpe county—in a capital case—decided that a person could not be sworn as a witness in a Court of Justice, who did not believe in the existence of a God, the obligations of an oath, and a future state of rewards and punishments. He maintained with the Supreme Court of New York, that “Religion is a subject in which every man has a right to think according to the dictates of his understanding. It is a solemn concern between his conscience and his God; with which no human tribunal has a right to meddle. But in the development of facts, and the ascertainment of truth, human tribunals have a right to interfere. They are bound to see that no man’s rights are impaired or taken away, but through the medium of testimony entitled to belief; and no testimony is entitled to credit, unless delivered under the solemnity of an oath, which comes home to the conscience of the witness, who will treat a lie from his belief, that false swearing would expose him to punishment in the life to come. On this great principle rest all our institutions, and especially the distribution of justice between men.”

Universalists must look to this matter. They have treated this opinion as a slander when urged in theological disputes. But when it becomes a part of the common law of the land, it is a more serious matter. If a man is not to be believed *under oath*, what is to be the estimate of his credibility when free from its solemnities?

Remarks on the Article of Parepidemos.

PAREPIDEMOS, who has taken up the cudgels against the ultraism of some temperance advocates, is, in my opinion, correct in the main. That *fermented* drinks may be lawfully used,—that they are not, under all circumstances, poisonous, can scarcely admit of question, and has not, so far as I know, been questioned. Parepidemos certainly establishes his proposition; but in his zeal against error and ultraism, has he not fallen into both himself? The first argument is drawn from Joel iii. 18. In his remarks upon this passage, it is taken for granted, that “wine,” in this place, signifies a *fermented* liquor. This is an entire mistake. The word is *ḡhasoy*, “*ghasoy*,” which *always* means *must*,—it *never* means a *fermented* liquor. In Song. viii. 2, it is very properly translated “juice.” Unless he is more correct in his other scripture references, this writer will not gain much upon our confidence.

Parepidemos remarks that he “has not examined any passage, where ‘*tyrosh*’ is called a blessing.” This is a cautious expression, but as the writer refers frequently to the original, and professes to have been engaged in examining it, his statement is calculated to mislead the unlearned reader. If he will turn to Gen. xxvii. 28, he will find this word used in pronouncing a blessing upon Jacob, by Isaac. But this is not all. If he will look again at Prov. xx. 1, “wine is a mocker,” he will discover that the original word there is not “*tyrosh*,” as he affirms, but “*yayin*.” By making such a misstatement,—a misstatement that could not have been made, had he taken the trouble to look at the text, Parepidemos betrays to the cautious reader the very important fact, that *he has made declarations respecting the original terms which have a bearing upon the argument, without examining them at all.* This, no writer profes-

sedly critical, should permit himself to do. It weakens the confidence of the unlearned.

Besides, P. is in error respecting the use and meaning of this word *tyrosh*. There is abundant proof that its true meaning is *unfermented grape juice*, Is. lxxv. 8, "As the *new wine*,—*tyrosh*, is found in the cluster." The word signifies, in this place, the juice of the grape before it is expressed. Prov. iii. 10. "And thy presses shall burst out with *new wine*,—*tyrosh*." The word here, manifestly means *grape juice*, for it is under the *press*, not yet even in the vat. From the connexion, we learn that the "bursting out," was not from the process of fermentation, but from *abundance*. Joel ii. 24, we find this word used nearly in the same way, to signify the juice of the grape when in the vat, and overflowing it; as your readers have seen the tubs under a cider press, while the *must* was *actually running*. Consequently, in this text, *tyrosh* signifies *unfermented juice*. Again, (and this is a use of the word, that of itself is nearly enough to show that P. is in error respecting it,) in Mic. vi. 15, it is used to signify *a grape*—"Thou shalt tread—sweet wine, *tyrosh*—but shalt not drink wine." Moreover, in this text, the *tyrosh* and *yayin* are so contrasted, that we have no difficulty in ascertaining that the one signifies *the juice*, or, in this text, *the grape*, and the other, a fermented liquor formed from it. Finally, on this word, P. affirms one thing, and I will another. It is *never* used in a connexion that necessarily requires it to be translated *wine*, meaning *fermented wine*. In Hos. iv. 11, it certainly does not signify the same thing with *yayin*, used in the same verse. The best view of that text is, that it signifies *must*, which might readily be so used as to stupify; at least, like "whoredom," corrupt by other evils arising from its free use, in social festivities, although it had no intoxicating property.

But, I find more fault with the remarks of P. concerning the Rechabites. I think him wrong in almost all his observations. At present, I notice only one particular. He says that they "refrained from drinking wine, at the command of the Lord by Jeremiah,"—that is to say, "obeying man, rather than God;" and all through "their superstitious adherence to their father's command." This is a heavy charge against the good Rechabites, *if it be true*, which it is *not*. This is another instance of P.'s loose way of quoting and referring to the Scriptures. If God gave any "command" to the Rechabites by Jeremiah, to drink wine, I have been entirely unable to discover it in the passage. I find, indeed, that in Jer. xxxv. 21, this prophet is directed to "give them wine to drink," and ver. 5, Jeremiah said, "Drink ye wine:" but no where is it hinted even, that God commanded them to disobey their father. So far from this, that God commends and blesses them, which he would not have done, if they had been living, in these many instances, in sin: ver. 18, 19. "Thus saith the Lord of hosts, the God of Israel, Because ye have obeyed the commandment of Jonadab, your father, and kept all his precepts, and done according unto all that he hath commanded you: Therefore thus saith the Lord of hosts, the God of Israel, Jonadab, the son of Rechab, shall not want a man to stand before me for ever." Show me such a promise to any man for drinking wine, which, in the opinion of some, God has commanded to be used as an ordinary beverage!

While I make these criticisms, I repeat, that with P.'s main proposition I agree, and think it easily established: but I must add, that to my mind, another proposition is equally clear, and can be as easily established; namely, *that God did not intend intoxicating liquors for habitual use, and that such use is a perversion of them, and impairs the beauty and force of the analogy, in the Lord's Supper.*

Fermented Wine: its Use in the Sacrament, Right and Scriptural, in Reply to the Novelties of the Rev. Mr. Gilmour: By the Rev. J. Stark, Minister of Carlsdyke, Greenock.

A NEW controversy has been started in the church. We have been accustomed to employ fermented wine in the dispensation of the Lord's Supper: and we have never imagined that there was any impropriety in doing so—much less, that we were violating the plain letter of the scriptures. We were persuaded,—whether correctly or not,—that we were thus following the example of the primitive Christians—of the apostles—of our Saviour himself. Now, however, the time-honoured practice has been condemned, and in no measured terms. Fermented wine is said to be “a demonstrated evil,”*—to be denounced everywhere by scripture, though, conveniently enough, no passage is produced in favour of the assertion,—to be “an impure liquor,”—“a vile thing,”—“a demonstrated curse,”—and almost every kind of type has been employed—common, capital, and italic, to impress upon the public mind its newly-discovered abominations. And it will readily be admitted, that if these charges are all founded in truth, we and our fathers have erred grievously in the administration of that solemn ordinance. But if, on the other hand, it shall turn out that they have been preferred against us rashly, and without even the shadow of evidence in their support,—if it shall be found that fermented wine, *as such*, is no where condemned in scripture, but approved of, and that it was used by our Saviour and his apostles,—then surely we will be entitled to rebuke the men who, without cause, are breaking up the peace and unity of the church.

That fermented wine was in common use amongst the Jews, is very obvious, one would think, to every reader of the Bible. But why then meddle with this controversy at all? There is a necessity for doing something in the matter. Silence is construed into defeat. We are silent only because if we *do speak*, it must be to plead guilty to the charge brought against us. Meanwhile the evil spreads. The idea was first mooted a few years ago, on the other side of the Atlantic, where every kind of religious error will soon find a host of supporters. Some one hinted, that if it was wrong to use fermented liquor at his own table, it could not be right to use it at the table of the Lord. This is the origin of the present controversy. The hint was taken up and repeated; what has been the consequence? Shameful divisions in the church, while many congregations ‘actually use *water* instead of *wine*, in the celebration of the Lord's Supper! And should we not try to prevent such unseemly scenes among ourselves?

* See “Sacramental Wines,” by the Rev. Mr. Gilmour.

More than a year ago, a member of my congregation refused to communicate, because wine was used, coolly affirming that it was forbidden by scripture, and that he would prefer water. I was much startled at the *profane* remark, but when I saw the tract which he had been reading, I was not surprised. I would not hurt the feelings of a Christian, by quoting any of its foul and scandalous untruths.

The pamphlet on this subject, by the Rev. Mr. Gilmour, has some claims on our attention. It is very plausible in many of its statements, which are calculated at first sight to make an impression on the mind; a good deal of apparent evidence is adduced in favour of his views; and what is wanting in argument—and that is not little—is far more than made up by the unbounded confidence which the author has in the justice of his cause. He asserts without fear of contradiction; he argues and defies reply. All is as clear to him as noon-day; there cannot, in his estimation, be two opinions about it. And yet all the while he has had some dread of an opponent. Towards the close, he makes some remarks which seem designed to frighten any one from a reply. Thus he speaks of “the shallow, the superficial, the interested, the prejudiced, and the weak” as being arrayed against him, and he “begs” of them not to set aside his conclusions “with a sneer or a witticism.” And again, in the very same page, he informs us, that some of the objections made to his sentiments on this subject, arising from “mere animal taste,”—(this is a little too bad, to brand a man as a *drunkard*, because he does not happen to agree with him as to the kind of wine which should be used in the sacrament,)—“are quite worthy of a spoiled child,” (what a beautiful allusion!) “or of a sick girl,” (so even a sick girl must not be allowed to taste a drop of wine—I thought our author had been more *gallant*!)—“or of a bearded boy who should yet be in the nurse’s string:” what does Mr. Gilmour mean? If this passage has any meaning at all—and I am strongly disposed to think that it has none, not even a particle of it—it is a wild denunciation of vengeance against every man who shall dare to contradict any of his statements. I do not know in which of these classes of characters I shall be ranked, but it is pretty certain that I run considerable risk in this matter, as I intend not to set aside his “conclusions” merely, but his premises also. I shall endeavour to do so, however, in such a mild and gentle manner—though there is no little provocation given—as that the author and reviewer shall part on the best possible terms.

One of his strongest arguments, at least one on which he lays a good deal of stress, is drawn from the meaning of the word “wine” in Hebrew, which, on the authority of Dr. Clarke and others, he says, means simply “the expressed juice of the grape.” Now, what does this prove? Does it follow that it was not fermented after it was expressed? Where is the use, in a grave controversy like this, of running away with a phrase? Surely Mr. Gilmour does not intend to play upon words! Yet he has never attempted to show that the authors from whom he quotes attached that meaning to these words. Parkhurst, in his Hebrew Lexicon, under the word, gives the very same definition, and yet he would have been perfectly astonished at such a comment as this. He, too, calls it “the expressed juice of

grapes;" and what is the very first passage of Scripture which he quotes in proof, and in illustration? Genesis ix. 21; "and he," that is Noah, "drank of the wine, and was *drunken*." So that it is quite possible for a person to use the words on which Mr. G. grounds his argument, while he would deprecate the meaning thus affixed to them. I will not say that this mode of reasoning is worthy "of a spoiled child, or of a sick girl, or of a bearded boy," but to speak within bounds, the folly of it is remarkable.

Not a whit better is the argument, drawn from the Scripture phrase, *new wine*, which he calls "newly expressed juice of the grape." For it is absolutely certain that *new* or *sweet* wine was intoxicating, and consequently fermented. On the day of Pentecost the apostles began to speak with other tongues, and the Jews who dwelt at Jerusalem, not understanding them, imagined that, like men under the influence of liquor, they were merely uttering confused and unintelligible sounds. "These men are full of new wine." And did Peter say, what Mr. Gilmour ventures with great hardihood to assert, that new wine could not intoxicate, that it was unfermented,—the expressed juice of the grape? Not at all; and his authority is somewhat better than Mr. Gilmour's. He admitted that it *would* intoxicate, for his answer is founded, not on the kind or quality of the liquor, but on the fact that no one drank wine at so early an hour of the day. "These are not drunken, as ye suppose, seeing it is but the third hour of the day." That was the hour of prayer; nine o'clock in the morning; and it was not customary to eat and drink before that time. How absurd would the accusation have been, if new wine did not intoxicate! And how inappropriate and uncalled for, would have been the grave and serious answer of the apostle!* "Thus far," says our author very innocently, "thus far, we think, there can be no diversity of sentiment." Indeed! really this is taxing our credulity rather much. We beg to put in a disclaimer. There *is* a diversity of sentiment; we are not yet agreed.

It is perfectly amazing to observe how far preconceived opinions will impose upon a man's judgment; nay, even upon a man's *eyesight*. Here we have a passage of Scripture quoted by Mr. G., condemning the use of fermented wine, while yet it is as completely in the teeth of his arguments as it is possible for words to be. "Who hath wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that *tarry long* at the wine; they that go to seek *mixed* wine." Mixed wine was wine mingled with spices to render its intoxicating qualities very powerful; and hence it was given to criminals, who were to be put to death, in order to stupify, and thus render them insensible to their sufferings. But in consequence of its strength, the drunkard desired this wine in preference to any other, and this fact is very properly coupled with *tarrying long* at the wine. And had Mr. G.'s theory been correct, the wise man would not have spoken of *tarrying long* at the wine; "*tarrying*," implying a considerable time, and *tarrying long* being a still stronger phrase, he would have forbidden the use of it altogether.

* See Poole's commentary on the passage, who distinctly affirms that new wine intoxicates.

Instead of this, he only forbids excess; nothing more. What a "conclusion" Mr. G. draws from these premises! If you are told not to *tarry long* at the table, Mr. Gilmour gravely assures you that you are forbidden to *sit down!* If gluttony be condemned in Scripture, then you must not eat. If you are warned against excess, the meaning of that warning is that you are not to taste at all! Admirable reasoning! Allow a man to argue in this way, and he will prove to you any thing you like—no matter how unreasonable or untrue. He may write books by the score, and in support of any error.

But then wine "is employed by the spirit of wisdom and of revelation for the purpose of representing the terrible judgments of God:" and *therefore* it should not be drunk. Now, admitting this to be correctly stated, by what means does he contrive to jump to the conclusion, that being an emblem of divine wrath, it should *not* be drunk? *Fire* and *water* are used as well as wine—as frequently, perhaps—what conclusion would Mr. G. draw from this? "I have consumed thee with the fire of my wrath;" and again, "pour out thy wrath upon the heathen," where the emblem is *rain*—one of the best temporal blessings. What right has he to fix upon one; more than another? He may as well condemn the fire which warms, and the rain which nourishes, because they are "employed by the spirit of wisdom and of revelation for the purpose of representing the terrible judgments of God." He says that there must be two different kinds of wine, when it is spoken of both as a blessing and a curse; and then he infers that the one was fermented, and the other unfermented; and for the same reason he must hold that there are two kinds of fire, and two kinds of rain! for they are the emblems of wrath. Would it not be an idle expenditure of words to refute such an absurd notion as this?

But the fact is, that in his zeal against the use of fermented wine, he has contrived to mistake altogether the meaning of the very passages which he quotes. He makes the *wine* the emblem of wrath, whereas it is the *cup*, without any special reference to its contents. It was customary in ancient times, at a feast, to give a cup of wine to each guest, and there was a variety of wines used, so that each did not get the same kind of wine as his neighbour, and thus a man's cup came to signify *his portion*. In this sense, it is frequently used in Scripture. "The Lord is the portion of mine inheritance, and of *my cup*. Are ye able to drink of the *cup* that I shall drink of? Ye shall drink indeed of *my cup*. Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest; this shall be the portion of *their cup*." Nay, in order to show that it is the cup that is generally used, and not its contents, as the emblem of wrath, it is spoken of as filled with *water* as well as *wine*. "*Waters* of a full *cup* are wrung out to them." Now if Mr. G. would be consistent with himself—if he would carry out the principles which he has rashly, and without due reflection, adopted, he must condemn the use of water as well as wine. Even a good cause is grievously injured by a bad argument; but a bad cause is ruined by it altogether.

He brings testimony from all quarters, in order to prove that the unfermented juice of the grape *has* been drunk. But what follows? what effect has all this upon the question? Does it prove that fermented wine was *not* drunk, which is the real question at issue?

Mr. G. rejoices exceedingly over this part of his publication, conscious, it would seem, that there he was safe. "We have made out a good case," says he, "and no twelve men in Europe would return a verdict against us of '*Not proven.*'" But what the better would he be of his verdict after all? A thief is accused of stealing a man's watch, and he proves very satisfactorily that he did not steal the man's purse, will the jury be cheated out of their verdict by this defence, and pronounce him an honest man? So Mr. G. shows us that the mere juice of the grape has been used, and then he calls upon us, as if we could not detect the difference, to say that fermented wine was not used. Unless he wishes us to believe this, what is the use of giving us long quotations to prove a fact which no one would take the trouble to deny?

There is a good deal of cleverness displayed in the attempt to show, that the Corinthians were not intoxicated at the table of the Lord, or rather, it should be observed at the love-feast, or perhaps, paschal-supper, immediately before, Mr. G. denies the alleged fact of their intoxication; but his denial, like some of the assertions which we have been considering, must not be taken upon trust. He is contented with amazingly little evidence when it favours his views. His first argument—for in this instance he has more than one—is founded on the meaning of the word. "We frankly admit," he says—but it is somewhat difficult to discover in what the frankness consists, for he only admits what has never been disputed—"we frankly admit that the Greek word, which is here rendered '*drunken,*' literally signifies to eat and drink after sacrifice, and that it is frequently and properly employed by classical writers to denote drinking to intoxication." But in this passage he assures us, that it means to be *plentifully fed*. Now the primary signification of the word, as given by lexicographers, is *to be drunken*; and surely Mr. G. should have produced some undisputed and undisputable examples of its modified signification. But he has not produced *one*; and until he do so, we must take the liberty of demurring to his new translation. The best commentators take the translation as it stands—Scott, for example, Henry's Continuator, and others. Thus Whitby says, in reference to this very passage, "*Methuein, to be drunk, is by the grammarians thought to have its original from meta to, thuein, (after sacrificing,) because of the free drinking they indulged in after their sacrifices.* The Judaizing converts thought themselves obliged to drink plentifully at their festivals; four large cups of wine, saith Dr. Lightfoot, at the paschal supper, and to be quite drunk, saith Buxtorf, at the feast of Purim."

"But this is neither our only nor our best argument." So says our author. Would it be wrong to infer from this remark, that he is not very sure of the accuracy of his new translation? Or, like a skilful disputant, has he put his weak argument in front that he may with greater energy and effect bring up his rear? Yet I am strongly disposed to think that he is not doing his first argument justice. It may not be his *only* one, but it is decidedly his *best*. Let the reader judge.

I give the statement in his own words. "We have evidence of a moral kind to offer in confirmation of our sentiments. What does Paul say in the very next verse, after telling them that one was hungry, and another was well filled? (The reader will be pleased to

remember that no such statement is made by the apostle, that he says *drunken*, and not *well-filled*.) He asks them, What! have you not houses to eat and to drink in? What is the meaning of this question? Does he not here give them a license to do that in their own houses which they were not at liberty to do in the house of God?" This is melancholy work! Will it be believed, that the apostle, so far from giving them leave to do in their own houses what he had forbidden them to do in the house of God, does quite the reverse? He *changes* the word in the next verse—gives a different one altogether—one which is always used in a good sense. It is not *methuein*, but *pinein*. So that, in the 21st verse, the apostle forbids drunkenness, and, in the 22d, enjoins temperance; yet we are assured that they both mean the same thing! And Mr. G. actually chuckles over the affair and tries to laugh us out of countenance. "A man's Greek *may* fail him here"—(the plain truth is, that Mr. G. never looked into the *Greek* Testament at all, else he would never have committed such an egregious blunder)—"and the superficial thinker *may* be led astray by the mere jingle of words—(very true! else we had not heard of this argument)—but his common sense should not fail him too." Is not that cleverly managed? "A jingle of words" is of some use after all. Mr. G. should not despise a friend to whom he is so much indebted!

But it seems that "there is no need for either criticism or argument in deciding the question, as Paul expressly frees the Corinthians from the charge of drunkenness." Why then did not Mr. Gilmour tell us this before? Why give us so much both of criticism and of argument, when he could so easily and so conclusively have settled the question by the "express" authority of the apostle Paul? A servant, on one occasion, offered to give twenty reasons to his master for not doing a certain piece of work, but when he mentioned the first, that he was *not able* to do it,—his master stopped him, quietly remarking that the one reason was sufficient, and he had no wish to hear the other nineteen. So in this case, if Mr. G. will but give us the "express" authority of the apostle Paul, we will not require any other argument to convince us. And in what way does the apostle "*expressly* free the Corinthians from the charge of drunkenness?" Here is the passage,—Mr. G. only quotes a part of it,—we shall do his argument more justice than he himself does by quoting it all:—"Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified by the name of the Lord Jesus, and by the Spirit of our God." Here he says the Apostle frees the Corinthians from drunkenness; and so much importance does he attach to this passage, that he immediately afterwards quotes it a second time,—gives it in large type, which, indeed, he employs very frequently, as if he meant to carry conviction by CAPITALS, and not by argument. But it must be plain to every one, that if it frees the Corinthians from the charge of drunkenness, it frees them also from theft,—even from covetousness,—from speaking evil of their neighbours,—nay, upon Mr. Gilmour's principle, it frees them from all sin! Drunkenness is not specially mentioned, it forms but *one* of the *ten*

crimes which are specified by the apostle. So if any thing be proved by this mode of reasoning, it is,—that the Corinthian church was thoroughly pure. Was that the case? Will Mr. G. have the hardihood to deny that the Corinthians were guilty of other crimes as bad as the one upon which he fixes, if not worse than it? If he had read the epistle carefully,—if he had even read the two verses immediately preceding those on which he has favoured us with a new commentary and a new translation, he could not have failed to observe the folly and the fallacy of such an argument. When the apostle says that they were justified and sanctified, he just says in other words, that they were Christians,—nothing more. But they were not all Christians; and even though they were, they might surely be guilty of sin. In point of fact, they *were* guilty of sin, whatever Mr. Gilmour may affirm to the contrary. There were *schisms* and *heresies* among them,—1 Cor. xi. 18, 19,—is intemperance a worse sin?—or, at all events, upon Mr. Gilmour's principle, how could the Apostle say that they were washed and sanctified, when there were schismatics and heretics as well as drunkards among them? In the 5th chapter, again, 1, 2 verses, he tells them that one of their number had been guilty of a crime which was not so much as named among the Gentiles; and they, instead of mourning, had been puffed up—that is, rejoiced in the commission of the sin. And, not to mention any thing else, in the 15th chapter, and 12th verse, we learn that some of them denied the doctrine of the resurrection:—"how say some among you, that there is no resurrection of the dead?" Now, I should like to know how the apostle could accuse them of all these sins, any more than that of intemperance, while yet they were washed and justified? Mr. G. cannot see any thing but the one sin,—not he. And certainly it is a great and growing evil—the fruitful source of many other crimes—but then it is nothing short of madness to look upon it as the one only vice. And to torture passages of Scripture in this way, however good the intention may be, is just to play into the hands of the infidel. Really Mr. Gilmour should be more cautious; he should not touch the ark of God with so rude a hand, lest he should do incalculably greater harm to religion, than good to the cause which he has so much at heart.

Mr. G. tries to make his readers believe that fermented wine was not used at the passover;* and here also he professes to quote scripture on the subject:—"One express command was, that they should have no leaven or ferment in their houses, neither was there to be any thing leavened or fermented there." Now, there is no such "express command" within the boards of the Bible; no, nor any thing like it. There was to be no leaven, certainly, and in the account of the passover, *leaven* is invariably connected with the word *eat*; but as that would not suit Mr. G's. purpose,—for it would show the most ignorant that it could not refer to *wine*, which can only be *drunk*,—Mr. G. takes good care to quote only a clause

* Why did not Mr. G., when giving us the testimony of converted Jews, give us that of Dr. Wolfe? He is well acquainted with Jewish customs; and when Mr. G. ventured to say to the Doctor lately when in Greenock, that the Jews did not use fermented wine at the Passover, the Doctor laughed heartily at the simplicity of our author—assuring him that they used *nothing else*. It is very prudent in Mr. G. not to tell this story!

of the verse,—the middle clause too,—though the whole verse was alike pertinent. “Even the first day ye shall put away leaven out of your houses,”—this is all he quotes, thinking that *leaven* would be taken for *fermentation*, which he makes convertible terms. Here again is the whole verse, Exodus xii. 15: “Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread, from the first day until the seventh day, that soul shall be cut off from Israel.” Was it without design that the rest of the verse was kept out? If so, it is remarkable enough. Will any man venture to say that fermented wine was here forbidden? Why, it is not even spoken of; and yet if the one half of what Mr. G. has said be true, a flaggon of fermented wine in the house of an Israelite was an inconceivably greater evil than a loaf of unleavened bread. In the course of six verses, the sin of eating leavened bread or having it in the house, is mentioned *nine* times, and *twice* death is mentioned as the punishment of eating it, and yet there is not a single word of that “*demonstrated curse*” about which Mr. G. has written so much. “An express command!” One could afford to laugh at such nonsense, if it were not connected with a grave and serious subject?”

The author of this pamphlet is as far astray as he can possibly be. What he calls unfermented wine is not spoken of in the scriptures at all. The wine spoken of there—and he has himself quoted some proofs of this—was fermented. I defy any man to read a single page without discovering this. Read the history of Noah, Lot, Nadab and Abihu—read the declarations of scripture, come to the New Testament,—you will find the same thing. “Be not drunk with wine wherein is excess,”—was it not fermented? And yet the apostle does not forbid its use, he forbids excess—nothing else. In defending the principle of total abstinence from intoxicating liquors, there is no necessity for taking such ground as is here done. He may be a very warm, but he must be a very unwise friend of the principle, who does so. Every body knows that *wine* has not been the cause of intemperance among us. What drunkard cares for it? He must have a stronger potation—and by stronger potations has become a drunkard. Still it is right to abstain from liquor of every kind, if a man shall think fit to do so; and I am thoroughly persuaded that, if temperance were not condemned as sinful, and if abstinence were made to rest on the danger of acquiring vicious habits, and the personal good to be derived from it, the end in view, which is good, would be more effectually gained.

The advice which Mr. Gilmour gives to private Christians who hold his opinions on this subject, but belong to churches in which fermented wine is used at the communion, calls for severe animadversion. The motive which prompted him to give it is good—the desire to prevent heats and divisions in congregations—and as such is its tendency, I in so far approve of it. But how can Mr. Gilmour reconcile it with what he has written? How can he free himself from the charge of gross and grievous inconsistency? “We are distinctly of opinion,” he says, “that he should, in the mean time, make it a matter of forbearance with his brethren.” What! make such a sinful thing a matter of forbearance? Must the Christian do what the Saviour condemned? Must he tolerate the sacred use

of a liquor which it would have been "foul outrage" to have placed upon his table—"a demonstrated curse—an impure liquor obtained by the putrefaction (?) and corruption (?) of the juice of the grape—a vile thing, which has ruined so many thousands of our brethren both for time and for eternity!" Must he not only forbear with his fellow-Christians but drink it himself also—bad and accursed as it is? Who could have expected such laxity as this? Verily, if such vile and sinful practices are to be tolerated, the hedge of discipline is broken down, and Mr. G. may just as well admit any man to his communion, however erroneous in principle, or profligate in conduct. Let Mr. Gilmour reconsider this matter, and call in the obnoxious pamphlet, regretting, both for his own sake, and that of the Christian church that it was ever issued!

Reformed Presbyterian Synod in Scotland.

This Synod met in Glasgow in October last. The following items are extracted from their minutes.

In the evening sedurent, the following statement was submitted to Court, relative to the wine question, by a committee which had been appointed for that purpose:—"Inasmuch as it is evident, from the papers occasionally laid on the table of Synod, as well as from other sources of information, that a diversity of sentiment exists in regard to the character of the wine that should be employed in the celebration of the Lord's Supper; and as there is reason to believe that this diversity of sentiment is beginning to lead to a diversity of practice in the Church; and as it is desirable that uniformity of practice should, as far as possible, be maintained in agreeableness with the word of God, it is therefore humbly submitted, that the Synod shall give a deliberate expression of its judgment on this question, for the direction of Sessions and of the Church." A very long and interesting discussion took place on this question, after which it was moved and seconded, "that the Synod declare, that, in agreeableness with the word of God, and the subordinate standards of the Church, wine is to be used in the celebration of the Lord's Supper; and as the Scriptures lay down no positive law on the kind of wine that is to be used, it is inexpedient and unwarrantable to innovate in the celebration of the ordinance, and to disturb the edification and peace of the Church, by deviating from the usual practice, and proposing any new regulation on the subject; and Sessions are instructed accordingly." It was also moved and seconded, "that inasmuch as a large portion of the wine used in this country is unquestionably not the same kind of wine that was employed in the institution of the Lord's Supper, and inasmuch as diversity of opinion prevails as to what that wine was, the Synod agree to appoint a committee to examine into this matter and report; at the same time, the Synod resolve, that diversity of sentiment on this point shall not prevent them from enjoying the privileges of the Church, until a final deliverance be given." The first motion was carried. From this decision, Mr. Martin dissented in his own name, and in that of all who might adhere to him, and craved leave to offer reasons at a future period.

Mr. Martin produced his reasons of dissent on the wine question; and Dr. Bates, for separate reasons which he assigned, craved leave to adhere to the dissent. A Committee was appointed to answer these reasons.

The Synod requested Dr. Bates to publish the sentiments which he expressed in Court the preceding evening, regarding the extreme views

of those persons who have refused to communicate in the ordinance of the Lord's Supper, on the ground, that it is immoral to use in that ordinance any wine possessing intoxicating qualities. Dr. Bates expressed his willingness to comply with this request, while the Synod, at the same time, declared that, in the decision adopted by them, they had no intention whatever of throwing discredit on the endeavours that are made to suppress abounding intemperance, by abstaining from the use of all intoxicating liquors.

Letters were received and read from the Reformed Presbyterian Synod in Ireland, and from the Eastern Presbytery, who have declined the authority of that Synod. The Court expressed their deep regret that a separation had taken place, and agreed that the papers shall lie on the table.

Mr. Anderson intimated, that, as faithful adherence to the Scriptural principles of the Church is required by the authority of God, and the solemn vows of the ministers and members of the Church, and as members of the Church may soon be exposed to the danger of violating their solemn engagements, and departing from the Covenanted Testimony by the use of the Elective Franchise, thereby implicating themselves in the immoralities of the British Constitution, he intends submitting to the Court, at next meeting, a motion, in reference to the means which ought, without delay, to be employed for preserving the purity and fidelity of the the Church. The Synod, considering the great importance of the object in view, and the duty of the Court to employ all proper means for its proper accomplishment, agreed to take up this matter at an early time next meeting.

Answers to the reasons of dissent on the wine question, were now produced by the committee, and adopted. Dr. Bates withdrew his reasons of dissent on hearing them read.

It is not a little remarkable to find these sturdy sons of Cameron falling into the fanaticism of *ultra* new lights in the United States, respecting the use of wine in the sacrament of the Lord's Supper. Mr. Gilmour, noticed in another article in the present number, belongs to this body of Christians.

Neither can we perceive how native born citizens of the British empire, would involve "themselves in the immoralities of the British constitution," by the use of the elective franchise unless they should cast their votes to sustain those immoralities, a case not to be supposed. How then can a vote against immorality involve the voter in that immorality any more than a sermon can involve a minister of religion in the immorality against which he preaches? If they were required to take the oath of allegiance there might be room for debate. But they are a hair-splitting community, apparently on the eve of dissolution. Peace be with the *disjecta membra*. They have sustained many a sharp conflict for the "crown rights of Zion's King," mingled with some error, and much ardent zeal. We mean no offence; and trust our worthy neighbour of Cherry Street will not regard us as treading upon his ground, especially as we intend ere long, if circumstances permit, to take a favourable notice of some things in "*Distinctive Principles of the Reformed Presbyterian Church, by Rev. David Scott, of Albany.*"

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American Tract Society.

I observed in the Presbyterian of the 10th of July, an article from "the Watchman of the South," complaining of the want of courtesy

exhibited by the "American Tract Society" for neglecting or refusing to permit the Presbyterian Church to be represented in its publishing committee, at which neglect or refusal many of our clergy and people feel very much hurt, and the dissatisfaction throughout the Church is extensive and strong.

It appears also from this article, that private humble remonstrances have been sent on behalf of the Church to the Society, and efforts have been made to amend this matter, or in other words to induce the Society to *respect* the Presbyterian Church, which "have been powerless," and that "our churches and ministers so far as they understand the facts of the case, have for some time been induced to give their funds and their countenance to the American Tract Society *only in the hope of a change.*"

Now these facts are all new to me, and I venture to say that there are not twenty Presbyterians within the territorial limits of the Presbytery in which I reside (the Newton Presbytery) who have ever before heard of them; but these facts are of momentous importance, and should be spread before the Church. The fact that the Church of Jesus Christ should appear by her representatives either public or *private*, as an humble suppliant for *respect* at the footstool of any institution, and when her prayer is disregarded, should still kneel and supplicate with feelings of mortification and dissatisfaction, is surely one of deep import; it should lead us as a Church to the mercy seat, there to implore wisdom to direct and strength to do our duty.

It appears to me that the first question we should ascertain from the only rule of faith and practice by the light of the Holy Spirit is, "Is the American Tract Society an Institution of Jesus Christ?" If so, we are bound as Christians, and as a Church, to aid it by our countenance and funds, unconnected as it is with sectarian tenets; we should aid it, whether it refuses to permit our Church to be represented on its publishing committee or not; we should obey our Master's will and aid our Master's cause through evil and through good report; we should place *respect* to his cause and the triumphs of the Cross infinitely paramount to any *respect* which we may feel due to us. If such an institution was established by Christ or his apostles, and if it disseminates the pure doctrines he taught, we are bound by every principle of our holy religion to aid it by our prayers and efforts. If it was not instituted by Christ or his apostles, or if it disseminates unsound doctrines, or makes use of human devices to propagate the truth, we are not required to aid it by our purse or prayers; for by so doing, we build, in the institution of Christianity, hay and stubble, or spread the poison of error, or rely upon an arm of flesh.

I hold that every Institution to propagate the religion of Jesus should be *controlled* by his Church, and that no other is valid. The Charter of a Society to disseminate the Christian religion composed of, or controlled by individuals who are without the pale of the Church, never had and never will have the seal of "Heaven's high Chancery." To it, the promise was never made, "Lo, I am with you alway, even unto the end of the world." The same institution *in* the Church is of Heaven, *out* of the Church, is of earth. We as a Church have such an institution, at least the germ of one, and those churches and ministers "who have given their funds and countenance to the American Tract Society, *only*" for the sake of having the Presbyterian Church honoured by a representative on its publishing committee, may freely apply to our Board of Publication, and no doubt arrangements will be made to publish tracts to the amount of any contribution which may be made for that object.

Whether the American Tract Society disseminates the pure doctrines

of the Cross unmixed with the errors of the day, I am unable to say; but I do know that to aid the spread of the gospel, it has resorted to human devices.

I hold that falsehood in any form, or to effect any purpose, connected with the spread of the gospel never was and never will be countenanced by the Great Head of the Church. I allude to the many fictitious narratives issued by that Society; the *object* of such publications is laudable, but the *means* are unworthy a follower of the God of Truth. Let the Church sanction the principle "to do evil that good may come," and the foundations of Christianity would be up-torn, the truth of God would be turned to falsehood. We would look with contempt on the minister of the Cross who in private conversation or in the pulpit, would detail to us as truth, a fictitious narrative of events in which he represented himself as an actor, with day and place, persons and conversation. Why then should we respect the *printed* falsehood, love the effort, and feel hurt and degraded that we cannot aid in its circulation? If such means are justifiable for the promulgation of the gospel, then they should be proclaimed by the pulpit, and practised by the Church; the numerous works of fiction intended for the promulgation of morality should be introduced into the library of every Christian—the theatre abstracted of its pollutions and fashioned into a school of morality, should become the resort of our youth; and a protestant endorsement should be given to popish miracles.

But it may be said that "these narratives are known to be fictitious and are not published as facts." But they *are* published as facts; and thousands believe them to be a veritable detail of events. But suppose they were proclaimed as fictitious on their title page. Did Christ ever authorize his ministers or people to promulgate his word on any other foundation than the cross? Would not the same authority authorize his ministers to use the same means in the pulpit? Is it not, in fine, a part of that system of human machinery which gets up revivals at any time, manufactures revival ministers, and is the fruitful source of all the causes with which fanaticism and error are blighting the fair heritage of God's people?

I have written thus with no unfriendly feeling to the American Tract Society. I do not know, whether it has or has not recently published any works of this character. I write for the truth as it is in Christ Jesus—I am opposed to any human devices to promulgate or sustain that truth. I would see our beloved Church go forth to battle in the army of the Lord of Hosts, clothed only in the whole armour of God, and wielding no other weapon than the sword of the Spirit.—*Forks of the Delaware.—Presbyterian.*

Church of Scotland.

The Edinburgh Observer mentions a "grand demonstration" in favour of the suspended ministers of Strathbogie. "On Sabbath last, Principal McFarlan officiated for Mr. Walker at Huntly, Principal Haldane at Keith, Dr. Cooke at Rhynie, Dr. Hill at Mortlach, Mr. Brewster, of Levan, at Glass, Mr. Ritchie, of St. Boswell's at Marnoch, Mr. Colville, of Leith, at Botriphnie, and Mr. Liston, of Redgorton, at Cairnie." Another action, presenting rather a new feature in the Church question, has been raised and executed, at the instance of Mr. Thomas Clark, presentee to the church and united parishes of Lethendy and Kinloch, against the majority of the Presbytery at Dunkeld. It will be recollected that, on the 30th March last the Presbytery of Dunkeld, by a majority of 15 to 3, refused to take Mr. Clark on trials. The three forming the minority were the Rev. Henry Henderson, of Kincaven, the

Rev. Thomas Nelson, of Auchtergaven, ministers, and Robert Menzies, banker, Dunkeld elder; who gave in a paper stating that they were willing and ready to take Mr. Clarke on trials, and if found qualified, to admit and receive him minister of the church and parishes of Lethendy and Kinloch, according to law. The present action has been brought to have it found and declared that the minority are competent to constitute and hold meetings of Presbytery for the purpose of taking Mr. Clark on trials, and if, in their judgment, he be found qualified, to admit and receive him as a minister of the said church and united parishes; and also for interdict against the majority of the Presbytery obstructing, molesting, or hindering in any way the minority in performing what is styled their statutory duty.—*Dundee Warder.*

Auchterarder Case.—The Perth Courier states that the Presbytery of Auchterarder have all and severally been summoned in this case. In the summons the minority who formerly moved that the presentee be taken on trials, are now ordered to go on with his trials with a view to his ordination. The majority in their summons prohibited from giving the minority any molestation or obstruction in their duty, under the penalty of 1000*l.* each. The presbytery took no step in the matter when they met on Wednesday.

The following is Lord John Russell's letter in reply to the queries submitted by the friends of the dominant party of the Church of Scotland in London:—

Wilton Crescent, June 26, 1841.

Sir—In answer to the circular you have sent to me, I beg to state, in the first place, that I am not ready to pledge myself to any particular course of conduct, by which I might be precluded from agreeing to some plan calculated to establish harmony in the Church of Scotland. I informed Lord Aberdeen last year, that if his bill came into the House of Commons, I should oppose it. I must still do so, unless it is greatly altered. I am not prepared to assent to the Duke of Argyle's Bill, without modification. I am anxious to preserve to the Church of Scotland both those members who have conceived themselves bound to enforce the Veto Act by the deposition of those who did not obey it, and also those ministers who have acted on their conviction of duty, in obedience to the law as laid down in the civil tribunals. I conceive this object is still attainable, and it will not be till all hope of conciliation is at an end, that I shall determine upon the ultimate course to be pursued. To such a Bill as you mention in your first and second resolutions, properly guarded, and which shall secure on the one hand the opinion of a deliberative majority of male communicants, and which shall, on the other, provide, not for the mere assent, but the conscientious examination of the rejection by the Church Courts, I shall willingly give my concurrence.

Allow me to say, farther, that a spirit of conciliation and charity can alone give efficacy to any law or written agreement upon the subject. I have the honour to be, your most obedient servant.—*J. Russell.*

Affairs of the Church of Scotland.

Mr. Dunlop moved that the overture regarding the election of elders be transmitted to Presbyteries, and a debate on this most important matter took place. When the house met in the evening and resumed the discussion, an event occurred which has not happened in the history of this church for 250 years. This was the intimation that a Messenger-at-arms was at the door for the purpose of serving

the interdict granted by the Court of Session, prohibiting the General Assembly to take any farther steps for carrying into effect the deposition of the Strathbogie ministers. Application for this interdict had been made by the seven ministers, and the Lord Ordinary had granted it in the mean time, ordering answers to be given in. A very animated discussion arose out of this, which will be found in our report of the Assembly's proceedings, and the whole has issued in the adoption of the following resolutions, which were moved by Mr. Candlish, when the Assembly met yesterday, and which were carried by a majority of above two to one, without any discussion, which, to those who saw the confusion of Saturday evening, was a cause of great joy, surprise, and thankfulness. The resolutions contain a distinct narrative of what took place on the occasion.

The General Assembly, considering the serious nature of the interruption which occurred during their last sederunt, deem it proper to adopt the following resolutions respecting it:—

1. That, on the afternoon of Saturday 29th May, the General Assembly while engaged in the despatch of business deliberating on a subject most deeply involving the interests of this Church and of the people of Scotland, did receive intimation, by a letter addressed to their Moderator, that a messenger-at-arms was in attendance, for the purpose of serving on the Assembly, through their Moderator and other office-bearers, during the sitting of the Court, copies of an interdict alleged to have been granted by the Lords of Council and Session against this Assembly carrying into execution a sentence pronounced by them, in the exercise of discipline, upon certain ministers of this Church.

2. That his Grace the Lord High Commissioner, not having then returned to the Assembly after the adjournment of the forenoon diet, and the Assembly judging it to be due to his Grace, as her Majesty's representative, to afford him an opportunity of being present, while a matter so important was before the House, which might affect both the liberties of the Assembly and the dignity of the Sovereign under whose immediate cognizance and sanction this Assembly is convened,—a deputation was appointed to wait upon his Grace, and to intimate to him what had occurred. And, that, in the mean time, the party said to be in attendance was informed, by a letter from the Clerk, that the communication above mentioned had been received, and was under the consideration of the Assembly.

3. That the Commissioner having most courteously received the deputation of the Assembly, and signified his intention of attending without delay at the sitting of the Assembly, did accordingly, after a brief interval, resume his place on the Throne;—that, in the mean while, the party, said to be in attendance, had intimated to the Moderator, in a second letter, that he had withdrawn from the House, and that the copies of the interdict, above referred to, had been left by the messenger-at-arms with one of the door-keepers of the House;—that the Moderator accordingly, on the arrival of the Commissioner, did, by the instructions of the Assembly, address his Grace, intimating this new circumstance, and conveying to his Grace the cordial thanks of the Assembly for his kindness on the occasion, and that his Grace made a most gracious reply, assuring the Assembly of his readiness to maintain the rights of the Church and the prerogatives of the Crown, from whatever quarter they might be assailed.

4. That the attempt thus made, in so extraordinary a manner, to serve upon the Assembly an alleged interdict of a Civil Court, said to be granted against a spiritual sentence of the Assembly—an attempt only once before made in the history of this Church, at a period prior to the final securing of the jurisdiction and liberties of the Church by the act of 1592, and even then resisted, and ultimately abandoned—did occasion very considerable embarrassment and confusion, and did most seriously interrupt and impede the momentous business which the Assembly had on hand, from which interruption the Assembly sustained very great inconvenience and injury.

5. That the papers thus left at the door of the Assembly are said, in the communications previously mentioned, to be copies of an interdict alleged to have been granted by the Court of Session, and intended to be served on this Assembly touching a sentence of deposition pronounced by this Assembly, in the exercise of the discipline of the Church, on certain ministers who have been found guilty of heinous spiritual offences; that any such attempt, on the part of any Civil Court, or any Civil Judge in this realm, to interfere with the procedure of this general Assembly, is a flagrant violation of the privileges of this National Church, as ratified by the constitution and laws of the United Kingdom, which expressly secure to this Church, and to the supreme Assembly thereof, exclusive jurisdiction in all spiritual matters, and especially in the deposition of ministers, and in whatsoever affects the discipline and government of the Church; that this Assembly, meeting with the concurrence and by the authority of her Most Gracious Majesty, and in the presence of her Majesty, as represented by her Commissioner, is as truly a supreme and independent Court as any other tribunal in the land; that while the Assembly fully recognise the exclusive right of the Civil Courts to determine all civil questions that may arise out of their judgment, without any control or interference on the part of this Assembly, the spiritual sentence of the Assembly in this case is, and ought to be, considered final; and that any obstruction offered to the intimation and execution of the same, is an infringement on the spiritual authority which the church holds directly and immediately from the Lord Jesus, and from Him alone, as her great and only Head, and is, moreover, an invasion of her constitutional rights and liberties as the Established Church of this land.

6. That in circumstances so peculiar and so critical, this Assembly is solemnly called to protest against this violent intrusion of the secular arm into the ecclesiastical province, and to represent this most alarming state of matters to the rulers and legislators of this great nation, on whom must rest the responsibility of upholding the Established Church in the full possession of all her scriptural and constitutional privileges; that, with this view, these resolutions ought to be transmitted to her Majesty the Queen in council, and that the General Assembly resolve accordingly.—*Edinburgh Witness*.

Ecclesiastical Record.

At a meeting of the Presbytery of Chartiers, held on the 6th of July, Messrs. James Logue and John Todd were licensed to preach the everlasting gospel, and are now actively employed in communicating the word of life to our vacancies.

At a recent meeting of the Presbytery of Muskingum, Mr. James Doig was licensed to preach the Gospel.

Report of the Treasurer of the Education Fund.

The following Report was made to Synod at the recent meeting, and should have appeared in the minutes; but by some oversight, was not received by us at that time.

Report of the Treasurer of the Education Fund of the Associate Synod.

T. BEVERIDGE,		DR.
May, 1840—Associate Congregation of Albany,	- - - -	\$ 49 75
“ “ “ “ Cross creek,	- - - -	6 00
Feb. 22, 1841—Mr. William Morris, Baltimore,	- - - -	100 00
“ 23, “ —Female Contributing Society of 1st Associate Congregation of Philadelphia,	- - - -	50 00
March, 1841—Associate Congregation of Mount Hope,	- - - -	8 50
“ “ “ “ Cross creek,	- - - -	7 30
May, 1841— “ “ “ “	- - - -	4 00
		<hr/>
		\$225 55
		CR.
Feb. 23, 1841—To a student by direction of the donor,	- - - -	\$ 30 00
Mar. 17, “ —To three students, by direction of the Board of Managers—		
“ “ \$25 to each,	- - - -	75 00
“ “ —To five students by do. \$20 each,	- - - -	100 00
May 29, “ —Balance in Treasurer's hands,	- - - -	20 55
		<hr/>
		\$225 55

THOMAS BEVERIDGE, Treasurer.

The Prospects of the Church. (From the Dundee Warder.)

In the mean time, we have just farther to state, that the prospects of the Church are not without symptoms of brightening. So long as she had not decided on the course which she was to follow, all was darkness and uncertainty around her; but no sooner does she determine on following the path of duty, at whatever hazard, than the darkness, in a remarkable manner, begins to dispel. It is now understood that Lord Belhaven had special instructions to protect the Church in the exercise of her jurisdiction, and in her freedom of discussion, should any serious attempt have been made to interrupt either; and this is countenanced by the fact that, on Thursday, contrary to his usual practice, and for the only time during the sitting of this Assembly, he returned to the evening sederunt, and remained until the close of the proceedings, at about three o'clock A. M., and witnessed the deposition of the “seven.” The court of Session have also refused to interfere in the case of Cambusnethan, when applied to for an interdict against the farther proceedings of the Assembly, on the ground of the presence of the ministers and elders of *quoad sacra* parishes. It is also confidently stated, that the reason why Dr. Cook and his party quietly *acquiesced* in a motion *refusing to receive* the insolent declaration and protest which they laid upon the table after the finding in the case of the “seven” is, that a letter had been received from Sir Robert Peel, recommending submission to their ecclesiastical superiors. This is very probable. We before stated that, when about to enter upon the great struggle which now agitates the country, Sir Robert Peel and his party would not venture to do any thing which might seriously embroil them with the Church, because they could not afford it. And it has always been a part of moderate policy to be moved with the breath of statesmen and nobles, and to lean upon them rather than upon the people for support. A hint to them from such a quarter would at once have its weight, and would prove far more effectual than ten thousand arguments.

THE
RELIGIOUS MONITOR,

AND

EVANGELICAL REPOSITORY.

OCTOBER, 1841.

The Wine Question.

W's. criticism of Parepidemos, in the last number, is not altogether just; though it must be admitted that P. has made some mistakes. We think, however, W. is mistaken in the view he has taken of the phrase *new wine*, (Joel iii. 18.) It is not our intention to follow these writers through all their observations. It is believed they are both right in their conclusions. Be this, however, as it may, the concluding paragraph of W. will be generally responded to by sober-minded people. The sentiment is not less just than forcibly expressed, while the allusion to the analogy between the use of wine in the Lord's Supper, and the occasional use of it on extraordinary occasions, is exceedingly beautiful. From which we infer, that while W. condemns the use of wine, as a common beverage, he would permit its use on certain joyful occasions, such as weddings, the meeting of long separated friends, &c. This is nearer the truth than any thing we have yet seen on the subject of temperance, and rescues the first miracle of our Lord at Cana of Galilee from the *implied* censure cast upon it by the ultra advocates of temperance.

But our design in taking up the pen is to remove, to a certain extent, the force of W's. criticism.

1. The word DDY translated new wine, (Joel iii. 18,) is derived from a root which denotes to tread down, alluding to the ancient method of manufacturing wine. By the use of this word nothing whatever is to be learned respecting the state or quality of the wine, whether *fermented* or *unfermented*; it merely teaches that wine sometimes derived its name from the method of making it. "Treading," says Parkhurst, "is well known to have been the ancient method of pressing grapes. Thus, Anacreon, ode iii. line 5, 6, "*The lads tread the grapes.*" This appears likewise from the following texts: Job xxiv. 11; Isa. xvi. 10, lxiii. 2, 3.

2. The phrase *new* when prefixed to wine is not at least always expressive of *must*, but rather of excellence, and especially of its power to intoxicate. This has been so thoroughly demonstrated, by

several writers whose productions have appeared in our pages, that it is entirely unnecessary to prove it again.

3. We are prepared to prove that W. is himself mistaken respecting the use of the word, Joel iii. 18. For whatever may be its meaning in that place, it is elsewhere used to express wine of the strongest intoxicating qualities. Thus, Isaiah xlix. 26: "They shall be drunken with their own blood as with *sweet* wine*; the same word that is used Joel iii. 18. Again; Joel i. 5: "Awake, ye drunkards, and weep, and howl, all ye drinkers of wine, because of the new wine; (the same word that is used Joel iii. 18,) for it is cut off from your mouth."

4. W. is scarcely less fortunate in his reference to Song viii. 2. The phrase "spiced wine" is immediately explained to be the juice of the pomegranate; of the juice of which, wine was made and united with the juice of the grape to impart additional flavour and strength. It is probable that this was the kind of wine denominated spiced wine and mixed wine; and this probability is strengthened from the design of the Song, which is exhilarating in the highest degree: also from Prov. ix. 2, 5, in which this strong, spiced, or mixed wine is made symbolical of gospel blessings, as it is now the symbol of the blood of Christ. "The juice of the pomegranate," says Calmet, "in a wild state, is a pure and VERY STRONG acid; but in the cultivated plant, sweet, and highly grateful." Though its flavour is improved by cultivation, there is no cause to believe that its strength is reduced, but rather increased. "Wine of my pomegranates," says the Song. "That is," says Parkhurst, "wine acidulated with the juice of pomegranates, which the Turks about Aleppo still mix with their dishes for this purpose."

If these authorities are worthy of any regard, then W. is wrong; yet he is known to be a good critic.

5. W. says, "Finally, on the word תירוש, *tyrosh*, P. asserts one thing, and I will another. It is *never* used in a connexion that necessarily requires it to be translated *wine*, meaning *fermented wine*." This strong assertion induced us to go through the drudgery of examining every passage in the Bible, that could be conveniently found, in which *tyrosh* is used. If there be any other they have escaped our research, and W. can easily supply the deficiency. The following is the result.

(1.) Gen. xxvii. 28, 37: "God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine," (*tyrosh*.) "And such the land of Canaan was, a fat and fertile land, abounding with all good things, see Deut. viii. 8, by which are figured the plenty of gospel provisions, the word and ordinances, which God has given to his Jacob and Israel in all ages, as he has not given to

* Margin has it new wine.

† See Russell's Nat. History of Aleppo, p. 107.

other people, and especially in the time of the Messiah, Jacob's eminent seed and Son, see Ps. cxlvii. 19, 20; Isa. xxv. 6; Zech. ix. 17."* The import of this prophetic blessing implies, 1. That the best of wine is intended, as it is coupled with many choice blessings, and is contrasted with *yayin* in the 25th verse; which Jacob gave to Isaac, and he drank." 2. The whole blessing being figurative of "gospel ordinances," the wine was figurative and sacramental; consequently, there was force and beauty in the use of *tyrosh* in this place. As the best of the flock must be offered, so the best of wine, even wine (*tyrosh*) to cheer God and man, (Judges ix. 13.) But *must* is incapable of cheering man, so is any kind of wine of cheering God, in any other than a sacramental sense. The use of *tyrosh*, Deut. vii. 13, xi. 14, xxvii. 51, xxxiii. 28; Nehemiah v. 11; Ps. iv. 7; Hosea vii. 14; Joel ii. 19, and Hag. i. 11, is of similar import, and in none of all these texts is there any intimation of the use of it in the state of *must*; but it is spoken of as one of the choicest blessings of God, in language stronger than is generally, if at all, applied to *yayin*.

In Deut. xii. 17, xiv. 23, and xviii. 4, it was presented in sacrifice, and must be used in the place of offering and in the presence of the Lord, and was consequently sacramental and fermented.

Rabshakeh, (2 Kings xviii. 32,) as an inducement to the Jews to revolt and fall away to the king of Assyria, conveys this message in his master's name: "Seek my favour, until I come and take you away to a land like your own land, a land of corn and wine," *tyrosh*. That is, a land which produces the best of wine, as good as your boasted *tyrosh*, which you think the best in the world. See Isa. xxxvi. 17, to the same purpose, where the same word is used.

Micah vi. 15: "Thou shalt tread the olives, but shalt not anoint thee with oil; and sweet wine, (*tyrosh*,) but shalt not drink wine," *yayin*. This is the strongest passage in favour of W's. theory, that we have been able to discover, and what does it prove? simply that *tyrosh* means good wine in its different states; and comes very far short of proving that "it is *never* used in a connexion which requires it to be translated fermented wine;" for the opposite is true, as we shall presently see. "And sweet wine; that is, shall tread the grapes in the wine press, to get out the sweet or new wine, but shall not drink wine; for, before it is FIT TO DRINK, the enemy would have it in his possession."† It seems it was reserved for modern commentators to imagine that *must* was even fit to drink. And the text implies that it was not fit; for had it been, they could have drunk of it while in the act of treading, and before it had been seized by the enemy. And should it be admitted, which it is not, that the literal import of *tyrosh* is *must*, it would not prove its use in that state; for this text proves that it was not used in that state,

* Dr. Gill.

† Gill, *in loc.*

and we shall see in the sequel that it was laid up in store-houses for farther use.

Again; the frequent mention of *tyrosh* in connexion with corn, shows that it furnished a part of the ordinary sustenance of the Jews. But it is a well known fact that the common use of *must*, would stupify, produce nausea, sick headach, diarrhœa, and various other complaints, especially in that climate, and that it is utterly destitute of the excellent and cheering properties ascribed to *tyrosh*.

(2.) Numbers xviii. 12: "All the best of the oil, and all the best of the wine, (*tyrosh*) and of the wheat, the first fruits of them which they shall offer unto the Lord, them have I given thee." On this passage we remark that *tyrosh* is necessarily translated "best of the wine," which could hardly be true of *must*. Such a construction would do violence to the scope and connexion of the passage. Fermented wine is in a better state than *must*; and we might as well contend the oil and the wheat, and other fruits had not been brought to maturity, as to assert this of the wine, which would manifestly contradict the meaning of the passage. The conclusion, then, is that this best of the wine was like the good wine created by our Lord, and spoken of John ii. 10. It is also certain that ordinary fermented wine was used in the sacrifices, Num. xv. 7.

Tyrosh is derived from a root that signifies *inheritance*, which clearly intimates that the Jews *inherited* this good wine from God, as typical of that spiritual inheritance of the church, of which Palestine was the visible symbol. "And I," says Jehovah, "have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and the olive yards which ye planted not, do ye eat," Joshua xxiv. 13. Palestine at that period produced the best grapes known to the world; and of this good wine were the Jews to serve God, as appears from the text before us. Not only was this wine typical of the blood of Christ, but the vine itself was also an eminent type of our Lord; John xv. and elsewhere. "The grapes of Egypt being particularly small, we may easily conceive of the surprise that was occasioned to the Israelites by witnessing the bunch of grapes brought by the spies to the camp, from the valley of Eshcol, Num. xiii. 24. Doubdan assures us, that in the valley of Eshcol were bunches of grapes of ten and twelve pounds."

"The Jews accounted the vine the most noble of plants, and a type of all that was excellent, powerful, fruitful and fortunate. The prophets, therefore, compared the Jewish nation, and the Jewish church, to a great vine, adorned with beautiful fruit, planted, tended and guarded by God. Jer. ii. 21; Ezek. xix. 10, seq.; Ps. lxxx. 9, 15, seq. God was the dresser of the vineyard; Israel was the vineyard, and vine; (Isa. v. 1, seq.; xxvii. 2, seq.; Ezek. xix. 10,) and the might and power of the nation were the full swelling bunches,

The basis of the metaphor was ever the idea, that 'Israel is the first, the most holy nation on the earth, that God himself is the founder and protector of it.' "To go out and to enter under the vine," was a phrase by which they denoted a peaceful, fortunate, and contented life."*

(3.) Judges ix. 13: Should I leave my wine, (*tyrosh*) which cheereth God and man?" &c. On this passage we remark, that there is an obvious allusion to sacramental wine, which is symbolical of the blood of Christ, by which the divine attributes are glorified and man redeemed; in which sense only can it be said to cheer God. *Fermented* wine is the most luscious and cheering to the body of any substance known to man; and, consequently, infinite Wisdom saw fit to make it the symbol of that spiritual joy which is produced by the application of the atoning blood of Christ. But take away its intoxicating quality, the symbol loses all its force and beauty. *Must* stupifies and sickens.

(4.) Nehemiah xiii. 5, 12: "The tithes of the corn, the new wine (*tyrosh*) and the oil, and the offerings of the priests."—"Then brought all Judah the tithe of the corn, and the new wine (*tyrosh*), and the oil into the treasuries;" the margin has it store-houses. This new wine was to be offered in sacrifice, and, like that spoken of in the preceding passages, must be the best quality. It was also to be laid up in a store-house prepared for the purpose, a sufficient quantity for the daily sacrifice, from one vintage to another, which could not have been less than nine months;† and every seventh year not less than twenty-one months. How was must to be kept during all that period in the climate of Palestine, or, indeed, any other climate inhabited by men? The conclusion, then, is that *tyrosh* was a better and stronger wine than *yayin*, which would keep longer. It is well known that either weak, or unfermented wine will not keep. See also, Chron. xxxi. 5; xxxii. 28.

(5.) Prov. iii. 10: "So shall thy barns be filled with plenty, and thy presses shall burst out with new wine," (*tyrosh*;) that is, good wine. An abundant season always produces the best fruits. This construction is according to the common acceptation of the word *new*. A new commandment is an excellent commandment. Should this text be given to W., but it is not, it would not prove his assertion. It would only prove that *tyrosh* occasionally means *must*. But it gives not the least intimation of its use in that state.

(6.) Isaiah xxiv. 7: "The new wine (*tyrosh*) mourneth." The same observation is applicable to this passage as to the preceding; only this expresses a scarcity, that abundance.

* Calmet on the word *vine*.

† Those clusters which blossom in March, come to maturity and are fit to be gathered in August; those which blossom in April are gathered in September; and those which blossom in May, must be gathered in October.—*Calmet*.

(7.) Isaiah lxxv. 8: "As the new wine (*tyrosh*) is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servant's sake, that I may not destroy them all." The application of the figure is a sufficient exposition of its literal import, and may be paraphrased thus: As there is good wine in the growing cluster, though not matured and separated, which induces man not to destroy it, so my elect are mingled with Israel, but not ripe for separation, which induces me not to destroy the whole nation. Thus, this passage proves, in connexion with others, that *tyrosh* means good wine in any of its several stages, and nothing respecting the use of *must*.

(8.) Hosea iv. 11: "Whoredom and wine, and new wine, (*tyrosh*) take away the heart;" that is, the *understanding*. On this passage W. observes that *tyrosh* "certainly does not signify the same thing with *yayin* used in the same verse. The best view of that text is, that it signifies *must*, which may be readily so used as to stupify," &c. It is to be observed, however, that *yayin* and *tyrosh* are not used in comparison, but *in cumulo*. The latter word is added to the former to give additional force to the prophet's denunciation of their drunkenness, and may be thus paraphrased: Ye are not content with whoredom and the constant use of ordinary wine, (*yayin*) which intoxicates, but you must add the best, the strongest, most intoxicating wine (*tyrosh*) which is appointed for the sacrifices, till you wallow in beastly intoxication, void of understanding.* This view gives meaning and pungency to the prophet's language, while the view of W. destroys both. For it is a well known fact that the drunkard cannot endure *must*, nor unfermented liquor of any kind. He thirsts for stronger and stronger drink till *mania potu* closes his mad career. So the interpretation we have given is according to the analogy of Scripture and well known facts, while W's. view militates against both.

(9.) Hosea ix. 2: "The new wine (*tyrosh*) shall fail in her." The observations made on Prov. iii. 10, and Isa. xxiv. 7, are equally applicable to this passage. Joel i. 10, and Haggai i. 11, are also parallel passages.

(10.) Zechariah ix. 17: "Corn shall make the young men cheerful, or *grow*, or *speak*, as it is in the margin, and new wine (*tyrosh*) the maids." *Must* will scarcely produce the effect here ascribed to new wine; it will not make persons garrulous but sleepy. Whoever has witnessed the effect produced upon an assemblage of young persons, male and female, by passing round a glass of wine, will not be at a loss to understand the prophet in this place.

6. The attempt to enforce upon us the notion that when wine is expressed by a word drawn from the method of extracting it from

* Parkhurst observes on this text, that the LXX. render *tyrosh* by *μιβυσμα* *drunkenness*, so the Vulgate by *ebrietas*.

grapes, it necessarily means *must*, has fallen to the ground. So the attempt to fix the same construction upon the English phrases new wine, and *juice of the grape*, has proved equally abortive. It is as contrary to the common usage of language as it is to the general import of the original words of Scripture. How often do we hear the phrases—*pure juice of the apple, pure juice of the grape*, used to express the strongest kind of cider and wine.

Finally, it is believed that it will not be denied that new wine in the New Testament, denotes an intoxicating liquor, which gives additional force to the view here taken.

On the whole, then, we may safely conclude that (*tyrosh*) denotes the best wine known to the ancients, that it was in a pre-eminent sense sacramental and typical of the blood of Christ, and that it is spoken of in all its different stages from its growth in the grape to its perfect state of good old wine, laid up in store-houses to be offered in the daily sacrifices, while there is no intimation that it was used at all in the state of *must*, except occasionally sipped sparingly on account of its unwholesome qualities as the apple juice at our cider presses.

It is necessary, however, to observe, that the view here taken gives no countenance to the use of the strong alcoholic, distilled and poisonous liquors so freely used in this country to the destruction of thousands annually; nor yet for the habitual use even of pure wine, which is that *excess*, so heavily denounced in the inspired volume. The word of God gives not the least countenance to the manufacture and traffic in ardent spirits, except for mechanical or medicinal purposes; on the other hand impliedly condemns both.

But enough has been said to establish beyond controversy the following positions.

1. Wine is spoken of in a figurative sense to denote both blessings and curses.
2. The force of the symbol is derived in such cases almost wholly from the intoxicating quality of wine.
3. That the use of wine is in itself lawful, and may be used occasionally without sin.
4. That as it is a luscious and highly exhilarating beverage it is unlawful to make a free, or even constant use of it. It belongs to the infirm, and to joyful occasions.
5. To lay aside the use of it in the sacrament of the Lord's Supper is a sin of such magnitude that it cannot be well expressed.
6. A vow of total abstinence, like that of the Rechabites, is lawful, and may be highly useful, provided the persons making this vow do not attempt to bind their *voluntary* obligations upon the consciences of other men.
7. To make total abstinence from the use of wine a term of communion in the Christian church savours of Rome, and should be resisted.

Voluntary Associations Investigated.

Mr. Editor:—According to the plan proposed, we are first to take a view of the character of a reformation that should be desired; viz., a scriptural and spiritual reformation. Now, I think, all candid *Christian* society men, will admit that it is a moral duty to seek a scriptural, and of course, a spiritual reformation of every immorality; and not to do so is to neglect a moral duty, and sin against God.

Because, to seek less than a true scripture reformation, is to seek less than God has required, is lowering the standard of moral obligation, is teaching the doctrine, that God will be pleased with an attempt at an imperfect conformity to his will, and that it is lawful for us to teach men to observe *less* than all things whatsoever. God has commanded us. Now I am persuaded that all Christian society men (not infidels, &c.) will admit this; if so, I think, they will also admit that all those societies are sinful, who desire and strive to accomplish less than a spiritual reformation, in which both the life and heart are reformed.

In a true spiritual reformation, the heart, as well as the life, is given to God in covenant. But especially will a society be sinning, if it lower the standard of moral obligation, because unholy men are unwilling to conform to it, because they are unwilling to be truly and scripturally reformed. For, if we may lower the standard of morality ten degrees, to accomodate a moderately wicked man, that is, one who is willing to have his life partially reformed, but not his heart at all; why may we not lower it twenty degrees to accomodate a very wicked man? If this principle of lowering the standard of moral rectitude at all, to accommodate the corruptions of men be lawful, it would appear to me that we might classify all mankind. So that men of equal degrees of wickedness might be put in the same class, and then, that we might graduate the degrees of the wickedness of their laws, by the degrees of the wickedness of the men.

Thus, some men are willing to take all the duties of church members, as laid down in the word of God, both as to the letter and spirit of them, as the standard of their duty. They desire and will have no other reformation, as the object of their aim; they will aim at no lower mark than “the mark for the prize of the high calling of God in Christ Jesus.” Such a high standard binds them to the spiritual discharge of every duty both to God and man; this standard is not only exceeding broad, but spiritual; he wishes his life and heart both to be reformed by it, because it is precisely such a reformation as should be desired; he feels safe in desiring and seeking after such a reformation, both for himself and others; such a reformation needs nothing added to it. But there are others who are unwilling to go so far; these very duties are too high, holy, and spiritual for them. What then? Why, the advocate for societies will say, let us see how far they will go, then we can graduate *their* standard by themselves; if they will not conform to the law of God, all that we can do is to make it conform to them, for they must not be without a standard. But, continues the Christian society man, let us consider what objections this latter class have to our high and holy standard.

1. It is too broad, "it is exceeding broad," reaches the heart, life, thoughts, and requires the discharge of every duty both to God and man; then we must narrow it down until they will receive it, until it will let their hearts alone, and for the most part their lives also, until they will be allowed to render only a partial, carnal, and unholy obedience to God, such an obedience as will be consistent with their being *enemies* to, and *aliens* from him; until it will require such a discharge of duty to God and man, that the carnal mind and natural man cannot and will not object to it. And thus, we will not only have God's covenant people enlisted with us in the glorious work of reformation, but even *all his and our enemies also*. And then we will have not only the puny and sickly influence of the saints to array against immorality, but also the mighty, massy, and irresistible influence of *public sentiment*.

But what other objections can the world have to our high and holy rule of obedience?

2. It is holy and spiritual. The Christian society man is almost alarmed at this objection. But by a moment's reflection he remembers that the world is neither holy nor spiritual, but unholy and carnal, and for us to require of them a holy and spiritual obedience, would be to require an impossibility; and besides all this, it is so manifest that a holy and spiritual law would not *fit* the world, and we know that if the rule does not fit the world, it will not have it. It is true this is not *exactly* such a reformation as *should* be desired. But it would be irrational for us to expect any thing better from the world; for it would be asking of it what it has not to give. Then we must take just what the world is willing to give, or lose this mighty and efficient ally in storming the bulwarks of immorality. Now we may be sure that the world will never cooperate with us in the Church, because of its holiness and spirituality, and you know that it will never do to banish holiness and spirituality from the church. Then they will not come into the church to us, but we must go out of the church to them, and pray how can we and they act efficiently unless it be in concert, in voluntary associations where neither holiness nor spirituality is required. It is true when we bound ourselves by a solemn covenant obligation, to believe all that God has revealed to us, and to do all he has commanded us, we did nothing more than our duty, and the duty of all mankind. But this standard of faith and practice was only one to our liking as believers. But the men of the world are not believers, and as such never can embrace our standard, and thus we must for ever be deprived of their assistance in the great work of reformation, and be cut off from all kinds of Christian communion with them. I see no reason why their being enemies to God and his law, should deprive them of having a law to their liking as well as us. And I see no good reason why we, Christian society men, may not make this law, if we require nothing but what is good in itself.

And I see no good reason why their being enemies to God and his Church, should deprive us from having communion with them in doing that which is good in itself, and thus make *some kind* of a reformation. It is true Christ told his disciples to teach men to observe all things whatsoever he had commanded them. But the op-

posers of societies run themselves into serious errors, when they suppose that we, the successors of the apostles, are bound always to be teaching or doing good in our ministerial character. It is true, when teaching in our ministerial character, we ought to teach men to observe all things whatsoever he has commanded us; but is it not madness for us to teach the world to do what the word of God and sad experience teach us that the world cannot and will not do, nor ever desire or strive to do? Would it not be much more wise and prudent for us, then, to lay aside our ministerial character pro tem. (and I might have said Christian character also) and teach them as lecturers, or men, what we have good reason to believe they can and will do as men. And then when we teach "*as men*," and they hear and obey "*as men*," then we are brought on a level with them, and I am willing to leave it to the world to decide, if it would not be both barbarous and illiberal to deprive us of such a communion. And let it be remembered, that we and the world, voluntarily associated, do not attempt to reform the church as church members, or as Christians, but "*as men*," with what propriety then can our communion with them be called Christian communion? Seeing that they make no pretensions to Christianity, and we have pro tem. laid aside our Christian character, that we may be "*as men*," work reformation like men, and by the same rule. But let it be observed that so soon as we are done reforming as men, we must resume our Christian character, and then work reformation not barely as men, but as Christian men. But I am making too long a digression.

In general, a scriptural and spiritual reformation is one in which God is glorified and men turned from sin to holiness: this is the only reformation that should be desired, because it is the only salutary or lasting reformation. Mere external reformation is not desirable, because it is unlawful to seek for a mere external reformation; God does not require such sacrifices or services; for in such reformation men do not turn from sin to holiness, but only from one sin to another, and never from a greater to a less one. "Evil doers, and seducers wax worse and worse." Such reformers only turn from the neglect of duty, to mocking God by a self-righteous and carnal obedience. But it will be inquired, is not such reformation for the good of society? We answer no. This is doing evil that good may come. Because he is himself made worse, and society both deceived and thrown off their guard: it is not for the good of a nation to believe that their enemies are all gone, when they are only hidden in the very heart of their country. It is not for our good that there are snakes in the grass and we know it not. Such reformers are on the highway to infidelity, and the most successful leaders of others. In making such reformations for the good of society we are only hatching and nourishing scorpions in the bosom of society. Certainly such a reformation ought not to be desired. None but God's own covenant people, "who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God," can be made better by such means.

1. I would remark that this true spiritual reformation that we ought to be striving and desirous to promote, is the work of the Spirit of the living and the true God, "Enlightening the mind in

the knowledge of Christ, renewing our wills, persuading and enabling us to embrace Jesus Christ as he is freely offered to us in the gospel." Now this reformation is of such vital, infinite, and eternal importance to us and all mankind, that it demands all our time, all our talents, all our thoughts, all our money and prayers; that is, we ought to make all these subservient to the promotion of this spiritual reformation. And we should never forget that it is "God that works in us," and others "both to will and to do of his own good pleasure." Then we ought never to forget that we can never be made better by any means, until we have been "created in Christ Jesus unto good works." Now I think that society men run themselves into serious errors, when they teach the unregenerate, that they, and the unregenerate, can do good *as men*. For it is on the supposition that these carnal societies, where neither they nor their ungodly carnal brethren work as Christians, or as spiritual, but *as men*, it is on the presumption that such carnal associations can do good, that they are organized. I suppose they do not mean moral good, but only *carnal good*. They certainly do not expect with these carnal associations to effect any thing more than a carnal reformation; that is, they will reform the church, a spiritual body, *carnally*; and also reform the world carnally. I am very much afraid that seceder society men, as such, are Arminians; I mean, not as seceders, but as seceder society men. And not only so, but that by their carnal doctrines they are confirming the world in Arminianism, and leading Christians in the same direction. And I fear that seceder societyism is the stepping stone to seceder Arminianism, if not the very thing itself. If Society men, that is, Christians, *ex-officio*, and carnal men can do good, on what principle can it be but the free-will principle? if they were working under the influence of grace, they would be working as spiritual, and not as carnal men.

Again, let it be observed, that the Holy Spirit is not only the beginner of this spiritual reformation, but also the finisher, even believers can do nothing of themselves, that is, without spiritual influences, nothing for themselves, or others, can make no reformation that should be desired or sought after, unless the Spirit of Christ dwell in them and work in them; but the Spirit of Christ is never found in the men of the world, and of course the men of the world can never either do good, or assist those who are spiritual in doing good, in making or carrying on a spiritual reformation.

The carnality of the church is the very thing to be removed, to effect a spiritual reformation, and it is only the same Spirit that renewed the mind, that can remove its remaining carnality. But society men are for removing this carnality by associating carnal professors with the world. They, like the foolish Galatians, having begun in the Spirit, wish now to be made perfect by the flesh. Is there not great reason to believe that some one has bewitched them, that they should not obey the truth?

It is true that many of them deny that they are trying to reform the church as societies. But what they deny, their constitutions affirm. But they will tell us that they also design to reform the world: if the world will help us to reform the church, we will help it to reform itself. At first sight this has the appearance of a fair

bargain, but at a second view it appears very unfair; because when the church goes to the world to reform it, she must work with them "*as men*," but does the world when it goes to reform the church, work as Christians? nay, but as men. Thus when the church and world unite to reform each other, they must work all the time as carnal men. Thus we see that whenever the church goes a whoring after the world, she is contrary to women; instead of receiving hire, she gives hire. She gives up her Christian character and becomes "*as men*," which is all that the world and the devil want, Ezekiel xvi. 34. We may plainly see that the church is now acting as she was in the days of the prophets. She is "as a wife that committeth adultery, which taketh strangers instead of her husband." I can view voluntary associations with the world, for the purpose of doing good, in no other light than as spiritual whoredom.

Again; spiritual reformation supposes spiritual life existing in a weak and low state; it means to re-form, or to form again, not the vital or spiritual principle, but former gracious affections, desires, hopes, habits, and obedience; it is turning from a bad condition to a better one: it is, in a spiritual sense, healing the sick, strengthening the weak, restoring the wanderer, and strengthening and reviving in them the graces of the Spirit, faith, love, repentance, and new obedience. Now it is not creating in them these and other graces, for that would be regeneration, and not reformation. All this work is ascribed to the influences of the Spirit of grace, and not to any carnal works. We will afterwards speak of the means that the Spirit uses. Now if these remarks be true, then the unregenerate cannot be reformed until they have been first regenerated, and become lukewarm. And of course, society men cannot expect the unregenerate to be regenerated by any of the means they use; for they operate, not as spiritual, but as carnal men. Then what they do as societies, can neither have a renewing nor a reforming tendency on the world. Again, we may safely say, it cannot have a neutral effect upon it. Then the effect produced upon the world by these voluntary associations, must be unadulterated evil. And we have seen that societies cannot spiritually reform the church, being carnal. Suffer me here to offer one objection that I have to societies: I promised to notice some more objections to them. It is this, that all society men are "walking in the counsel of the ungodly, and standing in the way of sinners," unless they can make it appear that they are wholly anti-republican, and never suffer their *visibly ungodly brethren* to counsel, advise, deliberate, or vote with them. But I believe no man living has any right to charge them with being anti-republican in this respect, as guilty of any want of *courtesy* to their visibly ungodly brethren. And this is a beautiful demonstration of the truth of what they say, when they tell us that they act "*as men*," and not as Christians. We believe that the men of the world, and Christians ex-officio, in their societies, enjoy "equal rights and privileges." I think that it would not be right to call the whole mass of society men ungodly; that is, we ought not to call Christian society men ungodly, without having the words *pro tem.* understood or expressed.

Your Friend, C.

Cause of God and Truth.

I answer, 1. Who the men are that say so, I do not know, and must leave them to defend their own positions, who only are accountable for the consequences of them; for my own part, I utterly deny that there is any promise of pardon made to the non-elect at all, not on any condition whatever. The promise of pardon is a promise of the covenant of grace, and which is made to none but to such who are in that covenant, in which the non-elect have no share; to whom the blessing of pardon belongs, to them only is the promise of it made; the blessing of it only belongs to such for whom Christ died, whose blood was shed for the remission of sin; and these are the elect of God only: and though the gospel declaration of pardon is made in indefinite terms, to every one that believes; the reason is, because to all those who are interested in the covenant of grace, and for whom Christ died, God does, in his own time, give faith and repentance, and along with them forgiveness of sins.

2. This passage of Scripture now under consideration, is no promise of pardon to the non-elect; for the words "wicked" and "unrighteous," are not peculiar to them; God's elect are so in their state of nature, and in their own sense and apprehension, when the Spirit of God convinces them. Besides, the persons spoken to, appear from the context, to be such towards whom God's "thoughts" had been from everlasting, ver. 8, 9; and who were to partake of the blessings of joy and peace for ever, ver. 12, 13.

SECTION XVIII.

Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah, and inhabitants of Jerusalem; let my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.—**JER.** iv. 4.

THESE words, with Deut. x. 16, which express much the same thing, in almost the same words, are thought to disprove man's passiveness and the unfrustrable operation of God in conversion; or that that is God's work alone; which, if true, it is said,* vain are all such commands and exhortations as these: on which, let the following things be observed:

1. That it is questionable whether these figurative expressions are to be understood of internal conversion,† or the first work of it on the soul; since they are directed to backsliding Israel and Judah; and may not rather design a national repentance and reformation of them, as God's professing people, that they might be saved with a temporal deliverance from temporal judgments; with which they are threatened throughout this chapter.

2. Admitting that they are to be understood of the internal, spiritual, and saving work of conversion; since "he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God;"‡ this sense of the words carries the things expressed by them still farther out of the power of man, and into the hands of God alone; seeing this is the "circumcision made without hands,"§ that is, without the

* Whitby, pp. 237, 237; ed. 2. 231, 230.

† Vid. Remonstr. in Coll. Hag. art. iii. and iv. p. 265.

‡ Rom. ii. 29.

§ Col. ii. 11.

power, help, and assistance of men. Circumcision of the flesh was typical of that of the spirit, and fitly expresses the passiveness of man in it; for as the infant was entirely passive and not active in circumcision, so is man in regeneration and first conversion; not to take any notice of, or insist upon the word *המלו*, being of a passive form, and rendered by the Septuagint, *περιτομηθησει*, and by the Vulgate Latin, *circumcidimini*, "be ye circumcised."

3. What God here requires, commands, and exhorts unto, he elsewhere promises to do himself, saying; "The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God, with all thine heart, and with all thy soul, that thou mayest live;"* which at once discovers the inability of man, and the necessity of the grace of God; for if man could do this of himself, there would be no need of God's doing it for him: since this is the case, we may say, as Austin did, *Domine, da quod jubes, et jube quod vis*; "Lord, give what thou commandest," and "command what thou wilt."

4. Such commands and exhortations are not in vain, supposing man's passiveness in this work of conversion, and the unfrustrable operation of God in it; seeing such exhortations may be useful to convince men of the corruption of their nature; the necessity of a spiritual circumcision, without which there can be no salvation; their own disability, and the need of the power and grace of God to effect it.

SECTION XIX.

But when the righteous turneth away from his righteousness, and committeth iniquity, and doth according to all the abominations that the wicked man doth, shall he live? all his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.—Ezek. xviii. 24.

THIS scripture is placed at the front of those which are† said "expressly to assert the possibility, that true believers, true penitents, men truly just and righteous, may fall from their righteousness, and die in their iniquity." But,

1. The man here spoken of, is not one truly just and righteous; seeing he is denominated righteous from *his* own righteousness in which he trusted, and from which he is supposed to turn. Now none are truly, and in an evangelic sense, righteous by their own righteousness; only such are, who are made so by the obedience of Christ; and these never can, nor shall they, *turn* from this righteousness, which is the righteousness of God, an *everlasting* one, and is *revealed from faith to faith*; nor do they *commit sin*, that is, make a trade of sinning, live in a course of it; much less do they *according to all the abominations of the wicked*; nor can it be said of them, that there "righteousness shall not be mentioned," since it "endures for ever;" and they, on the account of it, "shall be in everlasting remembrance." Nor can they ever "die," in the Arminian sense of the phrase here used; for they are justified by Christ's righteousness from all their sins, and therefore shall not die in them; they live by faith

* Deut. xxx. 6.

† Remonstr. in Coll. Hag. art. v. p. 14; Act Synod. p. 218; Limborch. l. 5, c. 81, sect. 1, 705; Whitby, p. 401; ed. 2. 300.

on it, and shall never die the second death: there is more virtue in the righteousness of Christ to justify them, than there is in all their sins to condemn them; their justification and glorification are inseparably connected together. Besides, such are the love, care, and power of God, which are engaged on their side, and exercised towards them, that it is impossible they should everlastingly perish.

The man here designed is one that is "outwardly righteous before men;" who imagines himself to be so; "trusteth to his own righteousness:"* concludes, that what he suffered was owing to his father's sin, and not any iniquity of his own; and therefore complains of injustice in God; whose folly, vain opinion of himself, and unrighteous notions of God's providence, are fully and justly exposed in this chapter. The righteousness from which he is denominated righteous, is *his own*, and not another's, and what *he* himself *hath done*, and not what Christ hath done for him; a mere moral righteousness, consisting of some negative holiness, and a few external, moral performances, as appears from ver. 5—9; from such a righteousness a man may turn, commit iniquity, sin and die; but then this is no proof or instance of the apostacy of the saints, of true believers, true penitents, men truly just and righteous.

It is indeed said,† "that the righteous man here spoken of, is one truly righteous; for he is one who "sinneth not, committeth not iniquity, and turneth not away from his righteousness;" one who walketh in God's statutes, and keeps his judgments, yea, who "walketh in the statutes of life, without committing iniquity;" and therefore assuredly is one, who is truly and inwardly righteous, and not in outward profession only." To which I answer; the texts referred to in chap. xxxiii. 12, 13, and xviii. 9, 17, 19, say not any one of these things concerning this righteous man; but on the contrary suppose, he may sin, commit iniquity, and turn from his righteousness; and, indeed, there is not "a just man," one that is truly so, "that lives and sins not;" nor is any man righteous in the sight of God by virtue of his inward holiness, or outward walk: besides, the same author contradicts himself in the next page,‡ when he says, "The righteous man who turneth away from his righteousness, is one who "committeth iniquity and doth according to all the abominations which the wicked man doth;" and therefore must be one to whom belongs the portion of the wicked, which is death eternal." It is further objected§ from Dr. Prideaux, that "should he (the righteous man) only turn from his counterfeit and hypocritical righteousness, should he not rather live than die; inasmuch as he would put off the wolf, to put on the lamb?" which will be fully answered by observing the horrid blunder, and wretched mistake, that one doctor has made, and another by him is led into; for the turn is not from a counterfeit and hypocritical righteousness to a real one; but from a mere external moral righteousness, which had some appearance and degree of obedience in it, to an open, shameful, and abominable course of sinning; which is so far from putting off the wolf to put on the lamb, that it is just the very reverse: it is to put off the lamb, or sheep's clothing, in which he appeared, to put on the wolf he really was; and consequently such a one should rather die than live.

* Ezek. xxxiii. 13. † Whitby, p. 402; ed. 2. 391. ‡ Ibid. p. 403; ed. 2. 392.
§ Ibid. p. 402; ed. 2. 391.

2. The death threatened to the righteous man that turns from his righteousness, is not an eternal death, or the death of the soul and body in hell; since this death was then upon them, what they were complaining of, imagining it came upon them for the sins of their parents; and besides, they might have been recovered from it by repentance and reformation. "Have I any pleasure at all that the wicked should die?" saith the Lord God: and not that he should return from his ways and live? For I have no pleasure in the death of him that dieth; wherefore turn yourselves, and live ye:" all which cannot be said of an eternal death: dying "in his iniquity," is the same with dying "for his iniquity," as it is rendered in ver. 26, and designs some severe temporal calamity or affliction; which is often, in Scripture, called a "death," Exod. 10, 17; 2 Cor. i. 10, and xi. 23; such as captivity, in which the Jews then were, of which they were complaining, what was owing to their sins, and from which they were capable of being recovered. "This answer, it is said,† contradicts the express words of the prophet about twenty times;" though not one single instance of it is given. Wherefore,

3. Admitting that the truly just and righteous man is here intended; it is no proof of a possibility of his turning away from his righteousness and sinning, so as to be finally lost and perish; only so as to be afflicted, or suffer in a general calamity: besides, the words are delivered in a conditional form, being to be read thus: "If the righteous man turneth away from his righteousness." Now "suppositio nil ponet in esse; a supposition puts nothing in being," is no proof or instance of matter of fact. But this is said‡ to be "flying for refuge to a mere mistake; the words in the original being not *if*, but *heshub*, *עַתָּה אֲנִי הַיּוֹם אֲפֹסֵף* "in the day that he turns away from his righteousness." To which I reply, that the word *בְּשׁוּב* "beshub" may be rendered, "if he turns;" as it is by the Vulgate Latin and Pagnine§ here, and by our translators in chap. xxxiii. 19, agreeable to the like forms of expression in other places; as Psal. xli. 2, "Therefore will we not fear, *בְּתַמִּיר אֶרֶץ*, though, (or if) the earth be removed *וּבְכֹחַ הַיָּם*, and though, (or if) the mountains be carried into the midst of the sea." Nor does the Greek version of the Septuagint read the words *עַתָּה אֲנִי הַיּוֹם אֲפֹסֵף*, "in the day that he turns away; but *עַתָּה ΔΕ ΤΩ ΑΠΟΣΤΡΕΨΑΙ*, in his turning, or when he turns." Add to this, that a conditional form is not only signified by *if*, but by *when*. And whereas it may be said, as it is, that such a form of words supposes something in possibility, though not in being, as it does in a wicked man's turning from his wickedness, opposed unto; it will be allowed, that there is a possibility of a truly righteous man's falling away, were he left to himself, and not kept by the power and grace of God; and therefore such a supposition, as this may be designed for, and made use of, as a means to show him his weakness, make him cautious of his walk, and lead him wholly to rely and depend on superior help and assistance, and so consequently be the means of his final perseverance.

* Ezek. xviii. 23, 32. † Whitby, p. 402; ed. 2. 391. ‡ Whitby, p. 403; ed. 2. 392.

§ So even Vorstius reads the words, and argues from them for a conditional decree in God. Amic. Collat. cum Piscator, sect. 4, p. 10.

SECTION XX.

Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God: repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.—Ezek. xviii. 30.

THESE exhortations are represented as contrary to the doctrines of absolute election and reprobation, and of unfrustrable grace in conversion. The argument from them stands thus:* “He who would have all men, to whom the gospel is vouchsafed, to come to repentance, hath not prepared this saving grace only for some few Christians, leaving the rest under a necessity of perishing for the want of it; for to all such persons he hath promised, that they shall not perish.” And elsewhere it is said,† that “such delude men with vain words, who teach, that a God of truth and of sincerity, and of great goodness, should say to persons with such symptoms of passionate concern, “Repent, and be converted from all your transgressions; so iniquity shall not be your ruin;” when he himself had from eternity appointed them to ruin, and purposed to withhold from them that grace, without which it was impossible they should repent, or be converted;” and that,‡ “if conversion be wrought only by the unfrustrable operation of God, and if man is purely passive in it, vain are all such exhortations.” To all which I reply,

1. That these exhortations are not made to all men, but only to the house of Israel; and therefore do not contradict the preparation of saving grace for some few only, as the Israelites were; nor do we say that God has prepared saving grace only for some “few Christians,” but for all Christians; that is, all that are Christ’s; nor are any of them left under a necessity of perishing for the want of it, since it is given to them, and they have it, as their character supposes; and whereas it is said, that to all such persons God has promised that they shall not perish; it is readily granted, and by the way, is an acknowledgment of the doctrine of the saints’ final perseverance; which is elsewhere greatly objected to. Moreover, inasmuch as they were “the house of Israel, and every one” of them, that are here spoken to, they are the wrong persons pitched upon to contradict the decrees of election and reprobation; for who will say of every one of them, that they were doomed to eternal death, or appointed to everlasting ruin, who were chosen to be a peculiar people? It ought to be shown, if any thing is done to purpose, that God has somewhere or other expressed himself in such language to all men, and particularly to such as shall not eventually be saved, as is here used to his professing people.

2. The “repentance” here exhorted to, is not to be understood of an evangelical one, which is a “repentance unto life, and unto salvation;” but of a national one, for national iniquities, and to prevent national judgments, with which they are here threatened; seeing it is the whole house of Israel, the whole nation, and every one of them, who are exhorted unto it. Now, though there can be no true evangelical repentance without the unfrustrable grace of God, yet there may be a national external repentance without it; as in the case of the Ninevites. Besides, were an evangelical repentance designed here, an exhortation to it being made to the people of God, as the house of

* Whitby, p. 70; ed. 2. 69. † Ib. p. 34; ed. 2. 33. ‡ Whitby, pp. 237, 242; ed. 2. 231, 236.

Israel were, could only be to the exercise of it, the grace itself having been wrought in them by the power of God: or admitting that the words are spoken to such who had not the grace itself; such an exhortation might not be in vain, supposing the necessity of an unfrustrable operation; seeing it might be made use of to convince such of the necessity of repentance, and of their want of it; and so God may in this way bring his elect to it, according to his eternal purposes and designs. Moreover, "turning from transgression," does not intend the first work of internal, saving conversion, which is wrought by the powerful and efficacious grace of God, and in which men are purely passive; but an external reformation, or a bringing forth "fruits meet for repentance," in which persons may be, and are active; since it is not reasonable to suppose that the "house of Israel," and "every one" of them should be in an unconverted state. Besides, some give the sense of these words thus: not "turn yourselves," but "turn others," every man his neighbour or his brother; so R. Sol. Jarchi, R. David Kimchi, R. Sol. Ben Melec, and some Christian interpreters.

3. The "ruin the house of Israel," was in danger of through iniquity, and which they might escape by repentance and reformation, was not eternal, but temporal; "so iniquity shall not be your ruin, לִמְכַשֵּׁל a stumbling-block to you; a hinderance, an obstruction, lying in the way of your enjoyment of temporal blessings; therefore, cast away from you all your transgressions. This sense of the words may be confirmed from the advantages proposed to such who turned from their sins and transgressions, ver. 27, 28, as that such a one "should save his soul alive;" not with an everlasting salvation, for no man can save his soul alive in that sense; but with a temporal one, as did the Ninevites, by their repentance and reformation: it is also said, that he "shall surely live," not a spiritual and eternal life; for he is said* to "live by his doing that which is lawful and right;" whereas, no man can live spiritually and eternally by so doing; but it intends a civil life, in the comfortable enjoyment of outward mercies. It is moreover added, "he shall not die," which is to be understood not of an eternal death, but of a temporal one, or of a death of afflictions, as has been observed under the preceding section.

SECTION XXI.

Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart, and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: Wherefore turn yourselves, and live ye.—Ezek. xviii. 31, 32.

THIS passage of Scripture is frequently used by the patrons of free will, and opposers of God's grace; in which they imagine the power of man in conversion is strongly asserted, and the doctrine of reprobation sufficiently disproved; but whether they are or are not, we shall be better able to judge, when the following things are considered.

* Ezek. xxxiii. 19.

† Remonstr. in Coll. Hag. art. iii. iv. p. 216; Act. Synod. p. 78, &c.; Curcell. l. 5, c. 6, sect. 1, p. 363; et l. 6, c. 14, sect. 8, p. 408; Limborch. l. 4, c. 5, sect. 2, p. 331, &c. 13, p. 374.

1. That the exhortation to "cast away their transgressions from" them, regards either their *sins* themselves which they had committed, and shows that they were not only unprofitable, but pernicious, and so to be disliked and abhorred, as such things are that are proper to be cast away; or else the *punishment* due to their sins, which they might have removed and cast off from them by their repentance and reformation, and is the sense Kimchi gives of the words; or rather those things, particularly their "idols, by which they transgressed." Now let it be observed, that this phrase of "casting away transgressions," is no where else used, is peculiar to Ezekiel, and so may be best interpreted by chap. xx. 7, 8. "Then said I unto them, Cast ye away every man the abominations of his eyes, &c." Now these idols were the abominations of their eyes, were the cause of their transgressions, or that "by which they transgressed, which" their "own hands had made unto them, for a sin:"* and what they had power or were able to cast away from them; and no way militates against the necessity of an unfrustrable operation in conversion.

2. The other exhortation, to "make them a new heart and a new spirit, admitting that it designs a renewed, regenerated heart and spirit, in which are new principles of light, life and love, grace and holiness, it will not prove that it is in the power of an unregenerate man to make himself such a heart and spirit; since from God's commands, to man's power, "non valet consequentia," is no argument: God commands men to keep the whole law perfectly; it does not follow from hence that they can do it; his precepts show what man ought to do, not what he can do. Such an exhortation as this, to "make a new heart," may be designed to convince men of their want of one, and of the importance of it, that without it is no salvation; and so be the means, through the efficacious grace of God, of his elect enjoying the blessing; for what he here exhorts to, he has absolutely promised in the new covenant;† "A new heart also will I give you, and a new spirit will I put within you. Though it ought to be observed, that these words are not spoken to unconverted persons, but to "the house of Israel, every one" of them; who cannot be thought, especially all of them, to have been at that time in an unregenerate state; and therefore must not be understood of the first work of renovation, but of some after renewings which were to appear in their external conversation; and so the words have the same sense as those of the apostle Paul to the believing Ephesians,‡ "Be ye renewed in the spirit of your minds; and put on the new man, which after God is created in righteousness and true holiness." Moreover, by a new heart, and a new spirit, may be meant, as the Targum of Jonathan Ben Uzziel renders them, לֵב רָחִיל וְרוּחַ דְּחֵלָא, "a fearing heart, and a spirit of fear," that is, a heart and spirit, to fear, serve, and worship the Lord, and not idols. And it is observable, that wherever a new heart and spirit are spoken of, they stand opposed to idols, and the service of them; so that the exhortation amounts to no more than this, that they yield a hearty reverential obedience to the living God, and not to dumb idols. Besides, what is here called a "new heart," is, in chap. xi. 9, called "one heart," that is, a single heart in opposition to a double or hypocritical one; and so may design sincerity and up-

* Isa. xxxi. 7.

† Ezek. xxxiv. 26.

‡ Eph. iv. 23, 24.

rightness in their national repentance and external reformation, which they are here pressed unto.

3. The expostulation, "Why will ye die?" is not made with all men; nor can it be proved that it was made with any who were not eventually saved, but with "the house of Israel," who were called the children and people of God; and therefore cannot disprove any act of preterition passing on others, nor be an impeachment of the truth and sincerity of God. Besides, the death expostulated about, is not an eternal, but a temporal one, or what concerned their temporal affairs, and civil condition, and circumstances of life; see chap. xxxiii. 24 to 29. Hence,

4. The affirmation, "I have no pleasure in the death of him that dieth," which is sometimes introduced with an oath,* "as I live, saith the Lord God, I have no pleasure in the death of the wicked," does not in the least militate against an act of preterition, whereby any are left by God justly to perish in and for their iniquities; or the decree of reprobation, whereby any, on the score of their transgressions, are appointed, or fore-ordained to condemnation and death; and therefore all the reasonings† made use of to disprove these things, founded on this passage of Scripture, are vain and impertinent; for a death of afflictions is here intended, as has been already observed, which the house of Israel was groaning under, and complaining of; though it was wholly owing to themselves, and which was not grateful to God, and in which he took no pleasure: which is to be understood, not simply and absolutely, and with respect to all persons afflicted by him; for he delights in the "exercise of judgment and righteousness," as well as in showing mercy, and "laughs at the calamity" of wicked men, and "mocks when their fear cometh;"‡ but it is to be taken comparatively; as when he says,§ "I will have mercy, and not sacrifice;" that is, I take delight in mercy rather than in sacrifice; so here, "I have no pleasure in the death of him that dieth: in his afflictions, distresses, calamities, captivity, and the like; but rather that he would "return from his ways," repent and reform, and *live* in his own land; which shows the mercy and compassion of God,|| who "does not afflict willingly, nor grieve the children of men." Wherefore he renews his exhortation, "Turn yourselves, and live ye." The sum of all this is, you have no reason to say, as in ver. 2, "The fathers have eaten sour grapes, and the children's teeth are set on edge," or as in ver. 25, that "the way of the Lord is not equal," seeing it is not for the sins of your parents, but your own, that the present calamities you are complaining of lie upon you; for my part, I take no delight in your death, in your captivity; it would be more agreeable to me, would you turn from your evil ways, to the Lord your God, and behave according to the laws I have given you to walk by, and so live in your own land, in the quiet possession of all your goods and estates. But what has this to do with the affairs of eternal life, or eternal death?

* Ezek. xxxiii. 11.

† See Whitby, pp. 3, 33, 160, 196, 197; ed. 2. 3, 32, 156, 192, 193.

‡ Jer. ix. 24; Prov. i. 26.

§ Hos. v. 6.

|| Lam. iii. 33.

SECTION XXII.

Because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.—EZEK. xxiv. 13.

THESE words are represented as irreconcilable with God's decrees of election and reprobation, as inconsistent with the doctrine of particular redemption, and in favour of sufficient grace given to all men.*

But,

1. The words are not spoken to all men, nor do they declare what God hath done for or what he would have done by all men; but are directed only to Jerusalem, or the house of Israel, whose destruction is here represented under the parable of a boiling pot; and do not discover any design of God, or steps that he has taken towards the purgation of all mankind, and therefore no ways militate against the decrees of election and reprobation.

2. This purgation of Jerusalem, and the inhabitants thereof, is to be understood either of ceremonial purifications, or of an external reformation of life and manners, and not of an internal cleansing of them, much less of all men, from sin by the blood of Jesus; and so is no ways inconsistent with the doctrine of particular redemption.

3. These words do not express what God had done, and was not done: which is a contradiction in terms; nor what he had done sufficient for their purgation, but was obstructed by their obstinancy; or that he would have purged them, and they would not be purged; for "our God is in the heavens; he hath done whatsoever he pleased,"† but what he commanded to be done, and was not done; for so the words should be rendered; as they are by Pagnine, *Jussi ut mundares te, et non mundasti te*, "I commanded that thou shouldst purge thyself, and thou hast not purged thyself; to which agrees the note of Junius on the text, *Verbo præcepi te mundari et toties et tamdiu per prophetas imperavi*, "I have in my word, and by my prophets, so often and so long commanded thee to be purged." The sense of them is, that God had commanded either ceremonial ablutions and purifications, or a moral, external reformation, and they had not obeyed; and therefore threatens to leave them in their filthiness, and pour out all his fury on them; and so are no proof of God's giving sufficient grace, or sufficient means of grace to all men. The text in Jer. ii. 9, "We would have healed Babylon, but she is not healed," is very improperly joined with this, since they are not the words of God, expressing any kind intentions, or sufficient means of healing, which were obstructed, as, through mistake, they are represented by a learned writer;‡ but of the Israelites, or others, who were concerned for the temporal welfare of Babylon, though in vain, and to no purpose.

SECTION XXIII.

Ye are the salt of the earth; but if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.—MATT. v. 13.

THIS is one of the places which, it is said,§ "do plainly suppose that saints, or true believers, or men once truly good, may cease to

* Whitby, pp. 77, 160, 204, 251, 252, 477; ed. 2. 76, 156, 199, 245, 246, 452.

† Psal. cxv. 3. ‡ Whitby, pp. 204, 477; ed. 2. 199, 456. § *Ibid.* p. 435; ed. 2. 424.

be so; for sure, good salt must signify good men; nor can this salt lose its savour, and become good for nothing, but by ceasing to be good salt." To which I reply,

1. That the text speaks not of men as saints or true believers, comparable to salt, for the truth and savour of the grace of God in them; but as ministers and preachers of the gospel, who, by their savoury doctrines and conversations are "the salt of the earth," the means of purifying and preserving the world from corruption. Now some men may be good preachers, and so good salt, and yet not be good men, or true believers; and therefore, when any of these drop the savoury truths of the word, and fall off from the seeming savoury conversation they have maintained, they are no proofs nor instances of the final and total apostacy of real saints. If it should be said, that those who are here called "the salt of the earth," were the disciples of Christ, and therefore good men, as well as good preachers; it may be replied, that there were many who were called the disciples of Christ, besides the apostles; and some there were who, in process of time, drew back from him,* and "walked no more with him." But allowing the twelve apostles are particularly designed, there was a Judas among them, whom Christ might have a special eye to; for he "knew from the beginning who they were that believed not, and who should betray him;† that one of those whom he had "chosen was a devil;" that he would lose his usefulness and his place; that he would be an unprofitable wretch, and, at last, be rejected and despised of men. Admitting further, that the true and sincere apostles of Christ are here intended; yet this of losing their savour is only a supposition, which "nil ponit in esse," puts nothing in being, proves no matter of fact, and may be only designed as a caution to them, to take heed to themselves, their doctrines and ministry, to which they are advised in many other places; see Matt. xvi. 6, 12, and xxiv. 4, 5; Luke xxi. 34—36; though there was no possibility of their final and total falling away.

2. The "savour" here supposed, that it may be lost, cannot mean "the savour" of true grace, or true grace itself, which cannot be lost, being an incorruptible seed; but either gifts, qualifying men to be good and useful preachers, which gifts may cease; or the savoury doctrines of the gospel men may depart from; or their seeming savoury conversations they may put away; or that seeming savour, zeal, and affection, with which they have preached, and which may be dropped; or their whole usefulness, which they may lose; for all these things men may have and lose, who never really and truly tasted that the Lord is gracious: and, generally speaking, when such men lose their usefulness, it is never more retrieved; they become and remain unprofitable, are despised and trodden under foot of men; but these instances are no proofs that saints, or true believers, or men once truly good, may cease to be so.

The similitude in which our Lord saith,‡ that "a piece of new cloth is not to be put to an old garment, lest the rent be made worse; nor new wine into old bottles, lest the bottles burst;" no more plainly supposes this than the former metaphor of salt; for be it that the design of this is to show,§ that Christ's "young disciples must not presently be put upon severe duties, lest they should be discouraged and

* John vi. 66.

† John vi. 64, 70.

‡ Matt. ix. 16, 17.

§ Whitby, p. 435; ed. 2. 426.

fall off from him." It shows, indeed, their weakness and danger of falling, and yet, at the same time, the care and concern of Christ in the preservation of them; and therefore ought not to be improved into an argument against their final perseverance; though the plain design of the similitude seems, from the context, to be this, that it would be equally as absurd for the disciples to fast and be sad, whilst Christ, the bridegroom, was with them, as it would be to put new cloth into an old garment, or new wine into old bottles.

Nor does the commination against them who shall "offend one of Christ's little ones believing in him," viz. that it were better for him that a mill-stone was hanged about his neck, and he cast into the midst of the sea," plainly suppose that saints, or true believers, may cease to be so; for the word *σκανδαλιζέω*, here used, does not signify an "offending" of them, so as to be the occasion of their falling off from the faith to their eternal ruin, but stands opposed to "receiving them," in ver. 5, and is explained by despising them, in ver. 10, and at most, can only mean the "laying of an offence," scandal, or stumbling-block in their way; which might be of bad consequence, considering their weakness and the wickedness of men, were it not for the care, power, and grace of God, which are concerned for them, and since "the angels," who are their guardians on earth, "always behold the face of Christ's Father in heaven," ver. 10; and seeing "the Son of man," who also is the Son of God, is come to "save such lost" ones, ver. 11. and especially since "it is not the will of our Father which is in heaven, that one of these little ones should perish," ver. 14. It is not false but true, that they who do truly believe in Christ, are of the number of those whom God would not have to perish, cannot be so offended as to fall off from the faith to their ruin: nor do the pathetic discourses, and dreadful woes and punishments denounced, imply the contrary; seeing they are used to show the care of God over his people, and the natural tendency to ruin, such offences might have, were it not prevented by his power; and consequently their attempts that way are not less sinful and criminal. As for Rom. xiv. 20; 1 Cor. viii. 9, 11; Psal. cxxv. 3, which are urged to the same purpose; see in sections viii., xxxvi., and xxxvii.

SECTION XXIV.

Wo unto thee, Chorazin! wo unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day.—
MATT. xi. 21, 23.

THESE words are frequently insisted on as proving man's ability to repent, believe, and convert himself; and that unfrustrable and irresistible grace is not necessary to these things; and that faith, repentance, and conversion are not produced by it. But,

1. Here is no mention made of faith and conversion, only of repentance, and that not spiritual and evangelical, but external and legal; such as was performed in "sackcloth and ashes," and by virtue

* Matt. xviii. 6.

† Remonstr. in Coll. Hag. art. iii. iv. p. 218; Act. Synod. p. 120, &c.; Limborch. l. 4, c. 13. sect. 6, p. 370; Whitby, p. 173; ed. 2. 169.

of which "Sodom might have remained unto this day;" for though a repentance is not unto eternal salvation, yet it is often attended with temporal blessings, and is the means of averting temporal judgments, as in the case of the Ninevites, and may be where the true grace of God is not; with the want of this Christ might, as he justly does, upbraid the cities where his mighty works had been done, and the Jews, in Matt. xii. 41, and xxi. 31, 32,* which might have been performed by them, though they had no power to repent in a spiritual and evangelical sense, to which more is required than the bare performance of miracles. See Luke xvi. 31.

2. These words are to be understood, as Grotius† observes, in a popular sense, and express what was probable, according to a human judgment of things; and the meaning is, that if the inhabitants of Tyre, Sidon, and Sodom, had had the advantages of Christ's ministry, and of seeing his miracles, as the inhabitants of Chorazin, Bethsaida, and Capernaum had, it looks very likely, or one would be ready to conclude, they would have repented of their flagitious crimes, which brought down the judgments of God upon them in such a remarkable manner; as these ought to have done, particularly of their sin of rejecting the Messiah, notwithstanding all the evidence of miracles, and convictions of their own consciences, and so probably sinned the sin against the Holy Ghost. And therefore,

3. The words are an hyperbolical exaggeration of their wickedness, such as those in Ezek. iii. 5—7, showing that they were worse than the Tyrians and Sidonians, who lived most profligate and dissolute lives; than the inhabitants of Sodom, so infamous for their unnatural lusts; yea, than any others, if there were any worse than these under the heavens; and therefore would be punished with the worst of punishments, ver. 22, 24. In much the same way are we to understand Matt. xii. 41, and xxi. 31, 32, where Christ upbraids the Jews with the want even of an external repentance for their sin of rejecting him, though they had such a full proof and demonstration of his being the Messiah; and therefore were worse than the men of Nineveh, who repented externally at the preaching of Jonah; yea, worse, notwithstanding all their pretended sanctity and righteousness, than the publicans and harlots, who went "into the kingdom of God," attended on the outward ministry of the word, "believed John the Baptist," and gave at least an assent to what he said concerning the Messiah as true.

4. These words can be no proof of God's giving sufficient grace equally to all men, which is in some effectual to conversion, and in others not; seeing the men of Tyre, Sidon, and Sodom, had not the same advantages and means, or the same grace, as the inhabitants of these cities had, if the mighty works done among them are to be called so. Besides, where persons have the same external means of grace, and the same outward advantages, and one truly repents, believes, and is converted, and another not; this is owing not to the will of man, but the sovereign grace of God, as appears from ver. 25, 26:—"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight."

* Whitby, p. 174; ed. 2. 170.

† In loc.

A Sin to be Sick.

In the Oberlin Evangelist of the 12th of May is a lecture by Mr. Finney on "A seared conscience." Under the general division, the consequences of "a seared conscience," he remarks:

"For myself, I cannot be sick unless I have been placed in such circumstances as necessarily to overwork my organs without feeling the deepest shame and remorse. All sickness is the result of violated physical law; and when that violation can be avoided, that is a deep sin and shame, that produces sickness. But all this you may overlook, and will overlook, if your conscience becomes seared. And you may go down to your grave and to hell, under the deep abhorrence of God, for your reckless violations of the laws of your being; pitying yourself, and ascribing both your disease and death to a mysterious providence."

If, as is taught at Oberlin, we may refrain from every violation of the moral law, and so be free from sin, it is certainly easier to avoid a breach of physical law, and so be exempt from sickness. All sickness, Mr. F. says, "is the result of violated physical law;" and whenever he is sick he says that he "feels the deepest shame and remorse unless he has been placed in such circumstances as necessarily to overwork his organs." But surely this is working more than God requires of any man. His commandments are not grievous. No man ought to overwork his organs, and so make himself sick. And if we work no more than God requires of us, according to Mr. Finney's theology we shall never be sick.

And why is not this the natural and legitimate deduction from the doctrine of Oberlin Perfectionism? Afflictions, sickness among the rest, are certainly the fruit of sin. Take away the cause, and the consequence is removed. In heaven the inhabitants shall never say "I am sick." And if the believer here on earth becomes perfectly holy, why shall he not be perfectly happy? And if perfectly happy, he has secured a gracious deliverance from the trials to which, in sin, he was subject, and therefore feels *no ill*. And if at any time he is sick, he is thus reminded that he has sinned; and "he feels the deepest shame and remorse."

Such is the progress of error. Let the mind once be loosed from the moorings of Bible truth, and there is no telling whither or to what lengths it will be driven. The stouter the bark and the more canvass flying, the farther and faster it will wander. If we have now reached the point in morals where we may live without sin, and the point in physics where we may live without sickness, it would be well to inquire if the *Ultima Thule* of human attainments has not been found. If not, where will the world be a hundred years hence?

Voluntary Associations.

We have a variety of communications on hand, *pro* and *con*, respecting the warrantableness of such associations, some of which are written with ability. It is believed, however, that subscribers are wearied with this discussion. To dwell too long on any one subject, however important, would prove fatal to a work like the Monitor. Besides, no new ideas are advanced, which leads to the conclusion that the subject has been

fairly exhausted. The following positions appear to have been established.

1. That it is warrantable for any number of citizens, church members or otherwise, to associate for the removal of any natural or moral evil that may exist in the community, provided their measures be in conformity with the law of God. To deny this, would amount to a surrender of the right of resistance to the iniquity and oppression of the powers that be.

2. That these associations are not ecclesiastical; neither do they belong to the civil constitution of the country; but arise out of the natural relation of men to God and to each other, and belong to those *reserved* rights which men are not required to yield either to the church or to the magistrate, namely, the right to use all lawful means in opposition to iniquity, wherever it may be found.

3. That the church, *as such*, should have no connexion with these associations; that is, she should neither adopt them for the accomplishment of any of the ends of her existence, nor in any other way give to them her judicial sanction, because they form no part of the system of means appointed by the Lord Jesus Christ for the edification and sanctification of the church. In this respect, as in all others, she is "thoroughly furnished," by her sovereign Lord. Consequently, did church and state always perform their duty, there would be no excuse for these associations. If we mistake not, the Synod indirectly recognised the foregoing principles by her recent action respecting the Theological Seminary. It should then be the aim of every Christian church to carry out and apply her principles in such a manner as to relieve her members from the necessity of forming such associations; so that if they must exist, it shall be only to correct delinquencies of the civil authorities. That most of the ecclesiastical bodies are glaringly deficient in this respect cannot be denied. But we hope to show in the next number that the Associate church has performed her duty at least in respect to the sin of Slavery.

We have not, however, as a general rule, much confidence that any permanent good will be accomplished by these associations; and it is believed that most of our readers will concur with C. respecting the *kind* of reformation which is so much needed both in the Church and the world.

Sabbath Mail.

Mr. Editor:—As professors of religion, and especially ministers of the gospel, are solemnly bound "to understand the times, that they may know what Israel ought to do," I would inquire if it is not now a time when their influence should be particularly exerted for the sanctification of the Sabbath? Should not ministers present to their hearers the moral obligation resting upon all to "remember the Sabbath day and keep it holy," and that in order to effect a national reformation? For a long time the Sabbath has been desecrated by the highest authority in the land; thousands have been required to labour in the transportation of the mail, in post offices, etc., to the neglect of those sacred duties required on that day; and though I do not propose to enter into an argument to show that there

is no necessity for the transfer of the mail, yet I may say that as forcible arguments may be used (which are no arguments at all, because contrary to the law of God,) for violating the Sabbath at times, in most of the occupations of life. But my principal reason for calling attention to this subject now, is that there is some prospect of success. You are aware that some years ago many petitions were sent to congress, praying that the law might be abolished requiring the transportation of the mail, but through the influence of such men as Col. Johnson, infidelity on this subject prevailed. Now there is some indication of a change in public sentiment, and a gleam of hope has arisen. The post-master-general recommends the discontinuance on the Sabbath, and gives as one reason that "the religious sense of the community will certainly approve the feeling that selects the Sabbath as the one on which that service should not be performed." Some editors unfriendly to him assert the contrary. Now should not the religious community respond by sending in petitions to congress at the commencement of the next session. I would suggest that presbyteries act in this matter, and that efforts be used to get all denominations of Christians to co operate. And may God grant that we as a nation may soon see the Sabbath sanctified among us, which will be a prelude of future prosperity. S. M.

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A Moral, if not Actual, Violation of the Oath of Allegiance.

The design of Roman Catholics to extend the power of Rome over the people of these states, is prosecuted with an aim steady as time, and an unflagging zeal which was scarcely equalled in the days of military crusades. And yet, to the utter infamy of the political press of the country, rival partisans struggle to outvie each other in courting the adherents of the papacy, as though place and power in this land of boasted rights, were already dependent upon the nod of "our Lord God, the Pope," as he is blasphemously styled by his vassals. These thoughts were suggested by reading the following article in one of the political papers of this city, crowded away into an obscure corner among the advertisements; for the insertion of which, the author no doubt was compelled to pay a round sum. Surely, it is time for Christians to abandon the political parties which now agitate the country.

Popery and Repealers.—Fellow citizens: These foreign troops of the great Agitator, well disciplined, and organized in the school of Irish Mobocracy, have commenced their attacks on the citadel of our free institutions, by infringing on their constitutional rights in sending money to the great papist beggarman, Daniel O'Connell, for the political purpose, they say, of bringing back the Parliament to Ireland, which they call their just and lawful rights. And for what purpose do they want the Parliament in Ireland? To establish Popery, and put down Protestantism. This is what they call their just and lawful rights. It is a well known fact, that a great many in Ireland are opposed to Daniel O'Connell's measures respecting the Repeal Association, knowing the consequences that would ensue, particularly to the Protestant community. And should not the Pro-

testants in this country look to the welfare of their friends in Ireland with as much anxiety as Roman Catholics do theirs? But we are told that Protestants are united with Roman Catholics in the Repeal Association, and that it has nothing to do with religion; that it is purely for the purpose of relieving Ireland from the yoke of British tyranny, and that Ireland, as a nation, claims this as her right. But, fellow citizens, this is not a national affair, for the following reasons:—It is a well known fact that the people in Ireland are divided concerning the Repeal question; the Protestant community of every denomination believes it to be nothing but the extension of Popery and the downfall of Protestantism.

When Dr. Cook, of Belfast, challenged Daniel O'Connell to a public debate on the Repeal Question, did he accept it? No! He knew the powerful opponent he had to contend with, and that he (Dr. Cook) would reveal the mystery of iniquity which had long been at work in the land. When he told him in the same challenge that he was a great bad man, and that he meant to make a public example of him by revealing a catalogue of crimes enough to shock the ears of humanity, did he meet him to vindicate the rights of Repeal? No—he knew that his sacred conspiracies would be revealed—he knew that Popery, in its persecuting elements, could not bear the test of public investigation, so he fled from the contest, pointed at by the finger of scorn. Now, I ask, have not Protestants as good a right to send money to Dr. Cook to promote Protestantism, as the Repealers to send money to Daniel O'Connell to establish Popery? But it will be urged again, Protestants send their money as well as Roman Catholics, therefore it is not to establish Popery. Professing Protestants have often been the ruin of the Protestant religion, being led by a blind impulse—having a zeal without knowledge—a profession without a principle. Judas was among the disciples; Puseyism among the Episcopalians, and those that belong to this sect may embrace Bishop Kendrick's invitation with open arms, he is ready to receive them into the bosom of Holy Mother.

But as citizens of the United States, we say we have no right to send money to Ireland for purposes of this kind. We have sworn allegiance to the government of this country, to support and protect it against all foreign powers. And is not Great Britain a foreign power? And is not Daniel O'Connell a sworn subject to the Queen of Great Britain, and bound to support the government of that country; and who knows, should a war take place between this country and Britain, but the money sent to Daniel O'Connell may be made use of for the purpose of increasing their forces, to come out against the United States of America?

But, fellow citizens, this Repeal Association is for the purpose of establishing Popery. For a proof of this, I refer you to Daniel O'Connell's last letter to the people of Ireland; where he informs them that the vile Orange faction hath triumphed. And who are the vile Orange faction? The Protestants of Ireland—(here, in his wrath, he has let the secret out)—these are the people he has pointed his envenomed arrows at. He does not say the British government, as his legitimate offspring in Philadelphia has done, when calling on the Repealers to collect, (for O'Connell's defeat,) being better skilled in Jesuitism, (than his master,) he kept the word Orange faction out, in order to blindfold native Americans.

They are straining every nerve to the utmost to extend their power—and what is the extension of their power? Irish history will record. Poor Ireland had the experience of Popish cruelty when they had what they want now; in one of whose provinces 140,000 Protestants were massacred by them in the Popish Rebellion. Popish cruelty spares none, pities none. How have Protestants been compelled by tortures to discover their dearest relations; wives, being first defiled, have been forced to give the death wound to their dear husbands, bloody villains putting the sword into their hands, and guiding them in the execution; godly Christians compelled to carry fagots to burn their own faithful pastor; children of eight years old, whipt to death for religion. Yea, such hath been their rage against sincere professors of the truth, that beyond all examples of malice, they have not only hunted after the living, but violated the graves and burned the bones of dead saints. Thus they dealt with BUCES, Fagues, Wickliffe, &c. O, Americans, what cause have you to bless the Lord, that you have been freed from the spite of Popish cruelty; and what cause have you to tremble at the approaches of these truculent foes, whose rage is boiled up to a greater height than ever; and should they gain the ascendancy here, which Heaven prevent, they would exceed all former examples of cruelty. It is clearly evident that the Papist in this country and the Papist in Ireland are firmly united, and are bound to obey their master, the Pope, at all hazards. And do they not believe the Pope to be a temporal, as well as spiritual head? and are they not bound to execute his authority over all nations, and be subject to *their* Lord God, the Pope? and is not this hereby evident, by their sending money to Daniel O'Connell, the great Popish Agitator? They are obedient to their master, the Pope, in opposition to the laws of the land. Witness their riots in all places where they find our citizens opposed to their views, because their object is to extend Popery here as well as in Ireland, and make the Pope's power predominant over all nations; this the Pope claims as his prerogative, and they are bound to support his throne under pain of damnation.—Witness the proceedings of Bishop Hughes, going to his supreme Pontiff for instructions, and returning with orders to demand the PUBLIC SCHOOL FUND for the purpose of propagating the Roman Catholic religion; and did he not put this imperious command into execution—and did not his Popish troops break up the meeting in the North Dutch Church, New York, when Dr. Brownlee was opposing their unlawful claims;—did not they break the windows in Dr. Wiley's church when Mr. Sparry was exposing their abominable system? Witness the same conduct in the (Ropealers) at Commissioner's Hall Southwark, depriving the Home Relief Association of their proceedings; this is what the Spirit of the Times calls the breeze of Democracy; but it is better known by the name of mobocracy or Popeocracy, or O'Connellism. It was easy predicting who they were, by the madman with the cross on his breast, that made the powerful speech as represented in the Times, which received rounds of applause. Had O'Connell's picture been present, it would have been accommodated with three cheers, as is customary with their leaders, while the name of the immortal WASHINGTON is buried in oblivion. Now, I ask, where did ever Protestants interfere at their meetings? Did they ever interrupt Dr. Moriarty when lecturing against Protestantism?—Did

the Protestants of New York assail Bishop Hughes, when debating the School Fund question? No!

When the Repealers and Medal-men paraded the streets on the Fourth of July, were they attacked by Protestants?—We say no. Is not our country in danger by these extraneous troops of Rome? are they not endeavouring to put down our civil and religious Liberty, and bring us under the yoke of Popish bondage? Let us rouse from our slumber and rally in defence of our country's rights, remembering the words of the immortal WASHINGTON, which are these:—"Against the insidious wiles of foreign influence, I conjure you to believe me, fellow citizens, the jealousy of a free people ought to be constantly awake; since history and experience prove that foreign influence is one of the most baneful foes of a Republican government." And I may add the words of the great Lafayette. "If ever the liberty of this Republic is destroyed, it will be by Roman Priests."—*A Protestant.*

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The late Rev. Dr. Stevenson of Ayr.

Dr. Stevenson, whose death we announced in our last, was born in the parish of Morebattle, Roxburghshire, on the 2d of May, 1771. After finishing his studies at the University of Edinburgh, he entered the Divinity Hall, connected with the General Associate Synod, at the time under the superintendence of the Rev. Professor Bruce, of Whitburn. While pursuing his studies at this institution, he was associated with a number of young men, who afterwards distinguished themselves as ministers in the Secession, among whom we may mention the late Dr. McCrie, and the late Mr. Smith of Kilwinning, with whom also he enjoyed the closest intimacy till the close of their lives.

Mr. Stevenson was licensed to preach the gospel by the Presbytery of Kelso in the Spring of 1796, and received a call from the Associate Congregation of Ayr on the 13th September of the same year. This congregation was first organized and settled in 1771, under the pastoral inspection of the Rev. John Clarkson. Mr. Clarkson died in 1780, and was succeeded by the Rev. James Taylor, who died in 1793. After a vacancy of more than three years, Mr. Stevenson was ordained on the 22d of February, 1797, and consequently laboured in this part of the church during the long period of forty-four years.

"His doctrine, manner of life, purpose, faith, long-suffering, charity, and patience," are "fully known," not only in his congregation, and the town of Ayr, but in many other places where he was frequently engaged in his Master's service. As a minister, Dr. Stevenson possessed and exhibited, in a high degree, many of the most essential traits and qualities which constitute the apostolic description of a Christian Bishop. In his ministrations, his invariable object was to make known to sinners, "Him whom God hath set forth to be a propitiation through faith in his blood." The grand theme of all his discourses was Christ crucified and glorified. While his sermons were filled with the most solid and precious matter, they were distinguished by great simplicity and clearness in arrangement; and, both in point of language and delivery, by an unction of seriousness and solemnity, which rendered them deeply impressive, and

caused them to be much relished by the judicious and pious. Besides being the instrument, under God, of preserving and greatly increasing the respectable congregation under his pastoral superintendence, there are not wanting many other pleasing tokens of the Divine blessing attending his ministrations.

Dr. Stevenson's labours, however, have not been confined to the pulpit. He has contributed in no inconsiderable degree to the illustration and defence of the Gospel by his writings. In 1815 he published the first edition of his *Dissertation on the Atonement*—a work which has been highly valued as containing a condensed, and at the same time luminous and popular view of that most important subject. In 1834, he published an octavo volume on the offices of Christ, in which he has ably defended some of the most precious truths of the gospel against certain erroneous and dangerous opinions held by many, both in this country and in America. So much was this work prized by the orthodox on the other side of the Atlantic, that, chiefly in consideration of it, the college of New Jersey, in 1834, conferred on the author the degree of Doctor of Divinity.

Dr. Stevenson was, perhaps, of all men the least inclined to indulge in the spirit of controversy. His constant aim was to seek peace and pursue it. He felt himself, however, imperatively called upon to stand forth in defence of the principles of the covenanted Church of Scotland. Conceiving that some of the most important of these principles were endangered, if not altogether dropped by the Synod of which he was a member, when they, in 1820, united with the Burgher Synod, he, along with a few of his brethren, protested against that measure, and formed themselves into a separate body. At this time he published his "*Plea for the Covenanted Reformation*,"—a treatise which contains a clear and masterly illustration of the duty of nations in regard to the church, and of the warrantableness and continued obligations of our national covenants. Even when carrying on this warfare, his aim was peace. He was animated by a spirit truly charitable and catholic. Nothing lay nearer his heart, or was more the object of his earnest prayer and endeavour, than union among the friends of Christ; and great was his delight when he and his brethren, in 1827, united themselves with the Constitutional Presbytery, and thus formed the Synod of Original Seceders, of which he was, to the day of his death, a most honoured and useful member. He longed, however, for a more extensive union among the adherents to the Covenanted Reformation; and often did he regret that more efficient measures were not taken for uniting his own Synod with those of the Reformed Presbyterians and Original Burghers; and the prospect of renewing the negotiations for this object with the latter, cheered the last days of his life.

Dr. Stevenson was equally distinguished for personal piety, and those amiable qualities which adorn and bless private life. He was eminently a man of prayer. The interest which he took in his congregation was truly paternal, and seldom has the beautiful language of the apostle been more strikingly verified than in the manner in which he discharged the private duties of his pastoral office;—"We were gentle among you, even as a nurse cherisheth her children." Neither did he confine his affectionate regards to his own flock, but was ever ready to administer instruction and consolation to all as he had opportunity. His benevolence and hospitality were of no ordi-

nary kind. He was particularly attentive to students, not only entertaining them in his house, but encouraging and aiding them to the utmost of his power in their professional pursuits. And the intelligence of his death must recall to many in various parts of the country, and of the world, the pleasant and profitable hours which they spent under his roof. Though simple, unaffected, and unobtrusive in the highest degree, yet there have been few men whose excellencies have been more generally appreciated, and hence the sincere affection and esteem with which he was regarded by all who knew him. His removal will be long felt, not only by his family and congregation, and by the religious body to which he belonged, but also by the town and neighbourhood of Ayr, which have been so long the scene of his public and private ministrations.

The funeral of this lamented minister of the gospel, which took place yesterday, was attended by a very numerous train of unaffected mourners, including clergymen of various denominations, many of whom had come from a distance to show this last mark of respect to the remains of their departed friend. Indeed, no funeral for a long period of years has excited so deep and general an interest throughout the whole community.—*Scottish Journal*.

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Answer to Inquiro.—(See Number for July, p. 82.)

1. God makes use of means in effectually calling the adult sinner, not because he could not accomplish this work without means, but because he has been pleased to employ the word for this purpose. John v. 25; 2 Thess. ii. 13.

2. There is no *efficacy* in the word as it is employed in effectual calling beyond that of instrumentality; yet this instrument is adapted in its own nature to the work which is performed by it, because it *requires* of the sinner a holy moral nature, and *reveals* the knowledge of God which is communicated to the soul in effectual calling; it communicates outwardly to the intellectual powers of the soul, as a rational, moral, accountable agent, those very things which the Holy Spirit, in the exercise of Almighty power, communicates inwardly to, or reveals in the soul. There is, then, an exact correspondence between the *testimony* of the Spirit in the word and the work of the Spirit upon the soul. So that we are every where directed to a diligent examination of the word, in order to ascertain whether this work of the Spirit has been performed upon us. And how the querist can be satisfied that the sinner is ordinarily called, when attending upon the means, and yet doubt respecting the instrumentality of the word, is not easily perceived.

3. The framers of our Catechisms do not mean by effectual calling the same thing as the new birth; they include the *latter* in the *former*. They express the new birth by the phrases "renewing our wills,"—"renewing and powerfully determining their wills," as is evident from the texts they quote, Ezek. xi. 19, xxxvi. 26, which are expressive of the new birth. This definition is defective,

but the defect is supplied in part by other phrases used in connexion. A distinct article on the doctrine of regeneration would be an improvement of our excellent Catechisms, which is expressed in scripture by such words as the following: "born again;" "new creature;" "quicken'd;" that is, made alive from the dead. Of course, the sinner is wholly passive in regeneration; yet the *instrumentality* of the word does not affect his passivity. We cannot agree with the querist, that "if the word *operate*, the soul must *act*," unless he would make the mere *reception* of a thing, which it had not before, activity. It does indeed act *after* it has been acted upon. Is the ear active in receiving the sound of a thunder clap, while it could not avoid hearing? or is the body of an animal active in receiving a ball from the rifle of the sportsman? It will be replied, certainly not. Then why maintain that, "if the word *operate* the soul must *act*? Let it not be said that this would make the word the *efficient* cause; the efficiency is not in the sound of the thunder, but its cause; not in the ball, but in the impulsive power. The raising of Lazarus from the dead, and the restoration of the withered hand, by the instrumentality of the word, are examples which illustrate our meaning. But should it be still said there is a natural *adaptation* in the ear and the body of the animal to receive the agents spoken of, which there is not in the soul to receive the word in effectual calling, we reply that the only difference is that the one is *moral*, the other *natural*, and that the comparison of natural and moral objects must necessarily be imperfect. There is, however, an adaptation of nature in the soul as a spiritual, *moral*, and *rational* agent, to receive this work. Its inability does not lie in its *essence*, but in its moral character. Guilt, depravity, stubbornness of will, and Satanic affections constitute that spiritual death from which the sinner is roused in effectual calling, by the word and Spirit of God. It is admitted that, *morally* speaking, the soul has no adaptation whatever. But it is a spirit, and therefore suitable to be acted upon by spirit, as one natural agent is suitable to be acted upon by another. It is a rational agent, and therefore its faculties are suitable to be acted upon by the word.

How the doctrine that *moral suasion* is the efficient cause, can derive any countenance from the view here taken, cannot be well conceived? Is "a new birth," "a new creation," a resurrection from the dead, to be effected by moral suasion? If any choose to call it moral suasion, then *this suasion* is an instrument in the hand of the Spirit of God, and has no more power to effect the work without the Spirit, than the rifle ball to send itself through the body of the animal without the impulsive power of powder. Thousands of persons in our day, not contented to receive the plain statements of the word on this subject, have lost themselves in a metaphysical fog, and bewildered others. It is high time we should settle down contented with the plain and obvious import of the Holy Scriptures. Their

testimony is full, clear, and explicit; that testimony is to be received, whether or not we may be able to explain the **MANNER**.

4. It is inquired if those passages which are adduced to prove the instrumentality of the word in regeneration may not refer to the formation of faith, love, joy, &c. Faith, or the implantation of the grace of faith, is a constituent part of effectual calling, and a work of God's Spirit; and the difficulty is not varied by substituting faith. The word is indeed instrumental both in the formation and continued exercise of faith in the soul. "How shall they believe in him of whom they have not heard?" "I had fainted unless I had *believed* to see the goodness of the Lord in the land of the living."

Again, it is inquired, may not such passages as are adduced to prove the instrumentality of the word in effectual calling point out the operation of the soul in *conversion*? undoubtedly, the word is instrumental in both instances, and equally in the hand of the Spirit in both. "It is God that worketh in you," &c. The reference to infants is inapplicable to this discussion, as it has a respect to adults only, and does not limit the power of God to the use of means; it only proves that he has been pleased in sovereignty ordinarily to employ the word in the case of adults, as the *means* of translating his children out of the kingdom of Satan into the kingdom of our Lord Jesus Christ. The following passages are relied upon for proof of this doctrine, James i. 18; 1 Pet. i. 23; Jer. xxxi. 33; Ezek. xvi. 6; Psalm cxix. 50, 93; Luke iv. 4; John iv. 41, xv. 13, xvii. 20; Acts ii. 37, xiii. 26, 48, xxvi. 16—18; Rom. x. 8, 17; 1 Cor. iv. 15; Eph. v. 26; 2 Thesa. ii. 13, 14.

New England Unitarianism.

It would appear as if Unitarianism were doomed to fall by the hands of those who were once its friends. Their eyes are beginning to open to the heartless and indefensible system which has long been strangely supported in the land of the Puritan-pilgrims. Hear the redeeming sentiments that intimate better days.

The following we copy from the Church Record:

From the Boston Quarterly Review, we quote the following paragraphs on this important subject. As such, and as evincing the spirit of the age, we conclude a consideration of this topic to fall properly under the head of "Topics of the Times."

The writer, Mr. Brownson, (formerly a Unitarian clergyman,) is at present, though radical to an excess in his democratic doctrines, nevertheless one of the boldest thinkers and most forcible writers in this country. So strong a protest against Unitarianism, from such a source, is worthy of our attention.

"We would speak respectfully of Unitarianism, as we would always of the dead. It had its mission, and it has, in the Providence of God, done great good in our community. But Unitarianism was not, strictly speaking, a religion—could not become a re-

ligion; and it is well known, that almost always persons brought up under its influence, desert it as soon as they become seriously impressed, and desirous of leading religious lives. Men never embraced Unitarianism because they were pious, but because they would dispense with being pious. Unitarianism never spoke to the heart, to the soul; never waked any real enthusiasm, or called forth any religious energy of character. It is in its nature unspiritual, merely intellectual and material, a sort of baptized atheism. The same causes, at bottom, which produced deism and atheism in France, produced Unitarianism in New England. If the American mind had been as consequent as the French, as bold to push a doctrine to its last results, and had the Church here been organized as it was in France, and been as oppressive, our Unitarians would have been avowed deists or atheists. We can find no more to feed our piety in the '*Statement of Reasons*,' than in the '*Système de la Nature*.' Indeed, the author of the latter seems the more pious worshipper of the two, and betrays altogether more of the peculiar religious emotion; and reverence is more readily yielded to De Holbach's Nature than to Norton's Divinity.

"The one is living, plastic, active; the other is a stern, cold, mechanic, placed on the outside of nature, and troubling himself rarely with its operations; wrapping himself in night and silence, neither seen nor heeded by men, and would be unconceived of did he not charitably send us now and then a messenger to inform us that he really is, and no fiction—a piece of information altogether gratuitous, as it serves no useful purpose in either the economy of nature or of salvation. With this '*Statement of Reasons*,' Unitarianism died, and there are few mourners to go about the streets, albeit there is for it no resurrection.

"The old forms of faith had ceased to satisfy the minds of the generation preceding us. Calvinism could not be explained on the principles of Locke's philosophy, and the asceticism which puritanism had enjoined could not but be distasteful and offensive to the growing aristocracy of a prosperous country. Men politely educated, sumptuously clad, fond of good eating and drinking, full of hilarity and mirth, feeling in themselves an exuberance of life, and finding the world very well adapted to their tastes, and being therefore in no hurry to exchange it for another, were ill prepared to embrace the ascetic doctrines and practices of their stern old fathers, who never suffered their rigid features to relax with a smile, who thought to please God only by marring the beauty of his works and by trampling under foot the choicest of his blessings.*

* See how the bitterness of corrupt nature boils and bubbles up against the living God, and the glorious gospel of his grace, bespattering the community in every direction with its filthy scum. The writer is a man of giant intellect, and great and varied attainments, who, having tried in vain a false system of religion, is unable to conceal his chagrin; and pours out his gall by slandering the people of God, in the equally vain hope of finding a plausible excuse for his *Atheism*. To obey God as our Maker and Lawgiver; to love and serve him as our Redeemer; to keep our garments unspotted from that world whose love "of good eating and drinking," and whose "hilarity and mirth," led them to reject the true religion and embrace Unitarianism, is, in the opinion of Mr. Brownson, to "mar the beauty of God's works, and trample under foot the choicest of his blessings." But let us rejoice that Unitarianism is a dead carcass, which its friends are about to bury out of sight with all convenient speed; and that if we must have *Atheism*, we shall have it without disguise.—EDIT. REL. MON.

“But the asceticism which our puritan fathers insisted on, can be really practised by a people only while in the wilderness; while poor, exposed to a thousand hardships, and finding earth no resting place, but a weary land, from which any deliverance may be counted a blessing. In proportion as the wilderness is peopled, the barren waste converted into the fruitful garden, as grow the ornamental shrubs, and blossoms the rose, and delights are multiplied around us, we take more cheerful views of the world, and of life, and seek not to mortify ourselves, but to enjoy. Asceticism must then give way in practice, if not in theory. It did give way in practice, and for years all New England presented the spectacle of a people professing one faith, and living according to another. Some saw this, and being honest, were shocked at it. These became Unitarians. Unitarianism was with us a protest against asceticism, even more than against the absurdity of Calvinism, as contemplated from the point of view of the Lockian philosophy. It was an effort of those who could not live in a perpetual lie, to reconcile their theology and their religion to their philosophy and their mode of living.

“For a time it could do very well; and as long as controversy could be maintained with opposing sects, it could apparently sustain some degree of intellectual life; but no longer. As soon as the orthodox ceased to controvert, threw it back on itself, left it to its resources, it ceased to live.

“Inasmuch as it was a dissent from the popular faith, Unitarianism appealed to freedom of thought and inquiry. It asserted the rights of the individual reason. They who became Unitarians then were not bound to continue such. They had a right to examine Unitarianism, as well as the doctrines opposed to it. Such, again, was its own intrinsic deficiency, its utter inadequacy, as a religion, that the moment its own friends began to investigate it, they found they had outgrown it. They found elements in their nature, it did not and could not accept, wants it could not and did not meet. They revolted against its materialism, its dryness, coldness, deadness. They fell back on the religious element of their natures, and sought refuge in a more spiritual philosophy. In this state of transition from materialism to spiritualism, from Unitarianism to a modified orthodoxy, if we may be allowed the expression, our Unitarian communion now is.”

Pay without Work.—It is well known that the seven suspended ministers of Strathbogie Presbytery are protected by the civil courts in the receipt of their salaries, while, of course, they are prevented by the ecclesiastical courts from the exercise of the ministry. It is said that at an interview with Lord Melbourne, which the ministers obtained after their suspension, his Lordship said he was not certain if he understood precisely the nature of their situation. Upon hearing them explain their position betwixt the civil and ecclesiastical courts, his Lordship remarked: “Now, if I understand, your case aright, it is this, that while the civil court protects you in the *emoluments*, the General Assembly prohibits your discharging the *duties* of office?” “Precisely,” said the ministers. “Oh, that,” rejoined his Lordship, “it were possible for me to become similarly situated!”

Temperance.

MR. EDITOR,—There never has been any great or good design, whether intended to promote the religious or social benefit of mankind, that has not had for supporters, the weak-minded, the ignorant, and the dishonest; and schemes the most holy and benevolent have, in the hands of such men, sustained more injury, and been oftener checked in their onward progress by such supporters, than by all the opposition of avowed enemies. Thus, for example, the reformation from Popery in the sixteenth century, met with the most amazing success. It seemed as if a nation were born to the Lord in one day. The open opposition of Papists, their arguments and their persecutions, were alike powerless to check the cause of righteousness; their arguments crumbled into dust at the touch of scripture truth, and their persecutions were either prevented by an overruling Providence, or “the blood of the martyrs became the seed of the church.” But in the bosom of the reformation, and from the midst of that mighty agitation by which the minds of mankind were shaken, at that day, arose a set of men whose principles and whose conduct furnished weapons wherewith to assail the cause of truth, and defend the abominations of the mother of harlots, with a success far above what had ever attended open argument or violence. “I believe,” says Luther, “that the devil has raised up these men to bring the reformation into disgrace.” And who that reads the history of this period, but must enter into the feelings of this godly man, when he beheld the wild fanaticism of these men, the ravages which they were making in the church, and the strong prejudice which they were exciting against the reformation, as if *this* was to be the final landing place of all its friends. And on the other hand, who but must despise the malicious meanness and low cunning of the Papists, who, instead of meeting the principles of the reformers with fair and manly argument, charged against them the principles of these wild visionaries, and thus sought to expose them to the odium and the hatred of all friends of order. But did not such a course plainly prove that their own system was incapable of defence, and that of their opponents impregnable?

And are we to think it strange that reformation from any moral or social evil in our day should be attended with similar results? that some weak-minded, ignorant, or even designing men should at first be found supporting it, but finally broach some wild unscriptural views, whereby discredit should be brought upon the cause? And what are we to think of opponents who, instead of attacking the cause itself, or the principles upon which it is founded, have recourse to the *use* of Popery, by attacking it through the medium of false friends, insinuating that *their* principles are the principles upon which the cause is supported, and by which it is carried on?

This, a writer in the last number of the Monitor, who signs himself Parepidemos, has done in relation to the cause of temperance. Had he stated that *some members* of the Temperance Society held the objectionable principle; had he then gone on to prove even with more force than he has put forth, that this principle was unscriptural, there would have been no complaints. But when he broadly insinuates that this is the principle upon which temperance operations are founded, and when he gives us this as his first essay, No. 1,

against "The Altars in the Groves," and the total abstinence society: what can we think of such conduct, but either that the writer is ignorant of the principles and history of the Temperance Society, or that he feels himself unable for an open attack? His essay is just about as fair a specimen of argumentation against this society, as the alarming principles and bad practices raked up by Popery from the Ana Baptists, &c., were against the principles of the reformation. Of this any person who pleases may be convinced by reading the pledge taken by the American Temperance Union, and all its auxiliaries, and under which their operations are conducted. "We the undersigned do agree that we will not use intoxicating liquors, nor traffic in them as a *beverage*; that we will not provide them as an article of *entertainment*, or for persons in our employ; and that in all suitable ways we will discountenance their use throughout the community." Now is there any thing here like the principle charged by this writer against the Total Abstinence Society, and on account of which he raises up the ghost of Manicheism, Enchratism, &c., to frighten away people from it? Nay, instead of this the very reverse is plainly implied. It is as a *beverage* or article of *refreshment* that they agreed to abstain from intoxicating liquors, leaving themselves free to use them as a medicine; but did they hold the principle that the use of them was sinful in itself, this as well as every other use must be prohibited.

Now if the writer is not at present too much intoxicated with the result of this first onset against the ultras, we would beg leave to inform him that the battle is yet to be fought with the Temperance Society and that there are two things yet to be proved by him before a single chip is taken off any altar which they acknowledge as theirs. First, that it is wrong for any individual, in view of the danger to himself and the evil influence produced upon society by the use of intoxicating drinks, to abstain from them as a *beverage*: and second, that it is wrong for a number of individuals to agree together to act upon this principle, and use their influence to bring others to do likewise. These are the parties at issue; against those he must direct his attacks, or temperance men will be apt to regard all else as a play upon the credulity or ignorance of his readers. There is, however, one class among whom he may confidently look for throwing up of caps and clapping of hands; like those of whom the prophet Micah speaks, ii. 11. No doubt the orthodoxy of such men will be startled by the information which it appears has just now reached the writer, that in some of the New England churches the use of wine in the Lord's Supper has been laid aside. This information, however, must have travelled very slowly to him, for what he mentions took place *in part* several years ago. This view was advocated by *some*, but it was promptly opposed by the great majority of temperance men in that region. The American Temperance Society took up the subject and condemned it. If he has not heard these things yet, it only proves the truth of the old saying, that a good report travels upon crutches. No doubt, also, this class will be highly pleased with the information communicated in the last paragraph, and the *benevolent* conclusion drawn from it. "Man is naturally inclined to use stimulants of some description: A European paper contains the information that in London, those who have been induced to abandon intoxicating drinks, have betaken themselves to opium," &c. I always had heard before that the inclination or the appetite to use intoxicating

stimulants was acquired by the habit of using them; but no, *this is natural to man*; that is, I suppose, it is either a part of his nature given him by his Creator, or else a part of his depraved nature produced by the fall. If the writer means the first, it forms the most complete *quietus* for a drunkard's conscience that I have ever heard; but if the latter, it forms an excellent argument for the plan adopted by the Temperance Society. Probably the writer, in some of his future numbers, which he promises with the leave of the editor, may tell us which he intends. He will permit me here to express a suspicion as to the correctness of "the European paper." I very much doubt but that it is to be traced to a similar source as the alarming reports which reach us from the West India Islands, of the evil workings of emancipation, originating from men whose unholy interests it has affected. To talk of keeping up the use of intoxicating drinks that people may be kept from eating opium, is too preposterous to deserve a serious answer. If it were even so, it only affords a proof of the wretched enslaving influence of the appetite for stimulants when once formed, and proves the excellence of the tee-total plan, to avoid the means of acquiring that appetite.

The writer will not expect me to answer his arguments to prove that the wine mentioned in scripture was possessed of an intoxicating property. This has never been denied by the Temperance Society. The question has lately been ably discussed among ourselves. The few who thought to change our ground, have been fairly driven off the field. And the American Temperance Union have, as formerly, based their operations *not* upon the intrinsic evil of intoxicating drinks, but upon the second great command of love to our neighbour, and especially upon the particular branch of it stated by the apostle Paul, "I will neither eat flesh, nor drink wine, nor any thing whereby my brother is stumbled, or offended, or is made weak." This is the ground, the strong immoveable ground on which the temperance cause rests: and it is as based upon this ground that it must be attacked and overthrown, else we must regard with contempt all shouts of victory over us. And all that we have to say, therefore, about the long argument on the case of the Rechabites, is that the writer has availed himself of the privilege taken in controversy, as in war, of attacking the weakest part; nay, in this case, a part that we do not acknowledge as belonging to the temperance citadel.

In conclusion let me express my conviction of the wretched influence which such an article as this is calculated to exert upon a certain class, a class that, let who may be in the right, are wrong, dangerously, practically wrong. I am sure that no minister dealing with one of his flock, endeavouring to induce him to abandon a course which is likely to end in perdition and destruction, would wish such an article as this to come into his hand. I am sure that no father, broken-hearted with an inebriated son; or children blushing and trembling at the ruinous course pursued by their parents, would wish such an article as this to come into their hands. They know little, or they feel little about the tendency of such articles, who do not know that they are calculated to strengthen the hands of the wicked that he should not turn from his evil ways. J.

The Baptism of Paul.

How was this man baptized? We answer, and can prove, that he was baptized in a *private* house, and in an *erect* posture. To the law and to the testimony. Let us go to Damascus—"into the street which is called Straight, and inquire *in the house of Judas* for one called Saul of Tarsus," Acts ix. 11. Ananias, who baptized him, is there seen "coming in," v. 12. Yes, by the command of the Lord, he "entered into the house," v. 17. Not a word is said, or even hinted, respecting him and Saul *going out*. But on the spot—in the very place where Ananias found him—there it was, that "he received sight forthwith, and arose and was baptized," v. 18. This account is short, but plain, and sufficiently satisfactory to any candid, unbiassed mind. If we may not positively say *how* this man was baptized, we may most assuredly say how he was *not* baptized—it was not, it could not have been by *immersion*. But we are not bound to prove a negative. The burden of proof lies on the other side—on those that affirm that he was baptized in that mode. Such proof has not, and we are bold to say, can never be produced.

We proceed to prove our position from evidence that can neither be questioned nor controverted—for the very language used by the Holy Ghost in verse 13, "He arose (anastas) and was baptized." The Greek participle anastas, partaking at once the qualities of a noun and a verb, will settle this matter beyond a doubt or cavil. The literal, and plain rendering of anastas ebaptisthe, is, *having stood up, he was baptized*. Dr. Parkhurst, who was no yesterday critic, says the word signifies, "to stand again, to rise from a sitting or recumbent posture." A few examples will clearly show that this rendering is just. "He (Jesus) went into the synagogue on the Sabbath day, and stood up (aneste) to read." "But Jesus took him by the hand and lifted him up, and he arose," (aneste) or as it should be, "he stood up." "And there stood up (anastas) one of them named Agabus," &c. "But Peter took him up, saying, stand up," (anastethi,) Luke iv. 16; Mark ix. 27; Acts x. 26, and xi. 29. The inquisitive critical reader may farther consult Matthew ix. 9; Mark i. 35, and ii. 14; and also in the chapter where Paul's baptism is recorded, he will find this word six other times used to denote an erect posture; viz., 6, 11, 34, 39, 40. But we have reserved one passage which settles the matter completely and fully, the translators themselves being judges. It is Mark xiv. 60; "And the high priest stood up, (anastes) in the midst, and asked Jesus," &c. Here the identical word anastas, used by the Holy Ghost, to express the posture of Paul in his baptism, is used to express the posture of the high priest when he "stood up;" and the translators have so rendered it in the verse just cited. Now let us read, and compare, and conclude.

Mark xiv. 60; "And the high priest, (anastas) stood up in the midst, and asked Jesus," &c. Acts ix. 18; "And Saul stood up, and was baptized." Now, put all these things together, and the amount of the whole is this: on a certain day, in the city of Damascus, on a street that is called "Straight," and "*in the house of Judas*," there was a man called Saul of Tarsus, who "was three days without sight, and neither did eat nor drink;" that "a certain disciple at Damascus, named Ananias," by the command of the

Lord Jesus Christ, the Great Head of the Church, "entered into the house," and there, "in the house of Judas," putting his hands on Saul, "he received sight forthwith, and *stood up* (anastas) and was baptized." Here the plain simple narrative, the unvarnished detail of circumstances, both the original and translation, the Greek and English, the posture of the body in having been upright, all go to settle the question as to the *mode* of baptism—it could not have been by dipping, or plunging the body into the water all over.

The humble believer, therefore, who has *stood up*, and received baptism like Paul, in the midst of a solemn congregation, in the church, or in the house of a friend, need never be ashamed or alarmed, should he hear his baptism censured and condemned a thousand times, and himself proscribed as not belonging to Christ's visible kingdom; for if Paul was baptized really and truly, so is he. And the honest minister who officiates in baptism, like Ananias, when he baptizes his converts, male and female, *standing up*, or in an erect posture, need never be confounded when he has such an eminent gospel example before him as the case of Ananias baptizing in the house of Judas, and in an erect posture, such a man as Saul of Tarsus, afterwards the great Apostle to the Gentiles.—*Pædo-baptist*.

More Unity.

A LETTER from Bishop Smith of Kentucky, to a Baptist Clergyman of Philadelphia, is published in several of the Baptist papers, in which he openly avows his belief that immersion is the only true scriptural mode of baptism; and that God has permitted the rise of the various sects of Baptists, for the purpose of "ultimately restoring the primitive mode of baptism." On this subject Bishop Smith's opinion must go for what it is worth,—with ourselves it weighs not a feather. We are amused, however, at the dilemma in which the worthy prelate is placed. By his own acknowledgment he is an unbaptized Bishop, nay all his fellow Bishops of the Episcopal Church, are without a scriptural baptism—nay, still farther, he goes on, "sorely pinched by consistency," it is true, but still he goes on countenancing his clergy in setting at defiance the only primitive mode of Baptism! This is monstrous; but there is some excuse for the Bishop. His apology is this:

"When I am pressed by the inquiry, as in this region I often am, why I have never myself been immersed? I always reply that I consider ministers Episcopally ordained alone clearly qualified to administer baptism."

That is, unbaptized Bishops and Ministers alone qualified to administer baptism! This case is a pitiable one, and in whatever light we view it, it seems to be without a remedy. The Baptists have the right mode, but they have no ministry, because none Episcopally ordained; and in this absence of rightful administrators, their immersion is worth nothing. The Episcopalians, on the other hand, have not the Scriptural mode, and it is to be feared that they have a spurious ordination; for what can we think of an ordination perpetuated by unbaptized prelates? We are really apprehensive that the Bishop of Kentucky has struck the Episcopal fabric a harder blow than is quite allowable in a friend. We have said the case is without

remedy, but in this we were mistaken; the Bishop himself, thus points out the remedy:

“I should be devoutly grateful, if without making another schism in the church, or provoking painful and unprofitable controversy, a messenger or messengers could be delegated to some branch of the Greek or Asiatic churches, who have never lost the primitive immersion of infants and adults, and gradually, peacefully, silently restore it to this pure branch of the Catholic Church in those ends of the earth.”

This is ingenious. These messengers being scripturally baptized in Asia, might return with full authority to baptize all the Episcopal ministers and Bishops of *the Church*, and they in their turn could baptize the whole mass of the unbaptized Episcopalians! This would be truly an edifying spectacle. Before this remedy is fully admitted to be efficacious, we think it must be settled, whether the ordination and Episcopal acts of a Bishop, can be valid without baptism. We should think not, and hence another set of messengers must be sent to Asia, to get a valid ordination, who on their return may re-ordain all the Episcopal Bishops and clergy. As for those who have hitherto died in the Episcopal Church while destitute of a valid ordination or baptism, they must be left with poor Presbyterians to *uncovenanted mercy*. In a word, if Bishop Smith has not been guilty of egregious trifling, the high claims of Episcopacy must be held at a large discount.—*Presbyterian*.

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*Reasons why I cannot observe the Synod's Fast.**

I. Because by a reasonable construction it views the death of the late Chief Magistrate as the loss of a national blessing, although the evidence is the other way. Because,

1. We have reasonable ground to believe that he was pledged to the Heaven-daring sin of slavery, manifested many ways, some of which are the following:

1. By his voting for slavery to enter Missouri.
2. By his voting for it to enter Indiana.
3. In his denial of the right to abolish it in the national district.
4. By his efficiency in procuring the “*Black Act*” of Ohio.
5. After his election he openly denounced abolition as heretical.
6. He made his cabinet of the slaves of slavery.

But if the true construction of the act be, that as in the case of Saul, God gave him in anger and took him away in his wrath, I am therewith content.

II. Because the act seems to find pleasure in the slave-holders' fast, although in the eye of the Head of the church it was a fast of wickedness, and not one that God would countenance or receive as an acknowledgment of his sovereignty.

III. Because the whole act savours of one of the two unprincipled political parties of the day. If I am mistaken as to the true construction of the act, will some one be so good as to put me right?—

S. WALKER,

Member of the Asso. Ch. at Cherokee, O.

* These *reasons* should be answered. Will not some of our correspondents save us the labour of answering them? Not that we love abolition *less*, but the comely order of the house of God *more* than our friend, which *requires* him to observe a fast appointed by synodical authority.

Pantheism a Disqualification of a Witness.—The following occurrence is said by the *Christian Register*, to have taken place at Mr. Pierpont's trial.

"When Mr. Redman was called, he objected to being sworn, because the members of the council themselves were not under oath. He was reminded that Referees were not under oath, yet were authorized and accustomed to take testimony under oath. In the brief discussion which followed, Mr. Redman signified his disbelief, in a future state of rewards and punishments, adding that he did not believe he was to be punished in another world for what he might say here. A member of the council here said that 'it was not necessary to go into the discussion of the opinions of the witness upon this point. If the witness believed in a God, he would give his testimony under the sanction of his regard for the Being whose name was invoked in the oath; if he did not, the administration of an oath would be worse than a farce.' He therefore asked Mr. Redman if he believed in a God? To which he replied, 'the gentleman must first explain what he means by a God; the gentleman's ideas of God and mine may differ.' The witness was here peremptorily withdrawn by Mr. Dexter, legal Counsel of the Proprietors."

Query.—Is the practice now in use in some churches of giving notice on Sabbath evenings of the time and place of holding abolition meetings for the purpose of forming a ticket for county and state officers, of that character that it cannot be condemned? The editor's own, or any of his brethren's answer to this query will oblige one of your subscribers.

We unhesitatingly answer the above query in the negative. The querist does not say that this unscriptural and disorderly practice prevails in any of the congregations of the Associate Church; yet he gives us cause to fear that such is the case.

Judicial Opinions.

WE call attention to the following article from the *Christian Magazine*. It hints at an evil of no small magnitude, which has already brought government very low in the church, and which, if not corrected will tend to its total subversion.

In the proceedings of the General Synod of the Reformed Dutch Church, we notice the following item, which we hope may lead to some reform in the mode of conducting trials, not only in the ecclesiastical courts of that body, but of our own also:

"It having been found, in the progress of taking the opinions of the members in the above case, that some assumed rather the attitude of advocates, than that of judges, the following resolution was proposed and adopted:

Resolved, That a committee of five be appointed, to report at the next General Synod, whether any, and if any, what rules it may be expedient for this Synod to adopt for their government, when acting as a court of appeal."

The preamble indicates the necessity of some reform in the mode of conducting not only trial of appeal, but also of other cases. And we presume there are few persons of discernment, who have attended any judicial proceedings of our ecclesiastical courts, without witnessing improprieties like those alluded to. The members,

being called on, previously to the deciding vote, to give their views of the case under investigation, sometimes put themselves into the attitude of counsel, and enter on a train of argument, for or against the party on trial, with the apparent design, not so much of expressing their own convictions, as of affecting those of others. In such cases, they often go beyond the limits of the case and the line of the testimony, and play the lawyer when they should feel the responsibility of the judge.

For ourselves, we could never see the utility or the propriety of this part of our judicial procedure. And we have noticed, that, in practice, besides the main objection to it, stated above, it is generally found to be awkward and embarrassing to the court, inasmuch as members do not recognize the distinction between giving their *views* of the case, and giving their *judgment* on it.

Our Book of Discipline requires that "the accused, having finished his remarks or defence, if any be offered, the judicatory shall *seriously ponder* on the libel and the proofs, together with the exculpation, in order to prepare for the sentence." Chap. IV. Sec. I. of Sentences. But this does not require or admit the practice which is above referred to; a practice which needlessly protracts trials, wastes time, is liable to pervert justice, and, in cases involving doctrinal opinions, affords too much facility for forming and marshalling of hostile parties.

United Secession Church.

OUR condemnation, last year, of the latitudinarian practices of this church, especially on the subject of a human psalmody, was regarded as in a bad spirit, as harsh and uncharitable. We regret, however, to learn from the following extracts, that affairs in that church are worse than had been anticipated. So true is it, and ever has been, that heresy treads close upon the heels of a human psalmody.

Hopkinsianism in the Secession Church.—The late meeting of the United Associate Church was held in Glasgow in June. By a file of the Glasgow Chronicle, furnished us by a friend, we learn that a considerable portion of time was spent in the examination of two cases of appeal, involving points of doctrine, which, in this country, we know by the name of Hopkinsian. The discussions are very fully reported in the papers before us.

The one case was an appeal of the Rev. James Morrison, of Kilmarnock, from a decision of the Presbytery of Kilmarnock, suspending him from the ministry for preaching and publishing heretical sentiments.

Morrison appears to be possessed of fully an average share of self-confidence and self-will.

We give a view, from the Chronicle, of the errors alleged to be held by Mr. Morrison.

"Against this decision, Mr. Morrison, as well as his congregation, protested and appealed. The charges against Mr. Morrison were, first, that he taught that the object of saving faith to any person, was the statement that Christ made atonement for the sins of that person, as he made atonement for the sins of the whole world, and that the seeing this statement to be true, was in itself saving faith; second,

that all men were able of themselves to believe the gospel unto salvation, or, in other words, to put away unbelief, the only obstacle to salvation which the atonement has not removed; third, that no person ought to be directed to pray for grace to help him to believe, even though he be an "anxious sinner," and that no person's prayers could be of any avail till he believed unto salvation; fourth, that repentance in scripture meant only a change of mind, but not godly sorrow for sin; fifth, that justification is not pardon, but that it is implied in pardon—that God pardons only in his own character of Father; and justifies only in his character of Judge—that justification is not the expression of the Fatherly love of God; sixth, that election comes in the order of nature after the purpose of the atonement; seventh, that there were, in Mr. Morrison's publications, many expressions unscriptural, unwarrantable, and calculated to depreciate the atonement—for example, that it is a "talismanic something;" that "Jesus could not so suffer the consequences of sin as to liberate us from deserved punishment," and "that the atonement of Christ has not secured the removal of the obstacles to salvation that are within sinners elected to eternal life;" the eighth charge referred to the imputation of the guilt of Adam's sin to his posterity, and Mr. M. was charged with teaching that men could not be deserving of the punishment of eternal death, on account of Adam's first sin. Mr. M. was farther charged with disingenuous conduct, in having prevented the sale of his pamphlet on the atonement till after his ordination; that he had acted inconsistently with a pledge he had given the Presbytery to suppress the pamphlet, in not endeavouring to prevent the re-publication of it in Kilmarnock; and that he had, on the day of his ordination, given the Presbytery to believe that his views were in accordance with those of the Secession Standards, though he afterwards taught and preached, in direct opposition to those standards."

In support of his views, Mr. Morrison made a long speech before Synod, in which almost entirely the same sophistry and perversions of Scripture are found, which abound in Hopkinsian sermons and speeches in this country. And in his conduct, respecting a pamphlet which he had published, and respecting his ordination vows, he seems to be a tolerable adept in the Jesuitical arts and subterfuges which generally distinguish the policy of errorists, especially in the incipency and outset of their campaign against truth.

The speeches of members of Synod, on this case show, that the body is substantially sound. But we must also say, though we are sad to say it, that the leaven of these errors is in the United Associate church, and that there is good reason to fear that it will extend its corruption widely through the body. This apprehension is founded on the fact, that the same treatment of the errors is adopted, that was adopted in the Presbyterian church in this country, and the same style is adopted in speaking of them; "forbearance" is recommended; the "peace of the church" is declared to be a paramount object; the standards of the church are spoken of with disparagement, or are declared to be capable of an interpretation favourable to the doctrines impugned; the errorist is spoken of as having used an unhappy mode of expression, as being a man of ability, of piety, &c. &c.; all this ground has been gone over, with regard to these doctrines in this country.

But the ground on which we feel the most sorrowful apprehension, is the fact that two of the professors in the Theological Seminary are evidently favourable to these errors. Dr. Balmer and Dr. Brown express sentiments which forbid any farther doubt as to their views, especially on the doctrine of atonement. This was the impression deeply made on the minds of many members of Synod by their remarks. It is true Dr. Brown, subsequently, and in order to remove this impression, declared, that "he never had taught, and he never would teach, any other doctrine but that contained in the standards of the Secession Church;" still we cannot see how his language, or that of Dr. Balmer, can be reconciled to those standards.

Church of Scotland.

THE Edinburgh Witness of August 14th contains the proceedings of the Commission of the General Assembly, the substance of which is as follows:

"Mr. Dunlop then proposed that the Commission proceed to take up a communication from the Special Commission upon a report from the Presbytery of Strathbogie.

"Dr. Lee then read a letter from Mr. Johnston, Clerk of the Special Commission, enclosing an extract minute from the Presbytery of Strathbogie, dated 9th ult. to the effect, that the deposed ministers still continued to preach in their several parishes, and that they had been encouraged and countenanced in their conduct by several clergymen of the church—particularly Mr. James Robertson, Ellon, Mr. Alexander Cushnie, Rayne, who assisted in the pretended administration of the sacrament at Huntly, on the 22d July last; Mr. James Grant, Leth, and Mr. John Cook, Haddington, who had done the same thing at Keith, on the 1st August last; Mr. Stirling, Galston, who assisted at Mortlach, on the 4th August; and Mr. Mearns, missionary at Glenkinnes, who admitted Mr. Cruickshank, late minister of Mortlach, to preach in his pulpit on the 24th July last.

"Dr. Cook.—I am astonished that the document now read does not contain the names of the gentlemen who preached as well as the gentlemen who assisted at the communion in the Strathbogie parishes. We are exactly in the same situation as the others; and it is hard that a certain number should be fixed upon, and all the others in the same situation passed over.

"Mr. Candlish.—I have now to propose, that the Commission having this report from the Presbytery of Strathbogie laid before them, shall transmit it to the several Presbyteries having jurisdiction over the individuals therein named, that they may proceed in the matter as they shall be advised.

"By holding communion with men who have been found guilty of disowning the Lord Jesus Christ as the sole King and Head of His Church, and of persevering in the exercise of their ecclesiastical functions without authority from the Church; who have been guilty of the grave and heinous offence of practically denying the Headship of Christ, by admitting another King, even Cæsar, into His Church and receiving spiritual powers from Him—I say that our brethren, by joining in communion with these men, by recognizing them as

still ministers of the Church of Christ, have placed themselves in the same position, and must be dealt with in the same way."

He then moved the following:

"The Commission having had transmitted to them (by the Special Commission,) a report from the Presbytery of Strathbogie, anent certain irregularities and offences, alleged to have been committed within their bounds, by certain ministers of this Church, have considered the same; and inasmuch as the said report bears that certain of the aforesaid ministers are said to have been present and assisting at the pretended dispensation of the sacrament of the Lord's Supper, by persons deposed from the office of the holy ministry by the late General Assembly, and to have held communion with these deposed ministers, and received the sacramental elements at their hands, thereby acknowledging them as still ministers of this Church, in contempt of the sentence of the General Assembly, and concurring with them in their endeavour to maintain themselves in the exercise of their spiritual functions by civil authority alone, against the highest censures of the Church, grounded on the Word of God, and the authority of the Lord Jesus, her only King and Head: and inasmuch as such an act is, in itself, a heinous offence against the exclusive supremacy of the Lord Jesus in his Church, while it implies the guilt of schism, and tends, therefore, immediately and directly, to create separation and division of the most serious nature: The Commission, having respect to that part of the instructions given by the General Assembly for many years by-past, which 'empowers the Commission to take especial care to keep and maintain unity in the Church, upon all emergents, especially among the ministers thereof; and to gain such as separate therefrom, and to suppress error and schism in this Church,' resolve to transmit the said report of the Presbytery of Strathbogie, together with this deliverance of the Commission, to the several Presbyteries which have jurisdiction over the ministers named in the report, as alleged to have been guilty of the offence referred to, viz., to the Presbyteries of Edinburgh, Haddington, and Ellon, in order that the said Presbyteries may proceed in the matter as they shall be ordained, according to the laws of the Church; instructing them to report their diligence to the meeting of the Commission in November."

Mr. Candlish closed the debate in an eloquent speech, the concluding part of which we subjoin.

"I feel the awful solemnity of our present position. I feel, since a few hours ago I addressed this Commission, as if weeks and months had elapsed—as if a rapid stride had been made towards the evil which has for some time ominously lowered before us. My humble opinion is, that the speech which we have this day heard from Dr. Cook will accomplish more mischief than a whole twelve-month would otherwise have effected. (Hear, hear.) It has greatly precipitated the crisis to which we have looked forward with so much anxiety. They manifestly intend to draw off from us—to put the decisive question to the Government—to say to them, Here are we, and here are the majority of the Church—we cannot go on together—it is for you to decide who are to remain in and who are to be thrust out. This question brings the matter to a point. And if any faith is to be placed in the righteousness of human judgment, if any faith is to be placed in the obligation of human treaties—if

any faith is to be placed in the character of a free constitution in Church and State—we need be under no alarm as to the issue. But, at the same time, I confess that I am not sanguine of immediate success. I do fear, from the tone and temper manifested this day, that we may anticipate the decision of a hostile Legislature. And if the mind of the State—if the mind of the Legislature of this great country is declared to be, that the constitution of our Church should be such as it is understood by our opponents to be—that they will not sanction or endow any Church that does not lay her liberties at the feet of the civil power—if that, I say, be the decision, then it is to be deplored, but I cannot say that it is unexpected. Sir, I would not much wonder, if the question were fairly put to the Legislature, whether they would tolerate and endow the free Church of the living God, or a Church bound in subjection to the civil power—I would not much wonder if they were to choose the latter; I believe that the world is not yet ripe for receiving a fair decision on that point. Every man likes a religion, but it must be a religion which is subject to himself. It may be the same with the State. It, too, may like a religion, but it will be a religion subject to itself. I say I would not regard such a decision as at all to be wondered at. But I rejoice at the attitude in which we now stand. Let us to the last maintain the prerogatives of Christ as the sole King and Head of his Church, so that if we are to fall in one sense, we will rise in another—we will fall with the banner of the Church unfurled—that banner on which these words have ever stood emblazoned, ‘The Headship of the Lord Jesus Christ, and the purchased rights of His people.’ The sooner the decision now comes the better. Let it come. Let the question be at once decided in that way, rather than that, by protracted litigation and warfare, Scotland should be rent.”—(Mr. Candlish sat down amid loud cries of hear, hear, and applause from the galleries.)

Mr. Candlish’s resolution was then adopted by a vote of 60 to 13, and Dr. Cook and his partisans entered their dissent.

Conscience.—Nothing can pacify an offended conscience, but that which satisfied an offended God; and well may that which satisfied an offended God, pacify an offended conscience.

The Late Rev. Andrew Isaac.—We have received a few manuscript sermons by this faithful and evangelical servant of God, which will be published hereafter in part, or perhaps entire. At the recent meeting of Synod, a friend of Mr. Isaac put into our hands a paper containing a few facts respecting his life, designed as the basis of an obituary notice, which has been mislaid. Could not some of his friends furnish a brief obituary for our pages? We have also manuscripts of the late Rev. James Kennedy, from which extracts will appear as soon as the state of our pages will admit.

To CORRESPONDENTS.—“T.” and “A Friend to Temperance,” in the next number.

THE
RELIGIOUS MONITOR,
AND
EVANGELICAL REPOSITORY.

NOVEMBER, 1841.

On Polygamy.

It has been more than once alleged in the Monitor, though I believe not by the editor, that the law of Moses authorized polygamy, or the having of more than one wife or husband at the same time. Dr. Paley uses the following language in reference to this subject: "Whether simultaneous polygamy was permitted by the law of Moses seems doubtful."* Since it is punishable according to the laws of all countries called Christian, and is granted by professing Christians generally to be contrary to the New Testament; it might appear superfluous to say any thing on the subject. If, however, it be found on examination that the practice in question never obtained the sanction of the great Israelitish law-giver, then it must be considered an aspersion on his character to quote his authority in favour of it; or rather on God, who employed him to promulgate his will. It is not here meant, that it would have been contrary to any of the Divine perfections to sanction it; the Sovereign of the universe might, had he seen fit, have authorized polygamy, and abundantly blessed the parties living in it: but our inquiry now is, not what he *could* have done, but what he *has* done.

The proofs which some rely on to prove that it was sanctioned by Moses, are the examples of it among good men, under the Old Testament dispensation; secondly, the following texts of Scripture, Ex. xxi. 7—11; Lev. xviii. 18; Deut. xxi. 15. With regard to the examples alleged, it may be observed that we are never once told that they were Divinely approved: on the contrary the displeasure of the Supreme Sovereign seems to be stamped upon such connexions. What disquietude did the plurality of wives introduce into Jacob's family? Had it not been for the covetousness and deceit of his father-in-law, doubtless that good patriarch, like his pious and happy father, would have been "the husband of *but* one wife." What disorders of various kinds do we find among the children of David's different wives! What a decline in his religion was the consequence of Solomon's multiplying wives to himself! So far as the sacred word goes, he had but a single child to keep up his name from all his wives and concubines. Thus sterility was the mark of the Divine disapprobation. If the practice in question had the precept of

* Paley's Phil. book 3, part 3, c. 6.

Moses, it is likely that it would have had his example also, or the example of Aaron or some others to whom the law was first given in the wilderness. The amount of what may be said from these examples is, that the Lord, through his abundant mercy, did not disown persons as his servants, though they acted contrary to his revealed will in this particular, just as he now acknowledges persons as his own, notwithstanding their remaining unbelief, formality and worldly-mindedness.

With regard to those texts which are supposed by some to have authorized polygamy under the former dispensation, I remark that the one, Deut. xxi. 15, may be a little differently translated, according to the original, and then it will not give the least authority to this institution. Instead of reading the text, "If a man have two wives," let it be read in the past tense, according to the Hebrew, "If a man *has had* two wives," not at the same time, but successively; or thus, still more literally, "If," or "when there shall be," or "shall have been two wives to a man," &c. This rendering amounts to the same as the other; for a man must have had two wives and issue by them before the law could be applied. But even as the passage reads in our English bibles, it does not necessarily prove that the man was to have the two wives simultaneously; it leaves it doubtful whether he might have them thus, or successively, and even if it did prove that he had them at the same time, it would not prove that it was *right* for him to do so, but merely that he should not disinherit the first son of his first wife. With regard to the text Lev. xviii. 18, it is singularly misunderstood: it is supposed to sanction not only a plurality of wives at the same time, but also to authorize marriage with a sister-in-law, that is, the sister of a deceased wife. If the words rendered, "a wife to her sister," be rendered here, as they are Ex. xxvi. 3, 5, 6, 17, and Ezek. i. 9, 23, and iii. 13, "one to another," then the passage will prove a direct prohibition of polygamy; and thus translated, it will take away the only support which our translation affords for a man marrying the sister of his deceased wife. "Neither shalt thou take one wife to another to vex her—besides the other in her lifetime."*

The only remaining passage that seems to support the opinion that polygamy was lawful among the Israelites, is Ex. xxi. 7—11. By inspecting the Hebrew text, or Kethib, it will appear that our translators have omitted a word which entirely changes the sense of the passage, and that they have followed the Keri, or marginal reading. Now it is better to follow the received text, since the analogy of faith does not compel us to depart from it, but on the contrary, requires us, we think, to adhere to it. The word referred to being supplied, the text will read thus, "who hath *not* betrothed her." &c. This text, as it stands in the common translation, does not imply that the marriage with the maid-servant was consummated, but that she was betrothed, or espoused, to her master: this, however, was virtual marriage, as appears from the following places, Deut. xxii. 24; Matt. i. 18; and in this lies the force of the argument

* See a very able defence of this rendering of the passage in Gusetii Comment, L. Hebraic, p. 727; and in Arnold Lux in Tenebris in loc., and a very full discussion of the subject, in a work recently published, called the Hebrew Wife, by a member of the New York bar, named Dwight, a grandson, I think, of Dr. T. Dwight; and some papers in the Monitor several years ago.

for polygamy, that the maid-servant was virtually her master's wife, and that in ver. 8, he is said to have dealt deceitfully with her, that is, to have violated the engagements which he had come under in the espousals; and then, in ver. 10, he is supposed to take another wife.

The deceit referred to in ver. 8, does not consist in marrying the woman either virtually or explicitly, and then abandoning her, but in his not betrothing her, according to the engagements expressly or implicitly made to her father. See Gill, Scott, Henry, and Le Clerc on the place. On inspecting the common translation, it will be seen that the word "wife" is a supplement, and doubtless it is correctly made, but a farther supplement may be made thus: "If he take another for a wife," i. e., another than the maid-servant, whom her father expected her master would espouse; then let him do these three things, give her food, raiment, and perform her duty of marriage. The word translated duty of marriage, is not found elsewhere in scripture, neither is the root to which it is commonly referred found there, and this circumstance makes it the more difficult to determine its signification in the place before us. Two other words, however, apparently from the same root, are found, and they signify a habitation; and as we sometimes find more than one term, or two, from the same root, with the same general signification, we may understand the three terms to denote the same thing. Certainly we should have evidence besides any thing which the context affords, before we attach to it the signification which many do, viz: the use of the marriage bed. According to the above rendering, the passage will read thus: "Her food, her raiment and her habitation," or "place to dwell in shall he not diminish," or take away from her. Gussetius thinks the word is derived from a different root, and that it expresses general provision for her temporal wants, not embraced in the other words, but if the word be understood of the marriage bed, how can this be reconciled with the idea of letting her be redeemed? ver. 8. But supposing that our common translation is correct, it would not legalize polygamy, but merely show how a man was to act toward a woman whom he had espoused, and with whom he had violated that engagement, and this support which he was to give her would be a powerful restraint on him from entering into marriage with another, his estate would be encumbered, and he would be liable to the suspicion of not being a good man.

As there is danger of incest occurring from ignorance of the meaning of that text Lev. xviii. 18, especially as the civil law does not forbid it in some of the states, it may not be out of place to say a few words on it here.

The opinion that a man might marry the sister of his deceased wife rests solely on the supposition, that the relationship which is formed through any person, ceases to exist on the death of that person. In the case of those related by blood, this rule is evidently erroneous; otherwise a person would cease to be related to his grand-parents, if living at the death of his parents: so in regard to his brothers, sisters, &c. Thus the rule applies to more cases than its advocates desire; it must therefore be rejected as erroneous. Let us now try a rule of more limited application, viz: That the relationship formed by marriage ceases to exist at the death of the per-

son through whom it was formed. But on what does this rule rest for its authority? Certainly it is not self-evident, neither is it susceptible of proof by reasoning, nor am I aware that its advocates ever allege any texts of scripture in its support. Some texts, however, shall now be adduced to show not only that it is unsupported by scripture, but that it is repugnant to the same. Thus in Lev. xviii. 14, the relationship formed by marriage is expressly recognised as existing after the death of the person through whom it came. The woman here spoken of is certainly supposed to be a widow, and yet she is expressly called the person's aunt, whose aunt she had been during her husband's life, and the continuance of this relationship after his death, through whom it came, is the reason given for the prohibition. In ver. 8, a woman is evidently supposed to remain a step-mother after the death of a man's father; for surely we are not to regard the precept as forbidding a man to marry a step-mother during his father's life, since a woman was not allowed to have more than one husband at the same time, whether these were related or not. Now if death dissolves the relationship contracted by marriage, where would be the sin in a man's marrying a woman who had formerly been his step-mother, but is now related to him neither by affinity nor consanguinity? To marry a step-mother after a father's death was considered so atrocious among the Gentiles, that it was not so much as named among them, and when it occurred in a single instance in the early Christian church, it brought on the offender the highest ecclesiastical censure, he was delivered over to Satan for the destruction of the flesh, 1 Cor. v. 1—5. Passing what might be said from ver. 15, we notice from the next verse, that a man is forbidden to marry a sister-in-law by his brother, after the death of the latter. Now as a man is more intimately related to his wife, than he is to his brother, he must be at least as intimately related to his wife's sister as he is to his brother's wife, during their lives; so he must be considered to be related to his wife's sister after the *death* of his wife, as intimately as he is to his brother's widow. Now if the continued relationship between him and the latter rendered their union unlawful, it would equally render his union unlawful with his deceased wife's sister. But is it contended that whilst the relationship between him and his brother's widow remains, the death of his wife has severed the ties which had connected him to her sister? Surely this is not true; for if death dissolves the relationship contracted by marriage in *one* case, certainly it does in *all* cases. The opinion that death dissolves the relationship in the case of a wife's sister doubtless receives great weight from the circumstance that the wife's sister often possesses the attractions of youth and beauty, and is unencumbered with children, while the deceased brother's wife frequently lacks these recommendations; and the remark has long since been made, that what people *wish* to be true, they easily persuade themselves *is* true. In ver. 17, a man is forbidden to marry one to whom he is more distantly related than he is to his deceased wife's sister; but passing what might be said on this, I notice in the book of Ruth, that the Moabitess is several times called the daughter-in-law of Naomi, after the death of the person through whom the relationship was contracted, and this proves incontestably the permanence of the

affinity contracted by marriage. The reason given in Lev. xviii. 18, applies to polygamy in general as well as to the marriage of two sisters at the same time, that is, the discord which would arise among the different wives. Witness the strife among Elkanah's wives, 1 Sam. i. If a man were to have a plurality of wives, we think that concord would be much *more* likely to be preserved between sisters than between strangers, since they are united by their relation to the same common parents, and other relatives, by their birth in the same place usually, by the same religious principles, by the same education, the same marriage portion, similarity of personal appearance, the same habits of expenditure, the same modes of doing work, &c. It is not meant that the advantage would *always* be in favour of the sisters in each of these particulars, but that it would be so more commonly than among persons not so related. If this view of the case be correct, it follows that the text in question gives no countenance to marriage with a deceased wife's sister: but even if it is not correct about the comparative amount of discord that would arise among a plurality of wives, whether related or not, still discords would arise among strangers, and to prevent this, among other reasons, the law was given; but to prevent it effectually not only among the wives but also their children, every man must "have his own wife," and be "the husband of" but "one wife," 1 Cor. vii. 2; 1 Tim. iii. 2, 12, and consequently the marriage against which we are contending would be incestuous.

Had polygamy been intended to be sanctioned by the Supreme law-giver, doubtless he having the residue of the spirit, would have made more than one wife for Adam at first, Mal. ii. 14—16. The close approximation to equality between the number of males and females born into the world is a clear indication of the unlawfulness of polygamy: if it were right for men to have more wives than one to each, it would have been also for a woman to have more than one husband at the same time, unless, with the false prophet of Mecca, we suppose that women are formed merely to minister to the pleasure of men. But our Lord tells the woman mentioned John iv. that her marriage with any but one husband was null and void, ver. 16—18. If the man who, without sufficient cause, should procure a divorce and marry another, was to be reputed an adulterer, would not the man who without the form of a divorce, should marry a plurality of wives at the same time be equally chargeable with this sin? Matt. v. 31, 32; and xix. 8, 9. But does any say that our Saviour is here giving a new law more strict than that given by Moses, we answer that this is a mistake; he is vindicating the law of nature and revealed or written law, from the corrupt interpretations which were given them by the Scribes and Pharisees. But lastly, the evil consequences which have always arisen from the practice in question, show that it never obtained a Divine sanction. Had the Divine authority interposed to make it right, doubtless the Divine blessing would have accompanied it to make it conducive to the happiness of those concerned in it. We cannot perhaps express the evils of this practice in better terms than we find used by Dr. Paley. "Polygamy," says he, "not only violates the constitution of nature, and the apparent design of the Deity, but also produces to the parties themselves, and to the public the fol-

lowing bad effects: contests and jealousy among the wives of the same husband, distracted affections, on the loss of all affection in the husband himself; a voluptuousness in the rich which dissolves all the vigour of their intellectual as well as active faculties, producing that indolence and imbecility both of mind and body, which have long characterized the nations of the East; the abasement of one half of the human species, who in countries where polygamy obtains, are degraded into mere instruments of physical pleasure to the other half; neglect of children, and the manifold, and sometimes unnatural mischiefs which arise from a scarcity of women. To compensate for these evils, polygamy does not offer a single advantage. In the article of population, which it has been thought to promote, the community gain nothing; for the question is not whether one man will have more children by five or more wives than by one; but whether these five wives would not bear the same or a greater number of children to five separate husbands. And as to the care of the children when produced, and the sending of them into the world in situations in which they may be likely to form and bring up families of their own, upon which the increase and succession of the human species in a great measure depend: this is less provided for and less practicable, where twenty or thirty children are to be supported by the attention and fortunes of one father, than if they were divided into five or six families, to each of which were assigned the industry and inheritance of two parents." Paley's *Philosophy*, Book 3, p. 3, c. 6. T.

Is it lawful and safe not to use strong Drink?

MR. EDITOR,—I have just received and read the August No. of the *Monitor*. I am sorry to see that any one at this day should feel himself constrained to appear as the public apologist for the use of strong drink. The writer has brought forward a number of passages of scripture to show that wine is a blessing. Ergo, we ought to drink strong drink. A temperance man might show from scripture that "Wine is a mocker," and that "Strong drink is raging." That sometimes wine "will bite like a serpent, and sting like an adder." That it produces "wo," "sorrow," "contentions," "babblings," "wounds without ease," "redness of eyes," &c. Prov. xxi. 1, 2; xxiii. 29, 30, 31, and might draw the conclusion equally logical that there was some danger in the use of such an article. And, as a practical direction, might think it more prudent to abstain altogether from using an article that is capable of producing such effects.

Your correspondent, Mr. Editor, seems to have applied the same principles of interpretation to the case of the Rechabites: he alleges that, "it would be hard to prove that they were *not* a kind of superstitious monks, &c.," or that they were not "mendicant recluses, &c." It is generally accounted difficult to prove many kinds of negative propositions, but still, I would think it altogether as easy to find as good proof for this *negative*, as that writer has offered for the *affirmative*. He seems to consider it proof enough to conclude that they were not "men of wealth and importance to society," or they would not have been left in the land of Judah when the nation was carried captive to Babylon. I knew that Jeremiah, Jehovah's prophet had been left in the land as well as the Rechabites, but it had never occurred to me that either his *poverty* or his *want of importance to society*, had been the reason. And if the proof is

good and sufficient in the one case, why not in the other also? But if these Rechabites had been acting on "superstitious," or bad principles, it is something singular, that Jehovah should commend them so highly for it, and make them so important a promise. "Therefore, thus saith the Lord of hosts, the God of Israel, Jonadab the son of Rechab, shall not want a man to stand before me for ever." Jer. xxxv. 19.

When I began I did not intend to notice this article so far as I have already done; but since I have gone so far, I invite the reader's attention to the concluding paragraph, in which, among a great variety of topics, such as the danger to which the "commercial" interests of England are exposed by the Chinese refusing to receive and eat the opium imported by the British merchants, and the fears which the writer entertains, that the Chinese will tread in "the footsteps of the Turk," some of which, I confess, I cannot very clearly comprehend, he seems to assume the position that the use of "stimulants of some description," is natural to man; and therefore it is necessary and right to use strong drink.

The apostle Paul seems never to have considered innate corruption any justification or even excuse for sin. Nor do I find any evidence to conclude, that he ever recommended the ordinary use of stimulants, either wine or strong drink, on account of natural propensity. Such things he rather considered among the lusts of the flesh, against which "we should war."

If we look into his writings, we will find a plan pointed out very different from that recommended by the apologist for strong drink, and to me, at least, Paul's plan of guarding against all evils as respects the use of wine and strong drinks, is much the more preferable. Our writer seems to think that we ought to abandon the use of alcoholic drinks, but in order to guard against any abuse of them, "We should act with those who have not the government of their own appetites in using them, as we do with children or indiscreet persons, who are in possession of a dangerous weapon, with which they may injure themselves or others; that is, **TRY** to remove it out of *their* reach, or persuade *them* to lay it aside." He seems to think if we have "*tried*" to remove it out of the reach of such, or tried to persuade them not to use it, that we have done our duty. "Am I my brother's keeper?" said Cain, meaning, I suppose, that he was not responsible for whatever might befall Abel. The apostle James thought it our duty to *pray* one for another, and if *watching* is to be joined to prayer, according to our Lord's direction, we should *watch* as well as pray for our brethren.

But Paul's plan for guarding against the evils of alcoholic drinks, which temperance people wish to follow up, is not to use them at all, unless in cases of unavoidable necessity, and where there would be positive sin in *not using* them. Paul says, Rom. xiv. 13, "But judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way." And again, ver. 15, "If thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died." And again, ver. 21, "It is good neither to eat flesh, nor to *drink wine*, nor *any thing* whereby thy brother stumbleth, or is offended or made weak." Let the reader consult the whole passage, and also the following passages: 1 Cor. viii. 8—13; x. 31, 32; Matt. xviii. 6.

Any one who will carefully consider these passages with a judgment unbiassed by appetite, will conclude that it is a safe, yea, the *safest* way not to use it at all, and on account of the superior safety of this plan, it may justly be accounted the best way. It is not denied that it has been lawful to use alcoholic drinks even as a common beverage, and might again be so in certain circumstances; but it does not follow that it

would be expedient to do so. (1 Cor. vi. 12.) It is not denied but the saints of God under both the Old and New Testament dispensation have used such drinks, but such examples are not sufficient to justify a practice contrary to a plain scripture principle. And so far as examples of good men go, the principle laid down by the apostle Paul, is also not without highly respectable authorities. I may here again refer to the Rechabites, having among them some very respectable men; Jonadab was certainly so. Daniel would not defile himself with wine, Dan. i. 8. Not to say any thing about Samson, John the Baptist and others, who were Nazarites from their mother's womb. From the Divine approbation, either expressed or implied, in reference to the conduct of these men, it is evident that for ordinary purposes, it is not sinful to discontinue altogether the use of alcoholic drinks. A few more passages from God's book will show, that it is the declared duty of not a few to do so.

1. "It is not for kings and princes to drink wine or strong drink," Prov. xxxi. 5. The reason is given, "lest they drink, and forget the law, and pervert the judgment of any of the afflicted." In scripture language, "Kings and princes," include legislators, judges, governors, and high officers of state. The form of expression seems to intimate that they are totally to abstain.

2. Church officers should abstain from drinking at any time; or use but a very small quantity, viz. **MINISTERS** should not use it when they engage in the service of the sanctuary. Aaron and his sons for ever were prohibited, under the penalty of death, under the law, Lev. x. 9.

BISHOPS, or PASTORS, under the New Testament dispensation, are not to be given to the use of wine, and consequently not strong drink. 1 Tim. iii. 3.

DEACONS must not be given to much wine. 1 Tim. iii. 8.

ELDERS and bishops are prohibited. Tit. i. 5, 7.

3. Aged women should not be given to much wine, Tit. ii. 3: from the same verse it appears also that aged men should be sober and temperate. By another scripture rule they are required to be abstemious, when old: they should begin when young. Prov. xxii. 6.

4. Strong young men, are solemnly warned against the danger of the use of such drinks. Isa. v. 22.

From these plain restrictions, and even when it would seem to be allowable with the limitations of "not much," I think every candid person, man or woman, old or young, official, professional, or lay, will think with me and the temperance people generally, that it is safe and expedient not to use alcoholic drinks at all. It is safest to be wholly abstemious.

Wine is recommended, again, for its medicinal effects as a stimulant, for bodily debility, or consequent mental depression. Prov. xxxi. 6. And by Paul it was recommended to Timothy, and he was exhorted to take it as a tonic, or stimulant to the digestive organs, 1 Tim. v. 23. But notwithstanding these recommendations, I believe we may safely, and without sin, lay aside the medicinal use of wine, if the science of medicine, and improvements in the healing art, can provide us with a substitute equally efficacious and safe; while I admit the use of it in this way is still allowable and proper.

From these passages it is pretty plain that the drinking which meets the approbation of God, is but limited. There are three principles which I think they fully establish.

1. In things doubtful, always take the safest way. If it be doubtful whether our drinking be sinful or not, it is safest to abstain: this is not sinful, Prov. iv. 14, 15; and Thess. v. 22.

2. We ought to abstain from drinking when our doing so does not advance the glory of God, 1 Cor. x. 31.

3. Those to whom it is not forbidden ought not to drink when it would be an offence to others, Rom. xiv. 15—21; 1 Cor. x. 32; Matt. xviii. 6, —8; 1 Cor. viii. 1—13.

A FRIEND TO TEMPERANCE.

Reply to W.

It affords me pleasure to correct any errors into which I may have fallen. W. is right in making the remarks, though a little mistaken as to the cause. Our country has for a few years past been flooded with various discoveries for the promotion of the late societies of our times. Being a little too eager to hear a person who delivered a course of lectures in our place on temperance, I attended twice. He pretended to be conversant with the Hebrew, and consequently made several quotations. Not having a Hebrew Bible of my own, I availed myself of the benefit of a neighbouring minister's. We examined various places, but as I neglected to take notes, the passages had become blended in my memory. I am sorry that my essay was ever penned under such circumstances.

W. asserts that "its (*tyrosh*) true meaning is unfermented grape juice." The idea naturally suggested to the reader is, that this is contrary to my assertion; but in page 123, I say "that another word *ya-yen* means *the fermented*." Parkhurst, who is acknowledged to be a good Hebrew scholar, says "It is so called on account of its strongly intoxicating qualities, by which it does as it were, take possession of a man and drive him out of himself," according to that of Hosea iv. 11. But farther, I shall give a few extracts from the Biblical Repertory, Vol. xiii. No. 2. We are referred to Rees's Encyclopædia, Article wine. Where we have it remarked that wine is fermented after boiling as well as before, and under Art. Rhenish, *must*, which is said to be very intoxicating. Henderson on Wines, page 189, tells us that in preparing sweet wine of Spain, the *must* is often boiled, and the proportion of alcohol is increased. Julian, page 333, says the *must* is boiled to the consistence of a syrup. After this it is put in casks, where it is fermented enough to acquire the necessary degree of spirituousity. Mr. Smith, who has been a missionary in Palestine, in a letter says, "The wines in common use there are fermented, and do produce intoxication, and *must* is not used as a common beverage.

The land of Judah was to have an abundance of the juice of the grape to put into any or all the forms which might be useful as an article of food, a medicine or any other purpose to which they might appropriate it. Pliny, Columella, Varro, and Cato, all specify some culinary, or medical purposes to which the various preparations of wine were appropriated as distinct from the common use of wine. One great use of *must* was to strengthen weak wines. Some boil the *must*, reduce it two-thirds, then mix it with wine. That which is put into a *dalium* should not be drawn while it is fermenting, and has not advanced so far as to be converted into wine. The Greeks direct that when the grapes have been exposed to the rains, that the *must* be transferred to other vessels after it has undergone its first fermentation. Those writers above mentioned, give receipts to make almost every kind of wine. Take, for example, myrtle wine; Columella says, "When the *must* has ceased to ferment, take out the myrtle." Other wines were made in a similar manner, and derived their names from that which was mixed with them. Hence then, the "spiced wine of the juice of the pomegranate," was a fermented liquor. It appears that all wines were more or less fermented, and, consequently, contained more or less alcohol, the weakest supposed to con-

tain about thirteen per cent. Mr. Smith says he never found the boiled unfermented juice of the grape bearing the name wine or used as such.

Though W. performed a moral duty in exposing errors, yet I think his expression that unless P. was more correct in his other quotations he would gain but little upon his confidence, was not the best phrase he could have employed. Looking a second time at his sentence, "That they have not, (meaning fermented drinks,) under all circumstances, so far as I know, been accounted poisonous, or their use questioned," I was almost disposed to retaliate, until that farther reflection induced me to believe that his residence is in some section of the country where the new schemes which are propagated with so much warmth in other places have created but little excitement. For had he read some of the religious periodicals of our times, he would have read they were "a poison, a pure unmixed poison," that should be neither tasted, touched, handled, bought or sold, that it was impossible for God to approve a drink so vile and worthless, that those who drank them (almost if not altogether,) committed murder, &c.

With respect to the blessing pronounced by Jer. xxxv. 19, on the Rechabites, some, instead of the words in our translation, "Jonadab the son of Rechab, shall not want a man to stand before me for ever," read, "there shall not a man be cut off from Jonadab the son of Rechab." This last seems the more probable, as it was literally fulfilled; for they were left in the land of Palestine when Judah was carried away captive. Being destitute of landed possessions, and not being Jews, nor joining in war, they did not incur the vengeance of a victorious foe. They had fled to Jerusalem, for fear of the Chaldean army, and their example of filial obedience was such a service to God, they received a promise that none should be cut off, and that they should be permitted to dwell unmolested in the land. But on the supposition that our translation is accurate, it will not prove that the Rechabites stand before their Maker with acceptance, any more than that the reward of Egypt given to Nebuchadnezzar, mentioned Ezekiel xxix. 18—20, was on account of that wicked king's piety, yet the gift of Egypt to him was called his wages on account of the service he had rendered to God or wrought for him. Jehu received a promise in the same way, 2 Kings x. 30. Surely neither Jehu nor Nebuchadnezzar were righteous men, nor actuated by pure motives. I cannot discover that the blessings were spiritual which were promised to these Rechabites; but that they were temporal. I write for the sake of eliciting truth, and not for the sake of argumentation, or victory; and therefore, if in an error, would be glad to be corrected.*

PAREPIDEMOS.

David Brainerd.—The best and holiest men that have ever lived have often been those that have been most persecuted. "The carnal mind is enmity against God," and against those who most resemble him. The world could not endure the purity of the Lord Jesus Christ, but put him to death. The opposition which the human heart has to holiness, is the secret cause of all that persecution which has been poured upon the saints of God in every age. Few eminently holy men who have aimed at the reformation of their fellow men, have escaped persecution. The Rev. Baptist Noel, in his address at the Church Missionary Society, alludes to the Missionary Brainerd, in this connexion, in the following manner: "If

* Our correspondent will perceive that we have omitted a few passages of his article, the substance of which was anticipated in our last number, under the head "The Wine Question."

ever there lived a man superior to all suspicion, or who had more enthusiastically devoted his heart and soul to the sacred cause of the extension of Christianity than another, a man who had devoted his property and his life to the work of the Lord, that man was Mr. Brainerd; and yet he, a faithful instructor of the people, and a sincere labourer in the vineyard of Christ, came into collision with individuals of the neighbourhood in which he was stationed, and had been designated as being engaged in a Popish plot, and with endeavouring to seduce the Indian population from their friendly feeling towards the English nation."

"If they call the master of the house Beelzebub, will they not much more those of his household?" The ministers of God have no reason to be discouraged because they are opposed, or because their names are cast out as evil. This has been the case always, and it will continue to be so, as long as this world remains under the power of the Evil One.—*Epis. Recorder.*

Infidelity's Triumph.—The Correspondent of the New York Observer, states that "there are reckoned in France every year, more than three thousand suicides." And skepticism has brought them to a premature grave; abandoning the Christian faith, they have sunk under the burdens of life, and sought in death a refuge from the ills that oppressed them. How clear the truth—"Men cannot separate themselves from God with impunity."

The same cause which operates so powerfully in France, is also at work among us. In this city ten or twelve cases of suicide occurred during the month of August. Let one of these cases serve as a specimen for the others.

When found, he was lying with a part of his head upon an open book, entitled "Montaigne's Essays," and the pistol beside him. He was thirty-five years of age, and unmarried. Three letters were found upon a table unsealed, one addressed to the Coroner, as follows:

MR. HEINTZLEMAN,

Dear Sir,—I wish it to be distinctly understood, that I am not labouring under insanity, hallucination or aberration of mind, but am in my senses, true reason and judgment. If I am not now sane, I never was sane in my life—of consequence, if you report me as above, for the sake of the clergy you will tell a deliberate lie. It is a satiety of existence, disgust for the world, a longing for repose, and contempt for men. I never asked to come here, I was thrust here, and most unquestionably have a right to go to sleep whenever I like.

I am yours, &c. JOHN H. LEHR.

Thoughts for the Afflicted.

My afflictions are fewer than my sins, and lighter than my deserts.

My afflictions are as much the fruit of God's love as any of the bounties of his providence.

It gives no pleasure to God to see me suffer. "He doth not afflict willingly." If I am in heaviness there is a need for it.

Better people than I have had as sore trials, yet uttered no complaint.

Some things in the work of sanctification cannot ordinarily be attained without sorrow.

If I know nothing of the pains of earth, I shall hardly be well prepared for the joys of heaven.

There are few darker signs in the history of any professor of religion than freedom from affliction.

No one now in heaven regrets having gone there through great tribulation.

To murmur or complain even in heart only is sin; and the least sin is a greater evil than any conceivable amount of suffering.

Christ suffered much. I ought to be willing to follow him. "If we suffer with him, we shall also reign with him."

Meeting in Ireland in favour of the Church of Scotland.—A great meeting, (says the Belfast News Letter,) in favour of the Church of Scotland, in her struggle for non-intrusion of ministers into reclaiming congregations, and for spiritual independence, was held in Dr. Hanna's meeting-house, Rosmary Street, at seven o'clock on Tuesday evening. Dr. Cooke was called to the chair. In concluding his address, he said, "I should be glad, if all whom I delight to honour would honour my mother church; but if they do not, I will love her more than I love them, and defend her more." The speakers were the Rev. Wm. Gibson, Rev. Mr. Denham of Derry, Mr. Craig of Rothesay, Mr. Wallace of Derry, Counsellor Gibson, Mr. Candlish of Edinburgh, Mr. Morgan, Dr. Stewart, Dr. Dewar, and Dr. Brown. Resolutions strongly expressive of sympathy with the Church of Scotland, and determination to support her to the uttermost, were unanimously passed, and a petition to Parliament was resolved on.

Two John Wickliffes.—A foreign magazine mentions an extraordinary fact, but not the less true, that there were living at the same period two John Wickliffes—both born about the same time, both educated as ecclesiastics at Oxford, and becoming there the heads of houses, the one of Canterbury, the other of Baliol—both prebendaries, the one of Worcester, the other of Chichester—and both dying within a year of each other. This is the more remarkable, as the name of Wickliffe is a local one, and the only locality in England, bearing the name, is the village about six miles from the town of Richmond, in Yorkshire, where the Reformer is said to have been born in or about the year 1324. This fact may not only clear him from several apparent inconsistencies of conduct, but from the graver charge preferred by Anthony Wood, Dr. Fell, Bishop of Oxford, and other writers, that the zeal which he displayed in withstanding the errors of the Papacy was occasioned by nothing else than the loss of the wardenship of Canterbury Hall, Oxford, of which they say he was first deprived by Archbishop Langham, and finally by Pope Urban V., and that "what he afterwards did was merely out of revenge, and not at all of conscience, and that being a man of good parts, he exercised them to an evil end." Light is, however, thrown upon these matters by the discovery of the fact, that the Warden of Canterbury Hall and the Reformer are two distinct individuals, which is clearly and satisfactorily established in an article from which this is abridged.

The Cause of God and Truth.

SECTION XXV.

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not?—MATT. xxiii. 37.

NOTHING is more common in the mouths and writings of the Arminians than this scripture, which they are ready to produce on every occasion, against the doctrines of election and reprobation, particular redemption, and the irresistible power of God in conversion, and in favour of sufficient grace, and of the free-will and power of man,* though to very little purpose, as will appear when the following things are observed.

1. That by Jerusalem we are not to understand the city, nor all the inhabitants; but the rulers and governors of it, both civil and ecclesiastical, especially the great Sanhedrim, which was held in it, to whom best belonged the descriptive characters of “killing the prophets,” and “stoning” such as were “sent” to them by God, and who are manifestly distinguished from their “children;” it being usual to call such who were the heads of the people, either in a civil or ecclesiastical sense, *fathers*, Acts vii. 2 and xxii. 1, and such who were subjects and disciples, “children,” xix. 44, Matt. xii. 27, Isa. viii. 16, 18. Besides, our Lord’s discourse, throughout the whole context, is directed to the Scribes and Pharisees, the ecclesiastical “guides” of the people, and to whom the civil governors paid a special regard. Hence it is manifest, that they are not the same persons whom Christ would have gathered, who “would not.” It is not said, “how often would I have gathered you, and you would not,” as Dr. Whitby† more than once inadvertently cites the text; nor, “he would have gathered Jerusalem, and she would not,” as the same author‡ transcribes it in another place; nor, “he would have gathered them, thy children, and they would not,” in which form it is also sometimes§ expressed by him; but, “I would have gathered thy children, and ye would not,” which observation alone is sufficient to destroy the argument founded on this passage in favour of free-will.

2. That the “gathering” here spoken of does not design a gathering of the Jews to Christ internally, by the Spirit and grace of God; but a gathering of them to him externally, by and under the ministry of the word, to hear him preach; so as that they might be brought to a conviction of and an assent unto him, as the Messiah; which, though it might have fallen short of saving faith in him, would have been sufficient to have preserved them from temporal ruin, threatened to their city and temple in the following verse—“Behold, your house is left unto you desolate:” which preservation is signified by the “hen gathering her chickens under her wings,” and shows that the text has no concern with the controversy about the manner of the operation of God’s grace in conversion; for all those whom Christ

* See Whitby, p. 13, 77, 162, 204, 222, 358: ed. 2. 13, 76, 158, 199, 216, 349; Remonstr. in Coll. Hag. art. iii. iv. p. 215; Act & Scrip. Synodalia circa. art. iv. p. 64; Curcell. Relig. Christ. Institut. l. 6, c. 6, sect. 7, p. 370, and c. 13, sect. 5, p. 402; Limboreh. l. 4 c. 13, sect. 7, p. 371.

† Whitby, pp. 13, 162, 201; ed. 2. 13, 158, 197.

‡ Ibid. p. 77; ed. 2. 76.

§ Ibid. p. 222; ed. 2. 216.

would gather in this sense were gathered, notwithstanding all the opposition made by the rulers of the people.

3. That the *will* of Christ to gather these persons is not to be understood of his divine will, or of his will as God; "for who hath resisted his will?" this cannot be hindered nor made void; "he hath done whatsoever he pleased:" but of his human will, or of his will as man; which though not contrary to the divine will, but subordinate to it, yet not always the same with it, nor always fulfilled. He speaks here as a man and "minister of the circumcision," and expresses a human affection for the inhabitants of Jerusalem, and a human wish or will for their temporal good, instances of which human affection and will may be observed in Mark x. 21, Luke xix. 41, and xxii. 42. Besides, this will of gathering the Jews to him was in him, and expressed by him at certain several times, by intervals, and therefore he says, "How often would I have gathered," &c. Whereas the divine will is one continued invariable and unchangeable will, is always the same, and never begins or ceases to be, and to which such an expression as this is inapplicable; and therefore, this passage of scripture does not contradict the absolute and sovereign will of God in the distinguishing acts of it, respecting election and reprobation.

4. That the persons whom Christ would have gathered are not represented as being *unwilling* to be gathered; but their rulers were not willing that they should. The opposition and resistance to the will of Christ were not made by the people, but by their governors. The common people seemed inclined to attend the ministry of Christ, as appears from the vast crowds which at different times and places followed him; but the chief priests and rulers did all they could to hinder the collection of them to him; and their belief in him as the Messiah, by traducing his character, miracles and doctrines, and by passing an act that whosoever confessed him should be put out of the synagogue; so that the obvious meaning of the text is the same with that of ver. 13, where our Lord says, "Wo unto you, scribes and Pharisees, hypocrites; for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in:" and consequently is no proof of men's resisting the operations of the Spirit and grace of God, but of obstructions and discouragements thrown in the way of attendance on the external ministry of the word.

5. That in order to set aside and overthrow the doctrines of election, reprobation, and particular redemption, it should be proved that Christ, as God, would have gathered, not Jerusalem and the inhabitants thereof only, but all mankind, even such as are not eventually saved, and that in a spiritual saving way and manner to himself, of which there is not the least intimation in this text; and in order to establish the resistibility of God's grace, by the perverse will of man, so as to become of no effect, it should be proved that Christ would have savingly converted these persons, and they would not be converted; and that he bestowed the same grace upon them he does bestow on others who are converted: whereas the sum of this passage lies in these few words, that Christ, as man, out of a compassionate regard for the people of the Jews, to whom he was sent, would have gathered them together under his ministry, and have instructed them in the knowledge of himself as the Messiah; which, if they

had only notionally received, would have secured them as chickens under the hen from impending judgments which afterwards fell upon them; but their governors, and not they, *would not*, that is, would not suffer them to be collected together in such a manner, and hindered, all they could, their giving any credit to him as the Messiah; though had it been said *and they would not*, it would only have been a most sad instance of the perverseness of the will of man, which often opposes his temporal as well as his spiritual good.

SECTION XXVI.

The parable of the talents.—MATT. XXV. 14—30.

I. IT is not to be concluded from this parable, that sufficient grace is given to all men, by which they may be saved if they will. For,

1. All men are not designed by the *servants*, to whom the talents were committed: these are not all Christ's servants, nor so called; much less with an emphasis *his own servants*. No more can be included under this character here than belong to *the kingdom of heaven*, the visible gospel church-state, the subject of this parable, which does not consist of all mankind; yea, even all the elect of God are not intended; for though they are the servants of Christ, and his own servants, whom the Father has given him, and he has purchased by his blood, and subjects to himself by his grace, yet all that come under this character here, were not such; for one of them is represented as a "wicked and slothful servant," and to be justly "cast into outer darkness;" but the servants of the "man travelling into a far country," meaning Christ, are the ministers of the gospel, who are, in a peculiar sense, the servants of Christ; and who, whether faithful or slothful, are in a lively manner described in this parable, which is a distinct parable from that which is delivered in the preceding part of this chapter; for as that gives an account of the several and different members of the visible church, so this of the several and different ministers in it; and being spoken to the disciples, was an instruction, direction, and caution to them, and not only to them, but is so to all the ministers of the word in succeeding ages.

2. Sufficient grace is not intended by the *talents*, but gifts; and these not merely the gifts of natural and acquired knowledge, of wealth, riches, and honour, of the external ministry of the word, gospel ordinances, and opportunities of enjoying them; but spiritual gifts, or such as fit and qualify men to be preachers of the gospel, as appears from the *name talents*, these being the greatest gifts for usefulness and service in the church, as they were the greatest of weights and coins among the Jews; from the *nature* of them, being such as may be improved or lost, and for which men are accountable; from the *persons* to whom they were delivered, the servants of Christ; from the *time* of the delivery of them, when Christ went into a far country, into heaven, when he ascended on high, and received gifts for men, and gave them to men; and from the *unequal distribution* of them, being given to some more, and to others less; all which perfectly agree with ministerial gifts. Now these may be where grace is not; and if they are to be called grace because freely given, yet they are not given to all men, and much less unto salvation, for men may have these and be damned. See Matt. vii. 22, 23; 1 Cor. xiii. 1, 2. And therefore,

II. It is not to be established from hence that man has a power to improve the stock of sufficient grace given him,* and by his improvement, procure eternal happiness to himself; since such a stock of grace is not designed by the talents, nor is it either implanted or improved by man; nor does the parable suggest that men, by their improvement of the talents committed to them, do or can procure eternal happiness. *Good and faithful servants* are indeed commended by Christ, and he graciously promises great things to them, which are not proportioned to their deserts; for whereas they have been "faithful over a few things," he promises to make them "rulers over many things," and bids them enter "into the joy of" their "Lord;" into the joy which he of his grace and goodness had provided for them, and not which they had merited and procured for themselves.

III. It is not to be inferred from hence that true grace once given or implanted may be taken away or lost; for the parable speaks not of what is wrought and implanted in men, but of goods and talents, meaning gifts, bestowed on them, committed to their trust, and received by them; which may be lost, or taken away, or be wrapped up in a napkin, and lie useless by them; when true grace is the incorruptible seed which never dies, but always remains that good part which will never be taken away nor lost, but is inseparably connected with eternal glory.

SECTION XXVII.

And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace: but now they are hid from thine eyes.—LUKE XIX. 41, 42.

THESE words are often made use of to disprove any decree of reprobation in God, Christ's dying intentionally, for some only, the disability of man, and in favour of a day of grace. But,

1. It should be observed that they are not spoken of all mankind, only of Jerusalem and its inhabitants, and regard not their spiritual and eternal salvation, but their temporal peace and prosperity; and therefore ought not to have a place in our controversies about these things. That the words relate only to Jerusalem and the inhabitants thereof, will not be disputed; and that they design their temporal prosperity, which Christ was concerned for, and was almost at an end, appears from the following verses, 43, 44: "For the days shall come upon thee," &c. Add to this, this one observation more, that Christ here speaks as a man, expressing his human affection for the present temporal good of this city, as is evident from his *weeping* over it on his near approach to it. Hence,

2. There is no foundation in this text for such an argument as this:†—"Christ here taketh it for granted that the people of Jerusalem, in the day of their visitation by the Messiah, might savingly have known the things belonging to their peace. Now, either this assertion, that they might savingly have known these things, was according to truth: or his wish, that they had thus known the things belonging to their peace, was contrary to his Father's will and decree; which is palpably absurd. And seeing the will of

* Vid. Whitby, pp. 30, 175; ed. 2. 30, 171.

† Whitby, p. 13, 14, 236, 237; ed. 2. 13, 14, 231.

Christ was always the same with that of his Father, it follows also that God the Father had the same charitable affection to them; and so had laid no bar against their happiness by his decrees, nor withheld from them any thing on his part necessary to their everlasting welfare." But it was not their everlasting welfare; or that they might savingly know the things which belong to eternal peace, but their outward prosperity, which he as a man, and one of their own nation, was concerned for; and such a human compassionate regard for them he might have and show, notwithstanding any decree of his Father's respecting the eternal state of some or all of these people, or any other part of mankind. It does not follow that, because Christ as a man had a charitable affection for the inhabitants of Jerusalem, God the Father bore an everlasting love to them; or, because he showed his good-will to their temporal welfare, that the Father had at heart their eternal salvation. Christ's human affections and will were not always the same with his Father's: he beheld the young man mentioned by the evangelist,* "and he loved him," as man; but it does not follow from hence that God the Father loved him, and gave him or did every thing necessary to his everlasting welfare. The sufferings and death of Christ were absolutely and peremptorily decreed by God, and yet Christ as man desired that, if it was possible, the cup might pass from him; and so he might wish as man for the temporal happiness of this city, though he knew that "the desolations determined would be poured upon the desolate,"† both in a temporal and spiritual sense; and yet his tears over them are tears of charity and true compassion, and not crocodile's tears, as they are impiously called,‡ on a supposition of God's decree of reprobation, or act of preterition. Hence,

3. We shall not meet with so much difficulty to reconcile these words to the doctrine of particular redemption, as is suggested,§ when it is said, "You may as well hope to reconcile light and darkness, as these words of Christ with his intention to die only for them who should actually be saved;" unless it can be thought irreconcilable, and what implies a contradiction, that Christ as man should wish temporal good to the inhabitants of Jerusalem, and yet not intentionally die for all mankind: should he intentionally die for them who are not actually saved, his intentions would be so far frustrated, and his death be in vain.

4. It does not follow from hence that, because these people might have known the things which belonged to their temporal peace, though they were now in a judicial way hid from their eyes, therefore men may of themselves, and without the powerful and unfrustrable grace of God working upon their hearts, and enlightening their understandings, know the things that belong to their spiritual and eternal peace, seeing it is said of natural men, "the way of peace they have not known;"|| and could these words be understood of the things belonging to spiritual and eternal peace, they would only prove that these Jews had the means of the knowledge of them, which they despising, God had given them up to blindness of heart; and so Christ's words are to be considered, not so much as pitying

* Mark x. 21.

† Dan. ix. 26, 27.

‡ Curcellæi Relig. Christ. Inst. l. 6, c. 6, sect. 7, p. 470, and c. 13, sect. 5, p. 402.

§ Whithy, p. 162; ed. 2. 158.

|| Rom. iii. 17.

them, but as upbraiding them with their ignorance, unbelief, neglect, and contempt of him, his miracles, and his doctrines; therefore God was just, and they inexcusable.

5. The time in which Christ was on earth was indeed a day of light, of great mercies and favours, to the Jews; but it does not follow that, because they had such a time, therefore all men have a day of grace, in which they may be saved if they will. Besides, the phrase "this thy day," may respect "the time of her" (Jerusalem's) "visitation," ver. 44, which was a day of vengeance, and not of grace, that was hastening on, and near at hand, though hid from her, and was the occasion of Christ's compassionate tears and wishes.

SECTION XXVIII.

The same came for a witness, to bear witness of the light, that all men through him might believe.—JOHN i. 7.

A CONSIDERABLE argument in favour of the extent of Christ's death to all men is thought to arise from the obligation which is, and always was, upon all persons to whom the gospel is or was revealed to believe in Christ, that he came to save them and died for them; for if he died not for them, they are bound to believe a lie; and if condemned for not believing, they are condemned for not believing an untruth.* I observe,

1. That the argument is most miserably lame and deficient. The thing to be proved is, that Christ died for every individual man and woman that have been, are, or shall be in the world. The medium by which this is attempted to be proved is, the obligation that lies on such to whom the gospel is revealed, to believe that Christ died for them; and the conclusion is, that therefore Christ died for all men. Now the gospel has not been nor is it revealed to all men, only to some; wherefore was there any truth in the medium, the conclusion would not follow. The argument stands thus: all men to whom the gospel is revealed are bound to believe that Christ died for them; some men have the gospel revealed to them, therefore Christ died for all men. The weakness and fallacy of such an argument must be seen by every one: a most miserable argument this, which proceeds upon a partial revelation of the gospel to a universal redemption. I observe,

2. That the obligation to believe in Christ, and so the faith to which men are obliged, are in proportion, and according to the nature of the revelation of the gospel, which obliges them. Now the gospel revelation is either external or internal: the external revelation is by the word, and the ministry of it; which, respecting Christ, lies in these things, that he is really and properly God and truly man; that he is the Son of God, and the Mediator between God and men; that he is the Messiah, who is actually come in the flesh; that he died and rose again the third day; is ascended into heaven, and sits at the right hand of God, and will come a second time to judge the world in righteousness; and that by his obedience, sufferings, and death, he is become the Saviour of sinners, and that none can be saved but by him. Now let it be observed, that this revelation is

* Whitby, p. 143, 144, 146; ed. 2. 140—142.

general, and not particular, and does not necessarily oblige persons to whom it comes to believe that Christ is their Redeemer and Saviour, and that he died for them particularly, though the Spirit of God may and does bless it to many for the begetting special faith; and it may and does lay a general foundation for special and appropriating acts of that grace, yet it only requires an historical faith, or bare assent to the truth of the said propositions. Now such a faith is not saving; men may have this, and yet be damned; yea, the devils themselves have it. It follows that men may be obliged to believe, and yet not to the saving of their souls, or that Christ died for them. Besides, this revelation is not made to all men; and therefore all men, such as Indians and others, are not obliged to believe in Christ, nor even to give a bare assent to the truth of the above said things, much less to believe that Christ died for them; and indeed, "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"* And perhaps all are not obliged to believe who live in a land where this revelation does come; as those who have not their natural reason and hearing, or the due and proper use and exercise of the same, such as infants, idiots, madmen, and those who are entirely deaf; only such to whom this revelation is made, and are capable of hearing and understanding it, are obliged to have faith in Christ by it, as were the Jews of old, who were condemned for their unbelief, not because they did not believe that Christ died for them, to which they were not obliged, but because they did not believe him to be God, the Son of God, the true Messiah, and Saviour of sinners. The internal revelation of the gospel, and of Christ through it, is by "the Spirit of wisdom and revelation in the knowledge of him;" whereby a soul is made sensible of its lost state and condition, and of its need of a Saviour; is made acquainted with Christ as the alone Saviour, both able and willing to save to the uttermost all that come to God by him; whence it is encouraged to venture on him, rely upon him, believe in him to the saving of it: now such a one ought to believe, and none but such, that Christ died for them. This faith all men have not; it is the faith of God's elect, the gift of God, the operation of his Spirit, and the produce of almighty power.

Now, according to the revelation is the faith men are obliged to, and what is produced by it: if the revelation is external, or the gospel comes in word only, the faith men are obliged to is only an historical one, nor can any other follow upon it; and that Christ died for every individual man is no part of the revelation. If the revelation is internal, a special spiritual appropriating faith is the result of it; but then this revelation is not made to all men, nor are God's elect themselves, before conversion, bound to believe that Christ died for them; and when they are converted, to believe that Christ died for them is not the first act of special faith; it is the plerophory, the full assurance of faith, to say, "He hath loved me, and hath given himself for me."† Hence,

3. Since there is not a revelation of the gospel made to all men, and all men are not bound to believe in Christ, much less to believe that Christ died for them; it follows that no such absurdity can attend the denial of universal redemption, that some more are bound

* Rom. x. 14.

† Gal. ii. 20.

that he was the Messiah, yet not means sufficient to salvation; for to believe a lie; nor will it be the condemnation of the heathens that they believe not in Christ, but that they have sinned against the light, and broken the law of nature; nor will any persons enjoying a revelation be condemned for not believing that Christ died for them, but for the breach of God's laws, and neglect and contempt of his gospel; nor is there any danger of any one person's believing a lie, since all those who do truly believe in Christ, and that he died for them, shall certainly be saved, which is the fullest proof that can be of his dying for them. Christ's dying for an unbelieving Christian, and a Christian being under a condemnatory decree, are unintelligible phrases, mere paradoxes, and contradictions in terms.*

4. John the Baptist's bearing witness of Christ, the light, and true Messiah, "that all men through him might believe," respects not all the individuals of human nature, since millions were dead before he began his testimony, and multitudes since, whom it never reached; nor can it design more than the Jews, to whom alone he bore witness of Christ; the faith which he taught, and required by his testimony, was not to believe that Christ died for them, who as yet was not dead, but an assent unto him as the Messiah. This was *the work*, will and command of God, "that they should believe on him," in this sense, "whom he had sent." This is what Christ often called for from them, declaring, that if they believed not that he was the Messiah, they should die in their sins; and this was what the Spirit of God "reproved the world of the Jews" for, by bringing down the wrath of God in temporal ruin and destruction upon their persons, nation, city, and temple. Since then this text, with multitudes of others, which speak of believing in Christ, only regards the people of the Jews, and designs only a bare assent to him as the Messiah, which would have preserved that people and nation from temporal ruin; it does not follow that all men are bound to believe in Christ, that he died for them, and consequently can be of no service to the doctrine of universal redemption.

SECTION XXIX.

But these things I say, that ye might be saved.—**JOHN v. 34.**

THIS passage of Scripture is often produced† as a proof of Christ's serious intention to save some who are not saved, to whom he gave sufficient means of salvation, which they refused; and consequently that his Father had made no decree, whereby they stood excluded from salvation; that he did not die intentionally only for such who are actually saved, and that the work of conversion is not wrought by an irresistible and insuperable power. To which I reply,

1. It is certain that the Jews, to whom Christ here speaks, had not means sufficient to salvation; for though the testimonies of his Father, of John the Baptist, and of his own works and miracles, which he produced, were proper means to induce them to believe

* Whitby, p. 146; ed. 2. 142.

† Remonstr. in Coll. Hag. art. iii. iv. p. 216; Act. Synod. p. 81; Curcell. l. 6. c. 13, sec. 6, p. 402; Limborch. l. 4, c. 13, sect. 13, p. 373; Whitby, p. 13, 73, 135, 162; ed. 2. 13, 72, 132, 158.

to salvation, an internal work of grace, the regeneration of the Spirit, are absolutely requisite and necessary; without which no man can be saved. Now it is evident, that they wanted these, since they had not the love of God in them, ver. 42; nor his word abiding in them, ver. 38; nor so much as the knowledge of Christ's divinity, or of his being the true Messiah. ver. 18.

2. It is taken for granted, that these words regard a spiritual and eternal salvation; whereas they may very well be understood of a temporal one; and the sense of them be this; "these things I say," that is, these testimonies of my Father, and of John, I produce, not so much for my own honour and glory, as for your good; that ye, through these testimonies of me, may believe that I am the true Messiah, and so be *saved* from the temporal ruin and destruction, which will otherwise come upon you and your nation, for your disbelief, neglect, and contempt of me. But,

3. Admitting that Christ spoke these words with a view to the spiritual and eternal salvation of his audience; it should be observed, that he is here to be considered as a preacher, a minister of the circumcision, sent to the lost sheep of the house of Israel, for whose welfare he had a compassionate regard and concern; and therefore published the things concerning his person, office, and grace, indefinitely to them all, that he might gain some, not knowing as man, though he did as God, who were chosen, and who were not; which consideration of him is neither injurious to God nor to him.

4. It will be difficult, if not impossible, to prove that the persons to whom Christ spoke these words, were not eternally saved; though at the present time they were unbelievers, and destitute of the grace of God, yet might hereafter be converted and enabled to go to Christ for life and salvation; or at least, there might be some among them who were the elect of God, and sheep of Christ; for whose sake Christ might express himself in this manner, in order to bring them to the knowledge of him, and salvation by him; and therefore do not militate either against any decree or act of preterition passed by God, respecting any part of mankind, or the doctrines of particular redemption and unfrustrable grace in conversion.

SECTION XXX.

And ye will not come to me, that ye might have life.—JOHN v. 40.

THESE words are usually cited together with the former, and are urged for the same purposes; particularly to show that Christ seriously intended the salvation of such who would not come to him for it; and that man does not lie under any disability of coming to Christ for life; did he, his not coming to Christ would not be criminal in him; nor would he be blame-worthy for what he could not help.* To which I answer,

1. That what Christ intends, he intends seriously; but it does not appear from these words, that he did intend the salvation of these persons who would not come to him, but rather the contrary; since they look more like a charge exhibited against them, for their neglect

* Whitby, p. 52, 73, 358; ed. 2. 51, 72, 349.

of him, as the way of life and salvation, and trusting to the law of Moses, and their obedience to it, and therefore did not receive him, or believe in him; and though Christ declined bringing in an accusation directly and in form against them, yet he acquaints them that there was one that accused them, even Moses, in whom they trusted; and therefore their future condemnation would be justifiable upon their own principles, and by the very writings they had such an opinion of; since these testified of him, and of eternal life by him, which they rejected.

2. These words are so far from being expressive of the power and liberty of the will of man to come to Christ, that they rather declare the perverseness and stubbornness of it; that man has no desire, inclination, or will, to go to Christ for life; but had rather go any where else, or trust to any thing else, than to him. Man is "stout-hearted," and "far from the righteousness" of Christ, and submission to it; is not "subject to the law of God," nor the gospel of Christ; nor "can he be," till God works in him both "to will and to do of his good pleasure;" or until he is made "willing in the day of his power." No one "can come to Christ, except the Father draw him;" nor has he a will to it, unless it be wrought in him.

3. Though man lies under such a disability, and has neither power nor will of himself to come to Christ for life; yet his not coming to Christ, when revealed, in the external ministry of the gospel, as God's way of salvation, is criminal and blame-worthy; since the disability and perverseness of his will are not owing to any decree of God, but to the corruption and vitiosity of his nature, through sin; and therefore, since this vitiosity of nature is blame-worthy; for God "made man upright," though "they have sought out many inventions," which have corrupted their nature; that which follows upon it, and is the effect of it, must be so too.

SECTION XXXI.

And I, if I be lifted up from the earth, will draw all men unto me.—JOHN xii. 32.

THOUGH this text is not produced by the principal writers in the Arminian controversy, nor by the Remonstrants formerly, nor by Curcellæus, nor by Limborch, nor by Whithy of late; yet inasmuch as it is urged by others,* in favour of universal redemption, that he who draws all men to him by his death, must needs die for all men; it will be proper to consider the import of it, and the argument upon it. And,

1. It is certain, that the death of Christ, and the very kind of death he should die, is intimated by his being "lifted up from the earth;" since the evangelist observes in the next verse, that "this he said signifying what death he should die;" and it must be owned, that the "drawing of all men to Christ," is here represented as a fruit of his death, or as what should attend it, or follow upon it: "and I, *καὶ ἐγὼ ὑψωθῶ*, when I am lifted up from the earth, will draw all men to me." And therefore,

* Vid. Polani Syntag. Theolog. l. 6, c. 18, p. 398.

2. The sense of these words pretty much depends on the meaning of the word *draw*: which either designs a collection of a large number of people to him, and about him, when he should be lifted on the cross, some against, and others for him; some to reproach, and others to bewail him; or rather of "the gathering of the people to him," through the ministry of the apostles; and so of their being enabled, through the power of divine grace, to come unto him, and believe on him for eternal life and salvation; for all those whom God has loved with an everlasting love, and Christ has died for, are sooner or later, "with loving-kindness drawn unto him;" in this sense Christ uses the word in this gospel;* "no man can come unto me, except the Father which hath sent me draw him." Now,

3. It is most evident, that all men, that is, every individual of human nature, every son and daughter of Adam, have not faith, are not drawn, or enabled to come to Christ, and believe in him. There were many of the Jews who would not, and did not "come to" Christ, that they "might have life;" who, instead of being drawn to him in this sense, when lifted up on the cross, vilified and reproached him; nay, at this time, here was a *world* spoken of in the preceding verse, whose *judgment*, or condemnation, was now come; and besides, there was then a multitude of souls in hell, who could not nor never will be drawn to Christ; and a greater number still there will be at the last day, to whom, instead of drawing them to him in this gracious way and manner, he will say,† "Depart from me, ye workers of iniquity." Christ died, indeed, for all men who are drawn unto him; but this is not true of all men that are, were, or shall be in the world. Add to this that the word *men* is not in the Greek text; it is only *παντας*, *all*; and some copies read *παντα*, *all things*;‡ so Austin read it formerly, and so it was read in an ancient copy of Beza's. But not to insist on this;

4. By "all men," is meant some of all sorts, all the elect of God, "the children of God, that were scattered abroad;§ and particularly the Gentiles as well as the Jews, as Chrysostom and Theophylact|| interpret the words; which interpretation is perfectly agreeable with ancient prophecy; that when Shiloh was come,¶ "to him should the gathering of the people," or "Gentiles, be;" and with the context, and occasion of these words, which was this; "certain Greeks" that were "come up to worship at the feast," desired to "see Jesus:" of which when he was apprized by his disciples, he answered, that "the hour was come" in which he "should be glorified," and that as a "corn of wheat falls into the ground and dies," so should he: and though he tacitly intimates, that it was not proper to admit these Greeks into his presence now, yet when he was "lifted up from the earth," or after his death, his gospel should be preached to them as well as to the Jews; and that large numbers of them should be drawn unto him, and brought to believe in him; agreeable to which sense of the words is Dr. Hammond's paraphrase of them: "And I being crucified, will, by that means, bring a great

* John vi. 44.

† Matt. vii. 23, and xxv. 41.

‡ Vid. Beza in loc.

§ John xi. 52. The Persic version, in Lond. Bibl. Polyglott, reads the words thus: "And I, when I am lifted up from the earth, will draw my friends unto me.

|| In Beza in loc.

¶ Gen. xlix. 10; Isa. xi. 10.

part of the whole world to believe on me, Gentiles as well as Jews." And to the same purpose is the note of Dr. Whitby on the text.

SECTION XXXII.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.—Acts iii. 19.

It is concluded from hence,* that repentance and conversion are in the power of men, and not wrought by the unfrustrable grace of God; that there is no such thing as an absolute election, nor special redemption of particular persons; since all men are exhorted to repent and be converted, and that in order to procure the remission of their sins. But,

1. It should be observed, that repentance is either evangelical or legal, and this either personal or national. Evangelical repentance is not in the power of a natural man, but is the gift of God's free grace. Legal repentance may be performed by particular persons, who are destitute of the grace of God, and by all the inhabitants of a place, as the Ninevites, who repented externally at the preaching of Jonah, though it does not appear that they had received the grace of God, since destruction afterwards came upon that city for its iniquities; and such a repentance these Jews are here exhorted to, on the account of a national sin, the crucifixion of Christ, with which they are charged, ver. 14—18, and in the guilt and punishment of which they had involved themselves and all their posterity, when they said, "His blood be upon us, and upon our children."† Likewise the conversion here pressed unto us, is not an internal conversion of the soul to God, which is the work of Almighty power, but an outward reformation of life, or a bringing forth fruit in conversation meet for the repentance insisted on. Besides, exhortations to any thing, be it what it will, do not necessarily imply that man has a power to comply with them. Men are required to believe in Christ, to love the Lord with all their heart, to make themselves a new heart and a new spirit, yea, to keep the whole law of God; but it does not follow that they are able of themselves to do all these things. If, therefore, evangelical repentance and internal conversion were here intended, it would only prove that the persons spoken to were without them, stood in need of them, could not be saved unless they were partakers of them, and, therefore, ought to apply to God for them.

2. These exhortations do not militate against the absolute election nor particular redemption of some only, since they are not made to all men, but to these Jews, the crucifiers of Christ; and were they made to all men, they should be considered only as declarations of what God approves of, commands, and requires, and not what he wills and determines shall be; for then all men would repent and be converted; "for who hath resisted his will?" Besides, in this way God may and does bring his elect to see their need of repentance, and to an enjoyment of that grace, and leaves others inexcusable.

* Limborch, l. 4, c. 13, sect. 16, p. 374; Whitby, p. 70, 88, 153; ed. 2. 69, 87, 149.

† Matt. xxvii. 25.

The State of the Church.

THAT the present state of the Associate Church is trying and critical, will scarcely be denied by any of her true friends. To attempt evasion or concealment of evil is not to remove it. To say peace, peace, when we see the sword already drawn, is treachery. Not to attempt the removal of evils which threaten our destruction is pusillanimity. Any attempt, however, to remove these evils without a thorough knowledge of them and of the true remedy, is folly and weakness, and can only aggravate them. Whatever is attempted for the purification of the church, must be divested of all personal considerations, must possess a single eye to the glory of God, and must be the spontaneous effusion of an honest heart touched by the Spirit of God. Has our Zion no such friend among all her sons in this day of her calamity? None has yet appeared. The minds of men have been chafed with angry controversy, and soured by personal injuries. Enemies have wounded us, and we have been too much excited by their unreasonable and wicked conduct; have not sufficiently regarded the Lord's hand in these instruments of his fatherly displeasure; but instead of humbling ourselves before the mighty power of God, and leaving our enemies in his hand, who has said, "Vengeance is mine, I will repay," we have been too much disposed to fight them with their own unhallowed weapons, to engage in the vain and impotent work of self-vindication. It may be said "Physician, heal thyself." The rebuke is taken and borne patiently; for he that possesses some *experimental* knowledge of disease will not, on that account, be the less qualified to prescribe for the maladies of others.

Were I to attempt an expression of my views of our present state, our Lord's epistle to the church of Ephesus, Rev. ii. 1—7, would be selected as the basis of discussion. That church was in a state which excited the sympathy and commendation of our Lord, while at the same time it demanded a severe and alarming threatening. Her zeal for the glory of God, and the purity of gospel ordinances was manifested *externally* in a becoming manner. In this respect our Lord knew and approved of her "works, her labour, and her patience."

1. She had tried, found guilty and cut off all heretical and immoral teachers. Ver. 2.

2. The members had an outward conformity to the law of God, excluding from communion persons of profane and immoral lives. ver. 2.

3. She abhorred all Antinomian principles and practices in the church, as is manifested by her hatred of the Nicolaitanes. Ver. 6.

Here, then, we have at least externally, a perfect pattern of a Christian church; which bears a striking resemblance to the present state of the Associate Church in this land; and no doubt, the Ephesians would be inquiring with us, "What lack I yet?" To this inquiry our Lord replies, verses 4th and 5th, "I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent and do the first works; or else I will come to thee quickly, and will remove thy candlestick out of its place, except thou repent." These words contain a heavy charge,—a call to repentance,—together with a severe threatening.

I. The charge; and here let it be observed,

1. She is charged with having fallen from her *first love*. The love of her youth, the love of her espousal to Christ, which must have been most vehement, as appears from the epistle of Paul to this church. They, together with their fathers, had been involved in all the darkness, gross superstition, and horrors of Paganism. They knew not God, they knew not Christ, and they had no hope, Eph. ii. 11, 12. They were completely under the dominion of Satan, they knew nothing else but to fulfil "the lusts of the flesh," they were "children of wrath," Eph. ii. 1, 2. In this pitiable condition the light of the gospel shone upon them, the grace of God apprehended them. "The exceeding greatness of his power to us-ward who believe," was displayed in their translation from the kingdom of Satan into the kingdom of our Lord Jesus Christ. We may then suppose their love bore some suitable proportion to the benefits they had received. For it was in view of this great change that the apostle breaks out in the beginning of his epistle with the rapturous language of adoration and thanksgiving to God for this signal display of divine sovereignty and rich grace towards these Ephesians. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings," &c., Eph. i. 3, 12. Indeed, the whole of the first and second chapters teach us that language cannot express all that the apostle saw and felt on this occasion. May we not then safely conclude that the first love of these Ephesians was very great? But, alas, from this they had fallen! Consequently, as an immediate effect, the church at Ephesus is charged—

2. With having fallen from her *first works*. Not from her zeal for truth—not from the exercise of discipline—not from her attachment to the comely order of God's house—not from her hatred of immorality—but from *that spirituality in the service of God which is the fruit of first love*. And this included—

(1.) A decay of her former degree and exercise of the love of God in the soul. This decay, being secret, was not observed by others; was scarcely perceptible to her members themselves, and consequently excited no alarm. Their regard to the externals of religion had not abated, but was kept alive by the force of habit, acquired when their love was fresh and vigorous, and from a regard to consistency and worldly reputation. Thus they were rapidly approximating to that state in which men sink into the *form* while they "deny the *power* of godliness; being disobedient, and to every good work reprobate."

(2.) This imperceptible decay of the love of God in the soul was attended as its necessary effect with a corresponding decay of *brotherly love*. The love of God, and the love of our brother, says Howe, are not different principles, but the same principle, terminating on different objects. Brotherly love cannot exist in that soul which is a stranger to the love of God; so, on the other hand, the love of God cannot exist in the soul without manifesting itself by the love of the brethren. "That ye love one another," says our Lord, "as I have loved you," &c. Here then we apprehend is the rock, on which we, as a church, are in danger of making shipwreck of faith. Let it not be said that we are an unjust accuser of the brethren, by making this direct application of the divine word.

To admit that a sufficient degree of brotherly love exists among us would be a sinful denial of *facts*, and a flattery of men in sin. Our religious controversies for the last twenty years, have almost wholly mingled with personalities. If this will not convince us of the want of brotherly love, we would not be convinced though "one rose from the dead." Religious controversy is always destructive to love, and consequently to growth in grace, when any degree of personal interest or personal feeling is allowed to intermingle. In such controversies, truth is never the gainer, but always the loser. Love removes slight shades of difference among brethren with the delicate and tender hand of a nursing mother. The want of love magnifies these scarcely perceptible shades of difference, or perhaps even things indifferent, into monstrous errors, seizes a carnal weapon composed of ignorance, bigotry, prejudice, passion, inordinate zeal, and goes forth like a valiant knight to the extermination of fancied evils, which have no existence, or if they have, are not of that importance which have been attached to them, and are not to be removed by the means which have been selected, but only increased, aggravated and rendered a hundred fold more alarming.

(3.) This decay of love was also necessarily attended with a decay of zeal for the salvation of souls. The salvation of men in subordination to his own glory is the design of God in all his works respecting the church. For this he gave his Son; for this he raised up prophets and apostles; for this he continues a ministry in the church; with this end in view he governs the world, exerting continually a particular providence over all creatures and things. With this design of God we must fall in. Salvation is the one thing needful for us. If we fail of this, all is lost. Every thing else accomplished by religion, short of this is evil, only evil. For whatever temporal advantages men may derive from the religion of the Bible, which come short of the salvation of the soul, these temporal advantages will constitute the bitterest ingredients in the cup of their future sufferings. Are we less guilty in this respect than were the Ephesians? Men of overgrown wealth among us give nothing for the extension of the Redeemer's kingdom; and many who do give, give next to nothing. Many of our poor daily labourers for their bread contribute more than others with their thousands. Yet these wealthy professors are stanch advocates for orthodoxy, especially for those things which have a pharisaical and ostentatious show of religion. They are advocates for good order; but then it is the good order which contributes to their ease and worldly comfort; and becomes tributary to their overgrown selfishness by bringing to them the grateful incense of a depraved heart, that they are the people, and that wisdom shall die with them; or at least, that to them belongs the honour of transmitting to posterity a pure dispensation of the gospel, while in fact they are doing all in their power to overthrow the gospel. "They build the sepulchres of the righteous," &c. It is in vain that men show their zeal for God in this way. Ye self-righteous worldlings, unlock your coffers of gold. *Give as God has prospered you;* use your money and your power to break the chains of the oppressed; we desire none of your excuses; your imaginary fears that it will be attended with evil to obey God, and give to men, created in his image, the rights which he has given them, but

of which you have robbed them. You think yourselves reformers, children of the reformers, and yet you are offering to God the polluted sacrifices of unrighteousness. "God hates robbery for a burnt offering." Send the gospel to the destitute, whether at home or abroad, according to your ability; and then the word of God will not expose your insincerity as it now does; almost all that is done among us as a public body, is done by the poorer class of people. It is true there are a few honourable exceptions; a few wealthy men that are justly regarded as benefactors of the church: were it not so we might despond. Let others go and do likewise. Our fellow men are perishing round us for lack of knowledge. The wealthy refuse to educate their sons for the ministry, or their sons are too much dazzled with the outward glare of wealth and pleasure to dedicate themselves to this great and arduous work; yet young men of piety and talents may yet be found among us desirous of devoting their lives to this work who have not the means; a few hundred dollars would place them in the ministry, and yet it is withheld. What a responsibility is this for rich professors? How can they answer in the day of judgment, for the abuse of those talents with which the Lord Jesus Christ has intrusted them? They rob not men, but God! They withhold that which would instrumentally save souls; and though Christ will lose none of his, yet if the tendency of our conduct be such as to deprive others of the word of life, or if we have it, and refuse to give it when we might, we are as guilty in the sight of God as though we actually destroyed those for whom Christ died; for this we do to the extent of our power. This want of zeal for the salvation of others is conclusive evidence that we have fallen from our *first love, our first works*. For an ardent desire for the salvation of others, with corresponding efforts, is the necessary and immediate effect of first love.

II. She is called to repentance. Our readers are familiar with the import of this call. They know it implies sorrow for their fall, and abandonment of the sins which caused that fall, together with a return to the opposite duties. But

III. She is severely threatened: threatened with nothing less than a loss of the means of salvation. If the means be lost, how shall the end be obtained? "I will remove thy candlestick out of its place, except thou repent." The candlestick is the church, (Rev. i. 20,) which contains and holds forth the light of salvation; consequently the removal of this candlestick would be the removal of her church state, and of course all the spiritual blessings which she had enjoyed in that state. A dreadful threatening! Some of our stanch professors who are at ease in Zion, may look upon this as rather severe, against such an orthodox and orderly church as the church of Ephesus undoubtedly was at that period of time. But the threatening was eventually executed.

It forms no part of our present design to notice the various ways which God has for the removal of the candlestick out of its place. This may be done to individuals by just excision from the body of Christ, by a removal from the world, or out of the bounds of the church to destitute places. To congregations, by the removal of faithful pastors by death, or to other sections of the church, where their labours may be better improved by the people, to public bodies

by divisions and schisms, as well as heresies, and to all by giving them up to hatred, envy, malice, evil speaking, hypocrisy and vain glory. But in whatever way this may be effected, its execution is terrible to any people. O that he who "is exalted to be a Prince and a Saviour, to give repentance to Israel, and remission of sins" to them that believe, may turn us to himself, and his wrath from us!

If we are correct in the view here taken, *defection* from the cause of God may take place in any church with a sound profession; and this defection will manifest itself in a loss of brotherly love, a loss of zeal for the spread of the gospel, and by angry and unprofitable controversies. If such be not the present state of the Associate Church, then we have not, like the sons of Issachar, "knowledge to discern the signs of the times." We go farther, and assert that a denial that such is our state indicates either spiritual blindness or wilful obstinacy. But lest any should yet doubt, we proceed to direct proof.

1. Controversies respecting doubtful points, which have little or no practical bearing.

2. More of personal feeling than brotherly love.

3. Indirect and sometimes direct appeals to the people, to enlist under the personal banner of the respective combatants.

4. Personal contempt of those who may not happen to see with our eyes, or hear with our ears.

5. Accusations evidently not prompted by a desire to glorify God and edify the church.

6. Making men offenders for a word, or single unguarded expression.

7. Want of sober well digested essays proving and enforcing from the scriptures the doctrines and duties of our holy religion.

It is not supposed that all these evils exist to an equal extent, or that any of them exist in full force, without any redeeming or mitigating circumstances; if such were the fact, the church could not exist at all; but our meaning is that these things exist to such an alarming extent, as to threaten the existence of our church state.

We have said that a loss of brotherly love, of a zeal for the spread of the gospel, together with angry and unprofitable controversies, are some of the evils which require a speedy removal: other evils also exist, less tangible, perhaps, but not less injurious, arising out of those already named.

1. Young men of piety are either prevented, or deterred from entering the ministry among us.

2. Those who are under the influence of *first love* to Christ, joined perhaps with something of youthful ardour, readily perceive these inconsistencies; they discern more zeal, more efficient action, more liberality in the performance of many Christian duties in sects whose doctrinal views are less pure, than among us. This abates the ardour of their affection towards their own church, leads to discontent and other evils. While they are unwilling to relinquish the professed principles of their church, their love to those who hold these principles decays, or becomes comparatively cold. Perhaps they may look for an outlet to their irrepressible energies, to voluntary associations of doubtful and mingled character. Thus their love and energy, which should be concentrated in the cause of the church,

are dissipated on objects of doubtful utility; and the church, loses, to a certain extent, the affection, obedience, and service of her children. The Synod had a practical demonstration of the effect produced by the evils here hinted at, at her last meeting.

What then are the causes of this evil? and what the remedy? The foregoing remarks furnish an answer. But there are yet other causes. It is well known that the Synod has been recently compelled to exclude from her communion several ministers, and that some others have voluntarily withdrawn. The *causes* which led to these events had long been in operation, and the *effects* of these events are likely to continue even longer than their causes. It is admitted that the excinded brethren had some grievances, but they did not resort in a proper spirit to the constitutional remedies provided for the removal of grievances. Love was not there, but its opposite was. Anonymous, scurrilous, slanderous, and in some respects blasphemous pamphlets: Anonymous and slanderous letters, one with a forged post mark, were some of the weapons of their warfare. They entered upon a course of conduct which aimed a deadly blow at the foundation of all social intercourse among men. Two men, (near relatives of a minister who had been deposed by Synod) acting as a Presbytery, removed the deposition and restored the offender. Thus they wantonly profaned the divine ordinance of church government. They continued with daring impiety to put forth their unauthorized hands in the dispensation of the seals of God's covenant. Having thus braved the authority of God, they ultimately set at defiance public opinion, by claiming to be the very Associate Church from whose communion they had been excluded.

If the excinded brethren would abandon their untenable ground, and return to constitutional measures, as the word of God requires them to do, the breach, though apparently great as the sea, might yet be healed. What those constitutional measures are they well know. The length, however, to which they have already gone, hardly admits a hope that they have still sufficient moral courage to retrace their steps.

Some of the bitter effects of such a war still continue to linger in the bosom of the church; the speedy removal of which is absolutely necessary. A notice of these shall conclude our present essay.

In the spring of 1840, a correspondent of the Monitor broached the sentiment that unjust deposition deprives a minister of his office. The truth of this sentiment, as stated by that correspondent, was then, and is still denied by the editor of the Monitor.

Last spring a sermon appeared by the Rev. James Martin, of Albany, containing the following sentence: "We fearlessly maintain, that in every case of deposition grounded on a relevant charge, there is an entire cessation of office, even though an error in judgment may have been committed in the *finding* of the judicatory, with respect to the proof of the matter or matters charged." Had he added, "unless the circumstances be of that peculiar character in which submission would clearly involve sin against God;" or some equivalent expression, it would have prevented much stumbling to many. With the exception of the language in this one place, the sermon is able, forcible, and much needed. With the language as it now stands, we have in vain attempted to reconcile the mind. It is too sweep-

ing—it is stumbling to weak believers,—it pays too little regard to the rights of individuals—it is not sanctioned by the word of God, nor by the early Seceders, nor yet by the subordinate standards of the Associate Church, and probably never will be sanctioned by those standards. That “SUBMISSION TO CHURCH COURTS IS ALWAYS DUE, IN ALL CASES, WHICH WOULD NOT CLEARLY INVOLVE SIN AGAINST GOD,” we can easily perceive, and have long embraced. It is probable, nay pretty evident from other parts of the sermon that this is all that is intended by the language used; yet that language is liable to misapprehension, has been misapprehended, is producing mischief. Any language that would imply the validity of error and injustice in the solemn judicial proceedings of church courts, or voluntary acquiescence in error or oppression is unsuitable. If the author will modify his *language* in that place, not his *principles*, if we understand him rightly, we will give his sermon a second edition in the Monitor, for the benefit of those who have not read it.

About a month since we received a sermon by the Rev. A. Heron. of Cæsar’s Creek, Ohio, containing the following language:

“The principle that decisions are valid and binding, even when unjust, provided they are based on relevant charges, has been branded as Popery. To this I can by no means assent. It is a slander on Popery; for Popery never set up such a claim. The highest demand that she ever made was that of submission to the decisions of an infallible church, which necessarily must be *just* ones. But here is a claim of validity for decisions which are passed by fallible men, and which are *unjust*. We say then that this is a higher and more arrogant claim, and one which sets the authority of God more evidently at defiance.”

What a burst of sound! Enough to blow an ordnance of his caliber half across the American continent. Indeed, whether he has been heard of since this explosion, we have not yet learned. But seriously, the wrath of our brother Heron must have been “kindled” not a little beyond that of Elihu. But there is generally a cause for every event whether we may be able to trace it or not. In this case the cause is obvious. Mr. Heron has been nursing his wrath ever since the church began to deal with the refractory brethren, who have been excinded, till at length this explosion became inevitable. Indeed, he has so long been in the habit of dissenting and protesting against almost every vote of Synod, that whenever Mr. H. has declined to protest against any important measure it evidently produced a painful apprehension in the minds of members that they might possibly have been wrong. He is so thoroughly convinced, on account of his long personal friendship for the excinded brethren, mingled perhaps with a spice of less honourable feeling, that Synod have been tyrannical in doing that which could not possibly be avoided, without giving up all their cherished principles at one attack of the enemy, that he has been evidently trying to provoke the church courts to suspend him on some doubtful or disputed point, so that he might carry off to the aid of his excinded friends, a larger portion of the church. The Synod did not choose to be caught in this trap. So they have hitherto given him sea room.

With this object in view, he recently waited on the ministry of one of the deposed brethren, expecting that this would undoubtedly lead to his suspension, and that he would be able to make the people believe that he had been tyrannically suspended for the venial offence of occasional hearing—a sin which he knows is very popular in the present day; he knew also that the fierce advocates of mild measures, and the bigoted enemies of that bigotry which condemns occasional hearing, would not stop to inquire into the *small* difference between hearing a deposed minister and one of another denomination, in good standing. But as there is many a disappointment in this changing world, so Mr. H. was doomed to sustain another defeat. The Presbytery very wisely refused to gratify him with a suspension; but merely condemned his conduct. Thus all hopes of farther schism, and a fresh cry of tyranny were blasted at once.

In this calamity we desire to sympathize with our brother Heron in a becoming manner, and to do all in our power to help him out of his present trouble. With all due deference, therefore, we would suggest that he either—

1. Become quiet, settle down, attend to his ministerial duties like an honest and faithful servant of our Lord Jesus Christ. Or,
2. Leave the body quietly, like a civil man, and unite with the new, unauthorized, self-constituted synod of excinded brethren, or Associate Reformed, or New Light Reformed Presbyterians; we fear the Old Light Synod would not receive him. Or,
3. Do something really worthy of suspension; so that even his own congregation can see that he is justly suspended, unless he has made them believe there can be no such thing as just suspension.

This advice is tendered to brother Heron from the best motives, and from an earnest desire to benefit both him and the church; and it is hoped that he will take it in the spirit in which it is given, and not level at us such a tremendous gun as he let off at the head of our brother Martin. For as it is well known, we are naturally rather more excitable than Mr. Martin, the consequences might prove fatal.

Finally, we say in all gravity and affection to our readers, the persons whose edification and comfort we are bound to promote by all the means in our power, heed not such pugnacious ecclesiastics as Mr. H.; let them hurl their sermons at each other's heads till they weary themselves, if they prefer such employment. Heed them not. The Associate Church has not changed her principles, nor will she change them. When she does so, it will then be time enough to take the alarm. In the mean time we beseech you ponder the words of the great apostle to the Thessalonians: "Let us, who are of the day be sober, putting on the breastplate of *faith* and *love*, and for a helmet the hope of salvation. For God hath not appointed us to *wrath*, but to obtain salvation by our Lord Jesus Christ, who died for us. And we beseech you, brethren, know them which labour among you, and are over you in the Lord, and admonish you; and esteem them very highly in love for their work's sake. And be at peace among yourselves. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men."

These pages have been written in the hope of effecting some little good, with a painful consciousness that they fall immeasurably short of what is demanded by the exigencies of the times. Our desires are greater than our ability. "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men."

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Biographical Sketch of the Rev. W. H. Walker.

"Blessed are the dead that die in the Lord."

SUPPOSING that a little sketch of the life of our deceased brother would be interesting to many if not all of your readers, we send you a few prominent facts. And we do not propose to pass any eulogy; our brother is beyond the reach of either *praise* or *censure*. The subject of our little sketch was born at Shenango, Mercer Co. Pa., in the year 1815. His mother survived his birth only a few hours. He was thus left in childhood almost an orphan. He was the *only child*, and consequently his father's heart was wrapt up in him. He enjoyed the invaluable blessing of early religious training. And no doubt the instructions of an affectionate father made deep and lasting impressions on his mind; and influenced his after course. Parents have every encouragement. They *sow for life*, for *eternity*, and some of the seed, at last, always springs up in the heart.

About the year 1824, his father came to the neighbourhood of New Athens, Harrison Co. O., where his son commenced attending college.

His course in college was very respectable. The writer of this little sketch commenced about the same time, and during his whole collegiate course was often in his company. We were all fond of him. He was interesting and gaining in his ways. He was full of his little antic pleasantries; and his fund of good humour seemed almost inexhaustible. He always had a very high flow of spirits, which rendered him an agreeable companion. He was *open-hearted*, perhaps to a fault. What he thought he almost always spoke; when, perhaps, a second thought would have dictated silence. His feelings of attachment were warm. He tenderly loved his friends, and was loved by them in turn. Though not an entire proficient, his knowledge of college studies was however very respectable. His course would have been more thorough had it not been so rapid. And this, indeed, was one peculiar trait of his mind. It *travelled* with more than *common rapidity*. It was very *quick* in its operations. He commenced his college course in 1830, and graduated in 1833. He went to the Theological Seminary Canonsburg, Pa. the following winter, in order to pursue his studies for the ministry. For several years before, his mind had been bent on this profession. Indeed from his first commencement he had this in view. He was even then disposed to say, "Here am I; Lord, send me." And under the religious training of a pious father, these resolutions were strengthened every year. He attended the Theological Hall, until his third winter, when for want of funds he was compelled to teach school. As this was not the *first term*, it may have been that in the "school room," he first undermined his always rather delicate constitution. And here permit a single word. Some of our theological students are *poor*. Some of the most *promising* are so, and they are nothing the worse for this: *honest poverty is no disgrace*. But they *must teach* unless *aided*. I have watched, and seen one after another dropping down in God's vineyard, with their instruments in their hands, by diseases caught in the confinement of common school teaching. The Presbyterians have a very *efficient "Education Fund."* Cannot our church have the same? We

have indeed a fund, but it nothing like equals the demand. Will our church prefer that her young men shall *wear out* their energies in the "school room," and then come to lay down the remaining wreck of their constitutions, where thousands are famishing for the *bread of life*? I think she will not. But to resume our sketch. Mr. Walker was licensed in 1838, by the Muskingum Presbytery, to preach the gospel of Christ. After travelling his year of probation, he was called to Ohio, in Chartiers Presbytery, and accordingly in 1839, was settled there. His health began very perceptibly to decline about two years before his death, and on the last of February he was compelled to desist from preaching. He then went to Pittsburg, and remained for some time at Mr. Whitten's, (his father-in-law) under the care of physicians. But becoming no better he came to his uncle's, Rev. John Walker's, where he remained till his death. He at first entertained hopes of recovery, but these were soon abandoned. He, however, seemed to be resigned. Although it seemed hard to part with *all*, in the very *morning of life*; yet "not *my will*, but *thine be done*," was evidently the language of his heart. But he died not as those "who have no hope." Before his death he spoke with confidence of his trust in Christ Jesus. Beyond the waters of Jordan he could see his Saviour standing with his crown. O how sweet to *fall asleep* in the arms of so dear a Saviour! to hear him saying, "When thou passest through the waters, I will be with thee."

Thus in the 26th year of his age, and in the 3rd of his ministry, our young brother left us, as we have good reason to believe, to go and receive his crown, and with the throng of the redeemed, to begin the new song, "Blessing, and honour, and glory, and might, be unto our God that sitteth on the throne, and to the Lamb for ever and ever." To his disconsolate widow, and mourning friends, we would say, "weep not." Weep not that he has gone to his Saviour's bosom! Weep not that he is happy in heaven! The Master *called* him, and he dropt his encumbering garments of flesh, and went to God. Weep not! for there are no tears in heaven, for "God shall wipe away all tears from their eyes." From this act of God's providence we may learn,—

1. That death pays but little compliment to the *young*. The *rose*, or the *wrinkle*, the *glossy lock*, or the *silvered hair* are both alike to him. He almost as often takes the flower, when it has scarcely budded, as when all its leaves are spread to the sun. God then is giving a loud call to the *young*, "Be ye also ready."

2. No prospect of *future usefulness* averts the blow. Our brother was only *entering* on his ministerial labours, a few hours of his day apparently only past, and all his work to do, but just then the *master calls him*. Death does not look, to see if the *shadows of the evening* are stretching out, he often calls us before our sun has reached its noon.

3. We learn that death is no "respector of persons." He does not ask whether it be a *minister* or *layman*, whether a *prince* or a *beggar*. The grave has no *upper* and *lower* seats. The *prince* and the *beggar*, must both change their *robes* and their *rags*, for the *same winding sheet*. Death knows no distinctions. There the "master and the servant rest together," for the Lord is the maker of them all.

4. We learn that *God is pleading a controversy with us*. Are not our *ministers* falling before his arrows? Has not the Lord stretched out his hand against us? Let us then turn from our iniquities, and he will yet be merciful. We have not, it seems, *one man* to tell the *perishing heathen* that a Saviour died for them. God, then, is taking what men we have. We are poor, he is making us still *poorer*. We have no labourers *abroad*, he is threatening we shall have none at *home*. This providence should lead us all to examine our ways, and turn unto the Lord.

New Athens.

R. J. H.

A Call on Mr. Heron respecting some Statements contained in his Sermon.

MR. EDITOR,—I have just had the perusal of a sermon lately published by the Rev. Andrew Heron, pastor of the Associate Presbyterian Church of Cæsar's Creek. On page 11, I find the following words: "But when principles are boldly promulgated which I view as totally subverting the authority of the Church's Head—as directly at variance with our profession—as laying the axe to the root of Christian liberty—and as tending to ecclesiastical despotism; and when zealous and persevering efforts are made to diffuse these principles far and wide, and their poison is eagerly imbibed by some at least of our own people, silence would be criminal. Nor should the trumpet, in such a case, give an uncertain sound. Nor shall it, if I can only find language to make my reasoning understood." If I rightly understand this language, the author intends to have it believed that the horrid principles spoken of are propagated in the Associate Church; and a considerable portion of his discourse is professedly occupied in the refutation of one of those principles which he thus introduces to the notice of his readers. "The discovery has, it seems, been made, and made within the Associate Church, that decisions of church courts inflicting censure, however unjust such decisions may be, are valid and binding in every case, provided they are based upon a *relevant charge*."

Now, Mr. Editor, my object in sending you this notice, is to call on Mr. Heron, through the pages of the Monitor, to name the individual, or individuals in our church who have been guilty of "boldly promulgating" the principles to which he refers. The church should know them. Whether Mr. H. has followed the scriptural order in relation to the offenders I do not undertake to determine. But inasmuch as he has published to the world, that in the bosom of the Associate Church the most dangerous and destructive principles are openly maintained, and boldly advocated, I think that he is now bound, in justice to himself, in justice to the church, and in justice to the innocent, who by the publication of this sermon may be brought under suspicion, to give up to the public the names of the guilty persons. If he refuse to do this, he will justly be held as a public slanderer.

I make this demand for names, particularly from the consideration, that I had heard in advance of the publication of this sermon, that I was the person aimed at in it. If so, I consider myself greatly injured, and my sentiments unjustly traduced. I can safely say, that the particular principle which the author combats is none of mine. I never invented it: I never cherished it: I never gave utterance to it. Hence I consider myself justifiable in making this call on Mr. H. for names. And the issue will show whether this unwilling champion, who calls on his congregation to bear witness to his great aversion to controversy, has, or has not been acting the part of the celebrated knight of La Mancha, who rather than not have a fight, gave battle to a *wind-mill*, or whether he has, or has not been making a terrible display of his prowess in the presence of his flock, on the Lord's day, while engaged in mortal combat with a *man of straw*.

I hope, Mr. Editor, that as soon as Mr. Heron sends on the name of the person or persons alluded to in his sermon (for sometimes he speaks of one, and sometimes of many) you will have the goodness to give them to the public as speedily as possible, and oblige

Yours, &c.

JAMES MARTIN.

Sept. 21, 1841.

General Assembly.

THE *Witness* (of Edinburgh,) having given a pretty full report of the General Assembly of the Presbyterian Church of Ireland, thus remarks:—

“ Nothing can be more instructive and refreshing than the spirit of union, energy, and fervent zeal in the cause of God which these proceedings display. How glorious if the whole presbyterians of Scotland were so united, instead of presenting, as they do at present, a disjointed and broken front to the common foe! Surely we should long and pray for such a noble result of our present struggles, and many of the followers of Erskine and Gillespie must be beginning to see that such a result would be the only legitimate and splendid issue of all their past efforts, whilst it would unite in an indomitable phalanx the whole sweep of Presbyterianism in England, Scotland, and Ireland. In such a case there might be at least sixty or seventy staunch Presbyterians sent to the British Parliament, whilst the cause of vital religion would, under God, receive a mighty impulse over the whole world. It was justly remarked lately by a Socialist writer, that the power of the religious party in this kingdom is now so strong, that if the religious men were only united, they would carry all before them, and that the secular politicians only succeed in carrying their schemes by fomenting disputes, and keeping the religious bodies together by the ears. We hope soon to see a noble union, which shall break through such puny fetters, and overturn all their infidel plans.

“ We rejoiced greatly in the cordial and unanimous testimony borne by such a large, intelligent, and influential body as the Presbyterians of Ireland, to the soundness of those principles for which the Church of Scotland is at present contending, and their determination to aid her with the whole weight of their influence, which we know to be very great. It is a pity that the Moderate party in Scotland, and the Court of Session, can get no religious body in the three kingdoms to sympathize with them.

“ We rejoice that our friends in Ireland have spoken fully out upon the subject. Patronage is indeed the real root of all the evil. Patronage is as inconsistent with Presbytery as it is with scripture truth. It is a foul blot upon our Church, inconsistent with its true freedom, a shameless violation of the union with England, the parent of all our schisms and disputes; and all enlightened friends of our Church’s purity must struggle for its total abolition, whilst, at the same time, however, we strenuously maintain our present position.

“ We were also delighted with the resolutions of our Irish friends in behalf of the Jews, of the establishment of a Presbyterian Church in London, and the other chief towns of England, and especially with the appointment of Mr. Killen to the Professorship of Church History in Belfast. We all know this gentleman’s high qualifications for such a situation: his learning, his vigour, the beauty and energy of his style, and above all, his enthusiastic Presbyterianism. What a contrast this appointment to the recent prostitution of the Theological chair at Glasgow! proving the importance of having such appointments vested in the General Assembly, and not in an old junta of Moderate Professors. We rejoice that Mr. Killen intends to ground his students thoroughly in the peculiarities of Presbyte-

rianism. This is as it should be, and is also now admirably done by Dr. Welsh at Edinburgh, as it will be by Dr. Reid at Glasgow. But till lately nothing of the kind was done. The course of Church History halted about the middle of the dark ages, or, in some cases, even at the beginning of the New Testament! and men left the Hall as ignorant of the history and constitution of their own church as of the inhabitants of the moon. The churches of other lands do not act so absurdly.—We hail, therefore, with delight, the dawn of a brighter day, and hope soon to see men issuing from the Divinity Halls of Scotland and Ireland, able to hurl back the attacks of all the enemies of our pure and apostolic church, and to chastise the insolence of a rampant Puseyism on the one hand, or a grovelling Erastianism or Voluntaryism on the other.”

Ought all Capital Punishments to be abolished?

As this is a question which is now agitating the public mind, and arresting the attention of different legislative bodies, I am induced to believe that you will not deem a few thoughts on the subject out of season, or unsuitable to occupy a place in your periodical. Every alteration in legislation, which shall have a tendency to improve the character and condition of human society, is desirable. If the abolition of all capital punishments would have this tendency, every benevolent being would be pleased to see them abolished. Especially would He be pleased who has assured us, under the solemnity of an oath, that he has “no pleasure in the death of the wicked.” It will be granted by all sober-minded men, that laws are necessary to the well-being of society, and we well know that penalties of some kind are necessary to the very existence of laws. If we can know concerning any particular crime, that the best good of the community requires it should be prohibited by a capital punishment, there can be no valid objection against its being enforced.

All, except atheists, must grant that God is the fountain of power. He has the best possible right to make laws, which shall regulate the conduct of his creatures in all parts of the universe. His authority is supreme; that of all others is subordinate. The subordinate governments, in whatever way they may have ascertained the will of the Supreme Ruler, are bound to be regulated by it. If they ascertain his will by the light of reason, it lays them under obligation. And as the light of revelation is altogether more clear and distinct than that of reason, it claims a greater regard.

From the light of reason and revelation we learn that the Supreme Parent has entrusted earthly parents with some authority over their children. Now, if they can know how He would have them exercise their authority, they, as subordinate rulers, are under obligation to exercise it in that very way. Civil government is clearly an ordinance of God. Concerning the civil ruler, the scripture informs us that “he is *the minister of God*, a revenger to execute wrath upon him that doeth evil.” Rom. xiii. 4. Here we learn that human government is both *subordinate* and *auxiliary* to the government of God. Vengeance, in the highest sense, belongs only

to God; but under him it belongs to the civil ruler. Now, if he, who is appointed as God's minister to execute wrath, can know what is the will of Him to whom vengeance ultimately belongs, must he not, in the administration of justice, feel himself bound to conform to it? In such a case, not to conform, would amount to a rebellion of the subordinate against the supreme government. The obligation of conforming to the will of the supreme government, rests more especially on *legislative* bodies, whose province it is to prescribe those rules by which the judiciary is obliged to regulate its decisions.

I would not say that human governments are under obligation to incorporate in their codes all the laws which they find in God's word. Some of these were positive, and not in their own nature obligatory; being designed for a temporary, not a perpetual use. Of this nature were all the precepts belonging to the ceremonial system. Nor would I say that human governments are bound to adopt, both as to the preceptive and penal part, all those divine laws which were based on moral obligation; for, in the Jewish theocracy, the ecclesiastical and civil departments were blended, so as they ought not to be in a government which is chiefly designed to regulate the conduct of men as members of a civil, rather than a religious community. But there is one crime that the Bible prohibits under the pain of death, which it seems evidently to be the will of the Divine Lawgiver that it should be prohibited, under *the same penalty*, by every civil government that should ever exist on earth. I refer to the crime of *murder*.

In the ninth chapter of Genesis we find an express statute relating to this crime, emanating from the source of all authority. It is in these words: "And surely your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." Murder is what is intended by the shedding of man's blood. It is the same crime which is forbidden by the sixth command of the decalogue. There the crime is forbidden without the penalty annexed; but here the penalty is the prominent thing: "Whoso sheddeth man's blood, by man shall his blood be shed." Here, it is worthy of notice that God, the Supreme Ruler, decides what shall be the penalty for this crime; also by whom it shall be executed. He does not say that he himself will take away the life of the murderer, but that we shall do it: "By *man* shall his blood be shed." This does not mean that it is to be done by any man that pleases to do it, without judge or jury; but that it is to be done by *human government*, which it was supposed would exist in every country to the end of time. It cannot be understood as a mere prediction, that men in every generation would inflict this punishment upon the murderer, but as a peremptory command that they should do it: "At the hand of every man's brother *will I require* the life of man." He then informs us in what way he will require it, namely, by requiring that every man who sheds the blood of his fellow man, shall have his blood shed by man.

It being a clear case that murder was forbidden by the Supreme Governor, under the penalty of death, and that this penalty was re-

quired to be executed by human government, it greatly concerns us to know whether the law, guarded by this penalty, was designed to extend to all the tribes and generations of men. For if He designed it as a universal and perpetual law, how can a human government think of changing it, without denying its subordination to his control? And such a denial would seem to be nothing less than to declare ourselves independent of the government of the Most High. For myself, I fully believe it to be the will of the Supreme Government, that this law, including the penalty by which it is guarded, should be universal and perpetual. My reasons for this belief are such as these:

1. The language with which the Divine Lawgiver clothed this enactment, is calculated to convince us that he intended it should be a perpetual law, and that it should extend its authority to every part of the inhabited world: "*Whoso* sheddeth man's blood," &c.—who-soever is guilty of this crime, let him be of whatever nation or rank in society, must suffer this punishment. "*By man*," without restricting it to any nation, ancient or modern, "*shall his blood be shed*." The statute requires every human government, which shall be made acquainted with the will of the Most High, to take cognizance of the crime, and see to it that this punishment is inflicted.

2. The reason which is here assigned for the existence of the law, and particularly for the severe penalty whereby it is enforced, is neither *local* nor *temporary*: "For in the image of God made he man." Though man has lost the moral image of God, he still resembles his Maker, in that he is an intelligent immortal being. As he is now enjoying a merciful dispensation, it is the design of this law to protect his precious life from the hand of violence. It is true that the murderer also bears the natural image of God: but this is the very thing which renders him susceptible of guilt, and makes it peculiarly proper that he should be taken from the earth by the public executioner. It is proper to destroy the life of the man who has perpetrated such a bloody deed.

3. If we take into view the *time* when this statute was promulgated, it will do much to convince us that it was intended to be binding on the whole race of man. It was just after the flood, while all the future generations of men were comprehended in one family, that the almighty Creator openly proclaimed, "*Whoso* sheddeth man's blood, by man shall his blood be shed;" in order that this infinitely important statute might be handed down in each of the three divisions of this family, from which the whole earth was to be re-peopled. After this, there were some laws framed for one branch of this family; which were more of a local character. I refer to the laws which were enjoined upon the Israelites, the descendants of Shem. But the law which we are now contemplating was not made for them, any more than for the descendants of Ham and Japheth. It was afterwards incorporated into the Israelitish code; but it was enacted and promulgated long before their national existence.

4. That God is immutably opposed to the abrogation of the penalty which he first annexed to the crime of murder, is made clear by what he says in connexion with the appointment of cities of refuge for the protection of the manslayer. After directing his people to provide for the safety of the man who had unintentionally been the cause of

another's death, he lets them know that they must never make any such provision for the wilful murderer. He says, "Ye shall take no satisfaction for the life of the murderer, who is guilty of death: but he shall be put to death.—For blood it defileth the land: and *the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.*" Num. xxxv. 32, 33. Will not this apply to every other land as well as to the land of Israel? I should suppose that every government which becomes acquainted with the will of the Supreme Ruler, as it is here expressed, would be afraid, in the case of the crime of murder, to abolish capital punishment, lest it should bring the curse of God on the land.

5. Another argument against abolishing capital punishment in the case of murder, is derived from an inspired maxim, relating to the administration of government, which we find in the 28th chapter of the book of Proverbs: "A man that doeth violence to the blood of any person shall flee to the pit: let no man stay him." The proverbs of Solomon are of no private interpretation. They furnish rules of action which are applicable to all nations and all periods of time. This proverb shows murder to be such a crime as deserves death; and it gives us an impressive caution against making any attempt, either to repeal the law which denounces this penalty, or in any other way seeking to prevent its being executed on the offender. "Let no man stay him,"—let no man stand in the way to hinder his fleeing to the pit.

I have one other reason to give, why I believe it to be the will of God that murder should still be punished with death; the reason is this: that such a punishment is needed to promote the best interests of society. He knows (whether we know it or not) that the children of apostate parents are very wicked; that they are "hateful and hating one another;" and that "there is no fear of God before their eyes." He has declared that "their feet are swift to shed blood," and that "destruction and misery are in their ways." God knows that by nature fallen creatures have no benevolent regard to each other, and that they need among other things, the restraint of human laws to prevent their laying violent hands on one another. How soon this propensity of a depraved heart manifested itself, even in the first family. Were there no law to punish murder, there is reason to believe its commission would be a thing of very common occurrence. Almost every insult, whether real or imaginary, would be avenged by murder. Assassinations would take the place of duels. The reason why the man of honour challenges his neighbour to fight with him, instead of waylaying his path, is the hope of impunity in case he kills his antagonist. If he expected for killing him to expose himself to die on the gallows, there would not be so many duels fought. He would wreak his vengeance, if he did it all, in a way which would not put to hazard his own life equally with that of the man whom he hates.

There are so many of mankind who are not governed by any correct principles of action, and there are at the same time so many incentives to do violence to the blood of our fellow men,—such is the spirit of hatred, envy, revenge, pride, love of money, and the like, that there is need of strong laws to protect human life. And capital punishment, being more dreaded than any other, gives the greatest

strength to the law which forbids murder. Who can help but believe, that the abolishing of capital punishment, in relation to this crime, would render life less secure than it now is? Through the deprivation of morals, the lives of our citizens are more and more exposed every year. If the sixth commandment requires us to use all lawful means to preserve our own lives and the lives of others, does it not forbid our doing any thing to weaken those laws which have been enacted to protect life?

We will now just look at two or three of the most common objections against capital punishments.

First. "He who gives life is the only being who has a right to take it away." But, He has a right to appoint his executioners. To destroy the wicked inhabitants of Canaan, he expressly appointed the sons of Jacob to be his executioners. In the case of the man who does violence to the blood of any person, we have not only permission from Him who gave life, that we may take it away, but he has peremptorily required us to do it. In shedding the blood of him who has shed the blood of his brother, human governments take no more upon them than they are required to do. Their right to inflict such punishment might be inferred from the very design of their organization, which is, by the enactment of laws to protect the life, property, and reputation of well-doers against the aggressions of evil doers. But they who are favoured with God's word, learn this right of human governments in a more direct way than by inference.

Secondly. "Capital punishments do not harmonize with the mild spirit of the gospel dispensation." What is there in such punishments repugnant to the spirit of the gospel? "Think not," said the Saviour, "that I am come to destroy the law." Paul mentions it as one of the reasons why he was not ashamed of the gospel of Christ, that it "revealed the wrath of God against all ungodliness and unrighteousness of men." Again he speaks of the law as good, seeing it was not made for a righteous man, (that is, the penalty of the law was not designed to affect the obedient,) but for the lawless and disobedient, "for the ungodly and for sinners, for unholy and profane," for murderers of fathers and murderers of mothers, for man-slayers, &c. If the gospel approves of the law for threatening eternal death to every transgressor, it cannot impeach it with cruelty for threatening temporal death to such a high-handed transgressor as is the murderer.

Every good law is designed to benefit the whole community. The law which forbids murder is designed to protect the lives of all. The penalty which threatens death to the murderer is for the good of all. It is true, the transgressors of this law lose their lives by means of the penalty annexed to it: but whose fault is it that they lose their lives? Surely it is not to be charged to the law, but to their own wilful transgression of it. Is it not weakness, rather than philanthropy, which would rescue criminals from that punishment which they not only deserve, but which the well-being of the whole community requires should be executed?

Thirdly. Some think it is wrong to punish any criminal with death, since it deprives him of that opportunity, which in his case seems to be so much needed, to make preparation for standing be-

fore the Supreme Court of the universe. This argument against the infliction of a capital punishment, even in the murderer, is calculated to weigh more on the minds of the Christian public than perhaps any other which is used. It is doubtless our duty to desire and pray for the repentance and forgiveness of every sinner who is a prisoner of hope, not excepting the man who has destroyed the life of our dearest friend. Christ prayed for those who destroyed his own life. But though the argument I have alluded to is specious, it will not bear inspection. The souls of men certainly appear of as much worth in God's account as they do in ours: and yet He requires that the murderer shall have his natural life shortened. Though he may flee to the altar for protection, the command is peremptory, "Thou shalt take him from mine altar, that he may die." Ex. xxi. 14.

Were human governments so to alter their laws, as to provide for the lengthening out the days of murderers to the utmost limit of natural life, would not such an alteration in all probability shorten the days of a still greater class—a class, too, who have a claim to be protected from the sons of violence? And these, who are cut off by the sons of violence, are sent more suddenly and unexpectedly into eternity, than those who go by the hand of the public executioner. Where then is there any real gain? Nor is it by any means certain that a commutation of punishment, in the case of a murderer, would have a favourable influence on his immortal interests. It is not to be doubted that as great a number of this class of men are saved from the pains of the second death, under the existing laws, as would be saved in case their punishment were to be exchanged for perpetual imprisonment. Some space for repentance is commonly allowed them, after their sentence is pronounced: and the shortness of this space seems adapted to awaken their conscience from its slumbers.

A full discussion of this practical subject has not been attempted. The argument relied on is this: *That God, the Supreme King, has clearly shown it to be His will, that the crime of murder should in every age and country be punished with death.* With a people fully Christianized, this argument, if founded in truth (as I verily believe it is,) must supersede the necessity of recourse to any others. For it is still as true as it was eighteen centuries ago, that "we ought to obey God rather than men." PHILANTHROPOS.

Confession of a Universalist Author.

DURING a public debate, recently had in Hamilton, Ohio, between Mr. Thomas, a Presbyterian, and Mr. Gifford, a Universalist, Mr. Thomas read the following extract from the writings of Mr. Balfour, one of the most voluminous and able of the Universalist writers. The remarks of Mr. Thomas upon this extract, are forcible and instructive. We are indebted, for an account of this discussion, to the Christian Intelligencer and Evangelical Guardian, published at Hamilton.—*Christian Magazine.*

"Few, if any, among Universalists, have published more books of this kind than myself." But "so far from my publications being

a profit to me, they have only been a bill of expense, and much perplexity in addition to all my labour in writing them, so much so, that *I have been tempted to curse the day I ever wrote a book.*" (The day is coming when he will curse it bitterly.) "Many Universalists seem to feel little interest in reading and improving themselves as to their professed faith." (Why should they? They have learned to think for themselves!) "What is still more painful, some, *not a few*, have got my books, and either from *want of honesty*, or carelessness, have forgotten to pay for them. Who will be such a fool as I have been, to publish books on Universal salvation, if this be the way their labours are to be rewarded? I am heart-sick of it; and to be told my books have contributed much to the rapid spread of Universalism, has no tendency to remove this kind of sickness."

On the above, Mr. Thomas remarked as follows:

"This is a remarkable confession, and worthy of notice upon several accounts: 1. As it illustrates the moral character of, at least, many Universalists. Whittemore divides the believers of his system into Positive and Negative Universalists. The latter class he condemns as merely anti-orthodox, and as a clog to the wheels of their cause. But it could not be Negative Universalists who purchased Balfour's books, for their own writers frequently upbraid this class of believers with such indifference to the progress of their faith, that they read Universalist books and periodicals as little as the Bible. It must, then, have been positive, full-blooded Universalists, who obtained these books, and who, "from *want of honesty*, or some other cause, *have forgotten to pay for them:*" and this occurred, not in a few cases, only, as might happen among the purchasers of other and better works, but to such an extent that the cheated author exclaims, "Who will be such a fool as I have been?" to publish Universalists' works with such encouragement! 2. We are to observe that it is *heart-sickness* of which Balfour complains. My opponent in this discussion, (Mr. Gifford,) has endeavoured to persuade you that "Brother Balfour has written so much as to break down his constitution; that he complains of *bodily disease*, and that *his right hand, from his writing, has become immoveably fixed in the position which he holds his pen!*" Let it be remembered, however, that brother Balfour himself tells us no such idle tale, but says, explicitly, "*I am HEART-SICK of it.*" 3. The following words are yet more worthy of consideration. Balfour not only tells us he has been "a fool (true enough) to publish, without compensation works in defence of Universalism; and that he is heart-sick of his folly; but adds, "to be told that my books have contributed much to spread Universalism, has NO TENDENCY to remove this kind of sickness." A precious confession, truly! What should we think of Paul, if, when confined a prisoner at Rome, when "all men forsook" him, and when about to close his career, instead of exclaiming, "I have fought the good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness," &c., he had left on record this doleful lamentation, "Who will be such a fool as I have been, to write epistles to all the churches, without compensation? I am heart-sick of it; and to be told that my epistles have done much to spread the gospel among dying sinners, has no tendency to remove this kind of sickness!" Does this whining Bal-

four believe that the church has been awfully corrupt for some 1500 or 1800 years; that the true gospel has been lost; that God has called and enabled him to restore the pure religion of Jesus, and has given abundant success to his labours and writings; and yet do we hear him say that this success with which God has crowned his efforts, has *no tendency* to remove the heart-sickness, occasioned by the fact that he has received **LESS MONEY** for his books than he expected! Miserable deceiver! in what language could he tell us more plainly, that the "*almighty dollar*," and not the love of truth, the love of souls, nor the glory of God has been his master-motive in teaching and defending Universalism? And yet, this is the *Magnus Apollo* of this new dispensation!"

Eastern Wines—Juice of the Grape.

Extract of a letter from Rev. Daniel Ladd, Missionary to Cyprus, to Rev. T. A. Merrill D. D., dated
CONSTANTINOPLE, April 30th, 1841.

"I must now endeavour to answer your inquiries respecting the use and manufacture of wine in these countries. My first remark is, that all the facts which have come to my knowledge, on this subject, go to show that so far as the Bible sanctions the drinking of wine in any way, it always applies to fermented wine. Most of the facts which lead me to this opinion, will appear in my answers to your questions. Your first inquiries whether in Cyprus, or elsewhere to my knowledge, wine is ever boiled down so that it will not ferment, and will remain sweet for years? I answer, it is not done in Cyprus, nor did I ever hear of such a practice except in modern discussions on this subject; and also the Talmud speaks of boiled wine, which a learned Jewish Rabbi of the second century approved for the burnt offering, "because," he said, "it improves it." This boiled wine, I have no doubt, was made just as New England farmers make boiled cider—that is, by boiling the must before fermentation, not to a syrup, but so as to diminish the quantity considerably, and not to prevent fermentation, just as in the case of boiled cider, and then the wine is sweeter and stronger; for the Rabbi says "it improves it." If the must is boiled to a syrup, so as to prevent fermentation, it is no longer wine, but a very different article. This article is very common in Cyprus, in Syria, in this place, and throughout the East, but it is a kind of molasses. Both ourselves and the missionary families here and at Beyroot, use it on our tables for such purposes as we would use West India molasses, or the molasses of the sugar maple.

It is made precisely as I have known some farmers in New England to make molasses from the cider of sweet apples, by taking it, as it runs from the press, and boiling it down to a thick syrup. Such molasses, I know, is not common in New England, but I have eaten it there; and it would be just as proper to call this molasses cider, as it is to call the syrup or molasses made by boiling down the juice of grapes when first pressed out, by the name of wine. And here, I imagine, is one great cause of mistake and ambiguity in discussions on this subject. Mr. Delevan and others, when referring to this syrup made of grape juice, or what in English I

should call *grape molasses*, frequently call it "boiled wine," or "wine." In these countries people do not make this mistake; but call it by a different name from that which signifies wine. The Arabs of Syria call it *dibs*; the Greeks, *epsema*; and the Turks, *petmez*; neither of which words signifies wine. It is one of the most common articles in these countries. Besides being used commonly as an article of food, it is drunk with water, just as farmers drink molasses and water in summer, in New England. In this state it is sold in the streets of Beyroot, Cyprus, Smyrna, and of this place, as a pleasant drink in a hot day, and the natives take it with them frequently on journeys, to drink in the same way with water; but the water with which it is mixed becomes nothing but sweetened water. You see then what the "boiled juice of the grape" is—nothing but grape molasses. I intend to send you some, and some wine also, as soon as I return to Cyprus; but I hope your church will not think of making sweetened water of it to use at the Lord's Supper. This I must consider ultraism on this subject. I was sorry to see advertised in the *New York Evangelist*, by Mr. D. Pomeroy, Jr., "Pure Unfermented Grape Juice, in the form of a Syrup;" for it shows that there is a demand for this article in America.

You ask again whether unfermented wine is common, or whether much of it is drunken, and can be preserved, transported, &c.? It is not common, because must will remain unfermented but a little time. It is like new cider in this respect. It (i. e. must) is drunken only a little during the vintage, and cannot be transported. But the grape molasses, above-mentioned, is common, as you see; it is drunk with water extensively; and it can be transported just like any other molasses.

I am surprised at one statement made by Mr. Delevan; that is, that it is the custom of the Jews in Europe, where he travelled, to use a decoction made from dried grapes at the Passover. He says, too, that M. M. Noah, Esq., informed him that this is also the custom of the Jews in New York. Now I am sure that there is some mistake in this. I have made diligent inquiries of Jews and others in this country, and especially of an educated, converted German Jew, a missionary of the London Jews' Society, whether they knew of any such practice, and the result is that no one ever heard of it, except that very poor Jews in Europe, who on account of their poverty cannot obtain wine, do sometimes make such a decoction, and use it as the best substitute for wine at the Passover, and on other occasions when they need wine for religious purposes."—*Vermont Chronicle*.

Presbyterianism and Liberty.

AND here let me say, that, in framing the constitutions of some of the old thirteen States, or settling their policy as independent States, the separation of religious establishments from the State was, in some measure, the result of formal petitions to that effect from large bodies of the clergy. Such was the fact, I know, with respect to the Presbyterian ministers of Virginia. I believe it was so in New York. Those men who have been stigmatized as crafty intriguers for a union of Church and State, were men—I now speak of

nearly all the great evangelical denominations of the time, and especially of the Congregationalist and the Presbyterian—were foremost in the works and conflicts of patriotism, in “the days that tried men’s souls.” It was Presbyterianism as to doctrine, and even a modification of it as to Government, which settled New England, and made it the garden it is. And without disparaging others, I claim for the denomination to which I belong, a large share of that influence which has produced the order, happiness, and prosperity of the middle and western portions of this country. Presbyterianism is eminently a system of public and private virtue. Patriotism owns it as her own ally and friend. To her, civil and religious liberty, under God, owe much of their present large extent. She sent these fountains of blessedness through England in despite of the Tudors and the Stuarts; her own Scotland cherishes her as the guardian of the freedom which she purchased for that land with her blood, and for the Lordship of Christ in his own heritage in that land, she is at this moment periling every temporal immunity; her principles and valour are indelibly interwoven with the self-denying and successful struggles with which Holland vindicated her liberties from the oppression of “kingly and of priestly tyranny;” and in the war of the American revolution, the daring and generous heroism of her sons, her members and her ministers, in this land, stands nobly emblazoned among the soldiers, statesmen, and patriots of those times. When others proved traitors and fled, or fought the battles of tyranny, they stood faithful.

Bear with me farther in this digression, while I give you an incident furnished by another hand. “When the Declaration of Independence was under debate in the Continental Congress, doubts and forebodings were whispered through that hall. The House hesitated, wavered, and for awhile the liberty and slavery of the nation appeared to hang on an even scale. It was then an aged patriarch arose, a venerable and stately form—his head was white with the frost of many years. Every eye went to him with the quickness of thought, and remained with the fixedness of the polar star. He cast on the assembly a look of inexpressible interest and unconquerable determination; while on his visage the hue of age was lost in the flush of a burning patriotism that fired his cheek. “There is,” said he, when he saw the House wavering, “There is a tide in the affairs of men,—a nick of time. We perceive it now before us. To hesitate, is to consent to our own slavery. That noble instrument upon your table, which ensures immortality to its author, should be subscribed this very morning by every pen in the house. He that will not respond to its accents and strain every nerve to carry into effect its provisions, is unworthy the name of freeman. For my own part, of property I have some,—of reputation more. That reputation is staked, that property is pledged on the issue of this contest. And although these gray hairs must soon descend into the sepulchre, I would infinitely rather they should descend thither by the hands of the public executioner, than desert, at this crisis, the sacred cause of my country.” Who was it that uttered this memorable speech,—potent in turning the scales of the nation’s destiny, and worthy to be preserved in the same imperishable record in which is registered the not more eloquent speech ascribed to John Adams on the same sublime occasion? “It was John Witherspoon,—at that day the most distinguished Presbyterian

minister west of the Atlantic ocean—the father of the Presbyterian Church in the United States.”—*Rev. J. M. Krebs.*

Convention of the Reformed Churches.

CHEROKEE, OHIO.

MR. EDITOR,—Being on a visit to the West, I happened, at this place, to lift a No. of your periodical for August, 1841, in which is contained the following inquiry: “Will some person who knows, inform us of the time and place of the next meeting of the Convention of the Reformed Churches?” and I deem it worthy considering its source and its object, of an immediate reply. The Convention meets in the First Reformed Presbyterian Church, Eleventh Street, Philadelphia. on the second Wednesday of May, 1842, at half-past seven o'clock in the evening. I am, very respectfully, &c.

WILLIAM WILSON, *Secretary of the Committee.*

September 24, 1841.

Knowing the World.

THE great and constant danger to which children in the higher walks of life are exposed, is the prevailing turn and spirit of general conversation. Even the children of better families, who are well instructed when at their studies, are yet at other times continually beholding the world, set up in the highest and most advantageous point of view. Seeing the world, knowing the world, standing well with the world, are spoken of as including the whole sum and substance of human advantages. They have their education almost exclusively attended to with reference to the figure it will enable them to make in the world. In almost all companies, they hear all that the world admires spoken of with admiration; rank flattered, fame courted, power sought, beauty invoked, money considered as the one thing needful, and as the atoning substitute for the want of all other things. The phrase, “knowing the world,” is commonly applied, or misapplied, in the way of panegyric, to keen, designing, selfish, ambitious men, who study mankind in order to turn it to their own account. But in the true sense of the expression, the sense which Christian parents would wish to impress upon their children, to know the world is to know its emptiness, its vanity, its futility, and its wickedness. To know it, is to despise it; and, in this view, an obscure Christian in a village may be said to know the world better than a hungry courtier or a wily politician; for, how can they be said to know it, who go on to value it, to be led captive by its allurements, to give their soul in exchange for its lying vanities?—*Hannah Moore.*

Influence of Infant Baptism.—“I cannot but take occasion,” says Matthew Henry, “to express my gratitude to God for my infant baptism; not only as it was an early admission into the visible body of Christ, but as it furnished my parents with a good argument, and, I trust, through grace, a prevailing argument, for an early dedication of myself to God in my childhood. If God has wrought any good work upon my soul, I desire with humble thankfulness to acknowledge the influence of my infant baptism upon it.”

Constantinople.—Mr. Dwight writes the 15th June—

We are on the eve of great events here. There is now, among the Armenians especially, not only a prevalent spirit of inquiry after the truth, but also a thirsting for deliverance from the shackles of past generations. A mighty battle will soon be fought between the enemies and friends of light and liberty of conscience.

The indications of a thorough reformation among the Armenians are as promising as ever. Lately we have heard of thirty-five individuals of this nation in a village beyond Nicomedia, who have become enlightened, and are studying the scriptures as their only guide. This work was commenced through the reading of some of our books, which Mr. Hamlin and myself sent there from Nicomedia last year, by the hands of a man who called upon us from that village, and who has become, we hope, a renewed man. His influence there has been important. He comes frequently to Constantinople on business, being a merchant, and while here he attends my meetings and has always much intercourse with us; and then he goes back to his village and relates the wonderful things he has seen and heard. Mr. Hamlin's school which was disbanded is now filling up again. There is an appearance of an outbreak of opposition here every now and then, but the Lord restrains the enemy, and our friends were never so bold and determined as at present.

Influence of Slavery.—The Louisville (Kentucky) Gazette says: "The most potent cause of the more rapid advance of Cincinnati than Louisville, is the absence of slavery. The same influences that made Ohio the young giant of the west, and are advancing Indiana to a grade higher than Kentucky, have operated in the Queen City. They have no dead weight to carry, and consequently have the advantage in the race."

Popery.—People may exercise their ingenuity to the end of time to discover the cause of the degraded state of Ireland, but while they wilfully close their eyes to the true and great cause, they are not likely to find it. That cause is Popery. What is the main cause of the degradation of Italy, Spain, and Portugal? The only true answer is *Popery*. What is the reason that the population of certain of the Swiss Cantons is prosperous and happy, and of another portion miserable, dirty, and degraded? Because the former is blessed with Protestantism, and the latter is cursed with Popery. Why, amidst the general poverty-stricken state of Ireland, is the northern division among the most prosperous and contented in the empire? Because society there is founded in Protestantism, and cemented and crowned with its healing influences. Popery is essentially an evil. Its effects are uniformly blighting wherever it takes root in civilized society. In France, for generations, it has been despised. In Germany and the Netherlands it has been curbed, and its legitimate effects have been neutralized, in a measure, by other influences. In the greater part of Ireland, from causes not at present to be specified, it has continued to enslave the great part of the people in its worst and most pitiable forms. The scenes of degrading superstition exhibited at Lough Derg are probably no where to be exceeded, whether in Popish or heathen lands.—*London Watchman*.

THE
RELIGIOUS MONITOR,
AND
EVANGELICAL REPOSITORY.

DECEMBER, 1841.

*On the Instrumentality of the Word in Regeneration, by Inquiro, with
Notes, by the Editor of the Monitor.*

MR. EDITOR,—I am thankful to you for the attention which you have given to my queries, and hope that you will not consider a few more remarks from me on the same subject unworthy of a place in your Monitor. The only reason which I shall assign for making them, is the importance of the subject. I have thought that there is generally a great degree of obscurity in discourses on the subject of regeneration. Perhaps this has been owing to a want of comprehension on the part of your correspondent; but though this may be the case, he is not as yet satisfied that it is the case. Some may ascribe it to the nature of the subject; to this I am by no means willing to ascribe it. It is freely admitted that the *mode of the Spirit's operation* upon the soul, is wholly incomprehensible by us; but bear in mind that this is not the point respecting which there exists any doubt in the mind of your correspondent. It is not how the Spirit operates in renewing the soul, but it is how the word operates as an instrument in this work. Now this, we contend, is a subject which from its very nature, can, and therefore should be understood by us. What is there in it that is unintelligible? We know from consciousness and reflection, something of the nature of the human soul, we know that we have an understanding, a will, and affections, we know how it is that truth operates upon these in all other cases, we know that if a proposition is presented to us, we can think upon it, we know that if an object is viewed as good by our understanding, the will chooses it,* we know too, that there is

* In natural things this is true; in spiritual things the opposite is true, in every case of sin against knowledge. We read of a servant who knew his Lord's will and did it not, Luke xii. 47. In all such cases we must suppose, either that the will refused to obey the understanding, or the conduct the will. The former is undoubtedly the truth. For it is a contradiction to say that a voluntary action is contrary to the will. Balaam had his eyes opened and saw the visions of the Almighty, the glory and blessedness of the Lord's people, yet his will did not choose to become one of them. John xv. 24, and Heb. x. 26, evidently teach the doctrine that corrupt nature sways the will against the understanding, judgment,

such a thing as a disposition, a habit of soul, naturally inclining it to choose certain objects, and reject others. Now what is the Bible? It is nothing but *truth*, truth revealed from heaven. And how is it addressed to us? Certainly, according to your own representation, as *rational* agents, as those who have understandings to think upon it, and wills to choose it. We would then ask if there be any instrumentality in the word in the regeneration of the soul, why can we not understand the nature of this instrumentality, in the production of this effect in this case, as well as in all other cases?* for there

and conscience. See also Rom. i. 21, ii. 15. Besides, if it were possible for the sinner to *choose* holiness, which it is not, (he may like Balaam choose its reward,) of what advantage could it be to him? The newborn soul is unable to obey fully the choice of the will, (Rom. xiii. 15,) how much more true is it that the natural man is totally unable? Therefore the things to which the apostle here refers as evil, are to be regarded as involuntary. And this, it is apprehended, constitutes the chief difference between the sins of regenerate and unregenerate men: the later are voluntary, the former involuntary. Consequently, it is to be unequivocally denied that we have wills to choose the truth of the Bible. We have neither taught this doctrine, nor the doctrine that we can either explain or comprehend the mode of the Spirit's operation by the instrumentality of the word in the work of regeneration.

How are we more capable of comprehending the mode in which the Spirit employs the instrumentality of the word, than the mode of the operation itself? Both are alike mysterious. Could we comprehend the one it would furnish a solution of the other. It ought not then to be asserted without proof, that "it can and should be understood by us, how the word operates as an instrument in this work." It is a mere naked assertion, an unfounded assumption. Can he inform us how the word operated in the case of Lazarus, and the man with the withered hand?

* Because other cases are *natural*; this *supernatural*. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. ii. 14. I have not represented men as rational agents capable of understanding and choosing the spiritual things of the Bible, such as the regenerating work of the Spirit. I have said "there is an adaptation of nature in the soul as a spiritual, moral, and rational agent, to RECEIVE this work, when performed by the Almighty power of the Spirit, but not either to understand or choose it till the understanding is enlightened and the will renewed by the Spirit. This distinction is rendered necessary on account of the perverseness and obstinacy of some Arminians, who slander us by representing that we found the sinner's inability in his physical nature as they term it; meaning to charge us with representing God as requiring of man a *physical* impossibility. That is, to make himself a new heart, in violation of the essence of the soul and those faculties with which it is endowed by God, as the Creator. This slander is repelled by the distinction here taken.

is truth on the one hand, and rational agents to whom this truth is addressed on the other, in this as well as in all other cases. There is an individual approaching insensibly towards a dangerous precipice: go to him, and tell him that should he advance farther in the way he is going, his death will be the consequence, and he will immediately stop and turn.* Now here is an effect produced upon that individual, and what is the instrument in the production of this effect? Truth—and is there any difficulty in ascertaining the instrumentality of this truth in the production of this effect? No. And why not? Because, from the very nature of man, as a being possessed of self-love, and rational powers, there was an exact suitability in the truth to arrest him in his course. Now you have predicated the instrumentality of the word in the regeneration of the soul,

The image of God upon the soul of Adam was two-fold, natural and moral. The former consisted in the spirituality of the soul's essence, together with its mental faculties. The latter in the moral nature of the soul. The former, its spiritual essence, has never been lost, though the mental faculties have been so deranged by sin, that they are now wholly incapable of holy spiritual functions; the *thoughts* of the heart being "evil, only evil, and that continually." The latter, the moral image, has been totally defaced, destroyed by sin—"dead in trespasses and sins." Regeneration, then, is the restoration of this moral image, together with the purification and regulation of the mental faculties. Spiritual death may be more fully stated to consist in the loss of original righteousness, guilt, total depravity, spiritual blindness of mind, sensual and devilish affections. Regeneration consists in the removal of these things as to their reigning power, and eventually their entire removal, the restoration of the lost image of God, or the implantation of a new moral nature, (Pet. ii. 4.) together with all the graces of the Holy Spirit necessary to put us into the possession of the whole of the salvation procured by the mediation of our Lord Jesus Christ. This work is called a "new creature," "God's workmanship," &c., and is at an immeasurable distance from the regeneration implied by the remarks of Inquiro. For if there be any force in his reasoning it is derived wholly from the supposition that regeneration is nothing more than a change of purpose, or a new choice of the will, which is the identical regeneration of the allied forces of Arminianism, whether marshalled under Whitby, Hopkins, Taylor, or Fitch.

* This individual approaching the precipice supposes, if it have any application to the case, that the soul has the power to choose or refuse the outward call of the gospel. The very essence of Arminianism. The soul of the sinner is spiritually dead, and can put forth no holy spiritual volition till made willing in the day of Christ's power. Ps. cx. 3. Were he to call upon a dead body rolling down a precipice, it would be a nearer resemblance of the call of the word unaccompanied by the Spirit. The organs through which natural life acts are in the dead body as the faculties for spiritual life are in the soul of the sinner; but will the one or the other hear *your* call? yet the word is the instrument by which God arouses men from the profound sleep of both spiritual and natural death.

upon the *fact* that the sinner is addressed as a rational agent,* and yet you deny that this instrumentality in the least affects the passivity of the sinner. Let me ask, has the person who has been arrested in his dangerous course, been active, or passive? Did the truth that produced this change enter his soul, (to use your own illustration,) merely as the vibrations of the air upon the tympanum of the ear, or as the cannon ball in the human body? Did not his soul *before* the change was effected *think*, and consequently *act*? and was not the action of the soul after, in the order of nature, the presentation of truth to his mind? Surely you will not deny that the soul of this person was active, and you surely will not deny that the very operation of truth upon the mind, necessarily supposes activity in this case, and if in this case, then why not in all other cases? Truth is truth, and mind is mind, and if the operation of truth upon mind in one case implies activity in mind, we see not why it does not in every case. Nay, we contend that it does, and that it is unphilosophical, and absurd to suppose the contrary. It will not do for you to say, that in the one case the Holy Spirit accompanies the truth, for it is still *truth* that comes in contact with the mind. Truth, according to your theory, is still the instrument. The Spirit is only that which, like the "impulsive power" in the cannon ball, gives efficacy to the truth. Surely then, to assert that if the *word* operate, the soul must *act*, or that the doctrine of the instrumentality of the word in regeneration destroys the passivity of the soul, should not subject one to the charge of raising a "metaphysical fog." In anticipating the objections likely to be raised, against the similes adduced by you to show that there is an "adaptation of nature" in the soul to the word as an instrument of regeneration, you seem impliedly to admit that the resemblance does not hold, as the one is *natural*, and the other *moral*. You say, (after adducing the effect of thunder upon the ear, and of a cannon ball upon a body,) "should it still be said there is a natural *adaptation* in the ear, and the body of the animal, to receive the agents spoken of, which there is not in the soul to receive the word in effectual calling, we reply that the only difference is that the one is *moral*, the other *natural*; and that the comparison of natural and moral objects, must necessarily be imperfect." Now if the comparison of natural and moral objects must be imperfect, is not this the very *point* of difference, that one is natural and the other moral? Here is a difference, then, that lies in the very nature of the two objects. Matter and mind are essentially distinct; the property of the one is *vis inertix*, the other possesses no such property. Now we should not object to comparisons, because there may be some points of dissimilarity between the two objects: according to this, there could be no such thing as comparison. But we should object to comparisons between objects, if these objects differ in their nature, and if that which is attempted to be illustrated, depends upon this *very difference* for its existence. This is the case with regard to the comparisons which you have

* By no means; but on the testimony of God's holy word. See *Monitor* for October, p. 226, and the scriptures there cited. With this explanation we may safely leave his long argument about the man approaching the precipice: it has no basis.

adduced: they have been taken from the material world to illustrate a *fact* respecting the mind, the existence of which, depends upon an essential difference between it and the objects which you have adduced for illustration.* This difference you have admitted, consequently, the illustration is wholly inapplicable. The point in question is, does the instrumentality of the word in the regeneration of the sinner affect his passivity? This you deny; and, to illustrate it, refer to the effect produced by the discharge of a cannon ball. Now you will perceive that this cannot, in its very nature, illustrate the point; for the object acted upon by the cannon ball *cannot* act, for it is *essentially inactive*; but is this the case with regard to the soul? Who does not know that it acts by an inherent and inalienable power?†

But we have not yet done with the cannon ball. In adducing this illustration, you represent the "impulsive power" in the ball‡ as the efficient cause of the effect, which it, as the instrumental cause, has produced. Now in this illustration, the ball no doubt was designed by you to represent the word, and the impulsive power the Spirit that gives efficiency to the word. According to this doctrine, the word will be effectual in the soul, in that very proportion in which the impulsive power of the Spirit is communicated to the word. Now, according to this explanation, regeneration consists in that change which is produced upon the sinner by the word, when brought home with power to his soul. The Spirit presents the truths of the word in such an affecting aspect to the mind, that it falls in with it. Here the change which the Spirit of God has pro-

* *Inquiro* is not understood here unless he means to deny that spiritual subjects are capable of being in any manner illustrated by natural objects, yet we are reluctant to believe he intends to inculcate such a sentiment. For he certainly knows that the prophets, the apostles, and our Lord himself drew illustrations of spiritual things largely from almost the entire kingdom of nature. He admits "that we should not object to comparisons, because there may be some points of dissimilarity between the two objects." True, for this reason he should not have strained our figure of the ball and the body of the animal beyond its obvious design, as appears from the context and the manner of its introduction. It was introduced to illustrate the Almighty power of the Spirit in giving efficiency to the word in regeneration, the irresistible nature of this work of the Spirit, and the entire passivity of the soul, and for nothing more. It does illustrate these points. Farther than this the figure will not hold.

† What does *Inquiro* mean? If he means that the soul exercises its natural faculties, about natural objects, "by an inherent, and inalienable power," it has not the remotest bearing on the subject. If he means that the soul does this about holy spiritual objects, a grosser heresy could scarcely be imagined. But we are confident he cannot mean this. What then does he mean?

‡ By no means; but in the powder. We know not how to account for these frequent mistakes. The entire efficiency is wholly in the Spirit of God.

duced, is *wholly in the word*.* It is not in the mind, for the word is the instrument, like the ball rendered effective by the "impulsive power" of the Spirit. There is no change produced upon the soul, until the truth comes in contact with it, for this would be to deny the instrumentality of the word. Now, Mr. Editor, if this be not your view, then I must confess that I cannot understand the meaning of words, and the force of figures. Do not say that I have extended your figures farther than was designed by you; for I have confined myself, in their application, to the very point which you designed to illustrate,† and if they do not apply to this point, then they have no application to the subject. You say, "there is an adaptation of nature in the soul as a spiritual, moral, and rational agent, to receive this work. Its inability does not lie in its *essence*, but in its moral character. Guilt, depravity, stubbornness of will, and Satanic affections constitute that spiritual death from which the sinner is roused in effectual calling, by the word and Spirit of God. It is admitted, that *morally* speaking, the soul has no adaptation whatever. But it is a spirit, and therefore suitable to be acted upon by spirit, as one natural agent is suitable to be acted upon by another. It is a rational agent, and therefore its faculties are suitable to be acted upon by the word." Does not this language express the view which I have given? But lest there might be some doubt with regard to your meaning, you again say, "if any choose to call it moral suasion, then *this suasion* is an instrument in the hand of the Spirit of God, and has no more power to effect the work without the Spirit, than the rifle ball to send itself through the body of the animal without the impulsive power of powder." Now I assert that we have here the doctrine of the New Haven divines, clearly

* The farther we follow Inquiro, the more our surprise is increased. He appears determined to put not only doctrines but words into our mouth which we never uttered. Where did we say any thing about the Spirit presenting "the truths of the word in such an affecting aspect to the mind that it falls in with it?" Yea, where? Yet the connexion in which this is used implies that I have at least uttered this sentiment or a similar one. Inquiro must be a little more cautious in the use of language, when writing on a subject of such gravity and importance. If permitted to go on in this style, he can prove or disprove any thing. He can palm heresy upon any man, as we shall see in the sequel he has done upon the Bible, by denying the instrumentality of the word in regeneration. Again, the change, says he, is *wholly in the word*. He would have the reader believe that this is my doctrine! Whereas, I said that it was "in the impulsive power," that is, the Spirit. See October Number, p. 225, 18th line from the top.

† He has, indeed, "extended" my figure; and has not "confined" it to the point for which it was adduced, as the preceding notes clearly show. Nor has he been contented with this extended view. He has dragged it in to illustrate the manner in which the Spirit employs the word, notwithstanding I intimated that we knew nothing of the manner (see p. 226, 3rd line from the top,) and by putting into my mouth the explanation of the manner of a thing which I contended is incomprehensible, he has fairly made me a New Haven divine! Admirable!

and fully expressed.* I do not believe, Mr. Editor, that you entertain their sentiments,† but I am persuaded that their sentiments are expressed in your answer to my queries.‡ To this you have been driven by the doctrine of the instrumentality of the word in regeneration.§ And this only shows that there were some grounds for my fears|| that orthodox divines give countenance to this doctrine of moral suasion, by the manner in which they express themselves, on the instrumentality of the word in regeneration. But I have made an assertion, and of course it devolves upon me to establish its truth.¶ This I shall endeavour to do. Let us then inquire, what is the doctrine of these divines? Do they maintain that the Spirit is not the efficient cause of regeneration? No. You will not find a denial of this in all their writings. It is true that there are some who maintain that the Spirit is the author only as He has revealed the holy scriptures,** by which this work is effected, but there are few who go this length. Taylor, and Fitch, assert the operation of the Spirit in regeneration, and what is the nature of this operation? It is just such, if I am not mistaken, as that which is described in your answers to my queries.†† If any one reads the writers in the Christian Spectator, he will easily see the truth of this statement.

* It may surprise the reader who has not yet read my article, here commented upon, to learn that in it I explicitly DENY that moral suasion can effect the great change produced in regeneration! When the apostle Paul would assert his apostleship in the strongest possible manner, he asks, "Am I not an apostle?" Adopting the same mode of expression, I ask, "Is 'a new birth,' 'a new creation,' a resurrection from the dead, to be effected by moral suasion?" Could a stronger negative have been used? And this interrogation immediately precedes the words quoted by Inquiro! See p. 225, near the bottom. These words were added as an expression of my disapprobation of those who make moral suasion the instrument. That is, "if any choose," we did not choose to do this, for we had just unequivocally condemned those who do so, "to call it" (the instrumentality of the word) "moral suasion," it can avail them nothing; for this suasion has no more power to effect the work without the Spirit, than the ball to send itself through the body of the animal without the impulsive power of powder." 'Inquiro will excuse us if we have no ambition to accept his new *cognomen*,—New Haven divine—when holding such language as the above. For we can assure him we have as little relish for it as some men have for the D. D.

† This is kind.

‡ It is to be regretted that he should labour under such an erroneous persuasion.

§ The doctrines of the Bible never drive men into error.

|| In his own brain.

¶ If he means that Arminians and New Haven divines maintain the doctrine of *moral suasion* it needs no proof. If he means that my language implies such views, this has been already disproved.

** Is not this a denial that the Spirit is the efficient cause of regeneration?

†† You are mistaken.

Similes such as you have employed,* are made use of to show that it is truth, under the illuminating influence of the Spirit of God, that regenerates the soul; that all that is necessary, is, for the Spirit to press this truth upon the mind of the sinner, and the effect will be produced.† Among the advocates of this doctrine, there is a diversity of sentiment. Some hold to the self-determining power of the will. Others deny this, and say that the will is subject to the influence of motives; but both, however, agree in this one point, that regeneration is a change effected through the instrumentality of truth, in the hand of the Spirit.‡ The former of these sentiments is maintained by the New Haven divines, and indeed, to a greater or less degree, by all Arminians. The latter sentiment has occasionally its advocates. While the former ascribe regeneration to the influence of truth, brought home upon the mind by the Spirit of God, they deny that the Spirit in any way subjects the will to this truth, which is thus brought to bear upon it, but that the will may still refuse the good which is thus set before the mind by the Spirit of God. They do not, indeed, say that the truth has no influence upon the will, but they deny that it has not an *irresistible* influence. Whithy has been called the Prince of Arminians, and what is his statement on this point? We shall quote his own language, "To say that the greatest good proposed, the greatest evil threatened, when equally believed and reflected on, is not sufficient to engage the will to choose the good and refuse the evil, is in effect to say, that which alone doth move the will to choose or to refuse, is not sufficient to engage it so to do; which, being contradictory to itself, must of necessity be false. Be it then so that we naturally have an aversion to the truths proposed in the gospel; *that* only can make us indisposed to attend to them, but cannot hinder our conviction when we do apprehend them and attend to them. Be it that there is in us also a

* Not so: he has adduced no similes from their writings such as I employed; nor can he do so. And even where there is a remote resemblance between their similes and mine, the application is wholly different. Mine are applied to the essential faculties of the soul, theirs to the moral nature, or rather the *will*. In general they are *restricted* to the will.

† Does not Inquiro perceive that regeneration in the mouth of New Haven divines means one thing, and quite another in the mouth of a Calvinist? With the former, it is confined to the *will*, with the latter it is a change of moral *nature*, and the renewal of the will as consequent upon that change. Their regeneration is not the regeneration taught in the scriptures. They make the *will* every thing in the soul; they have excluded from their system the declaration of our Lord, "No man can come to me except my Father, who sent me, DRAW HIM." Whatever may be the shades of difference among them, they all make shipwreck of faith upon this rock.

‡ In this they are right. And we should not be afraid of a Bible doctrine because Arminians hold it. Had they *no* truth among them, it would be deplorable. Their error lies not in their view of instrumentality; but in their view of its efficiency, the nature of regeneration itself, and the nature of the Spirit's work in effecting this change.

renitency to the good we are to choose; *that* only can indispose us to believe it is, and to approve it as our chiefest good. Be it that we are prone to the evil that we should decline; *THAT* only can render it the more difficult for us to believe it is the worst of evils. But yet what we do really believe to be our chiefest good, will still be chosen; and what we apprehend to be the worst of evils, will, whilst we do continue under that conviction, be refused by us. It therefore, can be only requisite, in order to these ends, that the good Spirit should so *illumine our understandings*, that we, *attending to and considering* what lies before us, should apprehend and be convinced of our duty;* and that the blessings of the gospel should be so propounded to us, as that we may discern them to be our chiefest good; and the miseries it threateneth, so as we may be convinced that they are the worst of evils; that we may choose the one, and refuse the other." Now this is precisely the sentiment of the New Haven divines. They admit the influence of motives, but assert the competency of the will to resist this influence. The others of whom we have spoken, represent the will to be entirely under the control of motives. Both, however, agree in this one point, that there is a *constitutional susceptibility* in the mind, to be acted upon by the motives which the Spirit of God presents. The latter sentiment we believe is nearer the truth than the former; for it does not appear to involve in it a denial of the doctrines of election, perseverance, &c.: but there is involved in both, the denial of the doctrine of *Total Depravity*. Now this, we conceive, Mr. Editor, is precisely the sentiment of the New School men. Do they not assert the natural ability of the sinner to believe and obey God? Now what do they mean when they make this assertion? Do they mean merely that man has a soul, and that this soul is possessed of an understanding, will, and affections? No; for who ever denied this? Do they mean that man is a rational, and therefore a moral agent? No; for who ever denied this? What then do they mean by the doctrine of natural ability? Is it not a *constitutional susceptibility* in the mind, to be influenced by motives which the word of God presents, and do they not maintain that all that the Spirit of God does in regeneration, is to bring these motives to bear upon the mind?† Compare this sentiment with that which is expressed in your answer. "There is an adaptation of nature, &c."‡ Will the New School men contend for

* Arminian regeneration, then, is simply illumination and conviction of duty. Just such Christians as Balaam and other similar characters spoken of in the scriptures. Nay, more, Judas had this regeneration. He knew that our Lord was innocent and that it was his *duty to defend*, not *betray* him. This is implied in his confession after the deed.

† Our correspondent evidently understands *New School* divinity. Did he understand the *Old* as well, we think he would hardly have denied the instrumentality of the word in regeneration.

‡ It must be confessed that our correspondent labours with becoming zeal to convict us; or, at least, our language with Arminianism. Had he laboured with half the zeal to maintain his darling error, that the Spirit operates without any instrumentality, who can say that he might not have produced conviction, at least on some minds? But his exertions on the former point will probably cause a failure in both. Does he not

more than this? Will Barnes? Will Beecher? We think not. They will tell you that the sinner is *morally* unable to believe, and that this inability can only be removed by the Spirit of God. But ask how this is effected; and they will tell you solely by the influence of motives. Let any one read the trial of these two men, and they will easily discover this. And what is the fundamental argument which they use to maintain the natural ability of the sinner? Is it not his moral agency?* Do they not contend that this necessarily supposes a natural ability? Now, to such a doctrine as this, we are entirely opposed; and we doubt not but this is the case with yourself. We believe that there is no *adaptation of nature* on the

know there is a very important difference between *adaptation* and *susceptibility*. The former denotes "the state of being suitable," "fitness." The latter denotes, "the quality of admitting or receiving either something additional, or some change, AFFECTION OR PASSION." A Calvinist uses the word *adaptation* in reference to the physical or essential faculties of the soul. The Arminians, and New Haven divines use the word *susceptibility* in reference to moral qualities. A very great, nay, radical difference here, Inquiro, to the contrary notwithstanding. Confounding, or overlooking this difference, is perhaps his greatest error. There is an *adaptation* in a clock run down to keep time, but no *ability*, no *susceptibility*; so there is a physical adaptation in the soul to be acted upon by the word, but no ability, no susceptibility. It is hoped this figure will not be extended beyond the designed use of it, in this place. There is a *susceptibility* in the soul to imitate others in natural things, together with corresponding ability; but not in spiritual things. Now take the figure of the clock; it is wholly dependent, notwithstanding its adaptation, upon the application of some power external to itself for its motion. It is adapted to receive this external power in a passive way. The soul of the sinner, however, while as helpless in regard to spiritual life as the clock run down is in regard to motion, adds also a moral repugnance to the work of regeneration, which, however, does not destroy this adaptation. It has an adaptation in its physical powers, but no natural ability, and adds a moral nature directly the reverse of the Spirit's work. What then becomes of the New Haven susceptibility, or *natural* ability. It is a *fancy*, a *dream*; and even if it had existence, as they contend, *cui bono*? Of what use can natural ability be for the performance of a supernatural work? The New Haven "susceptibility," doctrine of "motives," and "competency of the will," &c., have no place in our theology, nor in any language used by us at any time. With the foregoing remarks the flourish about Barnes and Beecher may be passed without comment.

* Does Inquiro deny the moral agency of the sinner? Agency and ability are not synonymous terms in spiritual things. Or does he admit the force of the New Haven argument that moral agency necessarily infers ability? He should have explained here. Moral agency is necessary to moral accountability, and the existence of moral government. Here lies one of the fundamental errors of New Haven divinity. It is indeed true, that the moral agency of the sinner is exerted against the

part of the soul, to the operation of the word.* What do those illustrations which you have adduced, import? Do they not import that the action of the Spirit is on the *truth*?† Certainly they do. The very idea of instrumentality implies this, and your very language on this point implies it. Is not the efficiency of the Spirit compared to the "impulsive power" in the cannon ball? Increase this power, and the velocity of the ball is increased; so increase the influence of the Spirit, and the word comes with greater force to the mind. It is presented, to use the language of the New Haven men,‡ in a *more affecting aspect*, and consequently a greater effect is produced. Now to this language we object not, if used figuratively, for the influence of the word upon the regenerated soul, for it is scriptural; but we totally object to it, when used as explanatory of the instrumentality of the word in regeneration.§ It does not, for

Spirit's work, but the thing itself exists; and because God created man a proper subject of moral government, and gave him law, and still holds him responsible, notwithstanding his fall, our New Haven divines, as well as Arminians, hold his ability to do all that is required by the law. Thus they rush into the absurdity that rebellion abolishes the claims of law. Or that it would be inconsistent with divine goodness to extend over the rebel that law which was suitable to a state of innocence; as though the claims of law must yield to the sin of man. Moral agency and moral accountability are immutable. The *ability* of man is mutable. This ability has been lost. Its loss, however, did not and could not rob God of his right to obedience: "I am the Lord, I change not." We think the church has a right to know whether Inquiro denies the moral agency of the sinner.

* There is a *physical* adaptation, but not a moral; neither is there any natural *ability*.

† Not exclusively, nor even principally. This is evidently a distorted view to make out a case. For who does not know that the power is always directed to, and terminates upon the object designed to be affected, whatever may be the instrumentality; otherwise the effect would terminate on the instrument and the object remain unaffected. This is more strikingly true in spiritual than natural things. Men use instruments from necessity, God in sovereignty. With him the instrument is as nothing, and seems to be used in adaptation to our weakness and for our greater good.

‡ We entreat you not to put it into our mouth. For it nauseates. It is alike repugnant to our moral principles and moral feelings.

§ So do we "totally object to it," not only "when used as explanatory of the instrumentality of the word in regeneration," but also, when "used for the influence of the word upon the regenerated soul." It is as inapplicable and unscriptural in the one case as in the other. For the work of the Spirit, as an indwelling and sanctifying Spirit, is as inscrutable to us as his regenerating work. The nature of his work is the same in both cases, and can only differ in degree. A new moral nature, a new spiritual life, are created in the soul, kept there by his inhabitation, nourished, caused to grow and spring up into eternal life. And all this is

it cannot explain it. The one is natural, the other is moral. When you wish an instrument to produce an extraordinary effect, you repair and improve it, and thus you calculate upon the effect; so, according to these illustrations, the Spirit of God, when He designs to convert a soul, acts so upon the truth, that this conversion follows as a necessary consequence. Now we would like to know how the Spirit can act upon the truth, without acting in the first place, *directly and immediately* upon the mind, and thus qualifying it for the reception of the truth;* but when this is done, a great and supernatural *change* is effected, prior to the operation of the word.† This

effected by the instrumentality of the word. But the *manner* who shall declare? God's works of providence are in the sea, his path in the great waters, and his footsteps are not known. Who then shall describe his works of grace, the hidden and glorious actings of his Spirit upon the souls of the redeemed? The most that we can do is to confine ourselves to the words of the Spirit himself. And in reference to the whole of this work, it is called giving life, begetting, a new-birth, a new creature, revealing the things of Christ, writing the law on the heart, pouring him out upon us, shining into the heart with a divine light, opening the eyes, opening the heart, &c. Not a word of the *manner*. But the New Haven language adopted by Inquiro is nothing but the moral suasion of the Spirit. Nothing but rotten Arminianism in every sense of the words. Sanctification is as much the work of the Spirit as regeneration. He *works* in us. And in all he is sovereign. Did the Spirit present the word in a *more affecting aspect* to John than to Peter, that prevented the fall of the former? Or did he permit Peter to meet with a greater temptation than John, withholding at the same time a sufficient measure of the Spirit to enable him to abide the trial, that he might be humbled on account of his forwardness and impetuosity? If there was any difference between these apostles in this respect, the word would appear the more *affecting* to Peter on account of his more ardent natural temperament. And yet he was the less perfect character of the two. Therefore it was not Peter's *susceptibility* even after his regeneration, but the intercession of our Lord, together with a corresponding work of the Spirit, by the word, that prevented Satan from sifting him like wheat. So much for New Haven "*constitutional susceptibility*," and "*affecting aspect*" of the word. These things are the *dreams* of vain and carnal souls.

* The action is not *upon* the word, but *by* the word, and *upon* the soul. Does Inquiro deny the power of the Spirit to act upon the soul by instrumentality? If not, we see no force in his reasoning.

† We regret that Inquiro should be led to a direct, unequivocal contradiction of the Scriptures. James i. 18; "Of his own will begat he us, WITH the word of truth." 1 Pet i. 23; "Being born again, not of corruptible seed, but of incorruptible, by the word of God." Hence, regeneration is elsewhere expressed by *implanting* and *writing* the truth in the soul: "I will put my law in their inward parts, and write it in their hearts." Jer. xxxi. 33. The operation of the *soul* upon the word

is what we understand by regeneration, in which the sinner is *wholly passive*; and if this be not regeneration, then we contend that the sinner is active in his regeneration.* We might dwell much longer on this interesting and important subject. We might show the consequences which naturally follow, from the doctrine maintained in the answer; but we have already extended our remarks much farther than we had intended. Our only object in making these remarks is to elicit discussion on this subject. We hope, Mr. Editor, that you will excuse any degree of harshness that may be found in the language of your correspondent. The sentiments which he has ascribed to you, are not such as he believes to be entertained by you, but such as he believes the language employed by you expresses. And he accounts for this language by the difficulty, shall I not say the impossibility? of reconciling the efficiency of the Spirit, with the instrumentality of the word in regeneration, and the instrumentality of the word in regeneration with the passivity of the sinner. Permit me, before I conclude, to notice a remark of yours in your answer. You say, "How the querist can be satisfied that the sinner is ordinarily called, when attending upon the means, and yet doubt respecting the instrumentality of the word, is not easily perceived." When our Saviour performed miracles on earth, he made use of what might be called means. Now you will not assert that there was any instrumentality in these means, any adaptation in them to the effects produced. It is our duty to use the means, and why? Because there is an adaptation in them to regenerate us?† No. But for the very same reason that it was the duty of Naaman the Syrian, to wash in the river Jordan, at the appointment and command of Jehovah.‡ Again, while we would deny that there is any aptitude in the word to produce the change that is effected in regeneration, yet we admit that there is a suitableness in the word to the operations of the regenerated soul. It is upon this word that the soul

is indeed subsequent to the work of regeneration, but the effectual operation of the word upon the soul in the hand of the Spirit is regeneration.

* If this mean any thing, it is this, that God cannot act by instrumentality without making the object acted upon active. We have always been taught to believe that God can act with or without, above, or contrary to means, without affecting in any degree the *passivity* of the object on which his action terminates.

† I have no where said there is an adaptation in the word to regenerate us. Nor do I believe such a doctrine. There is a fitness between the physical faculties of the soul and the word, which renders it a suitable instrument to be employed by the Spirit in this work. And there is an exact correspondence between the *testimony* of the Spirit in the word, and the *work* of the Spirit upon the soul by the word.

‡ Did the Assyrian receive the blessing *prior* to the use of the appointed means? Why then attempt to maintain that regeneration is effected *prior* to the operation of the word? This example, like many others in the Scriptures, completely overthrows the whole system of Inquiro. Nay more; we challenge him to produce a single example from the Bible, which gives countenance to the doctrine that the effect is produced without or *prior* to the use of the means.

lives. It is the sincere milk by which the new-born infant grows. Now the soul of the adult is no sooner made alive by the power of God, than it performs spiritual acts, such as faith, love, and hope. It is the word upon which it acts. There is then, you will observe, a necessity for an acquaintance with the word, as without it the regenerated soul could not exercise that life which God has given it. Lazarus would not have been raised from the dead, had there been no air for him to breathe.*

INQUIRO.

* It is indeed the word upon which the new-born soul acts, and feeds, and grows; but the word was made to act first upon the soul, in which action the soul was wholly *passive*. The word is not properly the air in which the new-born soul lives, but the food upon which it subsists.

Thus we have patiently, but we fear not very profitably to our readers, followed Inquiro through his long essay. This we were obliged to do, or let it pass altogether, on account of its peculiar structure, its ingenuity, its mixture of truth and error, of plausibility and sophistry, of unfounded distinctions and omissions of those which are important and necessary. And we think if he was not chargeable with raising a "metaphysical fog" in his first essay, he has this time raised a metaphysical *dust* which can have no good tendency on the eyes of the unlearned.

We shall now conclude with an expression of regret, that such an article has been written by a minister of the Associate Church, for the following reasons:

1. Because his denial of the instrumentality of the word in regeneration contradicts, as we have already seen, the testimony of the scriptures, and, as we shall now see, the subordinate standards of our church. Confession of Faith, Chap. X. Sec. 1; Larger Cat. Quest. 67; Testimony, Article xvii. *Of the Work of the Holy Spirit*. Section 4.
2. Because, instead of disproving the instrumentality of the word in regeneration, which we had asserted, and *that* was the only point at which our former article aimed, he has laboured to convict us of New Haven divinity; and instead of proving that the Spirit regenerates the soul (of the adult) without instrumentality, he deals only in assertions which are indeed sufficiently unequivocal and abundant. But he has neither given nor attempted to give the shadow of proof. Had he fairly succeeded in convicting us of New Havenism, it would neither have proved his position nor disproved ours.
3. Because he confounds or denies the necessary distinction between the physical faculties of the soul and their moral character and state, and labours to attach our words, written in reference to the former, to the latter point; on this is built the great body of his essay. But by neglecting or denying this distinction, he has given countenance to the slander of our opponents, that we represent God as requiring of the sinner a physical impossibility; to do that which is contrary to the faculties God gave him in his creation; for this would be true if we should deny the adaptation of the faculties of the soul to *receive* the instrumentality of the word.
4. Because he exalts too much the moral power of the new-born soul.

It does, indeed, put forth the exercise of holy spiritual graces; but never without the aid of the Spirit. For although the soul is now active, it is still influenced by the Spirit, and altogether dependent on the work of the Spirit. In regeneration the Spirit *implants* gracious principles. In *sanctification*, which may be termed progressive regeneration, he enables the believer to exercise those principles. "It is God that worketh in you both to *will* and to *do*." And in both these cases the word is the instrument. "Thy word hath QUICKENED me." "I will never forget thy precepts, for WITH them thou hast QUICKENED me." "The law of the Lord is perfect, CONVERTING the soul."

5. Because he depreciates the word, and furnishes the people with an excuse for their neglect of means. If the word be not the instrument of regeneration, then we may close our church doors, abolish the ministry, and cease all efforts to send the gospel to the heathen. Sinners may take full license in their neglect and contempt of divine institutions, till they are born again. It is wrong for ministers to entreat and persuade them to be diligent in the use of means, looking to God for the blessing. Why should we tell them it is as fatal on the one hand to neglect the means, as it is on the other to trust in them? It will not help the difficulty to say that God has commanded sinners to use the means. For what God has commanded to be done that is an instrument in the hand of the Spirit of our salvation. Inquiro's theory, then, removes the corner stone of the whole system of means. On his theory we cannot comprehend the apostle when he declares, "It hath *pleased* God, by the foolishness of preaching, to *SAVE* them that believe." Salvation certainly includes regeneration.

6. Because he separates what God hath joined. Is it consistent with analogy, nay, with Divine Wisdom, that God should regenerate without means, and then employ means to sanctify? For the means in themselves are as inefficacious in the one case as in the other.

7. Because he gives countenance to the Arminian slander, that according to the Calvinistic theory, we can be under no obligation to use means. "If we are of the elect we shall be saved, if not, we shall be damned, do what we will." If we are regenerated without means, there would be some force in this slander; for regeneration is begun salvation, and effectually secures its consummation. But we do not yield this advantage to the Arminians. We tell them that salvation is communicated in the use of the means; that God has connected the means with the end by a divine constitution, that a diligent attention to means is a mark of grace, and that it is presumption in any to expect salvation in the neglect of means.

"We conclude with two authorities of high repute—"This, [the word of God] is the ordinary *instrument* which God employs in the regeneration of the adult."—DR. OWEN.

"Is it not natural to love the *means* by which even my very nature itself hath been communicated to me, and by which I am what I am? It is violence to the new nature of the children of God to withhold from them the word of the gospel, which hath been instrumental to their new birth."—HOWE.

The Divisions and Present State of the Associate Church.

LETTER I.

To the members and friends of the Associate Presbyterian Church of North America.

DEAR BRETHREN:—In addressing you as “members and friends of the Associate Presbyterian Church of North America,” I take it for granted that you are the friends of that doctrine, order, government, and discipline for which it has been the peculiar profession of our church to witness in all her standards, ever since she had a distinctive existence. I take it also for granted that you wish to see this profession maintained, and consistently carried out in practice; and that you do so because you believe the doctrine, order, government, and discipline professed by our church to be founded on, taught and required by the word of the great God of heaven and earth.

It is a pleasure, brethren, when differences of opinion, or matters of controversy arise, that in every thing which pertains to our religious profession and practice, we have such a standard as the Bible, to which to refer, an unerring standard “made plain upon tables, that he may run that readeth.” All who are members of the Associate Church, profess to have compared the subordinate standards of the Associate Church, with the supreme standard, the word of God, and to be satisfied that they agree. And upon this profession we have pledged ourselves to one another, according to God’s word, “to strive together for the faith of the gospel.” We have professed to believe that unity in the faith of the gospel and the practice of Christian duties, are required by the word of God, and that schisms and divisions in the church of Christ are sinful: hence we are commanded to mark and avoid those who cause divisions and offences in the church, because “such serve not the Lord Jesus, but their own belly.” Rom. xvi. 17, 18.

But notwithstanding the clearness and pointedness with which divisions in the church are condemned in the word of God, they seem to be viewed by many in our day as light matters, or rather to be fostered and cherished than suppressed. The most of you, brethren, remember that even the peaceful Friends, (Quakers) not long since split into two divisions. The Methodists also, and the General Assembly Presbyterians.

But without detaining to enumerate the different divisions that have recently sprung up in this land among Baptists, Episcopalians, Dutch Reformed, Reformed Presbyterians and others, we may turn our attention to those more immediately connected with our own ecclesiastical association. Every intelligent member of the Associate Church is acquainted with the divisions and separations that have affected the peace and prosperity of our church since her first planting in this land, in 1754. In order to accomplish the organization since known as the Associate Reformed Synod, in this country, a division or schism had to be made in two religious societies, viz: The Associate Presbytery of Pa., and the Reformed Presbyterians, and then, as a necessary consequence, a separation had to be made from the General Associate Synod in Scotland. Thus to produce one new organization, three divisions and separations were effected. That organization composed at first of persons differing

widely in sentiment on some points of doctrine, it could not be expected that the body would long remain an integer. And the result proved the correctness of the opinion. That society soon separated, and part was merged into the General Assembly Presbyterian Church, and the remnant is now to be found in three separate Synods differing in practice and sentiment, and without any regular bond of ecclesiastical fellowship. Thus one unlawful division or schism generally prepares for, and leads to others.

From these facts it must be evident to every attentive observer of the condition of the church in this as well as in other countries, that division and disorganization is the order of the day. That state of things foreseen and predicted by the prophetic psalmist, Ps. lxxiv. 1—9, is literally to be seen in the present state of the visible church. "The enemies of God, (for all are God's enemies, who are haters of his truths, of the doctrines of his holy word, of the order, government, and discipline which he has appointed for his church) the enemies of God roar in the midst of his congregations, they set up their ensigns for signs. The time was that a man was famous according as he lifted up axes upon the thick trees, as builder of the house of God; but now the order is reversed, they break down the carved work thereof with axes and hammers. They have cast fire into the sanctuary of God, and defiled it by casting down the dwelling place of his name unto the ground."

The same spirit which has produced these afflictive and disastrous results in other denominations, has long been at work in our own. All of you, dear brethren, who have taken any interest in the peace or prosperity of our Zion, already know that within a few years past Dr. A. Bullions of Cambridge, Messrs. Duncan Stalker of North Argyle, Andrew Stark, and H. H. Blair, of New York, all of the State of New York, have been regularly deposed from the office of the ministry, and Messrs. T. Goodwillie, and W. Pringle of Vermont, have been suspended by the ecclesiastical courts of the Associate Presbyterian Church of North America, to which they were amenable. It is no doubt known to the most of you, that since the meeting of the Associate Synod in May and June last, these individuals, one being absent, with some of their adherents, met and pretended to constitute themselves into an ecclesiastical body, and to assume the name, style, and designation of the Associate Synod of North America. And have thus pretended and attempted not merely to depose all the ministers and other members of the Associate Synod, but to unchurch and annihilate the whole Associate Church of North America.

Some six or seven individuals who had themselves been for some time cast out of the communion of the church, and deposed from office, either on account of conduct deemed immoral by the laws and universally received principles of all civilized society, or for palpable violation of solemn vows voluntarily assumed, pretended at one stroke, by a power wholly self-assumed, and contrary to the plain dictates of the word of God, to strike out of ecclesiastical existence nearly one hundred ministers of the gospel, and more than twenty thousand professing Christians. By most sober thinking people at least, this will be regarded as a high-handed assumption; and those who have taken such a step should be able to produce clear evidence

that their cause is just, and should be ready to bring it to the severest ordeal. I would by no means say that the justness of a cause is to be judged by the number, whether many or few, of those who espouse it; but it may be pretty safely inferred that those, though few, who believe they have a good cause, do not fear to submit it to the most rigid investigation. We may then conclude that neither these individuals, nor their friends, if they believe their cause to be good, should take offence at an attempt to investigate their high pretensions. For either they, or the Associate Synod of North America which excluded them from her communion, are very greatly in the wrong. The position assumed by these individuals admits of no moderate or middle course. The one or the other must be guilty of daring rebellion against Jesus Christ, who has instituted in his church the ordinance of government, and appointed certain courts which he has invested with authority to try offenders, to justify the innocent, to censure, and even to excommunicate from the society of the faithful the impenitent offender, and to restore the humble penitent, whatever his offence may have been.

The Associate Synod which held its sessions as a court of Christ's visible kingdom, in the borough of Washington, Pa., in the months of May and June last, and which body has had a regular, continued, and acknowledged ecclesiastical existence in this country since the year 1754, (eighty-seven years,) has either ceased to be what she professes to be, an ecclesiastical body, and a part of the church of Christ, or those individuals who some time in June last met in the brick meeting house belonging to the Associate congregation of Cambridge in the state of New York, are not what they now profess to be, "The Associate Synod of North America." These individuals pretend that the body or society which they themselves acknowledge as an authorized court of Christ up to that time, and which had existed and exercised authority as a court of Christ for nearly a century in this country, then ceased to exist as such: And that the ecclesiastical authority with which the Synod had heretofore been invested, was now transferred to those who met in the brick meeting house in Cambridge. If this is truly the case, as it is pretended, the transfer of the authority, and the right to exercise it, must have been made by Him, who is the only Head and King of his church, from whom all government and right to rule in it must be derived. This question then, on account of its intrinsic importance, is worthy of a serious and candid investigation.

If the position assumed by the Cambridge meeting, viz: that they are now and henceforth the only Associate Synod of North America, and that all the authority, jurisdiction, and divine right of the Associate Synod of North America is now vested in them by the King and Head of the Church, it is certainly worth while to inquire very carefully, when and how this transfer was made? With what act of the former body did the ecclesiastical authority cease? What are the evidences of the transfer having been made by Christ to the new body? For it is admitted that a body or society of professing Christians may so far fall away from the truth in profession and practice, as to forfeit the authority and privileges with which Christ invests his true church, as well as an individual may forfeit his office and privileges in the church of Christ. But in such cases

there must be some overt act, or acts committed. These acts must be declared inconsistent with the character of the church of Christ, or the Christian state, by some plain rule of holy scripture. An error of judgment would not be sufficient of itself, nor even a succession of erroneous acts of judgment may not, because infallibility is not promised to church courts nor church officers.

The subject is worthy of investigation in a practical point of view. We are commanded by the word of God, "To mark them which cause divisions and offences in the church, and to avoid them." Rom. xvi. 17. We ought then to know who are the offenders, and who are to be marked. For if we follow other men in a divisive and sinful course, and thus bid them God speed, we make ourselves partakers of their sin, 2 John 8—11.

Now there are some things which appear very singular in this case; for at the last meeting of the Associate Synod, and within a few days of the meeting in Cambridge, the same individuals who composed that meeting, some of them personally, and the rest by memorial, appeared before the Associate Synod of North America in session as judicially met, in Washington, Pa., petitioning for certain things, which that body could grant only on the supposition that it was a true court of Christ's house. These same persons and some of their adherents had been asking the same or similar things on every opportunity from the time they had fallen under the censure of the church.

The Synod judged they could not, consistently with faithfulness and duty, according to the word of God, restore to fellowship in the church men found guilty of offences against morality and religion, while no penitence or sorrow was professed.

Another singular circumstance in the case of these individuals is, the constant effort of the principal offenders to evade a trial. Indeed the present difficulty between these men and the church courts, if reduced to a single point, would be found to consist in this, viz: Shall some persons be allowed to remain in the fellowship and enjoy full communion in the Associate Church without being subject to the discipline and government of the church? The church is for holding all her members amenable to her government and discipline, but these men insist that they shall be exempted. They seem disposed to hold others amenable. When Mr. Webster belonged to the Albany Presbytery, he was on trial for certain things considered offensive in a pamphlet published by him: both Mr. Stark and Mr. P. Bullions took an active part on his trial: the latter drew up the *libel*. But when they themselves were charged with flagrant violations of the laws of morality and religion, their whole effort was to evade a trial altogether. Mr. Stark absented himself as long as he could according to the rules of ecclesiastical courts: when he could no longer evade an investigation by his absence he declined the authority of the court, and accordingly never met the charges. The same course has been pursued by Dr. Alexander Bullions and others. But to this point I intend to advert more particularly afterwards.

These men have with equal pertinacity shunned all discussion of any of the questions at issue between them and the church courts, where people could have an opportunity of seeing the facts on both sides presented. Without mentioning more instances of the kind,

Dr. P. Bullions, the editor of the periodical which they have styled the "Associate Presbyterian Magazine," declined an invitation recently given him or any of his associates, through the press (see appendix to Mr. Martin's sermon, p. 157,) to discuss in the pages of that periodical all the matters in controversy, taking up each charge separately, with the decisions made thereon, and examining them all by the principles of protestantism, the rules of presbyterianism and the dictates of the word of God. Mr. T. Goodwillie of Barnet, Vermont, who had addressed his congregation at large on these matters, and given representations of transactions of which none of his people had an opportunity of judging for themselves, declined when he was earnestly entreated by several of the elders and most respectable and serious men of that congregation to meet with and discuss before the congregation, the points on which he had charged the Synod and Presbyteries with acting erroneously. This he did when he had the opportunity of availing himself of the assistance of two of his associates. Surely, if these men had confidence in the righteousness of their cause, they need not fear and ought not to shun any fair investigation to which it could be subjected. Many well meaning people, no doubt, believe that these men are not out of the way of duty in the course which they are pursuing in attempting to divide the church. As I am, however, fully persuaded that the church courts had full and sufficient evidence to warrant them in coming to the conclusions to which they did on the cases before them, so I believe that if their origin, and all the facts connected with these matters were fully before the religious community, there would not be found one honest man or woman in the whole length and breadth of the land, of ordinary capacity to approve or justify the course of these men.

It can be shown, I think, beyond a reasonable doubt, that the present course which these individuals have adopted, and are pursuing, is the result of a system or plan either to change the character of the Associate Church in this country as a distinct witnessing body for the truth of Jesus Christ, or to destroy the influence of her testimony; that is, if the character of the church could not be changed, that she should be divided; though it is probable that at first nothing more was intended by some than to bring the Associate Church in America into conformity with the United Secession in Scotland. This plan was proposed to myself nearly twenty years ago, by an individual whom I have no reason to doubt was in the confidence of those who were aiming at this object.

I would gladly have permitted the knowledge of all these things to perish in forgetfulness, if the truth and purity of Christ's ordinances and the integrity of his body the church were not suffering. It is indeed with much reluctance that I permit myself to be drawn from more congenial and much more pleasant studies to devote the time to this subject necessary to set it clearly before the community. In the accomplishing of my task, I will have to mention the names and animadvert on the conduct of several individuals without their consent. But I shall endeavour to introduce nothing which I do not consider relevant, and whatever I find necessary to notice I will do it, fully aware of the responsibility which I assume, and will be ready to meet it. I subscribe myself, dear brethren, yours in the truth.

JAMES P. MILLER,

Pastor of the Associate Congregation of Argyle, N. Y.

General Assembly of the Presbyterian Church in Ireland.

The Assembly met again at half-past three, when four propositions (given below) of the new code of discipline, agreed to by the joint committees, were taken into consideration.

The following three propositions were passed without opposition:

1. That a profession of belief conformable to the Westminster Confession be made by all persons, previously to baptism or communion.
2. That erroneous and immoral persons be debarred from the sealing ordinances.
3. That communicants must previously receive tokens to be distributed by the minister and elders conjointly.

The fourth proposition called forth much discussion. It ran to the following effect:—That no hymns of merely human composition be authorized by the Assembly to be used in public worship.

Dr. Stewart explained that the resolution meant to exclude hymns and paraphrases, and retain the Psalms of David alone.

It was afterwards moved by Dr. Stewart, and seconded by Dr. Barnett, that the words of the book of discipline be substituted for the fourth resolution, viz:—That the metrical version of the Psalms of David were the only authorized composition to be used in psalmody.

Mr. James Carlisle, Mary's Abbey, Dublin, addressed the house at great length against the motion. He said that had he been disposed to take precautions, this was one of the questions which he would have recommended to have settled before the union. But he thought then, and did think still, that it was better that it should come before the whole Assembly. The Psalms do not contain enough for Christian worship. They contemplate a Saviour to come; surely Christians knew more of him than the Psalms taught. There was much in scripture recorded of Christ which a Christian audience ought to sing. The Presbyterian Church was averse to forms. The Lord's prayer, which was called a form, was an example of prayer; so the Psalms were examples to teach us how we ought to sing the praises of God—showing how the saints of old converted various subjects into praises. So Christians should take his dealings with them under the New Testament, as the Jews did under the Old. He knew the Psalms were typical; but why should they be confined to types?—It should be remembered, that this was but a small portion of the Church of God in the world, or even in these lands; many who are members of the Church of Christ use hymns, and the motion under discussion would throw censure on these persons. They should have very plain grounds before they would do so. If it were asked, can there be any better composition than the psalms, he would ask—can there be any better prayer than the Lord's prayer—or any better sermons than Paul's or Peter's. It might be said that the Psalms would fall into disuse, if other compositions were allowed; but if this would be the case, it would just prove that hymns are more suitable for Christian worship. It might be said that extempore prayer could produce no permanent evil, while written hymns might perpetuate error. The argument, he conceived, lay the other way. It would be difficult to come at error in extempore prayer; easy in written compositions. Some might object on the ground of *uniformity*—an idol before whose shrine more souls had been sacrificed than to Moloch—uniformity which produced the persecution

of their Scottish forefathers. They should study to be uniform in their obedience to the commands of God. The people in the south do not understand the Psalms. To sum up all,—It was specially said in Ephesians to worship God in “psalms and hymns, and spiritual songs.” There was a similar passage in the third chapter of Colossians. Mr. C. quoted a few passages of scripture to prove that where the word *psalmody* was used it referred to the book of Psalms, and was different from “hymns” and “spiritual songs.” If the Assembly passed the motion it might adopt the style of the Council of Constance, and say that paraphrases and hymns were excluded, not because they were contrary to scripture, and the long practice of the church, but for the sake of edification. With him it was a matter of conscience to oppose the motion. He was satisfied that much injury had been done to the people by the exclusion of hymns. The capacity to write them was a gift of God, not to be despised, but to be acknowledged with gratitude. He should be sorry if any thing he said would alienate the minds of any who wished to join the Assembly; but, on the other hand, there were more than mine who would be much grieved, if the motion were to pass.

Mr. Kennedy M'Kay replied to Mr. Carlisle. He said Mr. Carlisle must have spoken in ignorance of the Hebrew, according to which the Psalms were divided into “psalms and hymns, and spiritual songs.” He (Mr. C.) had also used sophistry which was calculated to throw dust in the eyes of some, and confirm others in their wild career. Hearing psalms had been the source of pestiferous error. The compositions of Basil, of Malta, led the way to the worship of saints and angels. He would contend that the paraphrases should not be used, if they contained Arianism or Arminianism, and that they did this he was prepared to prove. Mr. Carlisle, he conceived, might be arraigned for a species of blasphemy, in saying that it could not be proved that there was any foundation for singing our psalms. In Deuteronomy twenty-eighth or twenty-ninth chapter, Moses told the children of Israel to commit to memory a particular song. (Mr. C. admitted this.)—Well, continued Mr. M'Kay, Mr. Carlisle has given up his untenable foundation. He (Mr. Carlisle) objected to the Psalms, because they were too symbolical, but did not the Holy Spirit use metaphorical language? This language was the most effectual, for the majority of men were influenced more by sensible than intellectual ideas. He proceeded to prove that hymns and songs were introduced by Arminians, and that the Protestant Churches of Germany had been levelled by doing away with the Psalms. All churches, either heretical or going to heresy, had adopted the same plan. If the Church of Scotland had adopted paraphrases, it was matter of regret, and they should battle against this as for the supremacy of Christ. The church of Geneva (founded by Calvin himself) had departed from the truth in the same way. Twenty-five out of thirty-two churches of the Canton of Geneva had degenerated into Arianism or Neology from the same cause. It had swept away the fundamental principles of Christianity. Forty-five of the Psalms were prophetic, and the persons who gave them up had also the same ready weapons to overthrow the Arian heresy. The hymn sung by Christ and his apostles was a psalm; and Mr. C. could not show it was not. All the Psalms were sung consecutively at the Jewish feast of the passover. Mr. C. said that the Psalms must not

be divided; why, then, the divisions in the hundred and nineteenth Psalm? The paraphrases had been adopted by the Church of Scotland in a dark and gloomy hour of her history; and, if the Psalms were once departed from, the church would never get to the end of the interpolations, reveries, and fancies which would be made such an essential department of worship. If the principle of departure were once admitted, the Church would have, in the course of some time, as many adventitious appendages as the church of Rome herself. It would be impossible then to defend Protestantism: if the paraphrases were admitted, protestants would be committing *felo-de-se*. To adopt any composition but the Psalms would be to imitate the Roman Catholics, who were fond of making occasional additions. Human compositions were directly opposed to the moral law—a breach of the first commandment—and giving more honour to the lawn sleeves of the pope than to God himself. Now, they were commanded to magnify and fulfil the law, not to violate it. In the Christian church nothing but psalms were sung for the first four centuries, till the time of Arius. (Hear, hear, and cheers.)—The Synod of Antioch, in the year 213, in the reign of Aurelian, determined what books were canonical, and determined at the same time, that there were no uninspired songs. The council of Laodicea, in the year 260, confirmed that decision. He (Mr. M^K.) thought it was the intention of God in having the Psalms written in Hebrew poetry, that they should be translated into all languages. They should assist the Church of Scotland to get rid of paraphrases as well as patronage. Some were eager for meretricious worship as others for decking out the doctrines of the gospel, but both were objectionable. If they looked to the apostate protestants of France and the heretical colleges of Germany, they should think of going back to the golden days of the Reformation. While Arianism was in the Synod of Ulster, the orthodox ministers of that body would not submit to the abominable, pernicious, and heretical paraphrases. Christ himself had established worship in his church, and no human amendment was required; and he charged those who made the attempt with rebellion against Christ's authority and royal supremacy. They should not attempt to legislate for Christ. If the paraphrases were sanctioned, the union would be stultified, a new separation would take place: then farewell unity, and farewell peace. Mr. Carlisle talked of the absurdity of uniformity. Now, uniformity had always existed in the elect Church of God. Let them go on in the glorious career they had begun, and not be hoodwinked by Arians, Sabellians, &c.—all such ran down uniformity. They should and would have it, but not unless they should, once for all, protest against all human compositions. They would not be consistent protestants else. They should publish to the world that they were not warranted to use any composition as psalmody except the inspired Psalms. Never till the day of his death would he sanction any thing else, and he hoped the Assembly would be of the same opinion. (Applause.)

The Moderator said he would consider it an act of delinquency if he would not refer to one statement made by Mr. Carlisle, with respect to the alleged evils of uniformity. If Mr. C. had spoken of false, or popish, or tyrannical uniformity, it would have been all correct; but he left out the *essential difference*. It was true that *false*

uniformity had sacrificed souls, but it was not true that proper uniformity had. Another point he would not pass without his decided mark—with respect to the paraphrases. Some of them were unorthodox and nonsensical. In one of these occurred the words, "Death's pale ensigns"—what were they? Again, "Death's trembling lips" were spoken of. This was impossible.

Mr. Carlisle admitted all the expressions quoted by Dr. Cooke.—He had made the distinction as to uniformity—he had said that Scripture uniformity was good, and *mere* uniformity, when not founded upon Scripture, did sacrifice souls.

Dr. Cooke left the chair and addressed the house. He said it was his duty to say a few words, not to discuss the question, but to make some explanation. He had at one time written a defence of hymn singing and paraphrases, which was a good step, if there had not been a fallacy in the beginning. At one time he took ill on his way to Newry, and was for several weeks confined to bed in a country inn, unable to rise, but able to think; there he found that hymns were not fit to comfort a sick man, and that the Psalms were more full of meaning. He could get no hymns or paraphrases which had the truth in them. For instance, the first paraphrase, "Let heaven arise, let earth appear." The whole of the beginning of this paraphrase was heathenish—taken from the ideas of Chaos and Erebus. The phrase "smiling ray" was used—what was meant by "*smiling ray*?" Again, in another—"Oh! for a thousand tongues." Does any man want a thousand tongues in his mouth? If the whole collection of Scottish paraphrases were examined, it would be found that they contained much false doctrine. The hymns attached were full of errors. For instance—"sorrow's weight" occurred in one. What was the *weight* of sorrow? Again, the "dying groans" of the Saviour was substituted for the intercession and resurrection. The argument of Mr. Carlisle was dangerous to an infidel and semi-infidel world. He knew not why it was that all the devil's servants did not like David. He was sure that Mr. Carlisle did not intend to give an arrow to the enemy—one of the usual barbs used against David's character. He thought they should pass the resolution of approval, just as the Shorter Catechism was authorized, without preventing the use of Fisher's and others of good character. If Mair's were used, it would be time to interfere. He wished the resolution to state the truth and no more. For his own part, he got the binder to leave the paraphrases out of his book, so that no minister who might occupy his pulpit could have the opportunity of using paraphrases. He hoped the resolution would pass in its simplicity, and then let the church legislate when it might be necessary.

Mr. Josias Wilson said he was in the habit of singing paraphrases. He had a congregation of 3,000 people, and he did not wish it to be thought that he was in the habit of singing errors and blasphemy.—

Some farther discussion ensued, when the resolution was at length passed.

The obstacle to the union of the dissentients being now removed,

Dr. Rentoul, on behalf of eight ministers, stated that they were now satisfied and ready to unite with the Assembly. The clerk forthwith added to the roll the names of the late dissentients, with the exception of one minister who had become connected with another body.—*Londonderry Standard*.

The Cause of God and Truth.

IT is said, that if Christ died not for all men, God could not equitably require all men to repent; and it is asked, What good could this repentance do them? what remission of sins could it procure? and therefore must be in vain; yea, that it would follow from hence, that no impenitent person can be justly condemned for dying in his impenitent estate. To which I reply; it does not become us to fix what is, and what is not equitable for God to require of his creatures, on supposition of Christ's dying or not dying for them: this is limiting the Holy One of Israel. Supposing Christ had not died for any of the sons of men; have they not all sinned and transgressed the commands of God? and should they not be sorry for these sins, and repent of the same, being committed against the God of their mercies? and might not God equitably require this at their hands, though he had not given his Son to die for them? and though such a repentance would not procure remission of sins, which is not to be procured by any repentance whatever; nor is it by the repentance of those for whom Christ has died, but by his precious blood, without which there is no remission; yet it might be the means of enjoying a present temporal good, and lessening the aggravation of future punishment; as in the case of the Ninevites. Nor does it follow from Christ's not dying for all men, that no impenitent person can be justly condemned for dying in his impenitent estate; since the providential *goodness of God leads to repentance*;* and, therefore, such who "despise the riches of his goodness, forbearance, and long-suffering," do, "after" their "hardness and impenitent heart, treasure up wrath against the day of wrath, and righteous judgment of God;" and since, "as many as have sinned without law,"† and consequently without the gospel and the knowledge of Christ, his sufferings, and death, "shall also perish without law; and as many as have sinned in the law, shall be judged by the law. Besides, as has been observed, the exhortation to repent, here made, is not made unto all men, but "to the Jews," on a very remarkable occasion, and was blessed to many of them, to the turning them away from their iniquities; for "many of them which heard the word, believed; and the number of the men was about five thousand.‡

If it should be replied, that though the exhortation to repentance is not here made to all men; yet it is elsewhere expressly said, that § "God commandeth all men every where to repent." Let it be observed, that as this command to repentance does not suppose it to be in the power of man; nor contradicts its being a free grace gift of God; nor its being a blessing in the covenant of grace, and in the hands of Christ to bestow; so neither does it extend, as here expressed, to every individual of mankind; but only regards the men of the then present age, in distinction from those who lived in the former "times of ignorance;" for so the words are expressed: "and the times of this ignorance God winked at;" overlooked, took no notice of, sent them no messages, enjoined them no commands of faith in Christ, or repentance towards God; "but now," since the coming and death of Christ, "commandeth all men," Gentiles as well as Jews, "every where to repent;" it being his will, that|| "re-

* Rom. ii. 4, 5. † Ver. 12. ‡ Acts iv. 4. § Chap. xvii. 30. || Luke xxiv. 47.
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penitance and remission of sins should be preached among all nations:" but admitting that it has been God's command in all ages, and to all men that they repent; as all men are indeed bound, by the law of nature, to a natural repentance, though all men are not called by the gospel to an evangelical one; yet I see not what conclusions can be formed from hence against either absolute election or particular redemption.

3. Though there is a close connexion between evangelical repentance, true conversion, and pardon of sin; that is to say, that such who are really converted and truly repent, have their sins pardoned; yet not repentance and conversion, but the free grace of God and blood of Christ are the causes of pardon. Forgiveness of sin is indeed only manifested to converted penitent sinners, who are encouraged and influenced to repent of sin, and turn to the Lord from the promise of pardoning grace: hence the most that can be made of such an exhortation is only this; that it is both the duty and interest of men to repent and turn to God, that they may have a discovery of the remission of their sins through the blood of Christ, and not that they shall hereby procure and obtain the thing itself: though, after all, neither evangelical repentance and internal conversion, nor the grace of pardon, are here intended; not evangelical repentance and internal conversion, as has been before observed, nor the spiritual blessing and grace of pardon; for, though pardon of sin is signified by blotting it out, Psal. li. 1, 9; Isa. xliii. 25, and xliv. 22; yet forgiveness of sin sometimes means no more than the removing a present calamity, or the averting of a threatened judgment, Exod. xxxii. 32; 1 Kings viii. 33 to 39, and is the sense of the phrase here. These Jews had crucified the Lord of glory, and for this sin were threatened with miserable destruction; the apostle therefore exhorts them to repent of it, and acknowledge Jesus to be the true Messiah: that so when "wrath" should come upon their nation "to the uttermost," they might be delivered and saved from the general calamity; which, though these would be terrible times to the unbelieving Jews, yet would be "times of refreshing" to the people of God from troubles and persecutions. Though the last clause may be considered, not as expressing the time when their iniquities should be blotted out, but as a distinct additional promise made to penitents, and be read with the other thus: "that your sins may be blotted out, that the times of refreshing may come;" as they are by the Syriac and Arabic versions, and to which the Ethiopic agrees, and is the reading preferred by Lightfoot; and the sense is this: "Repent of your sin of crucifying Christ; acknowledge Jesus as the true Messiah, and you shall not only be saved from the general destruction of your nation, but shall have the gospel and the consolation of Israel with you. Jesus Christ, who was first preached unto you, shall be sent down unto you in the refreshing consolatory ministry of the word, though he in person must remain in heaven, "until the times of restitution of all things."

SECTION XXXIII.

Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.—Acts vii. 51.

THOUGH these words are not once cited or referred to by Dr. Whitby, as I remember, yet, inasmuch as the Remonstrants* have never failed to urge them in favour of the resistibility of God's grace in conversion, and to prove that that work is not wrought by an irresistible power; and that men may have sufficient grace for conversion who are not converted, it will be proper not to omit them; their argument from them stands thus: If the Holy Spirit may be resisted when he acts in man with a purpose and will to convert him, then he does not work conversion by an irresistible power; but the Holy Spirit may be resisted when he acts in man with a purpose and will to convert him: therefore, &c. But,

1. That the Spirit of God in the operations of his grace upon the heart in conversion may be resisted, that is, opposed, is allowed; but that he may be so resisted as to be overcome, or be hindered in, or obliged to cease from the work of conversion, so as that it comes to nothing, where he acts with purpose and will to convert, must be denied, "for who hath resisted his will?" who, in this sense, can resist it? No one instance of this kind can ever be produced.

2. It should be proved that the Spirit of God was in these persons, and was acting in them with a design to convert them, and that they had sufficient grace for conversion given them, and that that grace was the same with that which is given to persons who are always converted; whereas it does not appear that they had any grace at all, since they are said to be "stiff-necked, and uncircumcised in heart and ears."

3. Supposing the Spirit of God was acting in them with a purpose and will to convert them, it will be difficult to prove that they so resisted, and continued to resist him, as that they were not hereafter converted by him; we are sure that one of these persons, namely Saul, was afterwards really and truly converted; and how many more were so we know not.

4. The resistance made by these persons was not to the Spirit of God in them, of which they were destitute, but to the Spirit of God in his ministers, in his apostles, and particularly Stephen; not to any internal operation of his grace, which does not appear to have been in them, but to the external ministry of the word, and to all that objective light, knowledge, evidence, and conviction, that it gave of Jesus being the Messiah; in which sense they are said to "reject the counsel of God against themselves," Luke vii. 30; and to "put from" them "the word of God," Acts xiii. 46. Such who resist Christ's ministers, resist him; and such who resist him may be said to resist his Holy Spirit. Once more,

The word *αντιπαριστα*, signifies a rushing against, and falling upon, in a rude and hostile manner; and fitly expresses their ill treatment of Christ and his ministers, by falling upon them and putting them to death, which is the resistance here particularly designed, as is manifest from the following words, ver. 52.

* In Coll. Hag. art. iii. iv. p. 215; Acta Synod. p. 70, &c.; Limborch, l. 4, c. 13, sect. 14, p. 373.

SECTION XXXIV.

Therefore, 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 to justification of life.—Rom. v. 18.

THESE words stand as a proof of general redemption; and the sense given of them is,* that Christ died for the justification of all men; and that justification of life was procured by him for, and is offered unto, all men; it being apparent that the apostle is comparing the condemnation which is procured by the sin of Adam, with the free gift of justification procured by the second Adam, as to the extent of persons concerned in both; “all men,” in the first clause, being to be taken in the utmost latitude, the same word in the latter clause must be taken in the same manner, or the grace of the comparison is wholly lost. To all which I reply;

1. These words say nothing at all about the death of Christ, or of his dying for any persons or any thing, but speak of his righteousness and the virtue of it, to justification of life; by which righteousness is meant his active obedience, as appears from the following verse: nor do the Scriptures any where say, that Christ died for our justification, but that he “died for our sins, and rose again for our justification.” It is true indeed that justification is procured by the death, as well as the obedience of Christ; as that we are “justified by his blood,” as well as by his righteousness; but it cannot be said, with any propriety, that justification of life is “offered” to any; since justification is a forensic, a law term, and signifies a sentence pronounced, or declared, and not offered. A judge, when he either acquits or condemns, does not offer the sentence of justification or condemnation, but pronounces either: so God, when he justifies, does not offer justification to men, but pronounces them righteous, through the righteousness of his Son; and when Christ procured justification, it was not an offer of it, but the blessing itself. These words, then, are not to be understood either of Christ’s dying for justification for any, especially for every individual man; since all men, in this large sense, are not justified; many will be righteously condemned, and eternally punished; and consequently his death, respecting them, must be in vain, were this the case; nor of the procuring of justification, still less of the offer of it, but of the application of it to the persons here mentioned.

2. It is apparent, that the apostle is here comparing the first and the second Adam together, as heads and representatives of their respective offspring, and the effects of sin, to the condemnation of those that sprang from the one, with the grace of God to the justification of such that belong to the other, and not the number of persons concerned in these things. His plain meaning is, that as the first Adam conveyed sin, condemnation, and death, to all his posterity; so the second Adam communicates grace, righteousness, and life, to all his posterity; and herein the latter has the preference to the former, and in which lies “the abundance of grace” here spoken of; that the things communicated by the one are, in their own nature, to be preferred to the other; and particularly, that the righteousness which Christ gives to his, not only justifies from the sin of the first Adam,

* Whitby, p. 113, 117, 118; ed. 2. 111, 115, 116.

and secures from all condemnation by it, but also from all other offences whatever, and gives a right to eternal life; wherefore it is called "the justification of life," which the first Adam "never had." Were the comparison between the numbers of such who are condemned by the sin of the one, and of those who are justified by the righteousness of the other, the numbers being the same, the grace of the comparison would be wholly lost; for where would be the exuberance when there is perfect equality?

3. Admitting that the apostle is comparing the condemnation which was procured by the sin of Adam with the free gift of justification procured by the second Adam, as to the extent of persons concerned in both; this extent cannot be thought to reach to more than such who respectively spring from them, and belong to them. No more could be condemned by the sin of Adam than those who naturally descended from him by ordinary generation. The angels that fell are not condemned for Adam's sin, from whom they did not spring, but for their own personal iniquities. This sin reached not to the man Christ Jesus, nor was he condemned by it for himself, because he descended not from Adam by ordinary generation; so no more can be justified by the righteousness of Christ, nor does that reach to the justification of more than those who are Christ's, that belong to him, and who are in time regenerated by his Spirit and grace, and appear to be his spiritual seed and offspring.

4. "All men," in the latter clause of this text, can never design every individual of mankind; for if "the free gift came upon all men," in this large sense, "to justification of life," every man would have a righteousness to be justified, be secure from wrath to come, have a right to eternal life, and at last be glorified and everlastingly saved; for such who are "justified by the blood of Christ, shall be saved from wrath through him;"* and "whom" God "justifies, them he also glorifies." Now it is certain, that all men, in the utmost latitude of this phrase, have not a justifying righteousness; there is a set of unrighteous men who shall not inherit the kingdom of God, are not, nor will they ever be justified; but the wrath of God abides on them, and will be their everlasting portion: could it be proved that the righteousness of Christ is imputed by the Father, and applied by the Spirit, to the justification of every man, and that every man will be saved, we shall readily come in to the doctrine of universal redemption by the death of Christ. But,

5. The apostle is the best interpreter of his own words, and we may easily learn, from this epistle, who the "all men" are, to whom "the free gift" by Christ's righteousness comes, to "justification of life:" they are "the elect" whom God "justifies," through the righteousness of his Son, and secures from condemnation by his death, chap. viii. 33, 34; they are all the seed to whom "the promise" of righteousness and life belongs, and is sure, chap. iv. 16; they are "the all that believe," upon whom and unto whom the righteousness of Christ is manifested, revealed, and applied by the Spirit of God, chap. iii. 22; and they are such who "receive abundance of grace and of the gift of righteousness, chap. v. 17; and, in a word, the gift comes upon all those that are Christ's, and belong to him to justification, even as judgment came upon all to condem-

* Rom. v. 9, and viii. 30.

nation, through the offence of Adam, that belong to him, or descend from him.

The text in 1 Cor. xv. 22, "for as in Adam all die, so in Christ shall all be made alive," in which the same comparison is made between the two heads, Adam and Christ, and their different effects, and which is sometimes used in favour of general redemption, is foreign to the purpose, since it speaks not of redemption by Christ, nor of spiritual and eternal life through him, but of the resurrection of the dead, as is evident from the whole context; and that not of every individual man, only of such as "are Christ's," and who "sleep" in him, of whom he is "the first fruits," ver. 20, 23; who will be raised by virtue of union to him, and "come forth unto the resurrection of life;" which all will not, for some will "awake to shame and everlasting contempt," yea, to the "resurrection of damnation," which, by the way, is a proof that the word "all" does not always design every individual of mankind.

SECTION XXXV.

For God hath concluded them all in unbelief. that he might have mercy upon all—
Rom. xi. 32.

THIS passage of scripture is produced as a proof of God's will, that all men should be saved, and to show that he has rejected none from salvation by an absolute and antecedent decree, and consequently that Christ died for all men; seeing as God hath concluded all men in unbelief, none excepted, so, by the rule of opposition, he hath mercy on all, none excepted.* To which I answer:

1. That God shows mercy to all men in a providential way, is granted, for "his tender mercies are over all his works;"† but that all men are partakers of his special mercy through Christ, must be denied, since "the vessels of mercy" are manifestly distinguished from "the vessels of wrath fitted for destruction;"‡ and certain it is, that there are some whom "he that made them will not have mercy on them, and he that formed them will show them no favour;"§ and where God does extend his special mercy, it is wholly owing to his sovereign will and pleasure, "for he hath mercy on whom he will have mercy, and whom he will he hardeneth.||

2. By the rule of opposition, no more can be thought to be the objects of God's mercy than those whom he has shut up in unbelief, which is not true of all men that ever were in the world; for, though all men are, by nature, unbelievers, yet they are not all shut up by God in unbelief. To be "shut up in unbelief," is the same as to be "concluded under sin," the meaning of which phrases is, not that God makes men sinners and unbelievers, or puts them into the prison of sin and unbelief, but that he proves, demonstrates, and convinces them, that they are in such a state and condition, as Chrysostom¶ on the other place observes, and which is the sense that Grotius and Vorstius,** who were both on the other side of the question, give of these words; for such who are savingly convinced of sin, are held and bound down by a sense of it in their consciences, that they can

* Limborch, l. 4, c. 5, sect. 6, p. 333.

§ Isa. xxvii. 11.

|| Rom. ix. 18.

† Psalm cxlv. 9.

¶ In Paræus in loc.

‡ Rom. ix. 22, 23.

** In loc.

find no by-way to creep out, or make any excuse for it. Now, all men are not in this sense concluded under sin, or shut up in unbelief, none but those whom the Spirit of God reproves and convinces of these things; which convictions are wrought in them, on purpose that they may flee, not to their own merits, but to the mercy of God, which they may hope to share in, since "with the Lord is mercy, and with him is plenteous redemption.*"

3. It is not said absolutely, "God hath concluded, *παντας*, all in unbelief, that he might have mercy, *παντας*, on all;" but "God hath concluded, *τους παντας*, them all in unbelief, that he might have mercy, *τους παντας*, on them all," which limits and restrains the "all" to the persons the apostle is speaking of in the context; were the elect of God among the Jews and Gentiles, and so designs "the fulness of the Gentiles," whom God determined to bring in, ver. 25, and especially "that all Israel," ver. 26, that "shall be saved," not by their own righteousness, but by the pure mercy and free grace of God. In short, by the "all" whom he has mercy on, and in order to bring them to a sense of their need thereof, concludes in, and convinces of, unbelief, are to be understood all believers, that is, who are eventually so, be they Jews or Gentiles, as Vorstius observes,† and which is manifest from a parallel text, "The scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."‡ Hence this passage neither militates against an absolute election, nor special redemption of particular persons.

SECTION XXXVI.

Destroy not him with thy meat, for whom Christ died.—Rom. xiv. 15.

THESE words are frequently§ used in favour of universal redemption, and to prove that Christ died not only for the elect, for his sheep, and true believers, but also for them that perish; and the argument from them is formed|| thus: "If Christ died for them that perish, and for them that do not perish, he died for all. But Christ died for them that perish, and for them that do not perish; "ergo," he died for all men. That he died for them that do not perish, is confessed by all; and that he died for such as may, or shall perish, is intimated in this injunction; "destroy not him with thy meat, for whom Christ died." But whether so much is intimated hereby, will be seen when the following things are considered:

1. That the injunction "destroy not him with thy meat, for whom Christ died," does not intend eternal destruction; since that can never be thought to be either in the will or the power of those on whom this is enjoined. Such a degree of malice and wickedness surely can never arise in the heart of any, to wish for, desire, and take any steps towards the eternal damnation of others; what comes nearest to such an instance, is the Jews' prohibition of the apostles, "to speak to the Gentiles, that they might be saved;"¶ which discovered implacable and inveterate malice indeed; but surely nothing

* Psalm cxxx. 7.

† In loc.

‡ Gal. iii. 22.

§ Remonstr. in Coll. Hag. art. ii. p. 132; Act. Synod. p. 346, &c.; Curcell. l. 6, c. 4, sec. 7, p. 360; Limborch, l. 4, c. 3, sect. 9, p. 321.

|| Whitby, p. 138; ed. 2. 235.

¶ 1 Thess. ii. 16.

of this kind could ever be among brethren of the same faith, and in the same church state; and were any so wicked as to desire the eternal destruction of another, yet it is not in his power to compass it; none can eternally destroy but God; "fear not them which kill the body, but are not able to kill the soul;* but rather fear him which is able to destroy both soul and body in hell." Besides, is it reasonable to suppose, or conclude, that eternal damnation should follow upon eating and drinking things indifferent, as herbs, meat, and wine, or be caused by an offence given and taken through these things? Therefore, unless it can be proved, that eternal destruction did or might ensue upon the use of things indifferent; or that weak brethren might or were so insnared, offended, and stumbled hereby, as to perish eternally, there is no force in the argument.

2. It will appear from the context, that the destruction of the weak brother dehorted from, is not the eternal destruction of his person; but the present destruction, interruption, or hinderance of his peace and comfort. To "destroy" the brother "with meat," is, by eating it, to "put a stumbling, or an occasion to fall in his way," ver. 13; not to fall from the grace and favour of God; but so as that the peace of his mind may be broken, his affections to the brethren wax cold, and he be staggered in the doctrines of the gospel: hence says the apostle, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak," ver. 21; to do which, is contrary to Christian charity; "if thy brother be grieved with thy meat, now walkest thou not charitably;" yea, it is "destroying the work of God," ver. 20; not the Christian convert, who is God's workmanship; nor "the good work of grace," which will be "performed until the day of Christ;" nor the work of faith, which will never fail;† but the work of peace in churches, and particular persons, which God is the author of, and which, the things that make for it, saints should follow after, ver. 19. Now a weaker brother, for whom Christ has died, may be thus grieved, distressed, wounded, his peace destroyed, and yet not eternally perish; and so can be no instance of Christ's dying for such as may be or are eternally lost. The apostle's design in this dehortation, is manifestly this; partly from the interest Christ has in, and the love he has showed to such brethren in dying for them; and partly from the hurt that may be done to their weak minds and consciences, to deter stronger believers from giving them any offence by their free use of things indifferent; though he knew their eternal salvation could not be in any danger thereby.

SECTION XXXVII.

And through thy knowledge shall the weak brother perish, for whom Christ died?—
1 Cor. viii. 11.

THESE words are commonly joined with the former, and produced for the same purposes, both to prove that Christ died for such as perish, and that true believers may totally and finally fall away.‡ What has been said under the preceding section, might be sufficient

* Matt. x. 28.

† Vid. Whitby, p. 436, 442; ed. 2. 425, 431.

‡ Whitby, p. 138, 436, 442; ed. 2. 135, 425, 431.

to lead us into the true sense of this text, which is parallel with the other, and so remove any argument or objection taken from hence. But not to let it pass without particular examination, let it be observed;

1. That as the text in Rom. xiv. 15, is a dehortation, or an injunction not to destroy him with meat, for whom Christ died; this is delivered out in the form of an interrogation; and neither the one nor the other prove matter of fact, supposing they could be understood of eternal destruction and ruin; as that any one brother, who was a true believer, was destroyed, or perished eternally this way; and at most, only imply the danger and possibility thereof, through their own corruptions, Satan's temptations, and the offences given by stronger brethren; were they not preserved by the grace and power of God, through Christ, who died for them, and so will not suffer them to perish.

2. The "perishing" of this weak brother, is to be understood of, and is explained by, a "defiling" of his conscience, ver. 7; a "wounding" of it, ver. 12; and making him to "offend" ver. 13; by the imprudent abuse of Christian liberty in those who had stronger faith, and greater knowledge, and by a participation of things offered to idols, in an idol's temple, ver. 7, 10; and not of his eternal damnation in hell, which could never enter into the apostle's thoughts; since he says, ver. 8, "Meat commendeth us not to God; for neither if we eat, are we the better; neither, if we eat not, are we the worse." Hence we have no need to return for answer, to arguments formed on these texts; that these weak brethren, of whom it is supposed that they might perish, being under a profession of religion, men were obliged, from a judgment of charity, to believe that Christ died for them, though he might not, or that others may be said to destroy, or cause them to perish, though their destruction followed not; because they did all that in them lay towards it, and what in its own nature tended to it; and therefore we are not concerned with the replies made unto such answers, which we shall not undertake to defend.

3. This text proves, that Christ died for weak brethren, whose consciences may be defiled, wounded, and offended, through the liberty others might take, and in this sense perish; but does not prove that Christ died for any besides his sheep, his church; or those who are eventually true believers; for which the Remonstrants* cite it; for surely a brother who is truly one, though weak, is a sheep of Christ, a member of his church, and a believer; and therefore can be no instance of Christ's dying for any reprobates, and still less for all mankind.

4. Such for whom Christ died, can never finally, totally, and eternally perish; since he has, by his death, procured such blessings for them, as a justifying righteousness, pardon of sin, peace with God, reconciliation to him, and eternal salvation; which will for ever secure them from perishing. Besides, should any of them perish in this sense, his death would so far be in vain; nor could the death of Christ be thought to be a sufficient security from condemnation; whereas the apostle says, "Who shall condemn? it is Christ that

* In Coll. Hag. art. ii. p. 173.

died:" nor a full satisfaction to the justice of God; or God must be unjust to punish twice for the same faults.

SECTION XXXVIII.

Wherefore let him that thinketh he standeth, take heed lest he fall.—1 Cor. x. 12.

It is observed,* that "the apostle here speaks to the whole church at Corinth, and to such who truly thought they stood; and plainly supposes, that he who truly stood, might fall, and would do so, if he used not great diligence to keep his standing; for had not this "taking heed" been the condition of their standing; had they been of the number of those who, by God's decree, or promise, infallibly were assured of standing, this exhortation to take heed, must have been superfluous; since men can need no admonitions to do that which God's decree and promise secure them they cannot omit; much less to do it to prevent what cannot possibly befall them." To which I reply;

1. That the apostle does not speak these words to the whole church at Corinth; for though the epistle is in general directed to the church, yet there are several things which only respect some particular persons; as the incestuous person; such who went to law with their brethren before unbelievers; some that behaved disorderly at the Lord's table, and others that denied the resurrection of the dead, of and to whom some particular things are spoken, which did not belong to the whole church; and here the apostle exhorts, not such who truly thought they stood; for such do stand in the grace of God, in Christ, and by faith, and shall never finally and totally fall away; but such ο δοξαζω, who seemeth to himself and others "to stand;" and manifestly designs such who were swelled with a vain opinion of themselves, of their knowledge and strength, tempted God, and "trusted to" themselves, as the Ethiopic version reads it, and despised weak believers: now such as these may fall, as they often do, from that which they seemed to have, from the truths of the gospel, and a profession of it, and into scandalous sins, and at last, into condemnation. If it should be asked, why should the apostle concern himself about these persons, or exhort them to take heed to their standing? would it not have been as well, if they had thrown off the mask at once, and have appeared to be what they really were? I answer, that the apostacy of formal professors, is injurious both to the honour and interest of true religion; for the ways of God are evil spoken of, the name of Christ blasphemed, profane sinners hardened, and weak believers stumbled by the falls of formal professors, as of real Christians: besides, it must be worse for themselves, their defection being the means of a more severe punishment: "for it would have been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them."†

2. Supposing that such who truly thought they stood, true believers in Christ, are here spoken to; it will be allowed that these may fall into temptation, into snares, into sin, from a degree of steadfastness in the gospel, and from a lively and comfortable exercise of

* Whitby, p. 428, 429; ed. 2. 417, 418.

† 2 Pet. ii. 21.

grace, but not finally, totally, and irrecoverably; since they are enclosed in the arms of everlasting love, secured in the hands of Christ, built on a foundation that will never give way, and kept by an almighty power, which can never be overcome: and though taking heed is not the condition of their standing, but that is secured unto them by the purpose and promise of God, which can never fail; yet such an exhortation is not superfluous; since though they cannot finally and totally fall, they may fall to the dishonour of God, the reproach of the gospel of Christ, the grieving of the Spirit, the wounding of their own souls, the stumbling of weak believers, and the strengthening of the hands of the wicked; all which are so many strong reasons and arguments why they should take heed lest they fall; though they can never so fall as to perish eternally: nor are the admonitions needless to that which God's decree and promise secure; since these are often the means in and by which God executes his decree, and makes good his promise; see Acts xxvii. 22, 24, 31. To add no more, these words should never be made use of against the saints' final perseverance, since they are so closely connected with the following verse, which so fully expresses that doctrine: "there hath no temptation taken you, but such as is common to man. But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." By this way we may judge of the nature, design, and use of cautions given to the saints not to fall away; which are represented* as evidences and suppositions that they may do so; such as

The caution Christ gave all his disciples, in these words: "Take heed unto yourselves, lest at any time your hearts be overcharged with surfeiting, † &c. Which only implies, that the apostles, like other men, were subject to infirmities, sins, snares, and temptations; and, therefore, caution, watchfulness, and prayer, were incumbent on them, that they might not be found in a supine, negligent, sleepy frame, when not the day of judgment, but of the destruction of Jerusalem, came on; and so they might escape the general calamity, and stand before the Son of man, and carry his gospel into the Gentile world; and is no proof of the possibility or danger of their final falling away; who were chosen of Christ, given him by his Father, and so kept by him, as that none were lost, but the son of perdition.

When the author of the Epistle to the Hebrews cautions the believers he writes unto, to "take heed, lest there be in any of them an evil heart of unbelief, in departing from the living God," and fall from the promised rest: and to "look diligently lest any man fail of the grace of God;" ‡ his design is to expose the sin of unbelief, as what bereaved the saints of much comfort, and God of much glory; every degree of it in that, being a partial, though not a total departure from God, and therefore should be watched against: and it should be observed, that he does not caution them to take heed lest they fell from the rest promised them, but lest they "should seem to come short of it:" which they might do and yet enjoy it: and when he exhorts them, to "look diligently lest any man fail of the grace of God;" this is not to be understood of the grace and fa-

* Whitby, p. 420, 430; ed. 2. 418, 419.

† Luke xxi. 34, 39.

‡ Heb. iii. 12, and iv. 1, and xii. 15.

vour of God towards them, nor of the grace of God in them, but of the doctrines of grace which they had received; the duty enjoined them being a mutual one, in which they were *επισκοποι*, to act the part of a bishop or overseer over each other.

When the apostle Paul cautions the Colossians,* to “beware, lest any man should beguile them with enticing words, spoil them through philosophy and vain deceit, and beguile them of their reward;” he does not design a final and total seduction of them from Christ their head, in whom they were complete, ver. 10; not a destruction of grace in them, but a corruption of the doctrine of grace received by them; which might be unawares introduced by false teachers, under the specious pretences of humility and holiness.

When the apostle Peter† exhorts those he wrote to, to “beware, lest being led away with the error of the wicked,” they “fall from their own steadfastness:” his meaning is, not as though there was danger or a possibility of falling from the “like precious faith” they had “obtained;” but that they might be in danger of falling from some degree of steadfastness in the doctrine of faith, through the insinuating errors of wicked men; and therefore should guard against it.

Lastly. When the apostle John‡ saith to the children of the elect lady, “Look to yourselves, that we lose not those things that we have wrought, but that we receive a full reward;” it does not follow, that such who have the true grace of God may lose those things which they have wrought; for it is not what “ye,” but what “we” have wrought; much less lose what the Spirit of God has wrought: but the caution regards the doctrines and ministry of the apostles, lest that should be in any respect in vain; or a veil be drawn over the glory of it, through these persons any way giving heed to the doctrines of deceivers, ver. 7, 9, 10.

SECTION XXXIX.

For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again.—2 Cor. v. 14, 15.

THIS scripture§ never fails to have a place in the controversy about the extent of the death of Christ. Universal redemption is concluded from hence, by the following arguments, now to be examined.

I. The first is taken from the word “all,”|| here used, “if,” or “since one died for all. But it ought to be observed,

1. That the text does not say that Christ died for “all men,” but for “all;” and, therefore, agreeably to other scriptures,¶ may be understood of all “the people” whom Jesus saves from their sins; of all “the sheep” for whom he laid down his life; of all the members of his “church” whom he loved, and for whom he gave himself; or, of all “the sons” for whom he tasted death, and, as the Captain of their salvation, brings to glory.

* Col. ii. 4, 8, 18.

† 2 Pet. iii. 17.

‡ 2 John ver. 8.

§ Remonstr. in Coll. Hag. art. ii. p. 132; Curcellæus, l. 6, c. 4, sect. 6. p. 300; Limborch, l. 4, c. 3, sect. 3, 4, p. 319.

|| Whitby, p. 112; ed. 2. 111. ¶ Matt. i. 21; John x. 15; Eph. v. 25; Heb. ii. 9, 10.

Presbytery of Philadelphia.

November 3, 1841.

A PAPER from the Presbytery of Cambridge was laid on the table of Presbytery, complaining of certain words used in the Religious Monitor, November number of volume 17th, page 267, beginning fourth line from the top. The Presbytery of Cambridge say, "It is believed these words maintain a legal doctrine, namely, that the believer's holiness is the procuring cause or ground of his access to God, of his enjoyment of divine protection and of his heirship to glory."

Reply to the Presbytery of Cambridge.

I regard all legal views of any of the blessings of the covenant of grace with abhorrence, as such views are subversive of the gospel of the grace of God. Salvation in all its parts is wholly of grace.—"Grace reigns." The doctrine, "That the believer's holiness is the procuring cause, or ground of his access to God, of his enjoyment of the divine protection, and of his heirship to glory," never entered my imagination. The spirit dwelling in the soul, revealing Christ, the soul apprehending by faith Christ, as the meritorious and procuring cause of all its spiritual mercies, I suppose constitutes that vital union between God and his people, which is indissoluble. "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; which he shed on us abundantly through Jesus Christ our Saviour." Tit. iii. 5, 6. So far as the language in the Monitor may seem to imply any other view, it is to be condemned.

C. WEBSTER.

Philadelphia, November 3, 1841.

The foregoing reply was approved by Presbytery and ordered to be published.

Obituary.

DIED on the 8th instant, at the house of Mr. Robert Laird, in this city, the Rev. DAVID ANDERSON, late Pastor of the Associate Presbyterian Congregation of Carlisle, Pa., in the 56th year of his age and 30th of his ministry.

The deceased was a native of Perth, Scotland, and Pastor of the Seceder Congregation at Boghole for twenty-five years. He came to this country with his family in 1839, and was installed Pastor of the Carlisle Congregation and its branches on the 14th day of October, 1841. He was called to assist at the administration of the Lord's Supper in the Second Associate Congregation in this city on the last Sabbath in October, in which congregation he will long be remembered for his work of faith and labour of love, in his master's service, and his zeal and fervour in addressing his fellow men on the great doctrines of salvation by free grace, reigning through righteousness in our Lord Jesus Christ: and in his last discourse from 1 Cor. 16, 23, "The grace of our Lord Jesus Christ be with you," he seemed to anticipate the end of his labours here, and the crown of life which awaits God's faithful servants. It might properly be called his farewell sermon.

On the 4th ult., returning from the Blockley almshouse, to attend a meeting of the Associate Presbytery in this city, and crossing

the Schuylkill in a boat, when stepping out, he slipped and fell; but not being aware of much injury, continued on his way to the meeting, where he sat for some time, and finding himself chilly, walked to his lodging, where he was attended by three of our most eminent physicians, who pronounced his disease a rupture of the kidneys, &c., occasioned by a fall. The seat of his disease could not be reached; and he continued to suffer excruciating pain until Monday the 8th, about half-past one o'clock P. M., when he was released from the body to be present with the Lord. He was a man eminent for his close walk with God—a man of prayer, of sound principles and pleasing address, and appeared to be entirely abstracted from the world, and devoted to the great work of winning souls to Christ. To one who waited at his bedside, he said, that he had long since been enabled to trust his all into the hands of his Redeemer, and He had never disappointed him: I have not found Him to be a barren wilderness, or a land of drought. On the day before he died he said, “This is the first Sabbath in thirty years that I have been unable to attend to the public services of the sanctuary. At one time he said, “O! if it be possible, let this cup pass from me.” It was observed that those were the words of the Saviour, while suffering in the room of His people. “O yes,” he replied; “but He said, ‘Not my will, but thine be done,’—so would I say: I have much darkness and sore temptation, but I hope soon to obtain the victory—I would not let go my hope on Christ for a thousand worlds—my couch does not ease me; but I shall go down by the sides of the grave.” The precious word of God seemed to be ever in his mind, and very many sweet promises were repeated by him. A few minutes before his death, while in great agony, he said, “O, my dear Saviour, come quickly.” He desired to be assisted to turn on his side, in which position, in about thirty minutes, he breathed out his soul into the hands of God who gave it.—“Blessed are the dead who die in the Lord.” Let his family remember the promise which gave comfort to the deceased, “Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me.”

D.

Controversy.

In the apprehension of some, religious controversy is productive only of unmitigated evils, and they are almost disposed to question the divine wisdom in permitting it. We are ready to admit that the necessity for it arises from the obliquity of mind and heart produced by the apostacy of our nature, but constituted as we are, we may justify its necessity, and the wisdom of God in permitting it on these grounds:

1st. That it evinces the depravity of our nature, which has made truth so difficult of acquisition, subject to so many perversions, that even the best men in its defence, are apt to betray pitiable infirmities of temper; and in producing this conviction, it may serve to humble the pride of man, and induce him to rely upon God for wisdom to illuminate his mind and direct his steps.

2d. It may be permitted, because, with all the incidental evils attendant upon it, it serves to elicit truth. Its advantages in this respect, are known and acknowledged by all who have impartially examined its results.

3d. May it not be permitted in order to convince those who have been involved in its turmoil, that heaven is truly desirable, where the people of God shall see eye to eye, and without any of the jarings of earth, shall love one another with pure hearts fervently? Heavenly rest will be the finishing of all controversy.—*Presbyt'n.*

—

Bunyan's Prefiguration of the Oxford Theology.

In looking at the beautiful edition of *The Holy War*, just issued by the American Sunday School Union, I found a passage which seems to have had a prophetic view to our own times, and which deserves to be cited as a curiosity. It begins thus:

"The King's captains, when they marched from the court to come up against Mansoul to war, as they came crossing over the country, they happened to light upon three young fellows that had a mind to go for soldiers: proper men they were, and men of courage and skill, to appearance. Their names were Mr. Tradition, Mr. Human Wisdom and Mr. Man's Invention. So they came up to the captains and proffered their services to Shaddai."

The three recruits went into the war under Captain Boanerges, but in a sally by a company of Lord Willbewill's men, they were taken prisoners. They were brought before Diabolus, and after being remanded for a time to prison, the rest of their story is told as follows.

"Not many days after, he sent for them to him again, and he asked them if they would be willing to serve him against their former captains. They then told him that they did not so much live by religion as by the fate of fortune; and that since his lordship was willing to entertain them, they should be willing to serve him. Now while things were thus in hand there was one Captain Anything, a great doer, in the town of Mansoul; and to this Captain Anything did Diabolus send these men, with a note under his hand, to receive them into his company; the contents of this letter were thus:

"Anything, my darling.—The three men that are the bearers of this letter have a desire to serve me in the war; nor know I better to whose conduct to commit them than to thine. Receive them, therefore, in my name, and, as need shall require, make use of them against Shaddai and his men. Farewell."

"So they came, and he received them; and he made two of them sergeants; but he made Mr. Man's Invention his armour bearer."

Time has proved, Mr. Editor, that Diabolus seldom secured a more important accession to his ranks than he did on this occasion, and the spirit of this noble trio is even in our day drawing off many into the track of their own apostacy, and strengthening, for a season, the bands of Captain Anything and his great chief.—*Presbyterian.*

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Persecution of the Christians in Turkey.—The German papers state that new atrocities had been committed on the Christian population of the Turkish provinces. The Augsburg Gazette, under date, *Frontiers of Turkey*, 12th ult., states that Ali Pasha had expelled more than three hundred Christian families from their dwellings at Marstan, who were obliged to bivouac in the open fields.

Human Life Painted to the Life.

Some of Baxter's sketches are inimitable. He seems almost without a figure, to have looked on this world and its affairs in the light of eternity. When he describes the pursuits and ambition of men, he makes their littleness appear something as we may conceive they will appear, when from eternity we come to see them in the retrospect. He speaks of the vain show of man's bustling life as follows: "It is but like children's games, when all is done in jest; and which wise men count not worthy their observance. It is but like the acting of a comedy, when great persons and actions are personated and counterfeited; and a pompous stir there is for a while to please the foolish spectators, that themselves may be pleased by their applause; and then they come down, and their sport is ended, and they are as they were. It is but like a puppet play, where there is great doings to little purpose, or like the busy gadding of the laborious ants, to gather together a little heap of sticks and straw, which the spurn of man's foot will soon disperse." When by faith we forecast the scenes of the world to come, and let the mind fill itself with the contemplation of what and where we shall be, one hundred years hence, we see great truth and force in such a description.

The *emptiness* of this world is thus set forth by the same hand—"What! shall we prefer a mole-hill before a kingdom, a shadow before the substance, an hour before eternity, nothing before all things, vanity and vexation before felicity? The cross of Christ hath set up such a sun, that quite darkeneth the light of worldly glory. Though earth were something if there were no better to be had, it is nothing when heaven standeth by." If we could live and breathe amid such conceptions of time and eternity, as seemed to be so familiar to the mind of Baxter—if we could make them our habitual thoughts, and form our lives upon them, we should have made one of the most valuable of all attainments. It is a great thing to discourse so powerfully of time and eternity, but greater to conform the life to the discourse.—*Puritan.*

Daniel and his Enemies.

What a striking contrast between Daniel and his enemies! The latter were unprincipled and unfeeling; there was about them a lurking baseness of character, the predominance of the sordid and selfish, without one particle of generosity or loftiness of sentiment; and, provided their own malevolent and ambitious ends were accomplished, there was no attempt, however desperate, no act, however atrocious, from which they would have shrunk. Professing to be fit for ruling one of the mightiest nations then in existence, by plotting the overthrow and procuring a death-warrant against the most virtuous, the most unimpeachable, the wisest, and most useful man in the empire, because he stood in their way as a rival, and outshone them in wisdom, popularity and power, a man whose virtues they were compelled to venerate and acknowledge, at the very time they were laying snares for his life—they discovered the worst passions of depraved humanity, and gave a clear proof that they were unqualified for the high station to which they were raised. Daniel, on the

other hand, is calm and resolute; no unholy passions agitate his soul; truth and duty were his guides, and in following them, it mattered not to him what earthly sufferings he might endure. How few are willing to sacrifice worldly honour, and fewer still to sacrifice life for the cause of God! Daniel was willing to sacrifice both. In braving the terrors of the lion's den, he appeared greater than as prime minister of the court of Darius, and exhibited a moral heroism which is seldom to be found in the courts of kings. When forsaken and cast off by men, his indomitable spirit, neither dispirited nor overwhelmed, bravely bade defiance to every peril, reposing an unflinching trust in his God. That trust was not in vain, for it "stopped the mouths of lions," as the faith of his brethren before had "quenched the violence of the fire." But, though delivered, Daniel was a martyr in purpose, and deserves to occupy a place in the martyrology of the Church, a record that should be known and read, as a wonder and example to all.—*From Sermons by the Rev. J. Anderson.*

Slavery—How it Works.

Comparing Virginia with New York from 1790 to 1830, a period of forty years, Virginia has lost in population nearly a million of inhabitants! Virginia has increased in a ratio of only *sixteen per cent.*, while the ratio of New York for the same period is not less than *five hundred and sixty per cent.*! The total amount of property in Virginia, including about half a million of slaves at their market value, is much less than one half of the property of New York, without attaching any value to the labourers who cultivate the soil. The real and personal property of Virginia ought to be some six or eight hundred millions of dollars greater than it is, to make equal progress in accumulation with New York. In 1790, the population of Virginia was more than double the population of New York; in 1841, the tables are nearly turned in this respect. The territory of New York is about 40,000 square miles; the territory of Virginia about 60,000; and in position, climate, soil, and navigable rivers, Virginia has decided advantages over her towering and victorious rival. We have observed sales of immense tracts of land in different parts of Virginia during the past season, at prices nearly nominal—a few cents per acre; less indeed than would be offered for lands on the sides of the broken mountains and barren hills of New Hampshire.

What a glorious State would Virginia be, with her immense territory, enough for a kingdom, her noble rivers, her bland climate, her naturally rich soil, and her high-minded and chivalrous free population, were it not for the canker of slavery, which blights all, curses all! For the sake of the master as well as for the slave—for the sake of the nation as well as for the State, may every yoke speedily be broken, and the children of oppression be set free.—*Journal Com.*

A modern author, speaking of anonymous letter-writing, says that an anonymous letter is a mode of moral murder, which using only a pen for a poniard and an inkstand for a bowl, poisons confidence and stabs character without fear of detection.

Church Reform in Scotland.

The reforming movement in our Church has by this time gathered, to speak nautically, so much *way*, that no such thing as suppressing it is now possible. One way or another, established or severed from the State, the Church will make good the principles she is contending for. The sooner, therefore, that her enemies cease from the imagination that she will anon settle quietly down upon the old resting-place whence she has just risen to shake herself clear from the defilements contracted in a century of jobbing neglect, the sooner may they obtain the credit of a little discernment. But are the Church reforms of the nineteenth century to be confined to Scotland alone? We, for our part, think the spirit of them somewhat contagious. We venture to believe that if the agitation of ecclesiastical questions shall continue to engross the public mind for a few years more on this side the border, it is not altogether improbable that our neighbours on the other side will by and by inquire, with something like general curiosity, what is disturbing us; and that when they have taken pains to hear what are the abuses we complain of, they may begin to help out their own conceptions of them by illustrations taken from among themselves. The settlement of our difficulties cannot, it is true, be adjourned for a lengthened period without serious consequences to our establishment, but neither can it be long delayed without some danger to the quiet of prelatial dignities. When the fire gets high, there will be risk of sparks. Therefore we conceive there may be more than one reason urging legislators, not anxious to have their hands over full of ecclesiastical complications, to a speedy adjustment of our dispute.

Even already, the demand, all unheard of till now, that the election of pastors in the English Church shall be placed on a popular basis, has been mooted in the Church's own bosom. We have before us a tract (of which six thousand copies have been sold) by an English Episcopal clergyman, in which the expediency of popular election is boldly urged. The author, the Rev. Mr. Spencer, is evidently a man accustomed to original and independent thinking, and one who, to an ardent and fearless temper, joins talents and accomplishments both of a high order. His numerous former tracts have all been in extraordinary request. His "Practical Suggestions on Church Reform," now before us, are the result of the fearless scrutiny with which he has surveyed the constitution and practice of his Church. The suggestions which he makes for reviving her efficiency are four. Of these, one relates to the mere temporalities, another is a proposal to supply the larger towns with a rotation of preachers somewhat after the Wesleyan fashion, and a third is for the revival of the liturgy and articles, and for allowing greater liberty to the clergy in the performance of divine service. But his grand idea is, "*to give to the parishioners of every parish the right to appoint their own ministers.*" He supports this proposal by a very good summary of anti-patronage arguments. It is impossible, he thinks, for the people to choose from worse motives than those by which the present patrons are often actuated. He asks if the members of a congregation are less competent to decide for themselves than the nobility and gentry to decide for them. "Is it to be supposed," he demands, "that the great ones of the earth are

now become the only judges of Christian doctrine and Christian preaching, and that the rest are to be despised as unfit to be consulted in these matters?" In the practical success of the system of popular choice he is quite confident. The common people, he is satisfied, would every where hear the sound word gladly, and prudently provide themselves with fitting ministers of it.—*Edinburgh Witness.*

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The Literature of Popery.

Before the Reformation the superior clergy themselves were sunk in great ignorance. A bishop of Dunfeldt congratulated himself on having learned Greek or Hebrew. The monks asserted that all heresies arose from these languages, but especially from the Greek. "The New Testament," said one of them, "is a book full of serpents and thorns. Greek," continued he, "is a modern language, but recently invented, and against which we must be upon our guard. As to Hebrew, my dear brethren, it is certain that whoever studies *that* immediately becomes a Jew." Heresbach, a friend of Erasmus, and a respectable writer, reports these very words. Thomas Linacer, a learned and celebrated divine, had never read the New Testament. Drawing near his end (in 1524) he called for it, but quickly threw it from him with an oath, because his eye had caught the words, "But I say unto you, Swear not at all." "Either this is not the Gospel," said he, "or we are not Christians." Even the school of theology in Paris did not scruple to declare before the Parliament, "There is an end of religion if the study of Hebrew and Greek is permitted."

If here and there among the clergy some learning existed, it was not in sacred literature. The Ciceronians of Italy affected a great contempt for the Bible on account of its style: men who arrogated to themselves the title of Priests of Christ's Church, translated the words of the Holy Ghost into the style of Virgil and of Horace, to accommodate them to the ears of men of taste. The Cardinal Bembo wrote always, instead of the *Holy Spirit*, "the breath of the celestial zephyr;" for *remission of sins*, he substituted the "pity of the Manes and of the gods; and instead of *Christ the Son of God*, "Minerva sprung from the brows of Jupiter." Finding one day the respectable Sadoletus employed on a translation of the Epistle to the Romans, "Leave these childish productions," said he, "such puerilities do not become a sensible man."—*Merle D'Aubigne.*

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The Fathers.—If you demand for the writers of the earliest ages of the church peculiar honour or authority, establish their title to such a rank. Produce, if they exist, better writings from the pens of the fathers, than we can adduce from the Reformers, and those who followed them. Who, among the primitive churches, ever gave us such a commentary as that of Luther on the Galatians, or Jewell on the Thessalonians, or Leighton on Peter? Show us the books, from the authors of the first centuries, which will compete with the Pilgrim's Progress, or the Saint's Everlasting Rest. If you can do this, you will indeed have done something.—*Christian Guardian.*

Remarkable Movement among the Druzes.

A Druze community of about 100,000 souls has formally resolved to embrace Protestant Christianity, and has requested the American mission at Beyroot to take charge of their spiritual interests, and supply them with teachers. They wish for schools and missionary labours in all their villages. This is probably the most important opening for missionary labour which Divine Providence ever presented to the Board; not even excepting the Sandwich Islands, the Nestorians or the Armenians. The Druzes have hitherto been regarded as a sect of Mohammedans. The first convert among them joined the mission church at the hazard of martyrdom, and was imprisoned, with a view to putting him to death for apostacy from the Moslem faith. The present movement secures access to the whole Druze nation; and the more numerous Ansarea, whose religious and civil condition has been much like theirs, must follow the example. Practically, all Syria is laid open, and a breach is made in the wall of Mohammedan despotism, through which Christian teachers may pass and repass with their converts. By particular request of the Druze chiefs, a high school, for the instruction of their young nobility has been opened at their capital, which is Der el Kamer, about twenty miles, nearly southeast from Beyroot. Messrs. Van Dyck and Wolcott have taken charge of it. Mr. Smith, on arriving from Smyrna, which he left the day after his arrival, did not stop even to open his house at Beyroot, but went at once to the mountains, to labour among the Druzes.

The Influence of the Bar.—At a recent examination of candidates for reception into the church, it was stated by one of the candidates that his first thorough conversion to Christianity, and to a sense of the condemned state of the sinner, was produced by listening to an argument of David Paul Brown, upon the trial of a case of murder, in which the question as to the competency of an infidel to testify, was discussed.—*U. S. Gaz.*

Church of Scotland.

We subjoin various notices from recent foreign papers relating to the present state of the question in the Scotch Church. A distinguished member of the British Government had declared, "that it was the intention of the government to which he had the honour to belong, to prepare and bring forward, not a partial or instalment measure, as the Duke of Argyle's bill was characterized by many of the members of the General Assembly who advocated that measure, but such a measure as would ensure a satisfactory, full, and final settlement of this long-protracted, and painful question, and place the Church of Scotland upon a sure and lasting foundation, securing to it all its undoubted rights and privileges, and that nothing should be wanting or left undone by him as an individual, or as a member of the government, in aiding and assisting, promoting, and carrying through such a measure, and which, he hoped, would be accomplished to the satisfaction of every reasonable person in the country."

Synod of Angus and Mearns.—This Synod met at Brechin on Tuesday last. The following overture sent the present position of the Church was proposed by Mr. Clugston of Forfar, and carried by a majority of *twenty-seven to eight*.

“Whereas certain office-bearers of the Church have declared it to be their intention to make application to the Legislature to have themselves and those who adhere to them, recognised as the established Church of the country, to the exclusion of those who maintain the principles which have been declared and acted on in recent General Assemblies of the Church, it is humbly overtured to the Synod that they adopt the following resolutions declaratory of their principles on the subject at present controverted :

“1st. That they adhere steadfastly to the principles that no pastor is to be intruded into any parish contrary to the will of the congregation; and that the Lord Jesus Christ has established a government in the hands of Church officers distinct from the civil Magistrate, and exclusive of his authority in all spiritual matters.

“2d. That these principles are the inalienable privileges of the established Church of Scotland, and are set forth in her Books of Discipline and Confession of Faith, ratified by law.

“3d. That the assumption by the civil Courts of a right to compel ordination to the ministerial office and admission to a pastoral charge—to interdict and prohibit the preaching of the gospel and the dispensing of ordinances—to revise the sentences of Church Courts, and remove spiritual censures imposed by them in the exercise of discipline—are not only contrary to the constitution of this country, but utterly subversive of the order which Christ has instituted, and the authority which he challenges as King in his Church.

“4th. That the declaration emitted by certain office-bearers of the Church, that they ‘regard it as binding upon every member of the Church, as established by law, to be subject to the civil power in all matters adjudged by the supreme civil authorities of the country to affect temporal rights, and that for conscience sake,’ would, if acted on, annihilate the jurisdiction of the Church Courts, acknowledge an obligation inconsistent with the Word of God and the Confession of Faith, and should be publicly disowned by this Synod.”

Synod of Aberdeen.—At a meeting of the Synod of Aberdeen, last week, Mr. Low, of Keig, supported by Mr. Robertson, of Ellon, moved an overture to the General Assembly to repeal the Veto Act. The motion was met by a resolution moved by Dr. Brown, of Marischal College, expressing the regret of the Synod at the opposition which some members of the Court had offered to the General Assembly, and at their having held ministerial communion with the deposed ministers of Strathbogie, and overturing the General Assembly, “at all hazards to maintain inviolate the supremacy of the Divine head of the Church as set forth in the doctrine of the spiritual independence of the Church and the rights and privileges of the Christian people of her communion.” The latter was carried by sixty-four votes to thirty-six.

Synod of Galloway.—This Synod met at Newton-Stewart on Tuesday the 26th October, the Synod proceeded to discuss the following overture—“That this Synod adheres to the resolutions passed

at the great meeting held in the West Kirk, Edinburgh, on the 25th August—that it is determined to maintain, at all hazards, the two grand principles for which the Church of Scotland is now contending—viz. the principle of non-intrusion and the headship of the Messiah—and urges upon its members the propriety of instituting Church Defence Associations throughout the district, and of using every means that may be deemed expedient for enlightening the public mind in regard to the present crisis of the Church.” After a good deal of desultory discussion, in which the Moderates manifested no small alarm at the formation of Church Defence Associations, the first motion was carried by a majority of nine to four.

From the *Scottish Guardian*.

Every one who has had his eye on the progress of the controversy must be well aware that it is only through the vigorous movements of the Church and the country, that public men have been brought to look seriously at the subject at all. And nothing would more certainly blight the bud of promise which has recently begun to open, than the appearance of apathy in Scotland. The Church and her great cause have enemies, who make it their business to misrepresent in London—who have been doing so all along—the state of feeling which prevails upon the question. It is easy to foresee what use such persons would make of a cessation from those measures which are now in progress to call forth from the parishes in Scotland such indications of their views and feelings as the emergency requires. Some, indeed, have a shrinking timidity lest public meetings, and other similar means of giving expression to the public mind, should offend the Government, and indispose them to grant such a settlement as we desire. This fear is founded on a very gross mistake. Unquestionably it would be very wrong at such meetings to indulge in violent recriminations against the Moderate party in the Church, or in any expression disrespectful to her Majesty's Government. As for the Moderate party, they, or at least their chief leaders, have taken a step which it is a great duty to explain and to expose to the whole Scottish people. The friends of the Church will commit a blunder of the first magnitude if they do not place the alternative, which Dr. Cook intimated his purpose to put to the British Parliament, in all its offensiveness, before every parish of this country. The gross Erastianism of the principles he and his adherents avowed it to be their intention to ask Parliament to set up in the Church of Scotland, must be unveiled to the eyes of the whole people—that they may be in a condition to protect themselves against so monstrous an invasion, or rather so total and shameful a surrender, of the grand doctrine of the Headship of the Lord Jesus Christ. But even in doing this most necessary and important duty, there is no need for bitterness of speech; nor would there be any justice in assuming that the whole Moderate party is prepared to homologate Dr. Cook's proceedings. From information we have received, we think there is the best reason to believe that many members of that party repudiate his Erastianism, and the rash and violent proposal in which it is embodied, with their whole hearts. It is due to such men, therefore, in speaking on the subject, not to make sweeping and indiscriminate charges, but rather to assume the tone which is due to their real convictions, and which is far the most likely to bring about harmony and peace.

From the Northern Times, Conservative, Sunderland.

The factious minority of irreligious *Moderates*, sadly miscalculating the support they were likely to have from a Tory government, have been induced to speak out, and let their real principles and true character be known. The consequences are, not merely that the indignation of Presbyterian Scotland is being roused against them, and that greater numbers there are uniting more decidedly in support of the reforming majority of Evangelical men, but also that, even in England, the question is becoming better understood; that the Erastianism of the *Moderates* is seen to be destructive of all that is worth preserving in the Church; that the Evangelical majority, so far from breaking the existing law in resisting the most flagrant encroachments of the Court of Session, are found to be the true Conservatives; and that a conviction is gaining ground among all classes, that, were a decision pronounced in favour of the minority, and sanctioning the doctrines of the Court of Session, a blow would be struck perfectly ruinous to *all* Christian Establishments, and a principle acknowledged utterly inconsistent with religious liberty even in dissenting communities. In these circumstances, the religious Conservatives of England are beginning to see more clearly which side of the question belongs to them.

From the London Patriot.

Mr. Candlish is reported to have made this declaration at Perth—"Let it be clearly understood---let there be no misapprehension on the point---that the Church will accept of no settlement that touches in the slightest degree the sacredness of her discipline in the matter of the Strathbogie ministers. If the Legislature offer us the very best measure, even the abolition of patronage with one hand, and with the other require us to restore these men to the ministry, we will reject the boon, so clogged, with scorn, as foully dishonouring to Him from whom we derive infinitely more than the State can give us. The Church has perilled all her honour, her integrity, upon that act of discipline; and if she consent to any compromise, the sooner she ceases to be an establishment the better."

From the Edinburgh Witness.

We took occasion in a recent number to contradict one of the various reports now in circulation relative to the Church question---reports, we fear, industriously circulated by the Church's enemies. We have now to notice another of these, which has reference to the late Strathbogie ministers. Some will have it that they are to be summarily reponed---their restoration being made the condition of a settlement of the non-intrusion question. On the other hand, it is contended, that their restoration on any terms having been made impossible by declarations in non-intrusion speeches, no settlement of the general question can ever be looked for. A few words of explanation on this point may be seasonable.

This question of discipline will never, we trust, be mixed up with the general question of the Church's affairs. It is a question purely of *discipline*, and never can be made the subject of *negotiation* or *treaty*. It will be most unwise in any party to insist on this. It is impossible for the Church to admit of it. Let the question of non-intrusion be entertained, canvassed, and settled on its own proper merits; for it is not to be determined by its bearing on the interests of seven individuals, but by its influence on the welfare of the Christian people of Scotland.

In thus noticing another of the rumours now so rife, we desire again most urgently to renew our caution against the friends of the Church giving any heed to them, or relaxing their efforts in consequence of them. We say advisedly, that there is as little certain prospect of a satisfactory settlement of the question at the present moment as there has

been since the contest commenced: and nothing, humanly speaking, will secure such a settlement, but the vigorous prosecution of the system of organization now in progress, and the assumption of such a position by the office-bearers and members of the Church, throughout the whole kingdom, as will at last convince their opponents of what there is such extreme reluctance to believe, that they are thoroughly in earnest, and resolved to submit to years of hardship and struggles rather than abandon their principles and betray the spiritual privileges of the Christian people.

Scotch Degrees.

WHEN the University of St. Andrew's sold her honours, a certain minister, who deemed that his ministrations would be more acceptable and more useful if he possessed what the Germans call the doctor-hat, put £15 in his purse, and went to St. Andrew's "to purchase for himself a good degree." His man-servant accompanied him, and was present when his master was formally admitted to the long desired honour. On his return "the doctor" sent for his servant, and addressed him somewhat as follows: "Noo Saunders, ye'll be aye sure to ca' me *the doctor*; and gin onybody spiers at you aboot me, ye'll be aye sure to say the doctor's in his study, or the doctor's engaged, or the doctor will see you in a crack." "That a' depends," was the reply, "whether ye ca' me the doctor too." The Rev. doctor started. "Ay, it's just so," continued the other; "for when I fand that it cost sae little, I e'en got a diploma myself. See ye'll just be good enough to say, 'Doctor, put on some coals, or doctor, bring the whisky and hot water, and gin onybody spiers at ye aboot me, ye'll be aye sure to say the doctor's in the stable, or the doctor's in the pantry, or the doctor's digging potatoes, as the case may be.'"

The Lynching Case at Oberlin.—It will be remembered by our readers that we stated some time ago, that the individuals engaged in the disgraceful lynching case at Oberlin, in the summer of 1840, were to be prosecuted for that outrage. In the Court of Common Pleas for Lorain county, Ohio, as we learn from the Ohio Atlas, that case came up at the last session. *Civil* and *criminal* suits were brought against five individuals concerned. In the former the jury gave *fifteen hundred dollars* damages to the young man. In the latter, the Court decreed a fine of *fifty dollars* on one of the individuals, and *one hundred dollars* on each of the others.

Episcopacy in Scotland.—The Glasgow Courier says that "during the last few years Episcopacy has made rapid advances in Scotland, and that in a meeting held at Edinburgh, in August last, it was agreed to erect a college at Perth, for the purpose of educating students of theology, and the sons of the gentry of Scotland of the Episcopal persuasion. The persons who have been most active on this occasion are Mr. Gladstone, M. P. for Newark, the Rev. Mr. E. Ramsay, and Mr. Hope, of Rankeilour. This institution will, no doubt, to a certain extent, affect the interests of the Scottish Universities, as well as serve to promote those of Episcopacy."

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*Trust in God,—A Sermon by the Rev. Thomas Beveridge, formerly
Pastor of the Associate Congregation, Cambridge, N. Y.*

Psalm cxii. 7. He shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord.

“EVIL pursueth sinners,” and it will overtake them if they forsake not the way of destruction in which they are going. They may be very secure in their minds, apprehending no danger; but the Lord Almighty, whose goodness and long-suffering they despise, is against them. His wrath is beginning to fall on them in the evils which they suffer in this life, and dying in their sins, it will fall on them to the uttermost, and for ever. They hope for good things in this life, and for many days in which to enjoy them. If their present situation be not so agreeable to their desires, they hope to reach something better when they shall say to their soul, “Soul, take thine ease; eat, drink, and be merry.” Yet when they reflect seriously on their former disappointments, and on the uncertainty of those earthly good things which have the chief place in their hearts, their fears overcome their hopes. The good things they hope for appear quite uncertain, and the evils they fear, many of them, particularly death, unavoidable. They find themselves unable to look forward to distress and poverty, reproach and death, with contentment, and they see nothing to supply their loss; nothing which can afford them safety and confidence in the day of evil. Therefore they put that day far away from them. So far as they can, they mind it not. They do not incline to hear of it. “Prophecy,” say they, “prophecy unto us smooth things,” do not alarm us, do not awake our fears, set not before us the judgment of God, let us alone in that sleep which is so sweet to us. But such is not the desire and language of Christians. They know whom they have believed, that he is the Lord Almighty, able to help them in every time of need, and the Lord unchangeable, who hath promised that he “will never leave nor forsake them.” They can hear of approaching evil without any anxious terror. Agreeably to this text, they are not “afraid of evil tidings.”

This psalm is a description of the blessedness of the man who fears the Lord. It is a description of the blessedness which belongs to all and each of the saints. Indeed, the earthly blessings mentioned in the second and third verses, are not commonly given in such abundance to the people of God under the present dispensation, as they were in the days of the Psalmist. While the revelation of grace was more obscure, it pleased the Lord frequently to give his people a greater taste of his favour in earthly things, that they might thereby know his goodness to

them, and care of them, and be encouraged to trust in him. Now the "day-spring from on high hath visited us." The grace of God, and the truth of his promises have been so brightly and so gloriously manifested in the coming of Christ, the state of the church has become so much more spiritual, and so much less connected with the good things of the present life, that the Lord is pleased to give his people less of the earthly, and more of heavenly blessings. Sometimes the Lord's people were very poor and afflicted under the Old Testament, and sometimes they are blessed with riches and prosperity under the New Testament dispensation. But these earthly blessings are not so frequently given to believers under the New, as under the Old. The Lord will give what is good; they shall want nothing who trust in him. They need not be afraid of evil whose hearts are fixed, trusting in the Lord.

We shall first speak of trusting in the Lord, and second, of the reasons, which they who trust in him have, not to be afraid of evil tidings.

I. Of trusting in the Lord.

1. As to this trusting in the Lord, the foundation of it is the revelation which he has made of himself as reconciled to sinners through the Redeemer. "Where no vision is, the people perish." "They know not God, and cannot draw near to him." They may see his almighty power and infinite goodness displayed in his works; but the light which shows them that God is almighty in power, and infinite in goodness, shows them also that they are sinners, and shows them that they have just cause to fear lest God who is holy and just, should display his almighty power in condemning them. They may resolve and promise to do better, but their hearts being corrupt and inclined to all evil, they break through their resolutions and falsify their promises. They may try to make compensation for past sins, but they can find nothing which even to human reason appears proper to offer as an atonement to God. They know not in what to trust; they can find no ground of confidence which does not fail them in the time of their greatest need. But to us, the Lord has made known his name. The Lord merciful and gracious, well pleased in his son Christ Jesus, the Lord our Saviour. Sinners are shut out from God as vile, and as abominable, and there is no way for them to return but by Jesus, in whom they "have redemption through his blood, even the forgiveness of sins, according to the riches of" divine grace. "No man," says Christ, "cometh unto the Father, but by me." Sinners have sold themselves, they are enemies to God, and have brought upon themselves his just indignation. They can look for nothing but judgment, rendering unto them according to their works, for nothing but fiery indignation to devour them, till they see the anger of God turned away from them. This cannot be turned away till their sin, the cause of the Lord's anger against them, is removed. And no efforts of theirs, no effort which they can devise, is sufficient to take it away. Nay, the folly, the vain confidence, the hypocrisy which cleave to all labours and endeavours for obtaining justification before God, render many sinners still worse. They are like bankrupts, who find matters wrong with them and go into some foolish dishonest scheme, thinking to enrich themselves and pay off their debts; but, instead of that, run themselves into farther misery. We cannot trust in the Lord otherwise than by trusting in him as reconciled to us in Christ. If we trust in him, we must have his word, his promise, something on which to found our trust: and this we have only in the gospel. The careless and the profane may say that they trust in the mercy of the Lord, but if they set at naught the promise and offer of the gospel, where is the ground of their trust? What warrant has God given that he will not deal with them according to their sins, and according to the evils they have endeavoured, but were not able to accomplish?

2. The first thing for which a believer trusts in the Lord is salvation; salvation from the curse which sin has brought upon him, from the corruption it has brought him into, and salvation from the power it has in him. The scripture does not teach us to seek sanctification, that by this we may be justified. It does not teach us to seek sanctification as what must go before justification. But it teaches us to seek justification as the free gift of God to us in Christ; a gift ensuring deliverance from sin; and a gift which none can seek or will obtain who hate sanctification. What the gospel sets before us is salvation comprehending both; and when the Spirit of the Lord works in the heart, we will seek both. The sinner whom the Spirit has enlightened, sees Christ, and comes to him as the Saviour from wrath, and from sin, which deserves wrath. Where there is only a confidence to escape wrath, and no hatred of that sin which deserves wrath, no desire to be conformed to the Lord Christ in loving righteousness, and hating iniquity, we may be sure that there is no right confidence there. It may increase till the sinner sees that he is vile and cannot make himself holy, and that he needs salvation from the power of sin: but it may also perish, and the sinner may be thus relieved from his fears, while the cause of them still remains increasing. Many have been afraid of wrath, and have again fallen into the sleep of death: but none ever thirsted after that salvation which the gospel brings near to us, and yet came short of it. The truth is, none do thirst after it, till the Lord begins that great work in them, which he will never leave till he makes it perfect.

3. They who build their hope of salvation on the foundation which God has laid in Zion, see good cause to trust in him for all things which he shall see good for them. "He that spared not his own Son, but delivered him up to the death for us all, how shall he not with him freely give us all things?" The soul which in believing the gospel says, Christ is mine, may add, all things are mine. "The Lord is my Shepherd," said the psalmist, "I shall not want." Faith sees that God in giving Christ, gives all things. Redemption from sin includes relief from all evil. The heirs of heaven shall not want what they need on earth. By faith believers cast themselves on the Lord's care, and are sure that he will keep them, provide for them, and bestow what good things they need.

4. By trusting in the Lord, the heart is fixed. The believer in Christ comes to an absolute certainty as to where he may flee for refuge. He does not "halt between two opinions." He has none in heaven or on earth to whom he can look for salvation, and for protection but God. He speaks as the psalmist in the 130th Psalm, 6th verse, "My soul waiteth for the Lord, more than they that watch for the morning." The wicked in distress run from one thing to another for relief, not, indeed, knowing where to go; but they that dwell in the surety righteousness, they shall abide. They are abundantly satisfied that in the Lord Jehovah, and in no other, are help and safety for them. As a child in danger flees to its parents, trusting that they will preserve it, so is the name of the Lord a strong tower to them who fear him. Fleeing to him, his children find a place of refuge.

5. This trust in the Lord implies an assurance of his having been gracious to us. It is not merely a belief that his word is true, but a relying on it as true. Trusting in the Lord, which is but the same thing which the scriptures call faith, distinguishing it by another name must correspond in some degree to the warrant which we have to trust in the Lord. The promise which faith receives is, "I will be your God, and ye shall be my people." The answer of faith is, "The Lord is my God, and I am his." Faith more properly expresses the full assurance we have of

the truth of the promise; but trust, the reliance of the believer on the promise as true. There is a general belief of the scripture which we know men may have, and yet perish. But they who make profession of a general belief of the truth of the scriptures, and yet trust not in Christ for salvation, either know not what they say when professing to believe the scriptures, or they believe not that they are the word of God to them, or they reject salvation, as what they neither need nor regard. If men verily believed that they were those guilty vile sinners which the scriptures declare them to be; that the wages of their sin was eternal death; but that "God so loved the world, that he sent his Son into the world, to obey, and suffer, and die as the surety of sinners, that whosoever should believe on him might not perish, but have everlasting life," it is not possible that they should remain careless about salvation. It is the power of the Holy Spirit alone which can open the heart, which can bring a sinner to Christ. The Spirit works this change by persuading sinners that they are such as the scriptures describe them, wretched and miserable; and that Christ is what the scriptures declare him to be, God over all, blessed for ever, who assumed our nature, obeyed in our place, and suffered in our place, that through him we might be saved; and that salvation is what the scriptures describe it, the gift of God, eternal life through Jesus Christ, a gift comprehending all gifts, all blessedness, a gift better than all the treasures of the kings of the earth. Being thus enlightened, persuaded, and enabled by the Spirit, the Lord's people trust in him with an assured confidence. It is not a "may be," a "perhaps we shall be saved." Any may speak such language, but it is not faith in them who speak so. Its language is, "He is faithful who hath promised, and will do as he hath spoken." Faith may be weak, unbelief strong, and fear may seem to prevail over hope, but this disturbance so frequently given to faith or trusting in the Lord, shows that it is not a mere belief of the promise as true, but a relying on it as true, and as a sure ground of hope to us. It is evident from hence that, in some, faith is weaker, in others it is stronger. And it is evident also, from this, that the very nature of faith is contrary to doubts and fears. True faith being weak, doubts and fears will greatly distress the heart. Our Lord says concerning the centurion who believed, that if he should speak the word, his servant should be healed, "I have not found so great faith, no, not in Israel." To the woman of Canaan he said, "O woman, great is thy faith." But to the disciples, he said, "Why are ye fearful?" and to Peter, "wherefore didst thou doubt?"

II. We were to show the reasons which they who trust in the Lord have not to be afraid of evil tidings.

1. They have peace with God, and when they hear of evil, it is not of evil coming against them. God saith to the believer, "I am pacified toward thee for all that thou hast done." The gospel promise to the believer is, "The Lord hath taken away thy judgments, he hath cast out thine enemy, the King of Israel, even the Lord, is in the midst of thee, thou shalt not see evil any more," Zeph. iii. 15. The guilty man, who has reason to fear the public justice of his country, fears every rumour. In every person he meets he thinks he sees, in every noise, he thinks he hears the feet of the messengers of justice coming to seize and drag him to a tribunal where he has every thing to fear. Something like this is the condition of a sinner awakened to a sense of his guilt before God. Hearing evil tidings, he trembles lest he be arrested in his wicked course, and brought to the judgment seat of God whom he has so grievously provoked against him. But "there is no condemnation to them who are in Christ Jesus." They may say, "O Lord, we will praise thee, though thou wert angry with us, thine anger is turned away, and thou

comfortedst us," Isa. xii. 1. That prayer will be apt to them, "O Lord, be not a terror unto me; thou art my hope in the day of evil." What even if the Lord come to execute vengeance, he will never come in wrath to them.

2. No changes, wars, or judgments which happen can unsettle the foundation on which their hope is built. "Heaven and earth may pass away, but the word of the Lord standeth fast for ever; even that word which by the gospel is preached to us as the ground of faith. "Thou, O Lord," says the prophet, "wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." As smoke and the vapours pass by without affecting the earth on which we stand, so does every war and every evil pass by without affecting the ground of their confidence, whose hope is in the Lord. In peace of mind they behold all the terrible things which the Lord does in righteousness. In peace of mind they may bear the cross. They may lose much, but it is all a trifle, not to be compared with their inheritance reserved in heaven for them, the earnest of which they have on earth. "Being justified by faith, they have peace with God, through our Lord Jesus Christ." His Spirit dwells in them as their comforter. With all they enjoy for by [besides] his blessing, "grace, mercy and peace from God the Father, and from our Lord Jesus Christ" are multiplied to them.

3. They who trust in the Lord are not afraid of evil tidings, because all the evils which may come are under the control of God their heavenly Father. "The Lord is King of all the earth." The world is not subject to a blind chance, but it is the Lord who "kills and makes alive," "who puts down one and sets up another." Is there evil in a nation, in a city, in a family, in a single person, "and the Lord hath not done it?" "The evil of sin "is far from God," but the punishment of sin which we call evil, the afflictions which we call evil as they are indeed bitter, these are all the work of God. They come from him for some good purpose or another, the punishment of the wicked, or the chastisement of his own people. The consideration of this signifies little or nothing to the careless and wicked. Many of them will own that what happens is ordered by God; but what think ye it avails, if we suffer evil, if we are first hurt by sin, and then crossed by the evil we find; what comfort is this, that it is from God? It is no comfort, but just cause of terror to them who trust not in the Lord. If they were suffering by a blind chance, they might hope that the caprice of fortune, (as some speak,) would make them as happy another time, as it makes them miserable now. But seeing the hand of God lifted up against them, they have the justest reason to fear that it will not be withdrawn till they either repent or are destroyed. But to the believer, the faith of all things being ordered and governed by the Lord, is ground of unspeakable comfort. Do the mighty rise up affrighting the world, destroying the innocent, persecuting the Church of God, and threatening vengeance against all who shall not at their word renounce the faith and the cause of Christ; a believer may say, as in the 93rd Psalm, "The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea." He may say, as in the 97th Psalm, "The Lord reigneth, let the earth rejoice, let the multitude of isles be glad thereof." And, as in the 46th Psalm, "God is in the midst of her, she shall not be moved; God shall help her, and that right early." So also as in Psalm 78th, "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." Does sickness prevail and send many thousands to the grave? trusting in the Lord his people know that while he has any use for them, they need not be afraid, "for the

pestilence which walketh in darkness, nor for the destruction which wasteth at noon-day." He has a sovereign control over all distresses and deaths, and by a word he can heal us. Is the staff of bread broken, and the misery of famine staring us in the face? "In the day of famine they shall be satisfied; in famine, God shall "deliver their souls from death." They are not Christians who do not esteem the "meat which endureth to everlasting life," the food of the soul as unspeakably preferable to the meat which can only support the body a short time here. Although spiritual food shall never be wanting, yet, "godliness hath the promise of this life, as well as of that which is to come." We are not to prescribe to God where he has not prescribed the course in which he will act. We cannot say how far he may try his people with want: But we may say he is indeed wonderful in providence, for that he has bidden them to ask of him their daily bread, and that this prayer is often to be made when they cannot tell how it is to be answered. He who despatched the very ravens to bring provision for Elijah, has a sovereign power over all persons, and over all things; and this power is still seen in making provision for supporting the life of his people, it is seen still in clothing earthly worms, and in other events of like nature.

Trusting in the Lord, his people need not be afraid of these things. His eye is on them who fear him. It is he that hath laid the foundation of the earth, and formed the spirit of man within him. These things accomplish just what he designs and no more. Are those whom we rely on for help, or those in whose society we delight, taken? Trusting in the Lord, his people may say, Though parents leave us, though friends fail us, though we lose those who are dearest to us, the Lord will take care of us. He saith, "I will never leave thee, I will never forsake thee." He shall be in the place of all things to us. "God lives, blessed be my Rock." Does flesh and heart fail, bringing to us the feelings of approaching death? Trusting in the Lord, his people are not afraid: "We know whom we have believed, and are persuaded that he is able to keep that which we have committed to him against that day," 2 Tim. i. 12. "They shall not die, but live and declare the works of the Lord." They are blessed, and death shall not interrupt their blessedness. The Spirit commanded John to write this, an important truth, in the faith of which, the Lord's people should rejoice. Delivered from the too well grounded fears which seize the minds of the ungodly when they think of death, and from the idle fears whereby antichrist would terrify; "Blessed are the dead who die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them," Rev. xiv. 13. Trusting in the Lord, his people see his almighty power, able to free them from all evil. God is their strength, and their shield; and what dart shall pierce that power which is their shield? If "God be for" them, "who can be against them?" If Providence defend them, who shall be able to hurt them? Trusting in the Lord, they see his truth engaged to be "a present help to them in the time of trouble." Trusting in him, they see his goodness and mercy engaged to accompany them all the days of their life, and able to supply all their need. Trusting in him, they are assured that they shall dwell in the house of the Lord for ever.

4. They who trust in the Lord, are not afraid of evil tidings, because they see good in what appears to others evil, and what is in itself evil. They see mercy mixed with judgment, mercy to them, and mercy to the church of God. They see health coming to them in sickness, and life in death. They can hear tidings of no evil which any way respects them, and which shall not be among these all things which shall "work for their good." "All things," saith the Lord to them, "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." In all things "they are more than conquerors," tribulation, distress, persecution, famine, nakedness, peril and sword, which afflictions are often their lot: "as it is written, For thy sake we are killed all the day long, we are counted as sheep for the slaughter." In all these trials, the power, and the wisdom and grace of God to them are manifested in bringing them into the furnace, not to consume, but to try them; not in anger against them, but in love; not to make them worse, but to purify them. In all these afflictions they are gainers; wherefore, then, should they be anxiously afraid about them? It is contrary to our nature, not to start back from suffering. We see the holy human nature of Christ did so. We have, however, no such sufferings to endure as he had. In looking forward we may see many sufferings which may come, and some which must come, but trusting in the Lord our Shepherd, "though we walk through the valley of the shadow of death, we will fear no evil."

5. Trusting in the Lord, his people are not afraid of evil tidings, because they have sure hope of deliverance. They shall be set beyond the reach of evil. "The troubles which afflict the just are many, but the Lord delivereth him out of them all." "Be merciful unto me, O God, be merciful unto me; for my soul trusteth in thee; yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast." Ps. lvii. 1. Hence there is a great difference between the state of the righteous, and the state of the wicked. To the wicked, present evils are a foreboding of terrible indignation, which will burn them up for ever. To the righteous, they are calamities which pass over, none succeeding them. They have hope in their death. Whatever respect that promise Isa. xxxv. 10, might have to the present life, the restoring the people to their ancient liberty, there is no reason to doubt that it will be more fully accomplished in the gathering of the redeemed in Christ Jesus to their eternal rest: "The ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Conclusion.

Thus the Lord shows where we may flee for safety. Trusting in him, making him our refuge, no evil shall come nigh unto us. We are in constant and unavoidable danger while we stand at a distance from this refuge; and how many are there who do so? Sinners may live awhile quiet, and greedily pursue the pleasures of sin, or content themselves with a formal dead profession of religion. They may say, "Peace and safety, but destruction will come upon them: and they shall not escape." In the present sad, corrupt state of the nation, we know not how soon some general stroke may fall on us. The devouring sword, with all the evils which follow, and the terrors which go before it, may overtake us. But though this should not come, though God should spare a guilty nation, and put an end to its sufferings, yet he will spare no sinner very long. The ordinary course of things will bring us to affliction and to death. And then, where shall the ungodly flee for refuge? What a sad prospect have ye who fear not God before he cause darkness! Your strength must fail, your breath must depart, and the body must return to the dust, and the spirit to God who gave it; and if ye resolutely continue in sin, ye must see the face of God set against you, heaven shut against you, hell open to receive you, and death thrusting you in. Then you will find what you refuse to lay to heart, a sad truth, that without Christ you are miserable. Beware, lest ye delay till ye be driven away in your wickedness. Ye are now on slippery ground, ye may be suddenly cast down into destruction. Consider the need ye have of salvation. Trust

in the Lord for reconciliation, trust to his promise, and at once ye will be out of danger, and shall enjoy a peace to which ye are now strangers; ye shall hear evil tidings, and "shall not be afraid."

It may be observed, with respect to the wicked, that they go into two extremes about the alarms of approaching evil. While the danger appears to be at some distance, while they can enjoy present ease, they will not take thought at all about an evil time. Tell them that the wrath of God is coming on them, and they act as those did before the captivity of Israel in Babylon; they despise the word of God, and scoff at his messengers. But when the evil draws nigh, and they see no method which human wisdom can devise to escape, they are as much cast down with fear, as formerly they were lifted up with vain confidence. Many a time had that wicked king Ahaz been warned by the prophets of the Lord, that wrath would come on him and his people for their sins, but these warnings he and they despised, till at length he found that two powerful enemies had very unexpectedly entered into alliance against him. And when he heard that Syria was confederate with Ephraim, he and his people saw no help in man for them, and not looking to the Lord, they sunk into despair. The prophet Isaiah, at the commandment of the Lord, went to Ahaz, and said to him, "Take heed, and be quiet; fear not, neither be faint-hearted;" but told him, that if they did not believe, they should not be established, and this implied, that if they did believe, they should be established. To convince the unbelieving king, the prophet desired him to ask any sign, but he would not. His courage and his hope were gone. [So it is with sinners when awaked out of their sleep by some sore affliction, some powerful warning, or by the near approach of death. Although nothing would cure them of their vain confidence in the time of their prosperity, nothing will now keep them from despair. Preach to them a free and full salvation for the chief of sinners through Jesus Christ, tell them of his blood, which cleanseth from all sin, tell them of his word of promise, as a sufficient warrant for the worst of men to accept of all this mercy as their own; and yet they can only write bitter things against themselves, they can utter nothing but the language of despair. They closed their eyes against the light while it was day, and God judicially leaves them to their blindness when the night overtakes them.]

It may farther be observed, that there is a fear which is required, and commended in the righteous, as well as a fear which is forbidden, and from which they are delivered through faith. And this holy fear is altogether different from that which prevails in the wicked, filling them with rage and despair.] Believers fear God as children do a father, the wicked fear him as men do their worst enemy. Again, those who trust in the Lord, are not driven away from him, or from his service by their fear, but moved to flee to God, and engage in doing his will. They tremble at his word which warns of approaching judgments. "For fear of thee," says the psalmist, "my flesh doth tremble, and I am afraid of thy judgments." Of Noah it is said, in commendation of his faith, that "being warned of God, of things not seen as yet," viz. the destruction to be brought on the world, "being moved with fear, he prepared an ark to the saving of his house." This is the fear which God puts into the heart; this fear we should have of judgment, a fear which would move us to flee to God, and follow the course he directs us to for safety. This holy fear removes all occasion for the distressing terror of the wicked. Thus, in the fear of the Lord, there is, as Solomon observes, a "strong confidence." Thus, the fear of the Lord, is a fountain of life. Thus, the fear of the Lord, is a defence from evil. Those who regard not in time to provide against danger, who fear it not so as to take the proper

means to avoid it; when the evil day comes, they are distressed, overwhelmed, and at their wits' end.

It may be observed finally, that though the text describes it as a part of the blessedness of those who trust in the Lord, not to be afraid of evil tidings, yet many Christians come far short of this. Their faith is so weak, their hearts are so carnal, and their temptations so strong, that they often vex themselves about [what they shall eat, and what they shall drink, and how they will be provided for, and protected from evil. They are often filled with doubts, and distracted by terrors about their state before God, and the soundness and security of their title, to the future inheritance. But though these doubts and fears be sinful, they are not evidence sufficient to convict those who are troubled with them of unbelief and hypocrisy. Faith may be genuine, though it be weak, and fear may be groundless, though exceedingly strong. Those who are thus afflicted, should labour to get a proper sense of the sin of their unbelief. They should be much engaged in exercising faith, and bringing forth the fruits of righteousness. In this way they may rise above all these fears and be established in faith and hope. In this way they may attain such confidence, that they may boldly say, we shall neither fear any evil, or any tidings of evil; our hearts are fixed, trusting in the Lord, and we know that we shall never be moved.]

NOTE.—The manuscript of the above sermon having been partially mutilated on the last page, the parts enclosed in brackets have been supplied to preserve the connexion.

The Mormons.

THE Mormons have twelve stakes—places where they are to build temples, &c.; corresponding to the twelve tribes of Israel.

The person from whom I get the following information says, “On one side of his station, three miles distant, they have driven one of these stakes. They have been making great efforts the past spring and summer, and more than “twenty,” in this vicinity have joined them. In other parts of the country they have made many converts, and now hold the balance of political power, and can elect whom they please to office. Of course, office seekers are their humble servants. They are also making great efforts in other parts of the territory. They claim all the miraculous gifts and powers of the apostles; daily show signs and wonders which overpower the credulous, and manifest a zeal that I have never seen before in any class of Christians.

I will give you a summary of their pretensions.

1. Joseph Smith is a prophet—as really as Isaiah; and the “Book of Mormon,” with all the revelations of the prophet, which now make quite a volume, are of equal authority with the Old and New Testaments.

2. Theirs is the only true church; they know this with absolute certainty. Every other professed disciple of Christ holds the same relation to this true church, that the Jews did who in the time of the apostles rejected the Saviour.

3. No man can be a Christian, or be admitted into the kingdom of God, unless he is baptized by immersion by an authorized person.

4. None are authorized to preach, or administer the ordinances, but such as are called by direct revelation, and set apart by the au-

thority of Joseph Smith. All others are "false teachers," and "false prophets," "wolves in sheep's clothing," "thieves and robbers," as they say in their preaching.

5. All who are baptized receive the Holy Ghost, and the forgiveness of sins. Hence, they can work all the miracles promised by our Saviour in Mark xvi.

6. Zion, or the New Jerusalem, is in "Missouri," where the Saviour is to appear, in a short time in person.

7. All that believe are called on by the Spirit of God, to assemble in the vicinity of the various stakes, and help to build temples. The Indians are the lost tribes of Israel, and during this generation, they are all to be gathered at these points; while all others are to be cut off; that is, all who do not receive Joseph Smith as a prophet of the Lord.

8. For such as will not believe in this life, a kind of purgatory is prepared in another world, where they will be brought to their senses, and made to receive the prophet; while those who have once joined the "Mormons," and have apostatized, "have never forgiveness, neither in this life, nor in that which is to come."

9. The prophet predicted eleven years ago, that "Zion is to be built in 'Missouri,' in this generation." But they have been dispossessed, and the city of their hopes lies desolate; still they are not without hope.

Nauvoo, their principal city, in this vicinity, contains 3,000 inhabitants. Every one of a certain age is called on to bear arms; and the "legion of the Lord" is drilled twice a week, and it is the common belief, that they intend soon to attempt to retake their claim in "Missouri."

10. Joseph Smith translated the Bible anew. In the first three chapters of Genesis he has added the amount of at least one entire chapter, for which there is not the least shadow of authority. So in other parts, he makes any alterations that he pleases: for example, In Genesis, vi. 6, where it is said, "It repented the Lord that he made man upon the earth," the new translation reads, "It repented Noah that he made man," &c.

Remarks.

Some individuals may smile at my apprehensions, but I do fear the influence of this people. If this delusion be not stayed, the minds of its subjects will resemble our prairies after the fire has burnt them naked. Infidelity or atheism will be the result. But when or where it will be stayed, I cannot see. Nothing is too foolish for men to believe; and unless it can be met by timely, well-directed, and energetic efforts, it will spread. I have had the audacity to call in question the authority of their prophets and apostles, to go in the midst of them, and try to teach them better things. I do not expect to raise a doubt in the mind of one who is already a "Mormon," but I may prevent some from becoming such. It troubles them very much to be questioned on their doctrine before a public assembly.

R. T. M.

Query.

SHOULD the Secession Church judicially, define and enforce a rule, (so far as her own members are concerned,) in relation to the correct use of the "elective franchise?"

MR. EDITOR,—It is not the desire of adding one more to the numerous agitating questions of the present day, that the above is now proposed. On the contrary, all that is intended, is, to bring truth to light by means of discussion; since, in our humble opinion, there are many truths contemplated in this question, which have an intimate bearing upon the duties and interests of the church. Did we feel qualified to do justice to either side, we would feel it a duty to espouse the affirmative. It is hoped, however, that some one from the many who are placed as watchmen upon the walls of Zion, will volunteer to advocate the affirmative. If not, if our anticipations are so far in advance of the spirit of the age as not to be realized, will some one whose sentiments are on the negative, please to reconcile the following inconsistencies? viz:

1. How can the church be consistent in denouncing slavery as a sin, and consequently all those laws which in any way support it as wrong; and at the same time, sanction by her silence, the practice of her members voting for men who are known to be in favour of perpetuating both slavery and the laws which defend it?

2. How can our ministers and members be consistent in praying that our rulers may be men fearing God, and hating covetousness, and at the same time aid in elevating men to offices of trust, who neither fear God, nor regard man?

3. How can those be consistent who labour to bring their "*moral suasion*" to bear upon existing evils, by means of "*voluntary societies*," and at the same time support these evils through the medium of the "*ballot-box*?"

Should any say that these inconsistencies do not exist, we ask him to look at the practice of the church, and then at the character of our laws, and law makers.

R. W. F.

The Prosperous Fool.

A writer of merit has said, "There is no breathing creature who has more false pride, and less humanity than a prosperous fool;" to which may be added, "There is no living creature" more mischievous to the church of God than this "prosperous fool," especially when office bearers add to his importance by giving him countenance and support. He is to the church what "the wild boar" is to a garden of tender plants, when the keepers of the gates either admit him into the enclosure by mistaking the guise he wears for sheep's clothing; or, when he has obtained admission, refuse through a false lenity to expel him. This is the cause of much grief to the hearts of the righteous, much stumbling to weak believers, and much reproach to the Christian religion.

Religious Newspapers.

WITH very few exceptions, the religious papers of the country are sustained with great difficulty. It has been so from the beginning. Perhaps a hundred or more, in one form or another, have been commenced and discontinued, within the last twenty years, for the want of an adequate support. And of those that remain, some

few, at least, are dragging out a precarious existence. On our exchange list there is one or more offered for sale; and quite a number are making a strenuous appeal to the particular denominations to whose interests they are devoted, for an extended *patronage*, as essentially necessary to their continuance. But such appeals, though true to the letter, are but little heeded. Delinquent subscribers do not heed them. They can keep back for a series of years what they know to be due to the proprietors of these papers, without the least apparent compunction. But few of those who admit the importance of a religious paper, heed them. For they take but little interest in extending their circulation. In the Associations, and Conventions, and Judicatories of the churches, resolutions are frequently adopted in which these papers are earnestly recommended to their people, but here is often the end of it. No one feels himself bound, when he returns to his flock, to tell them that he has deliberately voted for such resolutions under the full belief that the paper is important to the interests of the Redeemer's kingdom, and it is not only their *duty*, but their *privilege* to sustain it. And yet they are free to admit that this instrumentality is amazingly important to the support and growth of every institution which has for its object the extension of the kingdom of Christ. If it were not so, why have they lent it their countenance and their names? Why have they recommended it? Why do they not honestly say to those who have been urged to undertake the responsibility, that their services could be much better employed? There needs to be *whole-heartedness* in this, as in every thing else. For we doubt much whether there is a single Editor so wedded to the employment, that he would not gladly relinquish it, were it made apparent that in some other way he could best subserve the great interests of the church and the world. There needs to be more union and co-operation in this work, if it be indeed for the glory of God. There needs to be more talent enlisted in contributions to the columns of these papers—and this should be freely done—as their proprietors are generally too poor, and too illy paid themselves to pay for the original articles which they publish. And if but one half the interest was felt for this object which some at least think it deserves, there would be comparatively but little difficulty in sustaining it. We make these general remarks, leaving it for all whom it may concern to apply them.—*Charleston Observer.*

Melancholy Contrast.

IN a single parish in the city of Dundee, according to the statistical tracts of Mr. Lewis, £21,000 a year was spent by operatives and other poor in drink alone, yet that sum is larger than all the missionary contributions made by the church of Scotland. Connected with that church there are one thousand endowed parishes, in which the maintenance of religious ordinances costs nothing, and though in most of their parish churches, there is immensely more wealth than in the dissenting churches, yet hardly any parish raises for missions as much as a dissenting congregation pays for the salary of its minister; besides which, their missionary contributions are respectable. Only one hundred and twenty-two parishes out of some thousands contributed any thing to the schemes of benevolence, and many took up only one collection, which was divided among four separate objects.

The Cause of God and Truth.

2. That it is said in the latter part of the text, that those for whom Christ died, for them also he rose again; who therefore ought to live *τω υπερ αυτων αποθανοντι και εγερθεντι*,* “to him that died and rose again for them.” Christ died for no more nor for others than those for whom he rose again; such for whom he rose again, he rose for their justification; if Christ rose for the justification of all men, all men would be justified, or the end of Christ’s resurrection would not be answered; but all men are not, nor will be justified; some will be condemned: it follows, that Christ did not rise from the dead for all men, and consequently did not die for all men.

3. That the “all” for whom Christ died, died with him, and through his death are dead, both to the law and sin; “then were all dead.” Besides, the end of his dying for them was, that they might “live, not to themselves, but to him that died for them;” neither of which is true of all mankind: not to take any notice of the nature and manner of Christ’s dying for these “all;” which was “for,” in the room and stead of them; and denotes a substitution made, a satisfaction given, which issues in the full discharge, acquittance, and justification of them, and is not the case of every individual of human nature.

4. That the context† explains the “all” of such who are in Christ, are new creatures, reconciled to God, whose trespasses are not imputed to them, for whom Christ was made sin, and who are made the righteousness of God in him; which cannot be said of all men.

II. It is observed,‡ that “the words, ‘all were dead,’ must certainly be taken in their greatest latitude; wherefore, the words preceding, ‘if’ or ‘since’ Christ ‘died for all,’” from which they are an inference, ought also to be taken in the same extent.” To which I reply,

1. The latitude in which the words “all were dead,” are to be taken, must be according to that in which the preceding words, “if one died for all,” are to be taken; by these the extent of the other is fixed, and not the extent of these by them. The apostle does not say, nor is it his meaning, that Christ died for all that were dead; but that all were dead for whom he died; “if one died for all,” then *οι παντες απθανοι*, “those all were dead;” for the article *οι* is anaphorical or relative, as Beza and Piscator rightly observe: supposing, therefore, that the words “all were dead,” are capable of being taken in such a latitude as to comprehend every individual of mankind, there is no necessity that they should be so taken here, unless it be first proved, that the preceding words, “if one died for all,” by which the extent of these is fixed, are to be understood in so large a sense; which is the thing in question, and cannot receive any proof from hence; till this is done, it is enough to say, that all for whom Christ died were dead: from whence it does not follow, by any just consequence, that Christ died for all that were dead.

2. It is proper to consider the sense of these words, “then were all dead.” The Remonstrants§ understand them of a death in sin, which is common to all mankind; and because all men are dead in sin, they conclude that Christ died for all men. Admitting this

* *Repete υπερ αυτων, sicut ratio hypozeugmatis requirit; Vorst; in loc.*

† Ver. 17, 18, 21. ‡ Whitby, p. 119; ed. 2. 116. § In Coll. Hag. art. ii. p. 160, 192.

sense of the words, they prove no more, than that all for whom Christ died were dead in sin; which is very true; for the elect of God are dead in trespasses and sins, whilst in a state of nature, as well as others; but not that Christ died for all that were dead in sin: and therefore, even according to this interpretation, they conclude nothing in favour of universal, or against particular redemption. Though it does not appear that this is the sense of the words, since to be dead in sin is no consequence of the death of Christ, that is, such a one as is depending on it; for it would have been a truth, that all men descending from Adam, were dead in sin, if Christ had never died; or if he had died for some or for none; much less is a death in sin the fruit of Christ's death, or what puts persons in a capacity of living to Christ, which the death here spoken of is intimated to be and do; but, on the contrary, this death is the fruit of sin, and what renders persons incapable, whilst under the power of it, to live to Christ. And therefore,

3. When those for whom Christ died, are said to be dead through his dying for them, the meaning is, either that they were dead with him, or "in him," as the Ethiopic version reads it, their head and representative; when he was crucified they were crucified with him, and so was their "old man, that the body of sin might be destroyed; that henceforth they should not serve sin;" or that they were "dead to the law by the body of Christ," as to the curse of it, and condemnation by it; and "dead to sin," as to its damning power, so that they were acquitted, discharged, and justified from it; the consequence of which is, a deliverance from the reigning power and dominion of it. Hence, being thus dead to the law and sin, they are capable, through the assistance of divine grace, of living unto righteousness, and to the glory of Christ; all which is the saints' privilege, and the fruit and effect of Christ's death. Now as the former sense of the words concludes nothing in favour of Christ's dying for every individual of mankind; this latter sense, which is most genuine, strongly concludes against it; since all men are not, nor will be, dead to the law and to sin.

III. Universal redemption is pleaded for from the end of Christ's death; which is, "that they which live, should not live unto themselves, but unto him that died for them." Upon which it is observed,* "This surely must be the duty of all Christians in particular (unless there be any Christians not obliged to live to Christ, but rather at liberty to live unto themselves,) and so that death, which is the motive to it, must be intended for them all." To this I add, instead of answering, that this is a way of reasoning which cannot be contradicted, certainly it is the duty of all Christians to live to Christ, nor are any at liberty to live to themselves: and it will not be denied, that the death of Christ was intended for them all; since all Christians who are really such, are true believers, and these are the elect of God. But then there is a wide difference between these two propositions, Christ died for all Christians; and Christ died for all men; unless it can be thought, that all men, Turks, Jews, and Indians, are Christians. The argument from the end of Christ's death, here mentioned, is formed in a much better manner, and to better purpose, by the Remonstrants,† thus: "Those who ought to live to Christ, for them Christ died: but not the elect only ought to

* Whitby, p. 119; ed. 2. 116.

† In Coll. Hag. art. ii. p. 132.

live to Christ, therefore Christ did not die for the elect only." To which I answer, that however plausible this argument may seem to be, yet it has no foundation in the text, which does not say, that Christ died for all them who ought to live to him; but only, at most, proves, that those for whom he died, ought to live to him: all men ought to live to Christ as God, as their Creator, they are obliged to it by the laws of creation, and ties of nature, whether he died for them or not, and indeed, supposing he had never died for any. But besides the obligation from creation, there is a fresh one upon such for whom he died to live to him: hence it follows not that "to say* that Christ died for some only of all nations, Jews and Gentiles, is to exempt all others of those nations from living to Christ;" for though they are not bound to live to Christ on the account of redemption by him; yet, because they are his creatures, and are supplied with temporal mercies from him: and as to what is farther observed, † that "to say he died for all the elect, that they of them who live, might not live to themselves, is to suppose that some of the elect might live, not to Christ, but to themselves; which cannot truly be imagined of the elect of God." I reply, that there is a proneness in all the elect of God, even after they are made spiritually alive, to live to themselves, and not to Christ; and therefore, such an argument, taken from Christ's dying for them in particular, is a very proper one to quicken them to their duty, and engage them with all readiness and cheerfulness to seek the glory and honour of their Redeemer.

IV. That Christ died for all men, is argued for from the love of Christ constraining the apostles to preach the gospel to all; and it is said, ‡ the apostle "declares, that the sense of this love of Christ prevailed upon them to persuade men to believe in him. Now this persuasion they used to every man to whom they preached; and therefore they persuaded all men to believe that Christ died for them, Col. i. 28." To which I answer; that it was not the love of Christ, but the terror of the Lord, that prevailed upon them to persuade men, ver. 11, and that it is not said, that they persuaded all men, but men; for it was not all men they preached unto. Moreover, this persuasion was not to believe in Christ, but a general judgment, to which all will be summoned, ver. 10, much less to believe that Christ died for all to whom they preached; of which kind of persuasion we have no instance, neither here nor in Col. i. 28, nor in any other passage of Scripture.

SECTION XL.

To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.—2 Cor. v. 19.

THIS text is produced§ to confirm the truth of general redemption; and it is said to do it beyond exception; which, whether it does or not, will better appear, when,

I. It is considered, that the word "world," cannot be understood of every man or woman that have been, are, or shall be in the world. For,

* Whitby, p. 119; ed. 2. 116.

‡ Whitby, p. 119; ed. 2. 116.

† Ibid.

§ Whitby, p. 129; ed. 2. 124.

1. All and every one of these, are not reconciled to God. The text says, "God was in Christ, reconciling the world unto himself:" which must be understood of his doing it either intentionally or actually; if intentionally only, that is, if he intended to reconcile the world to himself by Christ, and drew the scheme of reconciliation in him, can intentions be frustrated? shall not his counsel stand? will he not do all his pleasure? shall a scheme so wisely laid by him in his Son, come to nothing; or at least, only in part be executed? which must be the case, if it was his design to reconcile every individual of mankind to himself, since a large number of them are not reconciled: but if the words are to be understood of an actual reconciliation by Christ, which is certainly the sense of the preceding verse, "all things are of God, who hath reconciled us to himself by Jesus Christ;" then it is beyond dispute, that the word "world" cannot be taken in so large a sense as to include every man and woman in the world; since there are multitudes who die in their sins, in a state of enmity to God and Christ, whose peace is not made with God, nor they reconciled to his way of salvation by his Son. It is, indeed said,* that "the import of these words is plainly this; he was offering through Christ a reconciliation to the world, and promising them who would believe in him, absolution from their past offences." To which I answer; Admitting the ministry of the word is here designed, that is not an offer of reconciliation to the world; but a proclamation or declaration of peace, made by the blood of Jesus, of reconciliation by the death of the Son of God: nor is this ministry of reconciliation sent to all men; millions of people were dead and gone before and since the word of reconciliation was committed to the apostles, who never so much as heard of this ministry; nor did it reach to all that were alive at that present time. Besides, the text does not speak of what God did by the ministry of his apostles, but of what he himself had been doing in his Son, and which was antecedent, and gave rise unto, and was the foundation of their ministry. There was a scheme of reconciliation drawn in God's counsels before the world began, and an actual reconciliation by the death of Christ, which is published in the gospel by the ministers of it, and which is not published to all mankind; nor did the apostles entreat all men to whom they preached, to be reconciled to God; the exhortation in the following verse, "be ye reconciled to God;" is given not to all men, but to the believing Corinthians, for whom Christ was made sin, and they made the righteousness of God in him.

2. It cannot be said of every man and woman in the world, that God does "not impute their trespasses to them;" whereas this is said of the "world" here: "Blessed" indeed "is the man to whom the Lord will not impute sin;" but does this blessedness come upon all men? "Some men's sins are open beforehand, going before to judgment; and some they follow after."† To say‡ that God is here "promising to them who would believe in him, an absolution from past offences," is putting a wrong construction on the words; which are not a promise of what God would do, did men believe, but a declaration of what he had been doing: besides, if only an absolution from past offences is promised, what must be done with after ones?

* Whitby, p. 136; ed. 2. 133. † 1 Tim. v. 24. ‡ Whitby, p. 136; ed. 2. 133.

And after all, they who would or do believe, are not every man and woman in the world.

II. There is good reason to conclude, that the whole "world," is to be restrained to the elect of God; since these are the persons whose "peace" Christ is, who are reconciled to God by his death, whose sins are not imputed to them, and against whom no charge of any avail can be laid; and perhaps the people of God among the Gentiles may be more especially designed; since,

1. They are called by the world, who are said to be reconciled, Rom. xi. 12, 15, yea, the whole world, for whose sins Christ is the propitiation, 1 John ii. 2. Nor was any thing more common among the Jews than to call the Gentiles אומות העולם, "the nations of the world." Dr. Hammond, by the "world," in this place, understands the greater and worse part of it, the Gentiles.

2. This sense well agrees with the context. In ver. 14, 15, the apostle asserts that Christ died for all, Gentiles as well as Jews, and adds, in ver. 16, "Wherefore henceforth know we no man after the flesh. Yea, though we have known Christ after the flesh, yet now henceforth know we him no more:" that is, we make no difference in our ministry, nor in our esteem, value, and affections for men, with respect to their carnal descent, whether they be born of Jewish or Gentile parents: "yea, though we have known Christ after the flesh;" had a value for him, as a Jew, as one of our own country, entertained gross notions about him, and about a temporal deliverance from the Romans, and a temporal kingdom to be erected amongst us by him; "yet now henceforth know we him no more:" we have quitted our former carnal apprehensions of him, and only look upon him as a spiritual Saviour of Jews and Gentiles; "therefore," ver. 17, "if any man," Jew or Gentile, "be in Christ, he is a new creature," or "let him be a new creature;" which is the main thing we regard; "old things are passed away;" the Old Testament economy is abolished; "behold all things are become new," under the gospel dispensation; hence now "in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature;" for this is the subject of our ministry, "God was in Christ reconciling the world," Gentiles as well as Jews, "unto himself."

3. That reconciliation was made for Gentiles as well as Jews, was not only a reason why the apostles, to whom the word of reconciliation was committed, carried it among the Gentiles, but was also a noble argument to engage the believing Gentiles at Corinth to regard the exhortation made unto them, ver. 20, "be ye reconciled to God," that is, to his providential dispensations towards them, to the order and ordinances of his house, to the form of discipline he had fixed in the church, and to all the laws of Christ, as King of saints, since he had been reconciling them to himself by his Son, the blessed effects of which they then enjoyed. This exhortation was not made to unconverted sinners, much less to the non-elect;* but to a church of Christ, professing faith in him, and who were reconciled to God's way of salvation by him.

* Whitty, p. 2, 6, 75; ed. 2, 2, 6, 74.

SECTION XLI.

We therefore, as workers together with him, beseech you also, that ye receive not the grace of God in vain.—2 Cor. vi. 1.

THIS scripture usually stands* among the proofs of the saints' defectibility or apostacy, from whence it is concluded, that a man may receive the true grace of God in regeneration in vain, which may become useless and of no avail, may be lost, and he himself everlastingly perish. But,

1. We are not to understand by "the grace of God," that grace which is implanted in the souls of men at the time of their regeneration, for that cannot be received in vain; it always produces its proper fruit and designed effect; it begins, carries on, and finishes the work of sanctification; it is an immortal, "incorruptible," never-dying "seed;" it cannot be lost in any part or branch of it: it is "a well of living water springing up unto everlasting life;" it is closely and inseparably connected with eternal glory; to all those to whom God gives grace he gives glory; whom he calls and justifies, them he also glorifies.

2. The "grace of God" is sometimes to be understood of gifts of grace, and particularly such as qualify men for the work of the ministry, in which sense it is used by the apostle Paul, in Rom. i. 5, and xii. 6; Eph. iii. 8; 1 Cor. xv. 10; of which he had a large measure; nor was the "grace which was bestowed" on him "in vain," seeing he "laboured more abundantly than all the" rest of the apostles. And it will appear reasonable to take the phrase in the same sense here, if we consider the words as they stand in connexion with the latter part of the preceding chapter, and some following verses in this, after this manner: seeing "the word" and "ministry of reconciliation is committed to us," and "we are ambassadors for Christ; we" not only "pray you," the members of the church at Corinth, to "be reconciled" to the order of the gospel, and the laws of Christ in his house, but as "workers together," (not "with him," that is, God or Christ, which is not in the text,) as fellow labourers in the Lord's vineyard, as jointly concerned in the same embassy of peace; "we beseech you also," the ministers of the word in this church, "that ye receive not the grace of God in vain;" that is, that you be careful that the gifts bestowed on you do not lie neglected and useless, but that you use and improve them to the advantage of the church and glory of Christ, by giving up yourselves to study, meditation, and prayer, and by labouring constantly in the word and doctrine; and also, that you have a strict regard to your lives and conversations, "giving no offence in any thing," laying no stumbling-block in the way of such you are concerned with, "that the ministry be not blamed," ver 3, (for ver. 2 is included in a parenthesis,) and then adds the apostle, "but in all things approving, *σαφως*, yourselves as the ministers of God, in much patience," &c.

3. The "grace of God" often designs the doctrine of grace, or the gospel of the grace of God, as in Tit. ii. 11; Heb. xii. 15; Jude, ver. 4; which may be truly so called, since it is a declaration of the love and grace of God to sinful men; it ascribes the whole of salva-

* Remonstr. in Coll. Hag. art. v. p. 14, 78; Limborch, l. 5, c. 83, sect. 1, p. 718; Whitby, p. 423, 461; ed. 2. 412, 441.

tion to it, and is the means of implanting the grace of God in the hearts of his people in regeneration. Now the grace of God, in this sense, that is, the doctrine of grace, may be received in vain, so as that it may become useless, take no real effect, produce no real fruit; as was the case of such who received seed by the way-side, into stony places, and among thorns; and is the case whenever it comes in "word only;" is received, not into the heart, but into the head only; when the life and conversation is not becoming it; and especially when it is abused to vile purposes, that is, when "men turn" this doctrine of "the grace of God into lasciviousness;" and when, besides, they drop, deny, and fall off from those truths of the gospel they have before professed; and since this too often is the case, an entreaty, an exhortation of this kind, made to a visible church, consisting of real and nominal professors, cannot be improper, without supposing that true believers may fall from or lose the true grace of God in regeneration.

SECTION XLII.

For I am jealous over you with a godly jealousy; for I have espoused you to one husband, that I may present you a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.—2 COR. xi. 2, 3.

THE fears of the apostle, expressed in these words, and in Gal. iv. 11, 1 Thess. iii. 5, lest pious persons should miscarry, are thought to add farther strength to the argument against the saints' final perseverance;* "for, it is said, if the apostles, by the dictates of the Holy Spirit, had declared, that God had absolutely promised, that men once truly pious, should persevere to the end, how could they reasonably express their fears, lest it should be otherwise?" To which I reply,

1. That the fears of the apostle about the persons referred to in these several passages, were not lest they should fall from the love and favour of God, nor from the grace which was implanted in them, and so miscarry of heaven and eternal happiness; but lest, through the subtlety of Satan, and his instruments, false teachers, their minds and judgments should be in any degree corrupted from the purity and simplicity of the gospel of Christ, and they should any way give into erroneous doctrines, or comply with Judaizing practices, and so the labour of him and his fellow-ministers, in instructing and establishing them in gospel truths, be so far in vain.

2. The fears of the apostle, lest these persons should fall in this sense, yea, even if they could be extended farther, are no proofs of fact that these persons did fall away; but only, at most, declare his apprehensions of their danger. And it is certain, that the most eminent saints are in danger, through the wiles of Satan, the cunning of false teachers, the persecutions of the world, and the corruption of their own hearts, of falling from their steadfastness in the faith; and it is owing to the mighty power and grace of God, that they are in any measure preserved. The apostle might express his fears on account of these things without any contradiction to or hesitation about God's absolute promise of the saints' final perseverance, and his faithfulness in the performance of it.

* Whitby, p. 426, 427, 460, 461; ed. 2. 415, 440, 441.

3. The jealousies and fears of the apostle about these persons, expressed with such a tender and affectionate concern for them, might be purposely directed and powerfully blessed to them by the Spirit, by whom he was assisted, as a means of their preservation from false principles and practices they were in danger of falling into, and thereby God's absolute promise of their final perseverance be accomplished.

Nor do the apostle's fear, jealousy, caution, and watchfulness of himself, expressed in 1 Cor. ix. 27, "lest that by any means, when I have preached to others, I myself should be cast away," imply any impossibility or danger, or supposed danger, of his eternal damnation; since the word *αδοκιμος* does not design a reprobate,* as that is opposed to an elect person; for the apostle "knew in whom he had believed," and "was persuaded" that nothing could "separate" him "from the love of God;" but his concern was, lest he should do any thing that might bring a reproach on the gospel, and his ministry be justly blamed, and brought under contempt, and so be rejected and disapproved of by men, and become useless.

SECTION XLIII.

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.—PHIL. ii. 12.

THESE words are represented as militating against God's decree of reprobation, man's passiveness, and the unfrustrableness of grace in conversion, and the final perseverance of the saints.

1. It is asserted, † that "to say God seriously invites, exhorts, and requires 'all men to work out their salvation,' and yet, by his decree of reprobation, hath rendered the event, to most of them, impossible, is to make the gospel of Christ a mockery." But it should be observed, that this exhortation is not given to all men, and particularly not to reprobates, but to men already believing and converted, as is ‡ elsewhere owned, even "to all the saints in Christ Jesus, which" were "at Philippi, with the bishops and deacons," in whom "a good work" of grace was "begun;" to whom it was "given" both "to believe on" Christ, and "suffer for his sake;" who were "beloved" by the apostle, had "always obeyed" the Lord, and in whose hearts he was then "working both to will and to do of his good pleasure." Now to exhort these, and such as are in the like state and condition, to "work out their salvation," who have a principle of spiritual life in them, and have measures of grace and strength given them, answerable to what they are exhorted to, is not to make the gospel of Christ a mockery, since these can never be thought to be reprobates; nor does this contradict the decree of the reprobation of others, which springs from the sovereign and righteous will of God, and which is not, but sin, the cause of man's damnation.

2. It is asked, § "If some physical and irresistible operation were required on God's part, which makes it necessary for us to will and to do, why are we then commanded to 'work out our own salva-

* Vide Whitby, p. 9, 10.
† Ibid. p. 296; ed. 2. 298.

‡ Whitby, p. 76; ed. 2. 75.
§ Ibid. p. 294; ed. 2. 287.

tion?" for can we act where we are purely passive?" To which I reply, that these words are spoken to men already converted, in whom the work of regeneration was wrought, in which work they were purely passive; though now, having a principle of spiritual life, and under the influences of the grace of God, were capable of being active in "working out their own salvation," which is something distinct from conversion and regeneration, and is to be understood, not in such a sense, as though men could procure and obtain spiritual and eternal salvation by their own performances, which is contrary to the Scriptures, which ascribe salvation in whole, and in part, to the free grace of God; contrary to the glory of the divine perfections of wisdom, grace, and righteousness, and inconsistent with the weakness and impotence of believers themselves: besides, the best works of men are imperfect; and, were they perfect, could not be meritorious, since the requisites of merit are wanting in them.

Add to this, that salvation is obtained alone by Christ, and is already finished, and not to be wrought out now, either by Christ or believers; and, were it procured by the works of men, the death of Christ would be in vain; boasting in the creature would not be excluded, and men's obligations to God and Christ would be greatly weakened; and, since this sense of the words is attended with such insuperable difficulties, it can never be the true meaning of them. Let it be observed, that the words may be rendered,* "work about your salvation," that is, employ yourselves in things which, though not essential to, yet do "accompany salvation," and are to be performed by all those who expect it, though not to be expected for the performance of them; such as hearing of the word, submission to gospel ordinances, a discharge of every branch of spiritual and evangelical obedience, for which the apostle commends them in the beginning of this verse, since they had "always obeyed, not only in" his "presence, but much more in" his "absence," he exhorts them to go on in a course of cheerful obedience to the close of their days, when they should "receive the end" of their "faith," that which they were aiming at, and looking for, even "the salvation of" their "souls." The Syriac version, if not a strict translation, yet gives the just sense of the words, by rendering them פלוהו פולחנא דחייכון "do the work" or "business of your lives," that is, your generation work; what God has cut out and appointed for you in this life; do all that "with fear and trembling," with all humility, not trusting to your own strength, but depending on the grace of God, "who worketh in you both to will and to do of his good pleasure."

3. This exhortation to "work out salvation with fear and trembling," being directed to such who were, at present, in a state of favour with God, and in whom God had "begun the good work," with others, directed to churches and persons, to fear, lest they should fall away, and finally miscarry, such as Prov. xxiii. 17, and xxviii. 14; Rom. xi. 20; Heb. iv. 1, and xii. 28; 1 Pet. i. 17, are improved into an argument against any absolute decree or promise of

* Nos vertimus, *operamini circa salutem vestram, κατα την σωτηριαν υμων εργαζομε;* imo quamvis sine *κατα*, dixisset simpliciter, *την σωτηριαν υμων, εργαζομε* sensus non esset, *salutem vestram efficit, sed idem quam jam nunc dedimus, sicut 1 Cor. ix. 13, Apoc. xviii. 17, and Joan. vi. 27. Ita et hic εργαζομε aut κατα εργαζομε την σωτηριαν, non est salutem efficit, sed circa eam operari et laborare, ea tractare, quæ ad salutem faciunt. De Dieu, in loc.*

God, in favour of the saints' final perseverance:* for it is said, "What ground of fear can there be, where God hath absolutely decreed to confer this salvation, and stands obliged by promise to afford those means, which will infallibly produce it?" To which I answer:

1. The exhortation to the Philippians to work out their salvation "with fear and trembling," is not to be understood of a slavish fear of hell and damnation, or lest they should fall away and finally miscarry; since this would have been a distrust of the power and faithfulness of God, and so criminal in them. Nor is it reasonable to suppose that the apostle would exhort to such a fear, when he himself wast "confident of this very thing, that he which" had "begun a good work in" them would "perform it until the day of Jesus Christ." Besides, the exhortation would be very oddly formed, if this were the sense of it, "work out your salvation with fear" of damnation; but as the phrase "with fear and trembling" always designs, wherever used, so here, modesty and humility, and stands opposed to pride and vain confidence; as in Rom. xi. 20, "Be not high-minded, but fear," which sense perfectly agrees with the apostle's general design in this chapter, which is to engage the saints to a modest and humble deportment in the whole of their conversation with each other, and in every branch of duty; and which he enforces by the example of Christ, in his incarnation, humiliation, and death; and in imitation of him, urges to a constant and cheerful obedience, with all humility of soul, without dependence on it, or vain-glorious in it; but ascribing it wholly to the grace of God, who "works in" us "both to will and to do of his good pleasure."

2. Several of the passages referred to, such as Prov. xxiii. 17, and xxviii. 14; Heb. xii. 28; 1 Pet. i. 17, are to be understood not of a fear of apostacy, but of a filial, spiritual, and evangelical fear of God; which is a grace of the Spirit of God, a branch of the new covenant, and of considerable moment to secure the saints from a total and final departure from God; "I will put my fear into their hearts," says God, "that they shall not depart from me."†

3. The apostle, in Heb. iv. 1, speaks indeed of a cautionary fear of falling; but yet in that does not exhort the believing Hebrews to "fear, lest any of" them "should fall short of entering into rest," as Dr. Whitby cites the words, but "lest any of" them "should seem to come short of it." Now, between "coming short" and "seeming to come short" is a great difference; and though there was no danger of their coming short of heaven, yet, inasmuch as through the disagreeableness of conversation, they might "seem" to others to come short; therefore, for the glory of God, the honour of the gospel, the credit of religion, and the good of others, it became them to be cautious, wary, and jealous of themselves, and watchful over their conversations, that they gave no occasion to any one to entertain such an opinion of them. Hence it appears that all the reasonings against the doctrine of the saints' perseverance to the end, founded on these scriptural exhortations, "to fear," are vain and impertinent.

* Whitby, p. 424—426, 480; ed. 2. 413—415, 459. † Phil. i. 6. ‡ Jer. xxxii. 40.

SECTION XLIV.

Holding faith and a good conscience, which some having put away, concerning faith have made shipwreck; of whom is Hymeneus and Alexander.—1 TIM. i. 19, 20.

Among the instances of the saints' apostacy, stand,

1. Hymeneus, Alexander,* and their associates, who are here said to "put away a good conscience," and make "shipwreck of faith." "Now," it is said,† "to put away a good conscience" belongs to them alone who once had, and ought to have retained it; and to "make shipwreck of the faith," so as to "blaspheme" the doctrine which they once professed, is surely to fall off from the profession of it." And these instances are represented as a sufficient confutation of all the arguments produced from Scripture for the doctrine of perseverance. But,

1. It should be proved that these men were once good men, and had the truth of grace in them; otherwise they are no instances of the apostacy of saints. Hymeneus and Alexander, who are mentioned by name, were vile wicked men; the one was a "profane" and "vain" babbler, who went not from the truth of grace to a course of sin, but from a lesser degree of impiety‡ to "more ungodliness;" the other, who seems to be the same with "Alexander the coppersmith,"§ did the apostle "Paul much evil," and not only "withstood" his "words" and doctrines, but also those of others.

2. Their "putting away a good conscience," does not necessarily imply that they formerly had one, since that may be rejected and put away which was never had. Thus of the Jews, who contradicted and blasphemed the word of God, never received it, nor gave their assent to it, the apostle says,|| "ye put it from you," *αποθραυσατε*, ye rejected it; the same word which is here used, and signifies¶ to refuse, reject any thing with detestation and contempt. These men always had an abhorrence to a good conscience among men, and to a good life and conversation, the evidence of it, and at last threw off the mask, and dropped the faith they professed, as being contrary to their evil consciences and practices. But admitting that this phrase does suppose that they once had a good conscience, this is not to be understood of a conscience really purged and cleansed by the blood of Christ; but of a good conscience in external show only, or in comparison of what they afterwards appeared to have. Besides, some men, destitute of the grace of God, may be said to have a good conscience in some sense, or with respect to some particular facts, or to their general conduct and behaviour among men; so the apostle Paul, whilst unregenerate, "lived in all good conscience;"** and it is said of the unenlightened heathens, that "their conscience also" was "bearing witness, and their thoughts the meanwhile accusing or else excusing one another.†† Now, these persons had put away, rejected, and acted contrary to the very dictates of natural conscience; theirs was become "seared with a hot iron," and so

* Vide Remonstr. in Coll. Hag. art. v. p. 17; Act Synod. p. 266; Limborch. l. 5, c. 82, sect. 15, p. 716.

† Whitby, p. 411, 412; ed. 2. 402.

‡ 2 Tim. ii. 16, 17.

§ Chap. iv. 14, 15.

|| Acts xiii. 45, 46.

¶ The Septuagint render the Hebrew word *סמך*, by it in Job, xxxiv. 33, Jer. ii. 37, Hos. iv. 6, and elsewhere, and also the word *הגן*, in Ezek. xvi. 45; both which signify to refuse or reject any thing with loathsomeness and contempt.

** Acts xxiii. 1.

†† Rom. ii. 15.

“spoke lies in hypocrisy, giving heed to seducing spirits and doctrines of devils.”*

3. It will be granted, that to “make shipwreck of the faith,” so as to blaspheme the doctrine which they once professed, is to fall off from the profession of it; but then to fall from the doctrine of the gospel, and a profession of it, and to fall from the grace and favour of God, or from the grace of faith, are different things. Man may fall totally and finally from the one, but not from the other; and it is not the grace, but the doctrine of faith, that is here designed, and is the sense in which it is often used in this epistle;† though supposing faith as a grace was intended, the phrase, “to make shipwreck of” it, is not strong enough to prove the total and final falling away of true believers, could such be thought to be here meant, since persons may be shipwrecked and not drowned or lost. The apostle Paul “thrice suffered shipwreck,”‡ and yet was each time saved. Besides, as there is a true and unfeigned, so there is a feigned and counterfeit faith, which may be in persons who have no true grace, and may be shipwrecked so as to be lost.

II. The next instances of the saints falling away are Hymeneus and Philetus, of whom the apostle says, that they “erred concerning the truth, and overthrew the faith of some.§ Now,

1. As was before observed, it should be proved that these men were once good men, true believers in Christ; whereas, on the contrary, it appears that they had only a “form of godliness,” but denied “the power thereof,” were “evil men and seducers,” who waxed “worse and worse.”

2. When it is said of them, “who concerning the truth have erred;” or, as Dr. Whitby renders the words, “have fallen off from the truth,” for about such a rendering we will not contend; the meaning is not that they fell from the truth of grace in their hearts, which it doth not appear they ever had, but from the truth of the gospel in the profession of it, and particularly from that branch of it which respects the resurrection, “saying, that the resurrection is past already.”

3. When they are said to “overthrow the faith of some,” this is not to be understood of the true grace of faith, “the end” of which is the salvation of the soul, and is not to be overthrown by men or devils, but of a doctrinal faith, or an historical one, which is a bare assent of the mind to some doctrinal proposition, as here, to the resurrection of the dead, and which had a place in some nominal professors, who were, “ever learning and never able to come to the” saving “knowledge of the truth;” and after all these instances of falling from the truth, and of the subversion of faith, the apostle says, “Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his:” so that these are no instances of the apostasy of real saints.

III. Many Judaizers in the church of Galatia, appear next much suspected to be in the black list of apostates, of whom it is said|| that they were “fallen from grace;” from whence it is argued,¶ that they therefore must have been formerly in a state of grace, and consequently, that such who were once known of God might fall from his grace and favour. But it should be observed,

* 1 Tim. iv. 1, 2. † See chap. iii. 9, and iv. 1, and v. 8, and vi. 21.

‡ 2 Cor. xi. 25. § 2 Tim. ii. 18, 19. || Gal. v. 4. ¶ Whitby, p. 413; ed. 2. 403.

State of the Temperance Cause.

INTEMPERANCE is a crime of such magnitude that it ever has been, and must continue to be, followed with tremendous evils both to the souls and bodies of men. It violates alike the laws of the natural and moral world. In both, it is a hydra-headed monster intrrenching itself in the very citadel of human happiness.

Many of the remedies, however, adopted for its removal, like the nostrums of empiricism, are worse than the disease; for, while they are wholly inadequate to the accomplishment of the end designed, they have a powerful tendency to promote a false standard of morality, a delusive religion, and a profanation of divine ordinances. Yet the temperance reform has been compared to the glorious reformation from popery; while its more judicious friends repudiate those unlawful measures to which allusion has been made. "In the bosom of the reformation, and from the midst of that mighty agitation by which the minds of men were shaken at that day, arose a set of men whose principles and conduct furnished weapons wherewith to assail the cause of truth, and defend the abominations of the mother of harlots, with a success far above what had ever attended open argument or violence. 'I believe,' says Luther, 'that the devil has raised up these men to bring the reformation into disgrace.'"^{*} The design of this writer is to condemn, on the one hand, the extravagant and unscriptural measures which have been adopted by pretended friends of temperance; and on the other, those secret enemies, or luke-warm friends of the cause, who oppose it on account of these extravagancies. The case of the reformation answers the purpose for which it was adduced, and administers a merited rebuke to both the parties intended. It would be gratifying did the parallel hold good in all respects; but a regard to truth compels us to notice one *essential* difference, which removes the temperance reform to an immeasurable distance from the reformation from popery. It was the Anabaptists and other similar fanatics that disgraced the reformation. It is the very **LUTHERS** of the temperance cause that have disgraced it; and, consequently, while *the reformation from popery was signalized by a greatly increased attachment to divine institutions, the temperance reformation is signalized by a rapidly growing contempt for them!* A radical—a deplorable difference! But such a grave charge must not be made without proof.

In September last **EDWARD C. DELEVAN**, the originator, and as he is familiarly called by the advocates of his measures, "The great apostle of temperance," addressed a general circular to all whom it might interest, soliciting information on three cardinal points of temperance reform, the second of which is in the following words:

Secondly, "Instances of relapse, immediately after a communion season, stating whether the fall could certainly be traced to the intoxicating cup of which he partook at the sacred ordinance. Instances of this kind, if stated, must be accompanied with the most unquestionable evidence; and, if possible, with the testimony of the unhappy individual himself, substantiated by his pastor."

The Rev. **JAMES ROMEYN**, of Catskill, N. Y., an evangelical and respectable minister of the Dutch Reformed Church, is thus introduced to the public by some of the temperance reformers:

^{*} Religious Mon. Vol. xviii. No. for October 1841, p. 229.

"They waited on all the ministers to have their views on the subject, and they all sanctioned the effort to do good, except Dominie Romaine, of the Dutch Reformed Church; and he said he would lash any of his congregation that would go to hear us, but it did not stop them—it made them more eager to go. We stood on a box in the door-way, and addressed them outside and in, with good effect, without any more noise than if we had been in a church; and while the Dominie was lashing us in the church, we were trying to reclaim our poor lost brethren from the low degradation and the horrible pit they had fallen into. Who was doing most good, he attacking us in his church, or we who were trying to do good to our fellow men?"

The third "National Temperance Convention" which met at Saratoga Springs in July, 1841, adopted the following resolution:

"Resolved, That the tendency of all intoxicating drinks to derange the bodily functions, to lead to drunkenness, to harden the heart, sear the conscience, destroy domestic peace, excite to the commission of crime, waste human life, and destroy souls; and the rebukes and warnings of God in his word in relation to them, in connexion with every law of self-preservation and love, impose upon *all men* a solemn *moral obligation* to cease for ever from their manufacture, sale, and use, as a beverage; and do unitedly call upon us, as men and as Christians, not to pause in our work, until such manufacture, sale, and use, shall be universally abandoned."

Dr. McCarroll of Newburgh, recently published three discourses on the text "the fruit of the Spirit is temperance," in which the ultra doctrines of temperance are assailed. He denies that men are under moral obligations to abstain *totally* from *all* intoxicating drinks, *for ever*; and that the only effectual cure for intemperance of any kind is a work of the Spirit of God. In the course of his production he adverts to the miracle of our Lord at Cana of Galilee, and maintains, as all who believe the word of God must do, that the wine created by our Lord on that occasion was *intoxicating*. For this offence a writer in the *New York Observer* holds him as a blasphemer of the Saviour, and very complacently applies to him words which the Holy Spirit applied to Satan: "*The Lord rebuke thee.*" The Dr. and his Reviewer are too widely apart on this question. The Dr. thinks the temperance pledge immoral; his reviewer thinks it immoral to refuse it. We believe neither of them. The following position, is in the Dr's. own words.

"As very much depends, in regard to the settlement of any question, on having it clearly stated, I would state and briefly illustrate what I conceive to be the point in dispute. The ground assumed by total abstinence societies is unscriptural and immoral, not simply because they abstain, but because they abstain *under the plea of moral obligation growing out of a moral law, which binds men universally and always*. A man may lawfully abstain, either because his system is in such a state, through former habits of intoxication, that he cannot use these things without abusing them, or because he cannot conveniently obtain, or because he has no inclination for them. But, if he abstains because he regards the use of them, either *per se* or *per accidens*, either in themselves or their accompaniments, *involving immorality*, he brings a charge against the wisdom and benevolence of God, who has ordained and approved their use, and therefore contemns God."

Another writer asserts,

"That there were no peculiar reasons why bread and wine were used by our Lord in the institution of this Sacrament—that they have no peculiar significance or appropriateness; but that, almost any other observances which would commemorate and recall his death would have answered as well. In the *New York Observer* of October 30, 1841, is published a letter signed M. M. Noah, who, the editors of the *Observer* say, 'is well known as holding fast the faith of the Jews.' We are informed in this letter, that among the Jews, 'lemonade or cider from a whole and clean barrel may be and is drunk at the Passover,

where the proper wine cannot be procured,'—and from this usage of the Jews in celebrating the Passover, the writer argues, 'that at the Christian Communion Table, we can commemorate and sanctify the origin of the rite, (the Lord's Supper) without controversy whether the contents of the Sacramental cup be of fermented or unfermented liquor: it is intended to taste, not to drink.'—

But we fear the reader is already wearied, if not disgusted, and shall forbear adducing farther testimony; for it is believed enough has been cited to establish beyond controversy the heavy charge brought against the *leaders* of the temperance reform, namely, *that their reformation is signalized by a rapidly growing contempt of divine institutions.* And here we might rest by affectionately calling upon our brethren in the Associate church who have recently become so enamoured with some of the modern reforms that they are in imminent danger of departing from the ancient usages of our church, to pause in their career, to bethink themselves seriously before it be too late. The General Assembly are throwing off this incubus. Seceders are taking it up! "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."

But a word or two of comment on the foregoing extracts may not be unprofitable.

1. They blasphemously arrogate to themselves a morality which impliedly condemns the Saviour of lost men, who in respect to his divine nature is essentially holy, yea, "glorious in holiness," and in respect to his human nature was holy, harmless, undefiled and separate from sinners. A fearful consideration! Again, while they promise liberty to others, they are themselves the slaves of sin.

2. They set at naught the kingly authority of our Lord Jesus Christ, in the exercise of which "he took the cup, when he had supped, saying, This cup is the New Testament in my blood; *this do ye*, as oft as ye drink it, in remembrance of me. For as often as ye drink this cup, ye do show the Lord's death till he come." Thus they are treading in the footsteps of those who took "counsel together against the Lord and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." And surely, he that sits in heaven, "shall speak unto them in his wrath, and vex them in his sore displeasure."

3. They are rushing back into the church of Rome. They take the cup from the laity. Consequently, the sagacious priesthood of Rome have recently discovered with equal surprise and delight that this temperance reformation is her own darling brat, and though the illegitimate offspring of illicit intercourse with protestants, after legal divorce, she has adopted the foundling, not the less pleased that protestant blood is running in its veins, and is now dandling it upon her lap with all the fond caresses that a virtuous matron could bestow upon her legitimate, and much loved offspring. In this act Rome has consulted her interest. It has already brought her a revenue of gold and protestant kindness, and animated her hopes of a speedy possession of this republic. May the Spirit of the Lord lift up a standard against her!

4. They are elevating reformed drunkards, some of whom have reformed every month during a period of five or ten years, above the authorized ministry of reconciliation. The offence of the Rev.

James Romeyn consisted in this, that he refused to forego the regular Sabbath duties of the sanctuary that *he* and his people might be edified with the vulgar ebullitions of an inebriate. We have personal knowledge of one of these reformed lecturers, a man of shining intellectual parts, trained to one of the learned professions, who has been conveyed during the last ten years more than *fifty* times into the insane department at Blockley in a state of beastly intoxication, perfectly senseless, sunk far beneath the level of the brute creation! Had this man been admitted to a communion table during any of his reforming intervals, as many such are in some branches of the visible church, it would be proof positive in the estimation of Mr. Delevan that the sacramental symbol caused his relapse! It will be said that this is an isolated case. Be it so; yet it is important as far as it goes. For it is by a close inspection of individuals, that we arrive at an accurate knowledge of the species. We do not, however, intend to intimate that there are no reformed drunkards, but we intend to maintain that their number is greatly overrated. As our room will not permit us to give Mr. Romeyn's reply in full, a few extracts only are inserted.

"The delegates said, 'that this was a new dispensation—that no cause could compare with the importance of this at this period—that objections were not to be regarded—that when Jesus Christ came and did good on the Sabbath day, the Jews cavilled, but did he stop? and should we? No reason has been named why we should abandon the purpose of meeting.' Self-respect compelled me to cut short the interview."

"I have not abandoned the principle or promotion of Temperance, and I envy not the man his conscience, or sense, or candour, who would found such constructions as are in vogue on *the bare fact, that I, a minister of the gospel, have dissented from the occupancy of the street on the Sabbath day, by Reformed Drunkards, at the expense of silencing the preacher of the gospel, and closing the churches, and suspending stated services, and that I have dared so to express myself.* This is the point at issue, and this is the head and front of my offending. I had hoped that the temperance cause was the handmaid, and not the mistress of religion."

"When I joined the Temperance Society, I was not aware that I became a member of an anti-Sabbath Society; but let it only be understood that the first efforts of its strength are to be put forth in seizing the pillars of the Temple of God, and shaking it to its centre, and crowding away the ministers of reconciliation from their places before His altars, and I warn you there will a reaction commence, which will reduce your thousands to hundreds, and give abundant matter for regret and reflection 'in the cool of the day.' The influence of this step here, save so far as it has been counteracted, has been to distract the peace of the community, to break in upon the most salutary and valuable associations of the heart and conscience with the Sabbath, to tap the sanctuary, and fill the highway, to exhibit the proclamation of temperance in its earthly bearing, as having claims to the character of 'doing good on the Sabbath day,' superior to that of 'preaching Christ crucified,' to throw to the winds stated services, and to give to reformed drunkards precedence in imparting instruction and directing the public mind, over men recognised as the ambassadors of Christ."

"A street speaker of last week (formerly a preacher, as I am informed,) furnished additional light on the *philosophy of these operations.* I heard him *distinctly say* 'that Christ came on a special commission to reform and bless, and that God had now raised up reformed drunkards for similar ends.' He quoted the expression 'beginning at Jerusalem,' and applied it to the cause in hand, 'beginning at Baltimore.' He spoke of the call of Paul and his preaching the gospel *immediately* while he had yet the commission of the High priest in his pocket, and called on the intemperate to sign the pledge even though drunk, and as soon as sober, to go forth and preach as he did. He claimed for Temperance, all the Scriptures claim for Christ. 'This,' said he, (the pledge)

'is the anchor of your hope, the shelter from the storm, your munition of rocks, your refuge from the tempest, the shadow of a great rock in a weary land.' 'Ministers,' said he, 'tell you that no drunkard can inherit the kingdom of heaven; but now you see they can!' I could not but ask myself, If all this be true, what is the use of the cross of Christ! If men can by a pledge raise themselves from the depths of intemperance with all its debasing and hardening influence, what cannot be done by it! The balm of Gilead is an obsolete and exploded remedy, and the sinner may warrantably say to the Great Physician, 'What have I to do with thee?' Yet there I saw by the glare of torches, smiling approbation; at least one minister, officers of churches, professed members of Christ, a population surfeited with religious privileges, and nothing to indicate an exception to sentiments so startling, and so daringly casting to the ground the Redeemer's crown and sceptre. Let the church sing on her Sabbaths, 'Arise and enter into thy rest then, and the ark of thy strength, clothe thy ministers with salvation, and let thy saints shout aloud for joy;' here are men and a cause, *as conducted*, and an influence that dare to lay their hand upon it and arrest it. I would as soon have dared to take down the brazen serpent from the pole in the camp of Israel, to have substituted the pledge in its room and to have made proclamation, 'Look unto me and be saved,' as to have profaned the Scriptures thus."

"Where the Temperance cause or any specific form of temperance operation parts company with the order of the gospel and the authority of Jesus Christ, and denies expressly or impliedly the excellence of his knowledge, I part company with it. There are other things valuable beside Temperance, and other things beside Intemperance which exclude from the kingdom of God, '*reviling*' and '*intrusion*' under 'the puffing up of a fleshly mind' no less than *drunkenness*. I am also aware that it has been '*told in Gath*' and that the *uncircumcised rejoice at the position I have taken*. What connexion there is between the merits of the Temperance cause and the question respecting what I deem an *abuse of the Sabbath*, in the prosecutions of it under the circumstances of the case, it is difficult to discover, or how a person's views on the latter are a test of his principles on the former subject. I desire to speak modestly of my influence, and have never on this or other public occasions, come forward save by solicitations, and have, perhaps, often kept back where it was my duty to have gone forward."

"But be the influence of my sentiments more or less, let not the freighter, or retailer, or drinker of ardent spirits hide behind it. As they have refused to yield heretofore to my reasonings and expostulations *repeated so often*, it is with a peculiarly ill grace that they now pretend to be confirmed in their course by what I have said on the question before us *in a few words*, or that the hitherto professed friends of Temperance stand by *consenting to the truth* of these reasonings, and attempt to throw on me the responsibilities of their action. I feel no more indebted to the generosity and candour of the temperate for admitting their conclusions, than I respect the stupidity that would with grave sincerity try to shelter itself under such a plea; and I may add, that I respect the understandings of neither in its use. I do not thank the retailer or any one else for the use they make of my name in continuing the traffic or indulgence. I deny their right thus to use it. I disclaim communion with them in their work of death. I believe the traffic to be an immoral one in the eye of the divine law, and deadly in its influence on both soul and body. Suppose (as is the case) that some who vend or use it, have agreed with me in my views of the claims of the Sabbath. I am rejoiced that they can *see right* at least on one point, and can give credit for a correct course of action, even in a man who has told them often and without reserve 'that they are the enemies of the cross of Christ.' Those who rebuke them for *their debasement* might profitably take a lesson from *their judgment on this point*, at least in the things of God. But if their passion for the profits, or stimulus of alcohol leads them to wrest my doctrine for their own ends, am I accountable? Can I believe nothing in common with other men without being held responsible for whatever departure from truth in sentiment or godliness in practice they may be chargeable with? Must I cease to believe grace, because men turn it to licentiousness, or deny the being of God because Devils also believe? And must I become an Atheist from a principle of pure devotion, and when the professed friends of temperance and religion deliberately take ground where conscience certainly does not 'prick them on,' but where conscience constrains me to stand back, and

where they compel me to 'withstand them to their face!' Are they willing that this attempt to throw on me the guilt of other men's sins, and of making a breach in the temperance ranks, should go forth to the world as a specimen of what the world has gained by their cause on the score of *logic* and *candour*? Is the friend and advocate of temperance to be regarded as a lack, always harassed? and is it rebellion and iniquity to be punished by the infliction of popular resentment if he refuses to go as far and as fast and in whatever direction any driver may choose? I have read of men who were 'fierce for moderation' and quarrelsome for peace, yet never before have seen so striking a specimen of a most intemperate zeal for temperance."

5. Their great leader, EDWARD C. DELEVAN, is assuming a kind of unauthorized ecclesiastical supervision over the churches. He virtually assumes without consecration the powers claimed by the episcopal bishops. He calls on all the faithful to furnish such information as shall enable him to determine as to the expediency or in expediency of *repealing* a divine institution. That any respectable portion of the church of God will yield to his arrogant and unauthorized claim we do not for a moment believe. And yet, we are told the temperance society is *only* a civil institution; that if it is right for one man to abstain, it is right for many to join with him, to appoint officers to collect money, to publish, &c., till all are persuaded to unite. And all this is very true in theory: But how comes it to pass that this *civil*, harmless thing has put forth its rude and reckless hand against the divinely appointed symbol of that blood by which the church is redeemed from all iniquity? How does it happen, that, with a daring impiety beyond any thing which has hitherto disgraced this apostatizing age, it impiously desecrates one of the seals of God's covenant, by which the church is constituted "A holy nation, a royal priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ?"

6. They undervalue the atoning blood of Christ, and substitute in its room a mere pledge seldom or never kept, of abstinence from one single sin. This pledge is their justifying righteousness, their passport to future glory! The Holy Spirit has certified to us that "drunkards shall not inherit the kingdom of God," 1 Cor. vi. 10. But, say your reformed drunkards, "Now you see they can;" the PLEDGE "is the anchor of our hope!" "Now the works of the flesh are manifest; which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like." Gal. v. 19—21. But a simple pledge of total abstinence from all intoxicating liquor, is to remove all these evils! Let it not be said that the temperance societies generally condemn the proceedings of these deluded men. As individuals in private conversation they may express disapprobation; but the societies, and their publications approve and laud, while the language of unmeasured denunciation is meted out to the few faithful ministers of religion who have lifted a warning voice.

7. They overlook or treat with despite the Spirit of God, the great applier of the redemption by our Lord Jesus Christ. They evidently belong to that "generation which are pure in their own eyes, and yet are not washed from their filthiness." The *natural* man has discovered in the temperance pledge a *natural* religion suited to his nature. He discerns natural things by natural light; for "the things of a man, knoweth the spirit of a man;" but "none knoweth

the things of God, but the Spirit of God, and he to whom He will reveal them." We should strive to deliver the souls of men from a delusion so destructive to their everlasting well being.

8. They slander true religion. Mr. Delevan's inquiry implies that Christians have not sufficient control over the appetite to resist so slight a temptation to drunkenness as is a taste of wine in the ordinance of the supper. Whereas the scriptures prohibit the approach of all persons to that holy ordinance who have not obtained a victory over the lusts and affections of the flesh, as to their reigning power. "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." But we forbear, with the remark, that we disclaim all fellowship, all sympathy with those who either retail or use distilled alcoholic liquors as a common beverage. The keepers of common dram shops are not entitled to receive the seals of God's covenant. In their work of desolation and death we can have no participation. So, on the other hand, we abhor that course of conduct which, under pretence of reformation, would break down the carved work of the sanctuary. To these conflicting parties the words of our Lord should be addressed: "Verily, verily, I say unto you, except a man be born again he cannot see the kingdom of God." "If ye have not the Spirit of Christ, ye are none of his."



Response to Mr. Martin's Call.

MR. EDITOR,—In the November No. of the Monitor I perceive a call made upon me by Rev. James Martin, for information respecting the author or authors of the erroneous doctrines combated in my sermon. I had supposed such information to be wholly unnecessary; and when I sent brother Martin a copy of my sermon I took it for granted that he would be at no loss to ascertain who was meant. In this, it seems, I was mistaken, and if so, I very cheerfully give Mr. Martin the information sought.

The leading error combated in my sermon is thus introduced to the reader's notice. "The discovery has, it seems, been made, and made within the Associate Church, that decisions of church courts inflicting censures, however unjust such decisions may be, are valid and binding in every case, provided they are based upon a *relevant charge*."

In the above extract the reference was to a sermon by Rev. James Martin, Pastor of the Associate Presbyterian Church in Albany, entitled, "The duty of submission to church rulers explained and enforced." The following passages from said sermon are appealed to as containing the doctrines noticed above more plainly than it is expressed elsewhere, although it runs through a considerable portion of the discourse.

P. 10. "From these unquestionable premises it will follow, that officers in the church cease to be such, whenever the church in her wisdom sees fit to recall the authority with which she had invested them. This recall of authority, it is always presumed, is effected by the same executive power in the church by which it was conferred. For the church both in investing persons with office and in divesting them of it, acts through her judicatories, as the public and divinely appointed organs of her will in these matters.

Now, *that* recall of authority by which rulers in the church cease to be such, must indeed be *for cause*. For deposition from office for no assignable cause, but by a mere act of arbitrary power, is a thing not supposable in the church of Jesus Christ. There must, therefore, be a relevant charge and a judgment or verdict of "guilty," grounded upon it before there can be a legal degradation from ecclesiastical office."

P. 14. "We therefore, fearlessly maintain, that in every case of deposition grounded on a relevant charge, there is an entire cessation of office, even though an error in judgment may have been committed in the *finding* of the judicatory with respect to the proof of the matter or matters charged. Every judicatory of the church may err in their decisions. They may err in clothing individuals with office, and they may err again in divesting individuals of office. Infallibility is no where promised them, neither do they claim it. The church in her solemn compact with the ruler, at his ordination, gives him no pledge that she will be infallible in all her judicial dealings with him. She can only be regarded as promising to act according to her light, and in accordance with the best of her judgment. Hence, her depositions from office on relevant charges, even though founded in errors of judgment, are valid and binding."

If the above extracts do not teach that "decisions of church courts inflicting censures, however unjust, are in all cases valid and binding, provided they are based upon a relevant charge," language has no meaning. Now, sir, here is neither the "windmill" of the knight of the rueful countenance, nor Mr. Martin's "man of straw," but the bona fide "giant" in propria persona.

Yours, &c.

A. HERON.

A word, Mr. Editor, in reference to your late violent and unprovoked attack. As soon as you will condescend to infuse into your attacks a small portion of the spirit of the Christian, or the courtesy of the gentleman, I may reply. As the matter is, I cannot stoop so low.

A. H.

REMARKS.—When my article respecting "*The State of the Church*" was printed; it was not *then* expected that Mr. Martin's call on Mr. Heron would be published. This explanation is necessary, as the appearance of my article, in the same number with Mr. Martin's call, will look, to those unacquainted with the circumstances, like interference on my part. But since the call has been published I desire to avoid even the *appearance* of interfering with the point in controversy between the parties, till they have been heard. I shall *then* probably speak for myself should I see cause. In the mean time it may be observed, it was not anticipated that our friendly advice would *touch* brother Heron so *sensibly*, as to throw him upon his *dignity*. What a pity he had not thought of this course sooner! It will, however, probably be conceded, that his note is a *specimen* of dignity bordering on the ludicrous.

We cannot, however, find so great injustice in our hearts as to let this note pass without a word or two; as it has a tendency to place

Mr. Heron in a false light. We have no *personal* hostility towards him, as he well knows. Indeed he is not the kind of man to excite *personal* hostility, but *personal* respect. He knows how to be eminently useful in the church. But we conscientiously believe his *public* course to be eminently mischievous, as it has evidently a *schismatical* tendency. It was to *that*, and that only, our attack was intended to apply. In private he is amiable and entertaining; a good preacher; and for despatch of business has few equals. It was, therefore, perfectly natural that the church should be solicitous to retain his services, and concede much to him in the way of conciliation. Consequently she bore patiently protest after protest from him against her necessary action. In 1840, at Baltimore, he laid in reasons of protest,* in which he claimed in substance the right to hold ministerial fellowship with the excinded brethren. This was issued by permitting him to hold "his individual opinions respecting Synod's acts of administration," on his giving a verbal pledge to Synod that "he never intended to EXERCISE that right." Here, then, was an act of forbearance and condescension on the part of Synod which ought to bend a stiff-neck. But not only has he held his individual opinion, but reduced it to *practice*. Moreover, he holds the church up to the world in his sermon as more erroneous than the Romish Anti-christ, instead of taking the constitutional steps for the removal of error, did it exist in her bosom. His public official acts, and his publications from the press are legitimate subjects of public discussion. And the public possesses, and will exercise the right of comment upon them. Let no man, then, accuse me of personal feeling towards brother Heron. He never wronged me personally. Nor would I wrong him personally were it in my power, which it is not. But here lies the point; Mr. Heron is "not a novice." He would thank no man to ascribe his *public course*, which we designed to make him look at in its true light, to inadvertency or error in judgment. He knew its pernicious tendency. This he will not deny. And others, whether they speak it or not, know it is carrying out still farther the principle of his protests, agitate, agitate, agitate! He ought not then, to be so *very* angry, because we merely recommended him to be quiet, and pay that regard to the outward peace and harmony of the church becoming in good men, of which I hope and believe he is one. Should these remarks bring Mr. Heron down from his dignity, he shall enjoy the use of our pages to say any thing he may judge necessary in self-defence.† For since the present *state* of our church **MUST BE DISCUSSED**, till the causes of offence be removed, and we get back upon the true ground of our principles and discipline, we intend to give all parties fair play and a full hearing. Let them now discuss, under

* Rel. Mon. vol. 17, p. 19, 20, 21.

† If he still choose to occupy his present *lofty* position, he may continue to sit in the solitude of his own greatness without farther molestation from us.

their proper signatures, every thing, rebut every thing, said by us or by correspondents, till they are fully satisfied, and let every individual bear the responsibility of his own productions. If any of our ministers or people have any thing to object against the Letters now publishing by Mr. Miller, let their objections be presented. We are compelled to this course by the force of circumstances beyond our control, and if perfect freedom of discussion be allowed, none will have a right to complain.

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Resolutions of Unity Congregation.

BROTHER WEBSTER,—It is now a considerable time since the following resolutions were passed by Unity Congregation. The plan seemed new; as an individual, I thought it best to lay them aside for awhile, and make them a matter of serious and continued meditation, and also of conversation with the friends of the oppressed. I am, however, strengthened by time in the conviction of the truth of the plan proposed; *moderate* men will oppose it: this class of members and preachers have in every age been a draw-back upon a reformation. Erasmus, and sometimes even the good Melancthon, did the reformation more injury, by throwing cold water upon the "fire" of the reformers, than did the whole host of popish priests, the half friend of a cause is worse than none; these middle men will be first to raise the cry of fanaticism. This we cannot help, but there is one thing we believe, that when God will make our cause triumphant, these men, like Saul of old, will be found hid among the stuff of human policy and carnal wisdom, equally useless to the man-stealer and the abolitionist. We know there are difficulties in the way that we cannot see how they can be removed, but "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain."

Yours, J. W.

At a public meeting of Unity Congregation, August 26th, 1841, notice having been given from the pulpit on the previous Sabbath, and the object of the meeting having been stated at that time, the congregation met this day accordingly, and being regularly organized by its standing officers, the following resolutions were submitted and passed, as their declaration of sentiment respecting the duty of the church in sending missions to the slaves in the United States.

I. That in our opinion, there is a great impropriety in missionary efforts to send the gospel to heathens abroad, by any branch of the church in this land, while these missionaries have to travel over nearly three millions of their fellow men at home, whose bodies and souls are chained in heathenism to bondage the most servile, and are in a situation the most brutal and degrading.

II. That while many branches of the Church of Christ in the United States are actively engaged in using means for Christianizing heathens abroad, by their missionary efforts, they are at the same time much more successfully engaged in heathenizing men at home, by being actually slaveholders, or their apologists, and thereby give their highest approbation to slavery, by which men are deprived of all their natural rights. By annihilating the marriage covenant, and thereby subjecting them to adultery and every kind of prostitution, much more abominable than any thing known in the interior of Af-

rica. By destroying all the natural ties by which society is united. By destroying parental authority, and even parental and filial affection. By depriving them of education, and thereby withholding the word of God and all the means of grace. By robbing them of all their just earnings, and thereby laying a strong temptation before them for the commission of theft and robberies. By oppressing and cruelly abusing them, because they will not labour as faithful beasts of burden, and what is worst of all, by removing them from membership in the human family, and converting them into *things, articles of trade*, and thereby prejudicing them against Christianity, riveting their hatred to all the means of their own salvation, and sending them down to destruction without a vision. While any branch of the church countenances and even practically approves of a system of wickedness so shocking to humanity, who can give credit to their tears, their prayers, and to the sincerity of their efforts for heathens abroad?

III. That as the Secession church, has, by the good hand of God upon her, removed slaveholders out of her communion, and thereby testified against the sin of slavery, and so far as an opportunity is offered, in her highest court, she is engaged in casting the spirit of slavery out of her communion, because she is unwilling to have any fellowship with the unfruitful works of darkness: So now, we believe it is her duty to engage in the work of extending the gospel, and telling the heathens what great things the Lord hath done for us.

IV. That there is no class of heathens who demand our sympathy and attention more than the slave; we are their debtors; our robberies have not only extended to their temporal, but also to their spiritual concerns; we are bound before God, our common Father, to make restitution, and above all, to restore to them the means of eternal life, and were it possible, to give them this great blessing even in their present state of slavery, it would give them consolation under their great trials, it would teach them submission under their oppressive taskmasters, until their JUDGE would descend and break the "rod of the oppressors," and administer *right* to slave and master. Thus insurrections and bloodshed would be prevented, and such means only would be adopted by the slave for his emancipation as are consistent with the gospel of peace and the love we owe to one another.

V. That as God is calling us to this great work, as instruments in his hand for evangelizing them, so we have reason to hope that in his kind providence he will open a door of access to the slave, either by breaking his yoke, and granting universal emancipation, and then every obstacle would be removed of spreading the gospel among millions of heathens in our midst, or by so operating on the minds of their masters, as that they will permit missionary stations among them. Divine Providence can operate in their halls of legislation, their hearts are all in his hand, "as the rivers of water he turneth them whithersoever he will."

VI. That we will at this meeting, appoint a committee of our members, who will correspond with different individuals in the south, in order to find a suitable location for a missionary establishment, and also to find some individuals who will say, "Here am I,

send me:" and if every exertion fail, it will only make us increase our labours for their emancipation, in order that they may peaceably enjoy the gospel.

VII. That we will now open a subscription for such missionary purposes. That we will ask the Associate Synod of North America to undertake this great work of mercy, and we agree to make payment to such treasurer as they may choose to appoint, and we do earnestly call upon the friends of the slaves in other congregations of the secession church to engage in this good work, and to contribute willingly. Our work will not be in vain in the Lord. And, farther, that we will never cease our efforts, our prayers, and our pleadings with our heavenly Father in behalf of the slave, until he is visited from on high, and until he enjoys, in common with us, all his natural rights, and the administration of all the blessings of the covenant of grace and every one of them be permitted to sit down under his own vine and fig tree, and none to make him afraid.

WILLIAM M'CASKEY, *Chairman.*

JOHN BICHAM, *Secretary.*

Abstract of a Sermon preached at Unity.

And that repentance and remission of sins, should be preached in his name among all nations, beginning at Jerusalem.—Luke xxiv. 47.

THE revealed will of Christ, King and Head of the Church, is the only rule of her faith and practice, her own policy can dictate nothing. There were a great many parts of the world where it would have been much easier to begin to preach repentance and remission of sins, than at Jerusalem; but the labour would have been lost any where else, because our success in the church either at home or abroad, depends upon the infinite agency of the Holy Spirit, but this power will only be exercised in carrying out the will of Christ, John xvi. 14. While we would point out to you the suffering state of millions of the heathen world that are sinking down to everlasting ruin, while we would invoke every sympathy in their behalf, we should, at the same time, inform you, that to do this great work successfully, we must do it rightly, and therefore while our Lord calls them to go forth and preach the gospel to all nations, he marks the spot where their labours are to commence, it is at Jerusalem,—“Beginning at Jerusalem.” I would here premise,—

1. The persons who are to carry these glad tidings must be regularly commissioned: Neither talents, literature, nor piety will justify a man in preaching the gospel of Christ, Heb. v. 4.

2. They must declare the whole counsel of God, Acts xx. 27. That minister is a poor time-server, who will preach one kind of sermon in South Carolina, and another in New York, or Ohio: as if civil law were the gospel standard, or a gospel sermon the mere creature of circumstances. How pitiful must that minister appear to a faithful servant of Christ, who, when you ask him if he preached as boldly against slavery in the south as he would in the north, will reply, O no, it would never do to touch that subject there. We tell such ministers, that is the *place* you should have touched it, or you should not have preached there at all. While it is our duty to

preach, it is our duty to preach aright; that is, to declare the mind of God against every evil around us. A gospel minister should never stand in a pulpit *gagged*: let him either keep out of the pulpit or appear there in Christ's stead. Having premised these things, we propose, through Divine aid, to discuss the following doctrine.

That while it is our duty to preach the gospel to all nations of the earth, we are nevertheless bound to begin with the heathens among ourselves.

I do not intend in the discussion of this subject to call your attention to the various tribes of Indians among us: they too are robbed and chased from their homes, by a nation nominally Christian. They, too, have immortal spirits. The attention of the church is, however, to some degree called to this subject, and a few missionary stations are settled among them: this our country will not oppose, unless it interferes with our moneyed concerns; but when our avarice demanded their homes, missionaries were sent to a loathsome penitentiary to lie among murderers and thieves, for no other offence than preaching the gospel to them: this is America, and this the country against whose sins so few ministers will lift their warning voice. But I shall call your attention to a still more numerous class of heathens among us,—The slaves,—a field of labour in our midst almost entirely unoccupied.

In discussing this subject we shall,

I. Mention some of the difficulties that stand in the way of giving the gospel to *our* slaves.

II. The encouragement that we have to go forward in the discharge of this our duty.

III. Speak of our duty upon this subject.

And here we have first to speak of the difficulties.

1. A great difficulty arises from the civil law. We are met in every attempt we would make by the civil law, prohibiting our interference with their chattel property. The throne of iniquity is erected, in our country it stands supreme, as the author of the slave code above the throne of Jehovah: against the unrighteous decrees emanating from this wicked throne, have ministers of Christ in all ages to contend. All the sufferings and trials of every kind to which the apostle Paul refers in Heb xi., arose from these decrees. When the great King and Head of the church enacted the law requiring the apostles to begin their missionary labours in Jerusalem, the whole civil authorities by that plan enacted laws in direct opposition, and appended the severest penalties to their statutes, declaring that they should neither begin nor continue their ministry there, Acts iv. 18. This law was as positive as any of the same character in Virginia or Georgia.

2. We have reason to believe that these laws will be all enforced. We believe that they are in earnest: so even the statutes of the pope in the dark ages, and when the spirit of the reformation developed the truth of Christ, it gave occasion to the true spirit of popery to develop itself in every form of torture the devil and the pope could invent. The Jews at Jerusalem, like the slave-holders in the south, and their pro-slavery friends in the north, were ready to prove all their institutions from the Bible, and therefore thought that they were standing as a guard over a Bible institution. The pope of

Rome also thought all his institutions divine; therefore all these powers acting under the prince of darkness, and faithful to his laws, stand ready to execute them to the uttermost. They have taken the devil at his offer, and for the sake of the possessions of this world, they have become his faithful worshippers, and are ready to carry out all his laws.

3. Another difficulty is the lawless state of society. Slavery itself in the south, and its spirit in the north produce mob violence. Our Lord himself suffered by this lawless power, Psalm xxii. 16. Paul also was the victim of this influence, and that too in Jerusalem, where they had to plant the first missionary station, Acts xxi. 30, 31. Indeed, Jerusalem was almost totally under the administration of this power: misrule placed its standard in that city: its destruction presents you with the results of mob violence. A history of blood that never had its parallel. The same spirit prevails throughout the south among slave-holders, and in the north by their apologists, and will issue in a scene of blood unless the Lord in his mercy prevent. You must always expect the reign of disorder and anarchy where slavery exists, the whole system is rebellion against God, and where it reigns you cannot expect peace. Nothing will hinder your missionaries more than this; it is a force from which there is seldom any appeal, either to the civil law or to the sympathies of men.

4. The last great obstacle to which I shall refer you, is public opinion. It is all on the side of oppression; all agree to degrade our brethren not only in bonds, but even those who enjoy a kind of liberty among us. Our Lord Jesus, owner of heaven and earth, invites these brethren to his table, while but few of us would invite them to our earthly table. Our Lord would exalt them, we would degrade them. Our stylish and neat preachers, will solicit with fervour, and with fine eloquence, your efforts and your money for foreign brethren, but they would disdain a black brother, and would refuse to invoke any blessing from God or men for him; and, indeed, before these gay preachers will do any thing for these brethren so degraded, you must cast them far beyond our country; you must turn him from his native home, and sever every natural tie he has on earth; and all this as an offering to public opinion; and, indeed, no missionary will be of any service to us, in this great work, but that man who will prefer the love of his Lord to public opinion. I suppose that public opinion in Christian America is no more in favour of our slaves than it was in Turkish Algiers, in favour of their slaves; and, perhaps, is less reasonable, as slavery never was as bad in Algiers, as it is in America. In Algiers the chastity of females was guarded from violence under the penalty of death, and the moment a slave turned Mahomedan, he was liberated; but to none of these does the slave code pay the least attention.

I think public opinion our greatest enemy: were it possible to engage in this good work, we would encounter all the difficulties of the south: it is here our opposition is the greatest. Fill the north with the spirit of liberty, and raise in public opinion, the slave to the high station of a human being, we will then feel as in bonds with them, and hasten to their rescue.

These are a few of the difficulties we have to encounter in this *Christian republic*, in spreading the gospel in our own country, and

the great majority of the church has adopted these laws, which would degrade popery or Mahomedanism, as her own; and every petition any would present who have become enlightened on this subject, to the highest judicature on their behalf, are unworthy of being even noticed. "Tell it not in Gath!"

But we now proceed in the second place to mention some of the encouragements to go forward in this good work.

1. These slaves are among the subjects of the special promises; and, indeed, occupy the most conspicuous place: "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him." These oppressed, these needy, even so degraded that they were considered too mean to talk about, a mere sound of scorn was all they merited, here called a "puff," these are the very individuals so favourably noticed in this passage, and for whose temporal and spiritual deliverance Jehovah here pledges himself. So, again, when our Lord would ride upon the heavens in the majesty of his glory and might, the first and great object of this manifestation of his glory was the widow, the fatherless, and the slave, an object to which many would not even deign to stoop. "Extol him that rideth on the heavens, by his name JAH, and rejoice before him: a father of the fatherless, and a judge of the widows, is God in his holy habitation. God setteth the solitary in families, he bringeth out them who are bound with chains." Psal. lxxviii. 4, 5, 6. We said before that slave-holders were in earnest, and would execute their threats, either of mob-law, or the slave code; so here we tell you God is in earnest in what he says; he will be as good as his word. We need not multiply passages on this subject, scarcely can you open a page in the holy scriptures without seeing them. It is very encouraging when you find church and state united, making friends, like Herod and Pilate, and mutually agreeing that chains must remain upon the slave, that the doors of their prison must remain shut, that their cries and petitions shall never be heard. We see that the Lord of hosts has undertaken their cause, and has engaged to break the rod of the oppressor: it will be done.

2. God has engaged to remove every obstacle in the way of sending them the gospel: hence, we have this work as one great object of Christ's mission into the world; it is "to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." Isaiah xlii. 7; and on this subject, no courts or legislative bodies on earth need pass any decree to keep them from enjoying the gospel. The decree passed in heaven will prevail, Peter, Paul, and Silas were bound, and so sure as their chains fell off, so surely will the chains fall off the slave; God will set men free "who are appointed to death by men." Too many, are however, looking on, waiting to see if God will effect this great work by miracle. They seem to think they have nothing to do; but, brethren, God will bless righteous means used, and if you choose to stand still all the day in defiance of his laws, it will be at your own risk. God will find labourers, he will finish his work at the appointed time.

3. The divine promise secures to the slave, however he is now degraded, an elevation to all the places of honour and profit common to their fellow citizens. Law and privilege are of equal extent, and

they and we have one common law written on our hearts, and of course are naturally entitled to the same privilege. Hence, equal and universal equality of all men, irrespective of nation or complexion, will prevail, when the kingdom of Christ will be universal. "In that day, there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt, and with Assyria even a blessing in the midst of the land, Isaiah xix. 23, 24. Among many great evils that will fall before the reign of Christ, the sin of respecting the persons of men is one, this is sure, Acts x. 34, 35. He "will say to the north, Give up, and to the south, Keep not back." Nay, whatever will be their complexion, they will "come carrying their sons and their daughters upon their shoulders." The converts of Ethiopia will come with those of Egypt and other nations Psal. lxxxvii. 4.

4. We observe, that the meanest slave in the south who shall be brought to Christ by the means of grace and salvation, will be a "King and priest of the most high God." They shall not only be brought to the dignity of judging men, on the day of final judgment, but on that day they shall judge the very angels. I suppose it never once occurred to the rich man mentioned in the gospel of Luke, chap. xvi., that the poor miserable creature who had neither physician nor friend but dogs, was one of those judges before whom he had one day to appear, and who was to engage in a decision respecting him, from which there was no appeal; and I equally suppose that it has as seldom occurred to a slave-holder, that some of these naked wretches they hold as property, and who, when under the lash, will cry and shriek for mercy, will one day sit on thrones with Christ judging righteously both master and driver. Now, my brethren, when our Lord will commence gathering his children from among the slaves, tell me who is going to hinder him? Our country, unless it gives way, will go down like Syria, Egypt, or Babylon, with the uncircumcised, with them that dwell in the dust. The promise for the in-gathering of his children, will secure the triumph of the means of grace.

But, in the third place, we were to speak of our duty in this important work.

1. God is certainly marking out that spot in the great harvest field, where our labour is to begin,—where already it is almost ripe for the sickle. There was no spot in the whole world, where the apostles afterwards laboured, so needy as Jerusalem. There the work must begin. So, in no part of the whole world, is any class of heathens demanding your attention more than our slaves. It is true that the fathers of these slaves, natives of Africa, as the native inhabitants of Hindostan, are heathens, without the gospel, and without hope, and without a vision, must eternally perish. But all this is equally true of the millions of slaves in our own bounds, we have made them heathens, we have given them no bright civil law, and public opinion unites in declaring that they shall remain heathens. We owe them more than we owe any other class of heathens beyond our own continent. They live, indeed, in the midst of Bibles; but like the papists in the dark ages, we have made it a sealed book to

them. The slave-holder declares he shall not learn to read: we have robbed them of many, indeed all, the common comforts of life; heathens abroad may enjoy both; foreign heathen nations may enjoy their commerce, but we have made these heathens an article of commerce. Enriched with their spoils, you ask us to travel over their mangled bodies, and go and preach the gospel to other nations, not suffering any thing in comparison with that which our heathens endure. But our merciful Lord answers your request. Do not pass them by; begin there first. For "repentance and remission of sins, must be preached to all nations in my name, beginning at Jerusalem."

2. You must encounter all the difficulties in your way of preaching the gospel to these heathen at home. You are to begin at this Jerusalem. The eternal Son of God has already mounted his white horse to lead you to the battle. The Holy and eternal Spirit of God is waiting you,—Jehovah is tendering the holy angels to be your guardians. Like Jacob, you may call the spot from which you start to the place of your conflict, "Mahanaim," because of the hosts of God there ready to march with you to this great spiritual battle: and I can assure you that this mighty host with King Jesus at their head, will never take a moment's rest day nor night, nor ever sheath a sword, until the battle is over and the "victory won," among the slain will be found lying slavery and popery to rise no more. Popery traded in the bodies and souls of men, but they and their trade will perish together. When we pray for such a triumph, are we sincere when we are not using a single effort as instruments in the hand of Christ for accomplishing the work?

3. You are called to a great work in giving these heathens at home the gospel. People will discourage you, and tell you to go and labour among other heathens until God opens a gospel door to the slave. They will tell you what is true, that you are excluded from these heathens by the civil law, by the fact that these sinners are the property of their masters: many of the man-stealers are members of the church, and even gospel ministers, who guard them with assiduity, and look at every attempt you would make to enlighten them as an act of robbery: they look at any advance of knowledge as lessening the price of the slave, and indeed rendering them less profitable and more unsafe. Every act of soul and body must be for the master; they imagine that neither God nor man has any business with their slaves. Now all this has to be removed.

But, brethren, in this work of establishing a mission among these heathen, like the building of the walls of Jerusalem, much rubbish must first be removed, and the hearts of many fail, only looking at the work, Neh. iv. 10. We acknowledge the truth of the Latin adage, *hic labor est*. Here is work for you. Let us hold up to the master the sin of slavery, let him know the worth of his own salvation, and that of his slave. Let us call them together into judgment. Let us invite the master to listen but for one moment to the cries of the damned, to behold the weeping, the wailing and gnashing of teeth of those his avarice has thrust into hell. They have eternally perished for lack of knowledge he withheld. The immortal soul of the slave has no value but to make money for his master, and that money, when made, is refused by God: he hates robbery so. burnt

offering. Here is a great gospel field to clear, and it is only an evidence of laziness and cowardice when you want to go off to some other field where there is less labour and difficulty and more safety.

4. In the way of duty difficulties will give way. When the first visitors of the sepulchre of Christ were on their way to it, with their sweet spices to anoint his body, they were aware of the guard set, and of a very great stone being laid upon the door of the sepulchre, they were only women. "Who shall roll away the stone?" was their inquiry when they were on their way to the sepulchre, although it appeared entirely impossible for them to have any access to his body, yet in the way of duty they travelled on to the spot, and when they came "the stone was rolled away," Mark xvi. 1—4. So let us move on in our work of giving the gospel to the slave, God will remove the stone of civil law, the wicked relations of master and slave, and every other difficulty will go out of the way upon God's command. Israel was to go through the Red Sea, to march through a wilderness producing neither meat nor drink, and at a moment when Jordan overflowed all its banks, to march through it. Your gospel efforts may look silly and trifling. They may be the scorn of the worldly-minded professor who refuses to give any of his money to God, and who will form every kind of excuse for withholding it. So I suppose when Joshua and the host of Israel walked daily for seven days round Jericho, they were the subject of the derision of every inhabitant of that city. Their sport was however short, and the triumph of Israel complete.

Never let any decree proceeding from the throne of iniquity deter you from your work of love; your leader is the Lord of hosts: "The Lord sitteth upon the flood, the Lord reigneth King, and ever shall." With this encouragement it is your duty to go to the pulpit, to the press, to a throne of grace, to the ballot-box, and to embrace every righteous opportunity of aiding the slave. You should give God no rest, the church no rest, nor the state any rest till every yoke is broken, and the millions of slaves stand up a numerous army for Christ.

Your course will be onward and triumphant. It is the cause of God. Perhaps no class of heathens have ever suffered so much. American slavery never had a parallel on earth, never was any class of mankind so completely deprived of liberty, no prospect in time, every thing gone for the master but life, and that not worth possessing. It is the life of a beast of burden entirely without the gospel. And yet, brethren, will you fold your hands together and ask for work in China, or Hindostan, than go. The heathen then will ask you to account for your zeal in converting heathens five thousand miles from home, and at home treading upon millions of heathens as valuable as those you went to convert. What can you say? Take the money, the men and labour you expend in going and labouring, bring it all to act on slavery, and you will soon clear a delightful field at home, and as sure as God exists this will be done. American slaves will yet sit every man of them "under his own vine and fig tree," and no master on earth to make him afraid. "The Lord reigneth, let the earth be glad."

The Scriptures in the hand of the Holy Spirit proved to be the Instrument of Regeneration.

THE doctrine which has sprung up among us, that the Holy Spirit regenerates the souls of adults without means *prior* to the operation of the word, is of such dangerous tendency, that it must be effectually refuted. That the Scriptures of truth are the means ordinarily employed by the Spirit in the regeneration of his people, is one of those doctrines which Zion's King has commanded us to believe and maintain, and which we shall now attempt to demonstrate. It is not our intention to repeat the texts already quoted in the numbers of the Monitor for October and December, to which the reader is referred. Our Testimony, to which reference was made in the number for December, holds the following language: "The Spirit of God works by the word." "We testify against those, who, under pretence of magnifying the work of the Spirit, despise and neglect the word, by which he works in *renewing* and *calling* sinners, and in preparing believers for the inheritance of the saints in light."* Regeneration, then, includes among other things the following:

1. *A saving conviction of sin.*—This conviction is a work of the Spirit. "He will convince the world of sin, because they believe not on me," John xvi. 8, 9. Yet the apostle ascribes it to the word. "I had not *known* sin except the law had said, Thou shalt not covet." Consequently the word must be the instrument.

2. *A despair of help in ourselves,*—and a total renunciation of all creature merit as the ground of acceptance with God. This is a work of the Spirit. "He shall convince of sin." Yet the apostle ascribes it to the word. "I was alive without the law; but when the COMMANDMENT came, sin revived and I died." Consequently the word must be the instrument.

3. *A saving knowledge of Christ.*—"This is eternal life, that they might know Jesus Christ, whom thou hast sent," xvii. 3—11. This is a work of the Spirit. "He shall testify of me," John xv. 26. "He shall glorify me, for he shall receive of mine, and show it unto you." xvi. 14. "Search the Scriptures, they testify of me," v. 39. Consequently the word must be the instrument.

4. *Saving faith.*—"By grace are ye saved through faith." Faith is a work of the Spirit, the grace of which is implanted in regeneration. "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications; and they shall look upon me whom they have pierced," &c., Zech. xii. 10. "Faith cometh by HEARING, and hearing by the word of God." Rom. x. 17. Consequently the word must be the instrument.

5. *A renewal of the will.*—"Thy people shall be willing in the day of thy power," Ps. cx. 3. And this is introduced as the effect produced by sending the gospel out of Zion, called in the second verse the ROD of Christ's power. "I will put my LAW in their inward parts and write it in their hearts, and will be their God, and they shall be my people, they shall all know me," Jer. xxxi. 33, 34. "They shall say, Thou art my God," Hosea ii. 23. "Teach me to do thy will, for thou art my God; thy Spirit is good," Ps. cxliii. 10. "This is the will of God, even your sanctification," 1 Thess. iv. 3.

* Edition of 1839, p. 143.

The Spirit then teaches the will of God and enables us to perform it. The word also teaches the will of God. Consequently the word must be the instrument. Again, it is the writing the word upon the heart that induces us to *choose* God; saying, "Thou art my God."

6. *A new moral nature.*—"Partakers of the divine nature," 2 Pet. i. 4. "A new heart will I give you," Ezek. xxxvi. 26. This is the work of the Spirit, John iii. 5. And it is explicitly ascribed to the instrumentality of the word, James i. 18, and elsewhere. Again we are said to be saved through sanctification of the Spirit, and belief of the truth, 2 Thess. ii. 13. Paul is sent to the gentiles "To open their 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 which are sanctified, by faith that is in me," Acts xxvi. 18. How did Paul accomplish this great work, which includes regeneration? Certainly, only as an instrument, by the instrumentality of the gospel which he promulgated.

Thus it has been demonstrated not only beyond reasonable doubt, but beyond the cavil of any who receive the Scriptures as a rule of faith, that they are the means used by the Holy Spirit for our regeneration. May we not hope then that the error of Inquiro, and other kindred errors advanced by him in connexion with this, will be promptly renounced as publicly as they have been taught? His views of the will, and of the agency of the sinner, cannot be certainly known from his articles in the Monitor. He appears erroneous on both these points, and should explain.

We would caution young persons not to receive upon trust the sentiments of some who are called old school divines. The doctrine of Inquiro has been taught by Dr. Wilson of Cincinnati, in his controversy with new school men, and if we mistake not, by Dr. Wood of Andover; but we have as little confidence in their sentiments as in those held by Beecher and Barnes. Their views, as we have seen, are as unscriptural as those of their opponents.

The Christian Magazine.

THE following extract is from the Christian Magazine, published at Geneva, New York, and edited by the Rev. John F. McLaren of the Associate Reformed Synod of New York.

"The subscription list, at present, if seven-eighths were paid promptly, would meet the expenses of the publication, and afford a fair remuneration to the editor.

In view of these facts, we have concluded to suspend the publication. If, between this time and the first of February, we shall be able to obtain,

1. The payment of a tolerable proportion of the arrears now due:
2. An increase of the subscription list to the number of two hundred.
3. Assurances of aid in original articles;—

We shall, Providence permitting, resume the publication.

If these objects be not attained, we cannot go on. We leave the subject before the church, to be disposed of as it shall deem proper, praying that the Lord may prosper the cause that is his own, and

succeed, with his blessing, every effort for the maintenance of his truth."

It is to be regretted that such *apathy* exists in relation to the maintenance of sound religious publications. The last and tenth volume of this Magazine, is decidedly the best that has been published. It seems that support is withdrawn just at that point when *experience* and hard labour have qualified the editor for usefulness to the church in that capacity. It will argue unfavourably of that body should they permit this work to die at present. But our own circumstances are not very dissimilar to those of the editor of the Christian Magazine. Very few editors of religious periodicals at the present day are remunerated either in money or good-will for their labour and care and responsibility. If any should envy them, it must be through ignorance of their true condition. It is now eighteen years since the present editor of the Monitor conceived the plan of a periodical devoted to the interests of the Associate Church. The burden of its publication during the whole of this period, with the exception of three years, has rested on himself. Nor has he received for his labour at the rate of three cents an hour for the time actually devoted to it. It is the first periodical in this country devoted to the interests of our church. Since its commencement, the church, notwithstanding much opposition, and many contests, has more than doubled in numbers.

Our object in noticing this matter at present is to say that one or two hundred new subscribers to commence with the next volume is necessary to ensure its farther success. ONE new subscriber from each congregation would accomplish what is required; but we have to complain of some of our brethren in the ministry, with large congregations, who do nothing for the work, although its pages are open to them to give their views on any subject they may judge interesting or useful, or to rebut any thing they may deem erroneous. This is wrong, especially as many others are constantly making sacrifices to sustain it. It rests with the church to say, whether she will have such a work or not.

Extract of a Letter to the Editor.

Duncan's Creek P. O. Rutherford Co., N. C., December 2nd., 1841.

"I see no prospect of any Associate preaching in these parts. I requested the Rev. Mr. Kendall to try at the meeting of Synod. I notice it was mentioned, but see none appointed to Carolina. There is no danger in western Carolina, there are but few slaves among us, and if slave-holders were to make any stir the other party is too strong. They would have no chance. Our situation is deplorable. Remember us at a *throne of grace.*"

Sabbath-breaking by Railways.

THE London and Birmingham Railway Company which countenance the habitual breach of the holy Sabbath, have by way of compromise with the religious public, established a school and built a

chapel at one of their stations for the use of those in their employ. The *London Record* in alluding to this, utters the following indignant expostulation, the republication of which may not be amiss on this side of the Atlantic.

“ Now we wish to say to the Directors and members of the Birmingham Railway, and especially to Mr. George Glyn, their Chairman (on whom an awful weight of responsibility rests,) that such attempts to soften down their open and stated rebellion against God, by continuing their six days’ work on his holy day, can be esteemed no other than an insult offered to the Almighty. And we declare on the authority of the word of God, which cannot fail, (“ for heaven and earth shall pass away, but His words shall not pass away,”) that however they may be deceived by a love of filthy lucre, and however cheered forward by a world which serves God only when it suits its purpose, that they must every one of them give an account to God for this wilful, indefensible, and most flagrant breach of one of his most holy and merciful commandments—for all the evil consequences, temporal and eternal, by which their wicked example is accompanied, and for the ruin they are bringing on the principles and prospects of their workmen and dependents.

“ Throughout all generations, it has been one of the most striking features of the conduct of evil and worldly men to serve God up to the point that was consistent with their convenience and interest, and at *this* point to break off and serve themselves. From the murderous Herod who heard John the Baptist ‘gladly,’ and at his instigation ‘did many things,’ (in the style of these performances of the Railway Company,) till he fancied it best suited his convenience to murder him—from this murderer, we say, upwards unto the antediluvian world, and downward to the present day, this has been one of the most striking and mournful characteristics of men, who were too timid to cast off God altogether, and yet too much enchained by their lusts, of one kind or other, simply to obey God’s plain commandments.

“ And yet it might have been thought *a priori*, that whatever commandment was doomed to be trampled under foot by foolish men, this *fourth* commandment, standing in one marked, peculiar manner, at the head of all the commandments, and involving in its breach the abandonment equally of the first and second tables of the sacred Decalogue, might have induced at least outward respect and obedience. We allude, of course, to the fact, that, far from this commandment having any Jewish origin, as some ignorant persons imagine, and who accordingly call a scriptural regard of the Lord’s day a Jewetical observance of it, that it is the first and only commandment announced within the first forty verses of the sacred record, and was imposed, in mercy, even upon our first parents in their state of uprightness and innocence. All God’s commandments are commandments of mercy. Why is it that we are not a world of happy creatures? Simply because we do not obey them. But this command of resting one day in seven from our usual work, is a commandment of such especial mercy, and is so indispensable for our good, not only religiously, but also morally and physically, and this even before the fall, that we *have it recorded* that it was *announced* at the

period of the creation, which is not the case in respect of any other of the commandments whatever!

“And what are these railway Directors doing? They are apparently without shame, without excuse, without necessity, merely for filthy lucre’s sake, trampling this blessed command of the Almighty, so given, stately under their feet; obliging hundreds, nay, thousands of their engineers, guards, drivers, porters, purveyors, stately to break the Sabbath; opening up far wider vents than ever, by which the irreligion and profligacy of the cities are poured over the rural districts of the country, and are now in truth (with the owners of the pleasure steam vessels,) the chief panderers to the drunkenness, the seductions, and all descriptions of immorality, which through their instrumentality, keep higher holiday on God’s sacred day than during all the week besides. And these men to talk of their chaplains, and religious schools, and places for Divine worship, and to have their conduct commended and held up for the imitation of the country! It is a smoke in the nose. It is a mean hypocrisy that deserves stripes. It is a thief boasting of his almsgiving. It is Herod doing ‘his many things’ at the bidding of John the Baptist, whom he had immured in a dungeon.

“We beseech the men of principle still connected with these railways to be bestirring themselves. Of course, they can only remain members of them in the expectation of doing away with the wickedness. But surely their expectation must be *ever* operative. It must be practical and effective. Men are not only sinning at the instigation of the railway, who otherwise would not so sin, but they are being called away to the bar of God to answer for this sin committed under the command of the companies, and for which their Chairman and Directors and entire members will be called ere long to answer.

“Laugh at this, ye men of the world, if you choose, or if you dare! But it is TRUTH. We challenge any or all of you, to prove in these columns, that it is not TRUTH. And if it be TRUTH, and if the commandments of God are not a jest, and if eternally be not a fable, and if God’s existence is not a lie, and if he has announced that ‘he is not mocked,’ will you calmly consider and answer us, what is your position with reference to this thing?”

Strange Assumption.

WE were not a little amused at the critical folly, and the Irish blunder of the following sentence from the Catholic Herald. It seems to be no longer a reproach to call the followers of the Pope Romanists. Thus says the Herald:

“But why, then, some may ask, should the Catholic Church be called the Roman Catholic or the Church of Rome? They who pretend to make the Scriptures their only rule of faith, should surely know that the Saviour was foretold to be the ‘expectation of the Gentiles.’ Gen. xlix. 10;—that ‘in him all the tribes of the earth should be blessed, and that all the nations should magnify him.’ Ps. lxii. 17. Now, it was just at the time that Rome was the acknowledged Mistress of all the nations, that the Jews made over

their long foretold and expected Christ to the representative of the Romans, Pontius Pilate. The Jews then resigned their Messiah to the Romans, and with Him their religion, which necessarily followed him, the God whom, through it, they worshipped—'Away with him, away with him,' they exclaimed, 'crucify him, crucify him.' They henceforth ceased to be His people, who were His people, and they who were not His people, became His people. Hosea, ii. 24. Rome then was destined to be what Jerusalem had hitherto been, the capital of the people of God; and the Jewish temple, now abandoned by its divinity, was doomed to destruction."

If this be a correct statement, and Rome took possession of the Saviour when renounced by the Jews, they cannot escape from the strange assumption also, that the first thing they did with him, was to *crucify him*. "Pilate gave sentence that it should be as they required." Rome crucified the Saviour then, and what has Rome done ever since, but crucify him afresh every day? Truly Pontius Pilate was a fair and competent representative of Anti-Christian Rome.—*Ep. Rec.*

CORRECTION.—In the Number for November 1841, p. 272, we say the Presbytery "merely condemned" Mr. Heron's conduct for attending on the ministry of one of the excinded brethren. We now learn from a member of that Presbytery, that our information was not altogether correct. "Presbytery not only condemned his conduct, but also warned him and all others that such conduct would not be tolerated hereafter." An appeal was taken by some members of the Court, which if prosecuted, will bring the case before the Synod. This correction is inserted merely to give the reader the facts, and with no other object. Our first information was that no appeal had been taken.

TO CORRESPONDENTS.—Mr. Miller's Second Letter did not reach us in season for the present number. It will appear in the next. The articles of "Parepidemos" must lie by at present for the want of room. We mentioned some time since that we had received some manuscript sermons, by the late Rev. James Kennedy, and Rev. Andrew Isaac. We have attempted in vain to transcribe these sermons. They were evidently written merely for their own use, and in so small and cramped a hand, that it is exceedingly difficult to decipher them; and it is impossible for us to command the time necessary for such an undertaking; besides, we could not do them justice were the attempt made, as many words and sentences must necessarily be supplied by the transcriber for the press. It might, however, subserve the cause of truth and piety if some competent person could be induced to write out these sermons in a fair legible hand.

THE
RELIGIOUS MONITOR,
AND
EVANGELICAL REPOSITORY.

FEBRUARY, 1842.

The Divisions and Present State of the Associate Church.

LETTER II.

DEAR BRETHREN,—I stated in my first letter, that those whose conduct is to be the chief subject of animadversion in these letters, had probably nothing farther in view at first than to prepare the Associate Church in this country for acquiescing in that union in Scotland, which resulted in the formation of the United Secession. Or rather, that union was seized upon as a favourable opportunity of effecting at once, that change which they wished to make in the principles of the Associate Church. In admitting this much, I would not be understood as excluding the idea, that considerations of gratifying feelings of personal ambition may have had influence with some. But, however this may be, all experience has proved, that he who commences a course of defection in his religious profession, enters on a downhill way. To advance is easy—a natural impulse carries him along—but to retrograde is laborious and difficult. When that union was consummated, probably, very few, if any, of its friends anticipated, that in less than twenty years, the United Church would advocate the substitution of human productions, instead of the songs of inspiration in celebrating God's praises, that she would advocate the most latitudinarian schemes of church communion—and be deeply tainted with the Hopkinsian heresy, which recent information clearly proves is the fact as it respects many of her members.*

Another general remark may here be made, that dereliction in religious principle never fails to produce a corresponding deterioration in moral practice. Men, after pursuing for a time a course of religious apostacy, will unblushingly advocate principles and practices, which they themselves would have viewed before with abhorrence. This, we have too much reason to fear, as it will appear in the sequel, has been the case with our deposed and separating brethren. "The beginning of strife is as when one letteth out water; therefore leave off contention before it be meddled with." The Associate Church in North America, we may confidently assert, was once as happy and as peaceful a religious community, as was to be found on earth, of the same extent. And, indeed, we too believe, she is still as peaceful as a faithful maintenance of truth will permit. When Marshall, Clarkson, Beveridge and Anderson,

* All the ministers recently arrived in this country from the United Secession in Scotland, except such as have united with the Associate Church, are the professed and practical advocates of a human Psalmody, and unrestricted intercommunion in sealing ordinances; and for Hopkinsian errors, see *Re'. Monitor*, vol. xviii. p. 23.

under the great King, were her principal rulers, it might be literally said, "They taught the same things, they spoke the same things, they walked by the same rule—they minded the same things—they were perfectly joined together in the same mind, and in the same judgment—there were no divisions among them."

These were the men, whom God in his holy providence, called to give this church her distinctive subordinate standards, and to impress on the administration of her institutions the stamp and character of that Christian integrity and simplicity, which so eminently adorned their own lives; and which were the legitimate fruit of those religious principles which they professed. Correct practice always flows from sound principles. "By their fruits ye shall know them." This impression of character, left by these fathers, was visible on the institutions of the church, long after the most of them had ceased from their labours: and we trust, its salutary influence has not yet wholly disappeared. We believe that it can be clearly shown, that it is to this influence as a means, that the Associate Church in this country has for many years owed her distinctive existence, which will appear more evidently afterwards.

As early, at least, as the union between the Burghers and the General Associate Synod in Scotland, commonly called "Anti-Burgher," were efforts made to bring the church in this country into the same measure. The principles which prepared the way for that union, had doubtless been in operation some time before it was consummated; and, it was evident, that the ministers who came from the General Associate Synod to this country, for some time before that event took place, seemed fully to partake of its sentiments, and acquiesce in its measures. It is not in this, we think they acted a culpable part. They might honestly approve of that step; the object itself was good, it would all have been right if the principles upon which it was based had been sound, and the manner in which these were carried out had been correct. But, surely, men act a very culpable part, who, when they fail in accomplishing their own private plans, would divide or destroy the church; and then attempt to make a false issue in the case, by exciting new difficulties, and ascribing their opposition to other than the true grounds.

The Scotch union, as it was commonly called in this country, was a measure about which good men might differ, and even the most discerning might be deceived. Some, however, from the first, thought they saw in that union the grave of all those principles for which the Associate Church had been contending as a separate body, for then nearly a century. Among the first in this country who did not anticipate from that union any very beneficial results to the cause of truth, was the late venerated Dr. Anderson. He carefully examined the *basis* upon which the two bodies professed to unite, and was constrained to disapprove of the terms. The subject was very fully discussed in the church courts for several years, and in 1826, at a meeting of the Synod in Philadelphia, the principles upon which the union was based were judicially disapproved. Against that decision Messrs. Stark and A. Bullions protested, and some others dissented. The discussions on the subject, had been long and earnest: and the members of Synod were so equally divided, that two of the most important questions connected with the subject were decided by the casting vote of the moderator. A circumstance from which, no doubt, the disappointment was more deeply felt, by those who were most anxious for a different result. But the discussion was final and conclusive. For it was then well understood that if the meeting of the Synod had been west of the Allegheny mountains, where the congregations are more densely located, and the meetings of Synod more numerous attended, the majority in favour of the decision

would have been much increased. The Presbytery of Chartiers is the oldest, and in fact, the parent Presbytery west of the mountains. To this Presbytery, Dr. Anderson, then living, belonged; the soundness of whose head, and the goodness of whose heart, gave his opinions deservedly great weight with his brethren; he having also been the theological instructor to all the ministers educated in this country, as well as being both the oldest minister and the oldest man for many years in the Synod, some, on these accounts, may have supposed he exercised an undue influence over the sentiments of his brethren. But however this may have been, those who were dissatisfied with the principles and measures of the church, were in the habit of ascribing, though unjustly, to Dr. Anderson, the sentiments and measures which prevailed in the Chartiers Presbytery, as they were also the measures of Synod to that Presbytery. Hence, there was from *some*, a peculiar opposition both to Dr. Anderson and his Presbytery. This circumstance is mentioned to account for some allusions to Chartiers Presbytery, which will hereafter appear.

But in order to present you with a full view of the origin and progress of this matter, I must go back a little, and bring up some things which I could not conveniently introduce sooner without interrupting a connexion of facts which I wished to preserve.

While matters were verging towards the union in Scotland, and while that union was a subject of discussion in this country, it was evident that Dr. Anderson, on account of his advanced age must soon relinquish the office which he had long held, of theological instructor for the Synod. To provide a successor, would at any time have been deemed an important object to the interests of the church, but it was particularly so at that crisis. Those who were wishing to see the church here follow in the train of her parent in Scotland, were anxious to have in the theological chair, a professor who would favour their views, and who, consequently, would have an opportunity of exerting a more extensive influence as it respected the future character of the church. At least, charity seems to require us to ascribe to this cause the zeal manifested in this matter, rather than to the mere gratification of a vain ambition.

A circumstance may here be mentioned, which will tend to throw some light on this subject. In August, 1818, the Rev. T. Hamilton of New York died, and, consequently, the Associate congregation in that city became vacant, shortly afterwards, Mr. Alexander Bullions went to supply the vacancy, which then belonged to the Presbytery of Philadelphia. The late Dr. Shaw, who was at that time Professor of languages in the Albany Academy, in a letter which he wrote to the late Mr. Pringle of Carlisle, during Mr. Bullions' visit to New York, made use of the following expression: "Sandy (meaning Mr. B.) is away down the river, with a great big plan in his head—or, he is first to get a call from New York congregation, and then he is to have the Divinity Hall removed to the same place."

Mr. Peter Fenton, some time afterwards, in speaking of this matter, explained the cause of the failure of the plan, viz: "that the suggestion of the first part did not meet with that encouragement which was necessary to prosecute farther its execution." The proof on which this statement is made is *in retentis*, and will be produced whenever it is necessary.

At the meeting of Synod in 1819, Dr. Anderson resigned the professorship, which he had held from 1792. At the same meeting the Presbytery of Cambridge in their annual report petitioned the Synod for "permission to our churches in the northern section of the union to educate their own students preparing here for the ministry." The Presbytery

of Cambridge at that time was composed of the following members: Messrs. Goodwillie, R. Laing, *A. Bullions*, J. Donaldson, *P. Bullions* settled ministers, and *A. White* and Joseph Shaw without charge. The first two on account of their age and distance from the place of meeting; and Dr. Shaw on account of the duties of his place in the Academy in Albany, seldom attended the meetings of Presbytery. And at the particular meeting at which the report purports to have been adopted, the number in attendance was so small that it was assigned as a reason why Presbytery declined expressing any sentiment on another subject referred by a former meeting of Synod to the several Presbyteries for their views.

At this meeting the Synod did not directly grant this request of the Cambridge brethren. But as Dr. Anderson's resignation was accepted, and no successor appointed, the care of the students was referred for the time to the respective Presbyteries in whose bounds they resided. Accordingly, the Cambridge brethren obtained indirectly for that year their object. But at the next meeting viz: 1820, the Synod agreed to establish two Halls, one to be located east of the Allegheny mountains, and the other west. The former was located in Philadelphia, and Dr. Banks of that city was chosen professor. Thus the Cambridge Presbytery had the instruction of their own students but for one year at that time. The location of the hall in the west was postponed until the next meeting, which was to be held west of the mountains.

Not far from this period, or at least, during the time that the late Mr. Irvine of New York, was a student preparing for the ministry, Mr. (now Dr.) *A. Bullions*, stated in substance to him, that "there was a moderate party in the Synod, (a term which he seemed to apply to himself, and such as coincided in sentiment with him,) which was then fast increasing, and would soon be the majority, and then the strict and bigoted measures which were carried by the Charters Presbytery would be set aside. At this time neither Mr. I. nor his fellow students, to whom he then repeated the above, doubted the correctness of the statement, or the propriety of the measures by which they were induced to believe these halcion times were to be brought about. Although Mr. Irvine was afterwards spared to be one of the firmest friends and ablest defenders of those principles and practices of the Secession Church which were then referred to as the "bigoted measures of the Charters Presbytery;" as well as he was one of the most talented, dignified, and useful ministers of the gospel, during the short time the Great Head of the church saw meet to continue his services in the vineyard below. The evidence of the above fact is in reservation.

The location of the Western Hall, and the election of a professor, which had been deferred until the next year by a resolution of Synod at the meeting in Philadelphia, 1820, took place accordingly at Pittsburgh in 1821, and although that event may be thought by some not to be directly connected with my design; yet, a circumstance occurred at that time, which may be regarded as throwing some light on the main subject.

The Western Hall was located at Canonsburgh, and Dr. Ramsey chosen professor. The precise state of the vote on the choice of a professor is not given, but it is recorded in the minutes that "Dr. Ramsey was chosen by a large majority." Along with this entry six individuals had their names recorded as *dissenters* from the choice of the majority. These were Messrs. Bruce, Heron, A. Wilson, Campbell, Isaac and Blair. See printed minutes for 1821, p. 25.

Now as this dissent was entered against the *result* of an election, where it was every member's undoubted privilege and right to give a

free untrammelled vote; and especially as no exceptions had been previously taken, to proceeding to the election, and as it is probably the only instance on record of a dissent of the kind, we are warranted in supposing that the reasons were extraordinary. The brethren did not record their reasons, if they gave any at the time; which seems a kind of tacit intimation, that the reader may or must infer them. Now, when we consider the acknowledged qualifications of the individual on whom the choice of the majority fell, it is not supposable that the difficulties of the dissenters were of this kind; but when it is considered that all the *dissenters* were from beyond the Atlantic, and some of them so very recently, that this was the first time they had a seat in Synod, we are compelled to look for reasons for so important and singular a step, to considerations of a more general character than those of a personal nature. And what here presents itself so obviously as the state of the church in the varied land of our fathers? This was the very year in which the Scotch union was consummated. This event in anticipation had already been a subject of speculation, and the professor elect had not, it was then generally known, been among those who had entertained the highest hopes of much good resulting from it to the church.

It is not in the way of casting reflections on these brethren, that I notice this fact; but to show the deep feeling that was then entertained on the subject. Any feeling of disappointment, however, in this matter, which might have been experienced at the time, it is hoped and believed has long since subsided at least in the western section of the church. The length of time that the Great Head of the church has seen fit to continue that servant of the church, who was the object of the choice of the majority, in that important trust, and the distinguished success with which it has pleased a holy Providence to crown his labours, seemed to have quieted opposition.

“But not so happy were the affairs of the Eastern Hall. During the short time that that learned and pious man, Dr. Banks, was permitted to occupy the place of teacher in it, eminent success seemed to follow his labours. But God in infinite wisdom, soon withdrew him from his labours, in the lower sanctuary. He was removed by death after having occupied the professorship six years. He had, however, become so convinced that two halls would certainly prove injurious to the interests of the church, that he had resolved if he was spared till another meeting of Synod, to tender his resignation; a fact of which I was very distinctly assured by his intimate friend the late Mr. McAllister of Philadelphia.

But short as was the time which Dr. Banks occupied the professor's chair, it did not pass without an attempt to displace him. That desire for the “care of the education of the students” which had already appeared in the Cambridge Presbytery, had been disappointed, but not satisfied by the election of Dr. Banks, as will plainly appear by the following statement, by the Rev. A. Gordon, who was a witness of it.

“The year in which I was Moderator of the Synod, (1822,) I heard a plan discussed between the Rev. A. and P. Bullions. We were sitting in Mrs. Hamilton's parlour in Philadelphia at the time. There were at that time a western and an eastern Divinity Hall, the latter was taught by Dr. Banks. The object of the plan I understood to be the removal of the Eastern Hall to some country situation. And from the high commendations of the liberality of the farmers about Cambridge and Argyle I inferred that one of those places was very eligible for this purpose in the view of the two brethren. But Dr. Banks stood in the way, and something must be done to induce him to throw up his charge, and the measure for this purpose was to be brought forward in a motion just at the close of the meeting. The members at such a time are generally

much wearied, and in order to get away do sometimes vote for a motion without giving it that consideration which its importance requires. Before mentioning the motion which was prepared, I would mention that Dr. Ramsey, the Professor of the Western Hall, was receiving \$100 per annum, and Dr. Banks \$500 at that time. The motion then, was to this effect, and offered I think by A. Bullions, and if I am not mistaken seconded by P. Bullions, that both professors be made equal in respect of salary. It appeared they never suspected my views to be different from their own, which, however, was the case, and I ruled their motion out of order; and in this I remember Mr. A. Stark of New York supported me very fully, and the Synod acquiesced in it. For this service the two brethren appeared much enraged at me. They followed me to the house of Archibald McIntyre, and abused me in such a manner that Mrs. McIntyre thought it necessary to interpose her authority, and I thought it necessary to withdraw. These are the facts according to the best of my recollection.

A. GORDON."

It was well known that the Synod had not the means of making Dr. Ramsey's salary equal to that received by Dr. Banks. The only probable plan then upon which the salaries could be equalized would be by bringing down Dr. Banks' to \$100, which would at once have compelled him to resign. He had resigned a professorship in the University of Pennsylvania, with a salary attached to it of \$1000 per annum, in order to accept the professorship of theology for Synod at \$500.

The death of Dr. Banks took place in 1826, very shortly before the meeting of Synod. And although the election of a successor in the professorship was warily argued at that meeting, particularly by some who were then understood to be anxious, and who probably, had hopes that Mr. A. Bullions would be chosen, yet the Synod deferred taking any action on the matter at that meeting, except to appoint a committee to take charge of the library, and refer the students to the care of their respective Presbyteries. At the time of Dr. Banks' death all the students in the Eastern Hall had completed their course with the exception of one, who belonged to the bounds of the Cambridge Presbytery; but it was understood another would be ready to commence the study of theology from Cambridge, and two from Philadelphia Presbytery. These were Messrs. James Wallace and David Gordon. The latter Presbytery agreed to transfer the care of their students which by Synod had been intrusted to itself to the former. This step appeared to have some things to recommend it; but if its propriety were to be judged by the results that have followed, not much could now be said in its favour. It held out the prospect of gratifying the long cherished desire of having the Cambridge Presbytery the seat of the theological education of some, if it could not be of all the students of the Associate Church. But to it may be traced by palpably connected links that chain of events which have issued in the erection of this new pretended Synod in 1841.

But to proceed with our narrative of facts. The two Philadelphia students were transferred to Cambridge; and the library of the Eastern Hall was removed there also, and set up in the Manse belonging to the Cambridge congregation; and the Rev. A. Bullions was appointed by the Presbytery of Cambridge to take the immediate charge of the instruction of the students.

An incident may be here mentioned concerning the manner in which his appointment was conferred on Mr. Bullions, which shows what were the views of his co-presbyters of the measure. Mr. Archibald Whyte, then the oldest member of the Presbytery was first named for the appointment; but he peremptorily declined, as did also Mr. James White, late of Salem, New York, who was next named. As yet no one had nomi-

nated Mr. A. Bullions, though it was well known by all the members, that he was expecting and anxious for the appointment; and as he seemed not till then aware, that his brethren had not confidence in his qualifications, the discovery produced so much disappointment, that under the influence of evidently excited feelings, he arose and nominated Mr. Irvine, in a manner which Mr. Irvine and his brethren deemed insulting.

It appeared then that the proposed plan would probably be a failure, but after a considerable time spent in the matter, some one named Rev. A. Bullions; and he making no objection, the vote was put, and he was chosen by a solitary "aye," all the rest were silent. This statement is made on the authority of persons who were members of the Presbytery, and witnesses of the whole affair.

In 1828 the Synod agreed that there should be but one Hall, and the next year it was located at Canonsburgh. But the students who belonged to the eastern Presbyteries, were allowed to remain where they were. Messrs. Wallace and D. Gordon were, however, all that now remained belonging to any of these Presbyteries. Shortly after they commenced attending in the autumn of 1828, on the instruction of Mr. Bullions, certain difficulties arose between him and them, in consequence of which they declined farther attendance. Some unsuccessful attempts were made privately to remove the difficulties and effect a reconciliation. At one of which, it was intimated by one of the students, that in consequence of what had taken place, he thought it as well not to return until the next meeting of Presbytery, which would then shortly take place. In reply to which, Mr. Bullions remarked that if the matter were brought into Presbytery, "that forty Presbyteries would not see the end of it." Whether he intended it or not, at the time, as a declaration of irreconcilable opposition, so far it seems to be coming literally true. The students laid before Presbytery their reasons for declining to attend on the instructions of Mr. Bullions, and he preferred a *libel* against the students. To the particulars of this case I may have occasion to call the reader's attention hereafter. For the present, suffice it to say, that the matter was eventually brought before Synod, by Mr. Bullions himself, by protest and appeal from the decision of Presbytery.

This was the first case affecting Mr. Bullions, which came publicly before Synod; but it was followed by a series of cases, which kept up a continual disturbance in the church from that time until his final deposition,—which disturbance, some in the church seem still inclined to perpetuate. The particular history of these cases I purpose to trace out in the sequel. But before I proceed farther, it is necessary to bring to view some evidence to show that there were causes in operation which were silently preparing the way and leading to these public results, and which will show beyond a reasonable doubt, what were the true causes of these results. With some of which I shall close this letter.

During the meeting of Synod in Baltimore, 1834, the late Rev. Thomas Beveridge Clarkson stated in the presence and hearing of several members of Synod, that during the time he resided in the neighbourhood of Cambridge, (which was before 1820, that Dr. Bullions in conversation stated to him "that he (Dr. Bullions,) had laboured with his congregation to loose their strict attachment to their secession principles, and that he had in a good measure succeeded." This statement of Mr. Clarkson's was taken down in writing by one of the brethren to whom he made it, and recently handed to me, by whom as well as several others it can be attested, that Mr. C. made the statement; and Mr. Clarkson's character for integrity and truth is too well known throughout the Associate Church, and also among other Christian communities, to stand in need of any attestation; and those who have had the best opportunity of judging

of the effects and fruits of Dr. Bullions' labours in his congregation, and of knowing the present state of religious sentiment there, can best judge of its truth. To these I am convinced nothing need be added in its confirmation.

Another fact of a similar kind I may as well mention here as elsewhere. When the late Mr. James Irvine was under call to Hebron, where he was first settled, he was hesitating about accepting the call, the late Dr. Shaw (whom Dr. Bullions cannot charge with personal hostility towards him) did in the most earnest manner entreat Mr. Irvine to accept of the Hebron call, and for this reason, "that Mr. (now Dr.) B., was pursuing a course which was intended, and if not arrested or counteracted, would eventually destroy the Secession Church in this section." This statement Mr. Irvine made to myself and several others. It can be attested in the fullest manner at any time.

From these facts it would seem that Dr. Bullions was not labouring at that period for either the peace or the prosperity of the Associate church; an object which he had solemnly engaged to do by his ordination vows. There is another fact of a similar kind, which will yet be remembered by many members of Synod, who were present at the meeting of 1832. That venerable man the late Rev. James Pringle, in tendering the judicial admonition administered to Dr. Bullions at that time, made use of the following solemn and emphatic language, namely, "You," said Mr. P. to Dr. B., "have been the cause of a great deal of trouble to this church, the principal cause of the most of the trouble she has had for a long time, and let me tell you, pride of heart is at the bottom of it." Two years before Mr. Pringle had been employed as the organ of Synod to administer a judicial rebuke to Dr. Bullions.

It is an irksome task, Christian friends, to wake up from their slumbers such facts as those mentioned above. Facts, which however true, will by many be deemed altogether unimportant. But the true causes of the troubles which have so long disturbed the peace of the church, cannot be correctly understood without a knowledge of them. The apology for calling them up, is the misrepresentations which have been given of them and the attempts that are still making to keep up these misrepresentations to the injury of the church, and the disturbance of her peace. If some will pervert and deny the truth, others must assert and defend it.

I am, Christian brethren,

Yours in the bonds of the gospel,

J. P. MILLER.

Illustration of Isaiah, Chap. I. verse 3.

"And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city."

Most of the large rivers of India, which, during the season of the rains, are for the most part full from bank to bank, and exhibit a grand body of water, are so shrunken during the dry season, as to occupy but a very small portion of the centre of the bed, flowing in a gentle stream, not knee deep, where a body of water probably from ten to twenty feet, had been impetuously rushing in the season of the monsoon. Consequently a large portion of the bed of the river on each side of the little summer stream remains dry throughout the whole of the dry season. This is taken advantage of by the natives for the cultivation of gourds, melons, and cucumbers, for which the soil usually answers admirably well. The seed is sown, the plot under cultivation is lightly hedged round with thorns, to

keep out the wandering cattle, and in order to guard the fruit when it has begun to form, and is advancing to maturity, the cultivator erects for himself a place of shelter and abode, where he resides till the object of his labour is accomplished. He erects literally a lodge in this garden of cucumbers. During the season to which I refer, the weather is permanently dry and fine; a clear, cloudless sky, and a bright sun mark the days, but the cold is frequently sharp by night. However, as there is no necessity to provide against rain, so a slender defence is sufficient for the temporary purpose for which the abode is required. A few stakes are planted in the ground in a circle, their upper ends all brought together at the top, thatched over with boughs of trees or grass, and thus a small circular hut is constructed; or more commonly it is built in an oblong form, with a sloping roof; but in whatever shape it may be constructed, it is the same frail thing, a hut of the very rudest and frailest construction. But it suffices for the gardener's use—here he cooks, and eats, and watches, and rests, and sleeps. At length, he reaps the reward of his anxious toil. The fruit is ripe. It is gathered, and he conveys it to the market. The hot season is now far advanced, and in a little more time rain will fall, but this he heeds not, for his work is done, he has fully gathered in the produce of his garden, and all that remains he deserts, and leaves just as it stands, as being too worthless to claim any farther care or attention. His deserted lodge stands a picture of desolation, quivering and bending before every blast that blows. At length the clouds gather, thunder rolls among the hills, the heavens, black with clouds, impetuously discharge themselves in heavy rain, a rushing stream fills the bed of the river, the garden and the lodge are swept away, and when the transient stream subsides, not a vestige remains to show where once stood *the lodge in the garden of cucumbers.*

A Dilemma.

A writer in the London Morning Post, who signs himself "a member of the Church of England," but who, from the tenor of his letter, had it not appeared in a Puseyite paper, might be mistaken for a Protestant dissenter, has addressed a letter to the Bishop of Winchester, taking him to task for refusing ordination to Puseyite ministers. He insists, and proves very clearly, that the Puseyites adhere more closely, both to the letter and spirit of the Prayer Book, than do the Evangelical part of the Church; and shows that if Churchmen would be genuine Protestants, the Prayer Book must be reformed. He proves from the very title of the Prayer Book, that it unchurches all who have not been confirmed. He proves by citations, that it contains the doctrine of the REAL PRESENCE. He shows that it contains special observances for Saints' Days, and orders that Fridays and other special days be observed as fasts—that it orders daily Prayer to be said in the churches, and the bell to be tolled to notify the people. Yet the Church departs from her own statutes, in neglecting these Popish observances. He insists that the Prayer Book maintains the power of priests to forgive sins, that this doctrine is embodied in the form of words, by which every priest re-

ceives orders from the bishops, which is: "*Receive ye the Holy Ghost, for the office and work of a Priest, in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain, they are retained.*"

He then recites the form of Absolution which the Priest in certain cases is required to use: "Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession the priest shall absolve him (if he humbly and heartily desire it,) after this sort:—

"Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: and by his authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

By such instances, too numerous to be recited here, he shows—to use his own words, "The Prayer Book is essentially Catholic: Catholic in its origin, Catholic in its form, Catholic in the objects for which it prays, Catholic in its phrases, Catholic in its doctrine, Catholic in each and every point."

The foregoing will help to form an idea, of the true position of the Established Church. The discordant elements of which it has ever been composed, are now put in motion; the latent attachment to popery has come out, and imbodyed itself in Oxfordism, and the question, whether the English Church nurtures the elements of popery, is to have an earnest discussion in the Church itself. Those of the High Church party, not friendly to Rome, are driven nearer to the evangelical interest. And in the mean time, High Churchism is infusing a bad leaven into the evangelical interest, and a change has come over all parties in the Church, respecting the policy of relying on Parliament for Church extension, and all are coming to the conclusion, that it is best to put their hands in their own pockets to build their own Churches.—*N. E. Puritan.*

Assaults upon Divine Revelation.

At one period arose *Geology*, from the earth's depths, and entered into mortal combat with a revelation which, pillared on the evidence of history, has withstood the assault. At another time, from the attitudes of the upper firmament was *Astronomy* brought down, and arrayed in hostile attitude against the records of our faith, and that attack has also proved powerless as the former. Then from the *mysteries of the human spirit*, an attempt has been industriously made to educe some discovery of wondrous spell by which to disenchant the world of its confidence in the gospel of Jesus Christ. From the lecture-rooms of *Anatomy*, the lessons of materialism have been inculcated, and for the purpose of putting a mockery on all religion, and driving it if possible from the face of the earth. But the most singular attempt to graft infidelity on any thing purporting to be a science, has been made by those who associate the doctrines of *Phrenology* with their detail of the Christian revelation, *as if there*

were any earthly connexion between the form of the human skull, and the truth or falsehood of our religion! The science of theology is made a sort of play-ground for all manner of inroads in regard to human speculation; but it is not without a peculiar evidence of its own unassailable position, and beyond the reach of external violence. The hammer of the Geologist cannot break that demonstration—the telescope of the Astronomer cannot enable us to descry in it any character of falsehood—the knife of the Anatomist cannot find the way to the alleged rottenness which lies at its core—nor by a dissecting of *Metaphysics* can the *Mental Philosopher* probe his way to the secret of insufficiency, and make exposure to the world of the yet unknown flaw. All those sciences have cast their missiles at the stately fabric of our Christian philosophy and erudition, but they have dropped harmless and impotent at its base.—*Chalmers.*

Good from Evil.

OUR strength grows out of our weakness. A great man is always willing to be little. Whilst he sits on the cushion of advantages, he goes to sleep. When he is pushed, tormented, defeated, he has a chance to learn something; he has been put on his wits, on his manhood; he has gained facts; learns his ignorance; is cured of the insanity of conceit; has got moderation and real skill. The wise man always throws himself on the side of his assailants. It is more his interest than it is theirs to find his weak point. The wound cicatrizes and falls off from him, like a dead skin, and when they would triumph, lo! he has passed on invulnerable. Blame is safer than praise. I hate to be defended in a newspaper. As long as all that is said, is said against me, I feel a certain assurance of success. But as soon as honeyed words of praise are spoken of me, I feel as one that lies unprotected before his enemies. In general, every evil to which we do not succumb, is a benefactor. As the Sandwich Islander believes that the strength and valour of the enemy he kills, passes into himself, so we gain the strength of the temptation we resist.

Popery.

THE Rev. Spencer Knox in his annals thus describes the influence of priestly vindictiveness in Ireland, where it has a full sway upon the unhappy beings on whom it falls. The description refers to those who had ventured to hear the Scriptures read.

“The unhappy opponent of priestly influence or tyranny, feels and sees himself an isolated man. Branded on the forehead as the betrayer of his Church; his threshold uncrossed by neighbour or friend; his hearth cheerless, and unvisited by the former associates of his leisure, in evening, holiday, or Sabbath—it requires a firmness of purpose which few possess to encounter, without shrinking, so fiery an ordeal. Fiery in all truth it is. Sickness comes, and the minister of religion sternly withholds her consolatory rites; child-birth comes,—the innocent offspring of the perhaps obedient wife is involved in the penalties of the father’s obstinacy; death

comes,—the inflexible ambassador for Christ refuses to the parting soul the passport to a better world. Add to these trials, apprehensions of civil injury, by no means devoid of foundation. His cattle perish by strange accidents—the people regard it as the judgment of an offended God; his fences are destroyed—no friendly information denounces the perpetrator. In field, in high-way, in market, or at funeral, cold glances and averted eyes await him. He dares not venture from his home after night's shadows have descended, lest her mantle might cover his murderer. Not even his cottage yields him protection from outrage or from fears; full well he knows that many a fanatic or penitent waits the opportunity to wash away the guilt of past crime by some deed of violence against the object of priestly anathema.”

Who does not perceive that this is the same spirit which the resolutions recited above*, would evoke. Let it prevail, and then neither may the message of God nor man, be perused, nor a ballot cast, nor any other act of individual responsibility be performed, but according to priestly dictation. Are Americans prepared to bow the neck to a yoke like this?

..... This fickle, uncertain, capricious love of the many, which a ruler often loses when he seeks, and wins when he shuns it, is a thing certainly useless and valueless, if not pernicious, since it always involves the inclination to fall into the contrary extreme. What is this empty and sentimental exhibition of popular affection? It is an illusion—the blunder of demagogy, which only calculates for the moment, and fancies it can build permanent institutions on what is utterly transient. It is not the love, it is the confidence of the people which a prince stands in need of. The assurance that he observes their laws and usages, that he respects the rights of property and the freedom of opinion, that he never attempts to introduce by force innovations or deviations from the established and the customary, but only with the consent of those interested; this assurance is the important thing in our monarchy, and perhaps in every other.—*Rumohr. (Deutsche Denkwürdigkeiten.)*

The Power of Sin.

SIN, as Newton says, first deceives, and then hardens. In northern climes travellers are so overcome by cold, as to sink into the arms of death without feeling the agonies of dissolution. So it is with sin. Read the context: “Who being past feeling have given themselves over to lasciviousness, to work all uncleanness with greediness.” Beware of trifling with little sins. Some sin themselves into stones. We are none of us safe from this, but in the mercy of God in Christ Jesus. “But ye have not so learned Christ.” An eminent man seeing one suffer for a heinous crime, “I see myself,” said he, “in that man but by the grace of God.” Jesus teaches us by the Spirit. Our frequent falls ought to lead us to the covenant office of the Spirit, by which he teaches his people.—*Reminiscences of the Rev. W. Howells.*

* Passed by the Bishop Hughes' party, against those Catholics who refused to vote his ticket.

The Cause of God and Truth.

1. That as on the one hand, all that is said in this epistle, to that church in general, is not to be applied to every member in particular; as that they had received the Spirit through the hearing of faith, were all the children of God, and the like; so, on the other hand, it is not to be thought that all of them were fallen from grace, but only "whosoever of" them were "justified by the law," that is, who sought for justification by the works of it; so that they were not the same individual persons who fell, to whom the best characters in the epistle belong.

2. The grace from whence they fell was not the grace and favour of God in his own heart towards them, nor any grace of God wrought in their hearts; but the doctrine of grace, particularly that of justification by the grace of God, through the righteousness of Christ, which they had formerly professed, but were now going off from it, and embracing the doctrine of justification by works.

IV. To this head of instances of apostacy are referred * the predictions of the Scripture concerning persons who should fall away; such as,

1. The words of our Lord, in Matt. xxiv. 12, 13, are thought to be, "because iniquity shall abound, the love of many shall wax cold; but he that shall endure unto the end, the same shall be saved." Now these "many" are either hypocrites and formal professors, liable to be deceived by false teachers, ver. 11, and so not the elect of God, who cannot be seduced, ver. 24, and their love is no other than a flashy zeal for religion, which in time, through the subtlety of false teachers, the corruptions of men, and persecutions of the world; abates, waxes cold, and at last disappears, and so no instance of the falling away of the saints; or else these "many" are true believers whose love to Christ, though it may "wax cold" in bad times, yet shall not be lost, even as the church at Ephesus "left," abated in the fervency of, "her first love," though she did not lose it; which, though a proof of declension, yet not of final and total apostacy.

2. The words of the apostle Paul, in 1 Tim. iv. 1, are produced for the same purpose; "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith;" but this is to be understood, not of a falling away from the true grace of God, but of a departure from the doctrine of faith; since it follows, "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 manifestly point at the general "falling away" † from the truths of the gospel, when "the man of sin," and "son of perdition," the Pope of Rome, was "revealed."

V. This would be a proper place to consider the instances of David, Solomon, Peter, Demas, and others, who are usually alleged ‡ as proofs of the saints' apostacy; but these are not mentioned by the celebrated writer I chiefly attend to. However, I shall just observe, that as to David, though, by his fall, his bones were broken, and the joy of salvation was gone, yet his salvation was safe and secure; and though the graces of the Spirit might lie unexercised by him, yet

* Whitby, p. 413, 414, 440; ed. 2. 403, 404, 423.

† 2 Thess. ii. 2.

‡ Vide Act. Synod. p. 252, &c.; Limborch, l. 5, c. 82, p. 712, &c.

the Spirit itself was not taken from him, as appears from his own words, when most sensible of his case: "Take not thy Holy Spirit from me; restore unto me the joy of thy salvation, and uphold me with thy free Spirit."* As for Solomon, though his backsliding was great, and attended with aggravating circumstances, yet it does not appear to be total, from some qualifying expressions in the account of it; † as that "his heart was not perfect with the Lord his God, as was the heart of David his father;" and that he "went not fully after the Lord as did David his father;" nor was it final; which is not reasonable to suppose of one who was so eminent a type of Christ; and besides would be contrary to the promise God made concerning him, saying, "I will be his father, and he shall be my son: If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; but my mercy shall not depart away from him." ‡ Besides, he had repentance for his sins, and the book of Ecclesiastes was penned by him in his old age, as an acknowledgment and retraction of his former follies: and after his death, some persons are spoken of with a commendation for "walking in the way of David and Solomon." § As for Peter, his fall was not total; Christ prayed for him, that his faith failed not; nor final, for he was quickly restored by repentance. And as for Demas, who, very probably, was a good man, since he is mentioned with such who were so, Col. iv. 14, Philem. ver. 24; what the apostle says of him, || as that he had "forsaken" him, "having loved this present world," is not sufficient to prove him an apostate, any more than Mark's departure from Paul, and others at Pamphylia; or that too much love of the world, which is to be observed in many otherwise valuable good men, would prove them to be so; however, these instances are recorded in Scripture for our admonition; "that he that thinks he stands," should "take heed lest he fall."

SECTION XLV.

Who will have all men to be saved, and to come unto the knowledge of the truth.
—1 TIM. ii. 4.

THESE words are often used to oppose God's decree of reprobation, ¶ and in favour of universal redemption; but with what success will be seen when it is observed,

1. That the *salvation* which God here wills that all men should enjoy, is not a mere possibility of salvation for all, nor putting all men into a salvable state, nor an offer of salvation to all,** nor a proposal of sufficient means of it to all in his word; but a real, certain, and actual salvation, which he has determined they shall have, has provided and secured in the covenant of his grace, sent his Son into this world to effect, which is fully effected by him.

2. That the *will* of God, that all men should be saved, is not a conditional will, †† or will that depends upon the will of man, or any thing to be performed by him; for if this was the case, none might

* Psalm, li. 11, 12.

† 1 Kings, xi. 4, 6.

‡ 2 Sam. vii. 14, 15.

§ 2 Chron. xi. 17.

|| 2 Tim. iv. 10.

¶ Remonstr. in Coll. Hag. art. ii. p. 134; Act. Synod. circa. art. ii. p. 321, &c.; Curcellæus, p. 364; Limborch, p. 332; Whitby, p. 29, 30, 74, 120, 121; ed. 2. 29, 30, 33, 117, 118.

** Vorst. in loc.

†† Ibid. et Amica Collat. cum Piscator, p. 8, 13, 28; Curcell. Relig. Christ. Instit. l. 6, c. 5, sect. 7, p. 366.

be saved; and if any should, salvation would be of "him that will-eth, and of him that runneth," and not "of God that showeth mercy," contrary to the express words of Scripture;* but this will of God, respecting the salvation of men, is absolute and unconditional, and what infallibly secures and produces it: nor is it such a will as is distinguishable into antecedent and consequent: with the former of which it is said, God wills the salvation of all men, as they are his creatures, and the work of his hands; with the latter he wills or not wills it, according to their future conduct and behaviour: but the will of God, concerning man's salvation, is one entire, invariable, unalterable, and unchangeable will; "He is in one mind; and who can turn him? and what his soul desireth even that he doth."† Nor is it merely his will of approbation or complacency, being only expressive of what is grateful and well-pleasing to him; but it is his ordaining, purposing, and determining will, which is never frustrated, but is always fulfilled. I know it is observed by some, that it is not said that God will σωσαι, *salvos facere*, save all men, as implying what he would do; but that he would have all men σωθησας, *salvos fieri*, to be saved, as signifying their duty to seek after salvation, and use all means for the obtaining of it, which, when effected, is well-pleasing to him. But the other sense is to be abundantly preferred.

3. That the "all men," whom God would have to be saved, are such whom he would also have "to come to the knowledge of the truth;" that is, not a mere nominal, but experimental knowledge of the gospel of Jesus Christ, as "the way, the truth, and the life," or of the true way of life and salvation by him; and all those whom God saves, they are brought by his Spirit and grace to an acquaintance with these things, which is an act of his sovereign will, and an instance of his distinguishing favour; for "whilst he hides these things from the wise and prudent," he "reveals them to babes: even so, Father," says Christ, "for so it seemed good in thy sight."‡ Hence,

4. By "all men" whom God would have to be saved, we are not to understand every individual of mankind, since it is not the will of God that all men, in this large sense, should be saved; for it is his will that some men should be damned, and that very justly, for their sins and transgressions; "ungodly men, who were before of old ordained to this condemnation;"§ and to whom it will be said, "go, ye cursed, into everlasting fire." Moreover, if it was the will of God that every individual of mankind should be saved, then every one would be saved; "for who hath resisted his will?" or can do it? Does he not do "according to his will in the armies of heaven, and among the inhabitants of the earth?"|| Nay, does he not "work all things after the counsel of his own will?" and it is certain that all men, in this large sense, are not saved, for some will "go away into everlasting punishment," when the "righteous" shall go "into life eternal."¶ Besides, the same persons God would have saved, he would have come to the "knowledge of the truth" but this is not his will with respect to every individual of mankind; were it his will, he would, no doubt, give to every man the means of it, which he has not done, nor does he: for many hundred years

* Rom. ix. 16.

† Job, xxiii. 13.

‡ Matt. xi. 25, 26.

§ Jude 4.

|| Rom. ix. 19; Dan. iv. 35; Eph. i. 11.

¶ Matt. xxv. 46.

he "suffered all nations to walk in their own ways," and overlooked "the times of their ignorance. He showed his word unto Jacob, his statutes and his judgments unto Israel; he hath not dealt so with any nation: and as for his judgments, they have not known them."* From many to whom the gospel does come, it is hid; some are given up to strong delusions to believe a lie, and few are savingly and experimentally acquainted with the truth as it is in Jesus.

5. There are indeed † many things urged in favour of this large sense of the phrase "all men." As,

1. The exhortation of the apostle, in ver. 1, that "supplications, prayers, intercessions, and giving of thanks, be made for all men." But surely by "all men," is not meant every individual man, that has been, is, or shall be, in the world; millions of men are dead and gone, for whom prayer is not to be made; many in hell, to whom it would be of no service; and many in heaven, who stand in no need of it; nor should we pray for such who have sinned "the sin unto death."‡ Besides, giving of thanks, as well as prayers, were to be made for all men; but certainly the apostle's meaning is not that the saints should give thanks for wicked men, and persecutors, and particularly for a persecuting Nero; nor for heretics or false teachers, such as Hymeneus and Alexander, whom he had delivered to Satan; the phrase is therefore to be taken in a limited and restrained sense, for some only, as appears from ver. 2, "for kings, and for all in authority;" that is, for men of the highest, as well as of the lowest rank and quality.

2. This sense is contended for, from the reason given in ver. 5, "for there is one God," 'who is the God of all, the common Father and Creator of all men.' Now, 'it is said, thus he is the God of all men in particular; and so this argument must show, he would have all men in particular to be saved.' To which may be replied, that God is the God of all men, as the God of nature and providence, but not as the God of grace, or in a covenant way, for then it would be no distinguishing favour or happiness to any people, that the Lord is their God; he is indeed "the one God and Father of all, who is above all, and through all, and in you all," meaning believers, to whom the apostle writes;§ "the same Lord is rich unto all," but then it is to them "that call upon him."

3. This is argued for from "the one mediator between God and man, the man Christ Jesus;" but it should be observed, that he is not said to be the mediator between God and all men, and much less every individual man; and since he is expressly called, "the mediator of the new covenant,"|| he only can be a mediator for those who are in that covenant; and it is plain, that he has not performed the several branches of his mediatorial office, the oblation of himself on the cross, and his intercession in heaven, for every man; and though the nature he assumed is common to all men, was endued with the best of human affections, and subject to the common law of humanity; yet, since it was assumed with a peculiar view to the elect of God, the seed of Abraham, they share all the peculiar blessings and favours arising from the assumption of such a nature.

4. It is observed that Christ is said, in ver. 6, to "give himself a

* Acts xiv. 16, and xvii. 30; Psalm cxlvii. 19, 20.

† Whitby, p. 120, 121; ed. 2. 117, 118.

‡ Eph. iv. 6; Rom. x. 12.

§ 1 John v. 16.

|| Heb. xii. 24.

ransom for all," which is understood of all men in particular; but it should be observed also, that this ransom is ἀντιλυτρον ὑπὲρ πάντων, a vicarious ransom, substituted in the room and stead of all, whereby a full price was paid for all, and plenary satisfaction made for the sins of all, which cannot be true of every individual man, for then no man could be justly condemned and punished. The sense of these words is best understood by what Christ himself has said, "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."* So the Hebrew word כָּל, *all*, to which this answers, signifies sometimes *many*, a multitude; and sometimes only a part of a multitude, as Kimchi † has observed. Wherefore,

6. It is better by "all men" to understand some of all sorts, as Austin ‡ did long ago, and is the sense in which the word *all* is to be taken in many places; as in Gen. vii. 14; Matt. iv. 23, 24; Joel ii. 28; and is the meaning of it in ver. 1, and well agrees with the matter of fact; since Christ has redeemed some of all nations, some out of every kindred, tongue, and people; and God saves and calls some of every rank and quality, as kings and peasants; of every state and condition, as rich and poor, bond and free; of every sex, male and female; of every age, young and old; and all sorts of sinners, greater and less. It is § indeed said, that, according to this limitation and sense of the words, "God is willing some of all kindred and people should be saved;" it may more truly and properly be said, that God would have all men to be damned, and that Christ died for none; since they for whom he died are none, according to this doctrine, comparatively to the greater number for whom he died not. To which I answer, it does not become us to say what might be more truly and properly said by God, or an inspired writer. However, this is certain, that as there is a "whole world that lies in wickedness,"|| so there is a world that shall be damned; which agrees with what the apostle Paul says in so many words, that the world shall be condemned; "We are chastened of the Lord, that we should not be condemned or damned with the world."¶ Moreover, though they for whom Christ died are but few comparatively, yet they cannot be said, in a comparative sense, or in any sense at all, to be none; and, indeed, when considered by themselves, are a number which no man can number. But,

7. I rather think that by "all men" are meant the gentiles, who are sometimes called the world, the whole world, and every creature, Rom. xi. 12, 15; 1 John ii. 2; Mark xvi. 15; which is the sense, I apprehend, in which it is used in ver. 1, where the apostle exhorts, that "supplications, prayers, intercessions, and giving thanks, be made for all men; for kings, and for all in authority;" which was contrary to a notion that obtained among the Jews, of whom there were many in the primitive churches, that they should not pray for heathens and heathen magistrates.** The apostle enforces this exhortation from the advantage which would accrue to themselves; "that we may lead a peaceable and quiet life, in all godliness and honesty;" besides, says he, "This is good and acceptable in the sight

* Matt. xx. 28.

† In lib. Shorash, rad. כָּל.

‡ Enochid. s. 108.

§ Whitby, p. 114; ed. 2. 111. To the same purpose, Curcellous, p. 365, and Limborch, p. 332.

|| 1 John v. 19.

¶ 1 Cor. xi. 32.

** See Lightfoot, vol. i. p. 309.

of God our Saviour, who will have "all men," gentiles as well as Jews, "to be saved, and to come to the knowledge of the truth," and therefore has sent his ministers to preach the gospel among them; and the doctrine of "the grace of God has appeared" to these, "all men," in order to bring them to it; "for there is one God of Jews and gentiles, who, by his gospel, has taken out of the latter a people for his name and glory; "and there is one mediator between God and man, the man Christ Jesus," who, not like Moses, who was the mediator for the Jews only, but is for the gentiles also; and is become "our peace,* that hath made both one, reconciled both in one body on the cross; preached peace to them that were afar off, and to them that were nigh; through whom," as the mediator, "both have an access by one Spirit to the Father; who" also "gave himself a ransom for all," to redeem the gentiles as well as Jews; which was "to be testified in due time" to them, as it was by the apostle, who adds, "Whereunto I am ordained a preacher and an apostle, (I speak the truth in Christ, I lie not,) a teacher of the gentiles in faith and verity;" and then concludes, "I will therefore that men pray every where;" and not be confined to the temple for public prayer, another Jewish notion and practice, "lifting up holy hands without wrath and doubting." Seeing then there are some Jewish notions pointed at in the context, and the whole is adapted to the state and case of the gentiles, under the gospel dispensation, there is a good deal of reason to conclude that they are designed here; whereby another principle of the Jews is confuted, which is, that the gentiles should receive no benefit by the Messiah when he came; and is the true reason of most, if not of all, those universal expressions, relating to the death of Christ, we meet with in Scripture.

From the whole, since these words cannot be understood of every individual man, they cannot be thought to militate against God's righteous decree of reprobation, nor to maintain and support universal redemption.

SECTION XLVI.

For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe.—1 TIM. iv. 19.

THESE words stand among others, which are † said to contain, in express terms, the doctrine of general redemption. But,

1. If these words represent God, "as the Saviour of all men," in the sense of a spiritual and eternal salvation, they prove more than any, unless Origen and his followers, contend for, namely, a universal salvation. To say that Christ is the Saviour of all men, with respect to the impetration of salvation for them, though not with respect to the application of it to them all, is a distinction which must, in part, make the death of Christ in vain; nor can a mere possibility of salvation, nor a conditional one, nor a putting of men into a salvable state, be intended; for then they that believe, would be only in such a precarious and uncertain state; whereas it is certain, that "he that believeth shall be saved." Besides, if God is the Saviour of all men, in the sense of eternal salvation, then he must be the Saviour of unbelievers, contrary to many express passages of Scripture; such as John iii. 18, 36; Mark xvi. 16; Rev. xxi. 8.

* Eph. ii. 14—18.

† Whitby, of Redemption, p. 113; ed. 2. 111.

2. The words are to be understood of providential goodness and temporal salvation; which all men have a share in, more or less.—God the Father, and not Christ, is here called “the living God,” who is “the Saviour of all men,” that is, “the preserver of all men,” who supports them in their being, and supplies them with all the necessaries of life, and “especially them that believe,” who are the particular care of his providence; for though he is good, and does “good to all men,” yet more “especially to the household of faith;” which was the foundation of the apostles’ trust in him, under all their labours and reproaches, which attended the preaching of the gospel. Which sense of the words is perfectly agreeable both to the analogy of faith, and to the context, and is owned by some* who are on the other side of the question.

 SECTION XLVII.

For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying all ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.—Tit. ii. 11, 12.

THIS scripture also appears among the very many clear and express ones,† in which the doctrine of universal redemption is thought to be contained. It is ‡ observed, “That the grace here mentioned, is ‘the grace of God,’ even of that God who ‘spared not his Son, but freely gave him up for us;’ that it is styled *η χάρις η σωτηριος*, ‘saving grace;’ and that this grace hath appeared to all men;” all which is readily granted. The argument formed on these observations stands thus: “If the apostles did in their preaching tender it (salvation) to all without exception, they either tendered it to them, to whom, by God’s intention it did not belong, and so exceeded their commission, or else it belongs to all men; and since it could only belong to them by virtue of Christ’s passion, it follows, that the benefit of his passion must belong to all.” What foundation there is in the text for such kind of reasonings, will be seen when it is considered,

1. That, by “the grace of God,” we are not to understand the grace which lies in his own heart, or his free love, favour, and goodwill to any of the sons of men through Christ; which, though it is productive of salvation, and instructive in real piety, yet does not appear, nor has it been, nor is it made manifest to all men; neither is that grace designed by it, which lies in the hearts of believers, being implanted there by the Spirit of God; for though this also brings salvation, or has it strictly connected with it, and powerfully influences the lives and conversations of such as are partakers of it; yet it neither has appeared to, nor in all men; for all men have not faith, nor hope, nor love, nor any other graces of the Spirit: but by “the grace of God,” is meant the grace which lies in the gospel, or which is the gospel of the grace of God, in which sense it is often used; as in Acts xx. 24; 2 Cor. vi. 1; Heb. xii. 15; and is indeed owned to be the sense of it here by the learned author § I am concerned with. Now,

2. This doctrine of the grace of God “bringeth salvation:” it

* Volkelius de vera Relig. l. 2, c. 7, p. 10. See also Crellius de Deo, c. 19, p. 133.

† Whitby, p. 113; ed. 2. 111; Curcellæus, p. 359. ‡ Ibid. p. 122; ed. 2. 119.

§ Whitby, p. 165; ed. 2. 161.

brings the news of it to the ears of men, in the external ministration of it, and brings that itself to the hearts of men, under the powerful influences and application of the Spirit of God; and so may be rightly called "saving grace," as being "the power of God unto salvation to all them that believe;" though it is not, nor was it designed to be so, to all to whom it is externally preached; nor does the text say that it brings salvation to all men; and if it did, or if it should be rendered, as it is by some, "the grace of God that bringeth salvation to all men;" to which agrees the Syriac version, *מחית כל*, "that quickeneth" or "saveth all;" so the Arabic; this cannot be understood of every individual person, every man and woman; for the gospel has not brought salvation to every one, in any sense; not in the external ministry of it, for there have been multitudes who have never so much as heard the outward sound of salvation by Jesus Christ, and fewer still who have had an application of it to their souls by the Spirit of God: to many to whom it has come, it has been a hidden gospel, and "the savour of death unto death."

3. It is indeed said, that this doctrine of the grace of God "hath appeared to all men;" but by "all men" cannot be meant every man and woman that has been in the world, for it would not be true that the grace of God has appeared to all in this sense. The whole Gentile world, for many hundred years, was in darkness, without the light of the gospel; it neither shined upon them, nor in them; in the times of the apostles, when the doctrine of the gospel appeared the most illustrious, and shone out most extensively, as well as most clearly, it reached not every individual person, nor has it in ages since, nor does it in ours, no, not in our own nation; nor in this great city, where the gospel is most fully preached; for of preachers, they are the fewest who preach the doctrine of the grace of God; and so of hearers, they are the fewest who attend unto and embrace this doctrine; multitudes know nothing of it, are under neither the form nor power of it. Since, then, matter of fact stands incontestably against this sense of the words, we must look out for another. By "all men," therefore, may be meant all sorts of men, men of every rank and condition of life, high and low, rich and poor, bond and free, masters and servants; which sense of the phrase well agrees with the context, in which the apostle charges Titus to "exhort servants to be obedient to their own masters, and to please them well in all things; not answering again, nor purloining, but showing all fidelity; that they may adorn the doctrine of God our Saviour in all things," ver. 9, 10; and gives this as the reason of all, "for the grace of God, that bringeth salvation, hath appeared to all men," servants as well as masters; "teaching us" who have believed, whether we be masters or servants, of whatsoever state or condition, to live a godly and religious life, whilst we are in the world: or by "all men," we may, with Dr. Hammond, understand the Gentiles, before the times of the apostles. The gospel was like a candle lighted up in one part of the world, in Judea only; but now it shone out like the sun in its meridian glory, and appeared to all men, Gentiles as well as Jews; it was no longer confined to "the lost sheep of the house of Israel," but "preached to every creature under heaven;" but though it appeared to all, it was not applied to all, though it shined out upon them all, yet not into the hearts of them all; nor is this universal appearance of the gospel, in the external ministration of it, any

proof of universal redemption, nor was it so designed by the apostle; and it is easy to observe, that when he comes to speak of redemption, and the persons redeemed in ver. 14, he makes use of a different form of expression: where he says, "who gave himself for us," not "for them,"* or for "all; that he might redeem us," not "them," or "all men, from all iniquity; and purify unto himself a peculiar," distinct "people, zealous of good works." The argument above cited, is founded on a manifest falsehood, that the apostles tendered the saving grace of God to all men, without exception; whereas they tendered it to none, but preached the gospel to all, without any distinction of persons who came to hear it. The Arminians frequently argue from the universal offer of the gospel to a universal redemption; such whose ministrations run in the strain of offers and tenders, would do well to consider this, and deliver themselves from this argument, who only are pinched by it.

4. The doctrine of the grace of God is represented as "teaching us to deny godliness and worldly lusts, and to live soberly, righteously, and godly, in this present world." Observe, the apostle does not say, "teaching them," all men, to whom it appeared, which is the sad mistake of a learned writer;† but "teaching us," to whom it has come, not in word only, but in power; and so taught them not only doctrinally, but influentially, both negative and positive holiness; which lesson, all who learn will be undoubtedly saved, though not by learning this lesson, or doing these things, but by our Lord's salutary passion; to which things they are obliged by the grace of God and sufferings of Christ; though all men are not obliged by them, of which many are ignorant, but by the law of nature; from whence this absurdity therefore does not follow,‡ "that there are some yet, yea, the greatest part of Christians, who are not, on the account of this grace appearing to them, or of these sufferings, obliged to the performance of these duties." Since all men are not Christians, and all that are true and real Christians Christ suffered for, and the grace of God appears to with powerful influences, engaging them to the discharge of these things.

SECTION XLVIII.

THE EPISTLE TO THE HEBREWS.

It is said, "That the Epistle to the Hebrews was manifestly written to prevent the apostacy of the believing Jews; and that, as the excellent Dr. Barrow used to say, it was written against the doctrine of perseverance, and that it certainly contains many cogent arguments against that doctrine, as is evident from the exhortations, cautions, promises, declarations, and threats, to true believers, of whom the apostle there speaks; which suppose that they unquestionably might fall away, both finally and totally."§

1. It is very awkwardly expressed, and sounds a little oddly, that this epistle should be written to prevent the apostacy of believing Jews, and yet written against the doctrine of the saints' perseverance, since all means to prevent apostacy tend to establish and secure perseverance, and can never be contrary to the doctrine of it; and among

* Whitby, p. 122; ed. 2. 119.

† Ibid. p. 123; ed. 2. 120.

‡ Ibid. See also p. 51, 205; ed. 2. 200.

§ Whitby, p. 414—417; ed. 2. 404—406, 408.

the means of perseveranee may be reckoned the exhortations, cautions, promises, declarations, and threats mentioned, and, therefore, ought not to be considered as so many cogent arguments against the doctrine of it. Besides, this church of the Hebrews, like other churches, no doubt, consisted of real and nominal professors, true believers and hypocrites; and, perhaps, with a particular view to the latter, many of these exhortations, cautions, promises, and threats are given out; and, supposing them to be all true believers, these directions were not unseasonable and improper, but very useful to stir them up to duty, diligence, care, and watchfulness, since there might be danger of a partial, though not of a total and final falling away; and, at most, these can only imply a possibility or danger of such a falling, considered in themselves, and if left to themselves, through sin, Satan, and false teachers, but prove no matter of fact, or furnish out any instance of any one true believer that ever did finally and totally fall away.

2. It seems strange that this epistle should be written against the doctrine of perseverance, when there are so many strong proofs of this doctrine in it; the author of it represents the unchangeableness of God's counsel, purpose, and promise, respecting the salvation of his people, in the strongest light, when he says, "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold on the hope set before us;"* but where would be the immutability of God's counsel, or the strong consolation of the saints, if the heirs of promise could possibly perish? In it, also,† Christ is set forth as having, "by one offering, perfected for ever them that are sanctified;" as "able," and as one that will "save to the uttermost, all that come unto God by him;" as one that "ever lives to make intercession" for the saints; and, as the "Captain" of their "salvation," who has brought, and will bring, "many sons" safe "to glory," even all the sons of God; for, at the great day, he will say, "Behold, I, and the children which God hath given me," which he would not be able to do should any of them be lost and perish. The graces of the Spirit are spoken of as sure and certain things; "faith" is said to be "the substance of things hoped for, and the evidence of things not seen;" and "hope, as an anchor of the soul, both sure and steadfast;"‡ yea, the apostle says of these believing Hebrews,§ as well as of himself, that they had received a "kingdom which cannot be moved," and knew in themselves that they had "in heaven a better and a more enduring substance;" that they were "not of them who draw back unto perdition, but of them that believe to the saving of the soul:" and that "the just shall live by faith." He was "persuaded better things of" them, "and things that accompany salvation," when such who were not true believers, finally and totally fell away, to whom alone the threats in this epistle are directed. From all which it is plain, that this epistle was not written against the doctrine of perseverance; nor are the exhortations, cautions, promises, and declarations, made to true believers, cogent arguments against it, since these were designed as means to promote and secure it, and do not in the least imply that any of the true believers in this church might, or should, finally and totally fall away.

* Heb. vi. 17, 18.

† Heb. xi. 1, and vi. 19.

‡ Heb. x. 14, and vii. 25, and ii. 10, 13.

§ Chap. xii. 28, and x. 34, 38, 39, and vi. 9.

SECTION XLIX.

That he by the grace of God should taste death for every man.—HEB. ii. 9.

THE doctrine of universal redemption* is said to be contained in express terms in these words, and it is observed† upon them, that “here is no restraint at all, nor any seeming limitation of the comprehensive phrase, ‘he tasted death for every man,’ distributively taken;” and that there is something “which doth seem to strengthen the general intendment of the phrase, for this is said to magnify the grace of God, in sending his Son to die for men; now surely the grace of God will be more magnified by this general extent of our Saviour’s death, than by contracting the intendment of it to a few; for, if the grace of God be great in sending his Son to die for a few chosen persons, it must be greater in sending him to die for many, and greater still in giving him up to die for us all.” To which I reply;

1. That the word “man” is not in the original text; which says not that Christ “should taste death, *υπερ παντος ανθρωπου*, for every man,” but *υπερ παντος*, which may be taken either collectively, and be rendered “for the whole,” that is, for the whole body, the church, Eph. iv. 16, for which Christ died, and of which he is the Saviour; or distributively, and be translated “for every one,” that is, for every one of the “sons,” Christ, the Captain of salvation, brings to glory, ver. 10; for every one of the “brethren,” whom he sanctifies, is not ashamed to own, and to whom he declares the name of God, ver. 11, 12; for every one of the members of the “church,” even the general assembly and church of the first-born, whose names are written in heaven, in the midst of which he sang praise, ver. 12; for every one of “the children” God has given to him, and for whose sake he took part of flesh and blood, ver. 13, 14; and for every one of “the seed of Abraham,” taken in a spiritual sense, which are Christ’s, whose nature he assumed, ver. 16. Moreover, supposing there is a change of number, and that *υπερ παντος* is instead of *υπερ παντων*, “for all,” that is, for all men, there is, in the context, a plain restraint and limitation of the phrase, to all the sons, the brethren, the members of the church, the children, the seed of Abraham, for all whom Christ tasted death, that is, he really died, and became the author of eternal salvation to them, which does not in the least help the cause of general redemption.

2. It deserves consideration, whether the words *υπερ παντος γενησας θανατον*, may not be rightly rendered, “that he should taste of every death,” or “of the whole of death.” This hint I have received from an author‡ referred to in the margin. If this reading of the words can be established, as I think it may, agreeably to their grammatical construction, the context, and the analogy of faith, the argument, and any colour of or pretence for one from hence, in favour of the universal scheme, are entirely removed: should it be objected, that if this were the sense of the words, they would have been placed thus, *γενησας υπερ παντος θανατου*, and not the verb between the adjective and substantive; it may be observed, that there is in the very text itself a like position of words, as *ηλατωμενον βλεπομεν Ιησουν*; therefore, such

* Remonstr. in Coll. Hag. art. ii. p. 134, 135; Curcellæus, p. 360; Limborch, p. 319; Whitby, p. 143; ed. 2 111.

† Ibid. p. 123; ed. 2. 120.

‡ Obadiah How’s Universalist Examined, c. 11, p. 149, 150.

an objection would have no weight in it: *κατὰ* is sometimes put for *κατὰ*, and signifies *de, of*, instances of which the lexicons themselves will furnish us with; and, though the verb *γενομαί* governs a genitive case without a preposition, yet it is well known that the Greek language abounds in pleonasm of this kind. The context also favours this sense of the words; for if they be considered in connexion with the phrase, "made a little lower than the angels," or that other "crowned with glory and honour," they contain a reason for either; for if it should be asked, Why was Christ so greatly depressed and humbled in the human nature? the answer is ready, that he might be capable of tasting of every death, or of the whole of death; and should it be inquired, wherefore he is exalted in such a glorious manner, it may be replied, Because he has tasted it; for, as in ver. 10, "the Captain of salvation is made perfect through sufferings." And it is certain, that Christ has tasted of every death, or of the whole of death, the law required he should, in the room and stead of his people: hence we read of his deaths in the plural number, Isa. liii. 9, "He made his grave with the wicked, and with the rich, בְּמֵתוֹ, in his deaths;"* he tasted of the death of afflictions, being all his days "a man of sorrows, and acquainted with griefs;" of a corporal death, being "put to death in the flesh," in the body or human nature; and of eternal death, or what was equivalent to it, when his Father hid his face from him, poured out his wrath upon him, as the surety of his people, whereby his "soul" became "exceedingly sorrowful, even unto death;" he tasted of the whole of death, of the agonies, miseries, bitterness, and curse of it, and so has delivered his people from the sting of it, and from all the wrath which follows upon it.

3. Whereas it is observed, that the scheme of general redemption more magnifies the grace of God than that of particular redemption does; the contrary is most true; for surely that scheme of redemption which provides for the certain salvation of some, which some are a number that no man can number, more magnifies the grace of God, than that scheme which provides a precarious, uncertain salvation for all, giving only a mere possibility of it, with a probability that all of them may perish; leaving multitudes of them without so much as the means of salvation, and entirely without the Spirit of God to apply it to them; putting them only in a salvable state, so that they may be saved if they will; which, if it is effected, must depreciate the grace of God and sufferings of Christ, and exalt the power and free will of man. The instance of a prince affording an act of grace and indemnity to some rebels, leaving others under condemnation, who would assuredly conceive his grace and favour would be greater were it extended to them also, and not think it the more magnified for being so discriminating, is not to the purpose; for the prince's grace is not to be judged of by the conceptions of such rebels, who are justly left under condemnation; and whatever they think of it, it is certain, that those who are comprehended in the act of grace, look upon their prince's favour to be the greater for being so discriminating, seeing they were equally guilty with such who are left out. The grace of God is magnified, not so much by the number of persons on whom it is conferred, as by the sovereignty of it, the circumstances of the persons interested in it, and the manner in which it is bestowed.

* Vide R. Sol. Jarchi in loc.

Reply to the Memorial of A. Whyte and others, by Synod's Committee.

It is seldom the lot of the church to enjoy both purity and peace at the same time. In pursuing the one, she generally, for a time at least, loses the other. If her peace be broken by contention for the truth of Christ, she has a compensation in the value of the matter contended for, but when it is broken by contention for personal standing, the breach may be great without a compensating quality in the matter in dispute. A contest of the latter description now agitates the Associate Church. It is well known that a number of persons, formerly members of the Associate Presbyteries of Cambridge and Albany, have fallen under censure by those Presbyteries respectively, on charges of immorality and disorderly conduct, and that these censures have been confirmed by Synod so far as she was called to act on them. The immoralities of one man gave origin to all these unhappy events. When he fell under censure, several other persons on his account involved themselves in crimes and disorderly conduct, which brought them also under censure. They generally refused trial in their own presbyteries, on the ground of alleged partiality, and avowed their confidence in the justice and integrity of Synod. That court decided against them by large majorities, and now they reproach her as well as the presbyteries with partiality and injustice. They assume to themselves the right not only of private, but of public final judgment in their own case, and renounce the authority of the courts of Christ's house which are appointed to exercise discipline for the church's purity and defence, and to decide between contending parties. They addressed a memorial to the Associate Synod in May 1841, and published it as an appeal to the public, and especially to the members of the Associate Church. The original causes between them and the courts which censured them, were not any of the doctrines or principles of our profession, but immoralities charged on them, the relevancy of which, they have never ventured openly to deny. Their memorial, therefore, as far as those original matters are concerned, is a call on the public to judge on the evidence of the facts alleged against them. Of course they profess to give a fair view of the cases in question, and a sufficient ground for a judicious and correct decision by the people; yet truth requires us to say that difficult as this task must be to the people on the fairest representation of *such* cases, it is rendered impossible on the grounds given by the memorialists, as they grossly misrepresent facts, and even rules of discipline, and give their own false inferences and conjectures as matters of historic truth. Such measures may subserve the purposes of a party, but they cannot promote either peace or holiness. They are calculated to perplex the serious, mislead the unwary, alienate the affections of brethren, promote schisms, and to bring divine ordinances into contempt, and religion into reproach. It is not supposed that a reply will change the minds or the measures of the memorialists, they already know the facts in question, and have had time for reflection and repentance, nor that it will immediately heal the wounds of the church, but since the cases in dispute have been dragged before the public and misrepresented, the church courts should defend themselves from unjust

aspersions, disabuse the minds of those who have not had opportunity of knowledge, and endeavour to check the progress of schism.

Although the original causes in question were relevant charges against individuals of immorality and disorderly conduct, yet the memorialists, to give importance to their cause before the public, assume that they are contending for the principles of our profession, and take up several things which occurred in the progress of their trials which they charge as violations of the established principles and rules of the Associate Church. They charge the courts of which they complain, with avowing and acting on a principle directly opposed to protestant doctrine, with practically renouncing established rules of discipline, with acting in a spirit at war with the gospel, and with doing injustice to individuals who were prosecuted. To establish these charges, they set out with their specifications by quoting from the minutes of Synod of 1837, p. 78, a preamble to a resolution then adopted, and they characterize it as claiming a regard to the authority of church courts superior to that which we owe to the authority of the word of God, and as precisely according with the Popish doctrine that the church is the catholic judge from whose decisions no appeal is allowed to the dead letter of scripture. This is a heavy charge, and made unequivocally and without qualification. Surely candour required a careful examination of that decision of Synod before such a charge was ventured. The whole resolution, of which the memorialists quote but a part, is as follows: "Due subordination to the authority of church courts requires any of their communion, and especially any of their own members who may be under sentence of guilt, and who may feel themselves aggrieved by said sentence, to yield a present submission, and in the mean time to seek redress by such means as are in accordance with such subordination. Resolved, therefore, that Mr. Stark be called to an account for his continuing to preach in defiance of the sentence of last session, finding him guilty of certain charges contained in a reference from the Presbytery of Albany, and suspending him from the exercise of the ministry." The resolution itself, part of which the memorialists left out, shows the limitations which the Synod intended in their preamble; it shows that they expressed the doctrine of the preamble in application to Mr. Stark's case, which was, that he, under censure, was claiming fellowship with the church, and applying for redress to the court to which, by that claim and that application, he still professed subjection; and that they required only such submission in the mean time, as was consistent with his application for redress. Therefore, they required only that he should submit to privation of his privileges according to the sentence, and not to confess his guilt while they allowed his application for a review, and this is the doctrine of the preamble. Now who but the memorialists has discovered in the Synod's resolution any peculiar principle of popery, or a claim of regard to the decisions of church courts superior to that which we owe to the word of God? We believe the memorialists themselves would be startled at an application of their own doctrine in an inferior court, and would willingly come back for the time, at least, to this vilified doctrine of the Synod. Suppose a member of one of their congregations found guilty in session, and suspended from communion, should appeal to Presbytery, and while the appeal was

pending, a dispensation of the supper should occur, and the appellant should insist on his privilege of communion in the mean time, and argue thus: "My conscience and the word of God tell me that I am innocent; your suspending me is claiming a regard for your decisions superior to that which I owe to the word of God, and is the very essence of popery;" would they yield and give him the privilege which he demands, or acknowledge the truth of his argument? Would they not say, submit to the suspension till the case is issued on other judgment than your own, in another court than your conscience? This is coming back precisely to the Synod's doctrine in the vilified resolution. This, too, is the universal practice in church sessions, and was it ever before counted popery? And if this be a sound principle in application to a private church member, or even an elder, why not also in application to a minister? Surely it applies equally to the minister as to the others, except on the popish doctrine of the peculiar privileges of the *clergy*. But though this view of the subject alone might justify the Synod's resolution, yet as the memorialists misrepresent its spirit and meaning, and by their misrepresentations endeavour to pervert the minds of the people, and aim a deadly stab at all church discipline, we shall examine it more critically. And because they set a high value on this resolution as furnishing them with their heaviest charge against the Synod, and with an apparent justification of the steps they have taken, they will be unwilling to admit any explanation which would rescue it from their grasp; and, moreover, the subject itself is important: it is therefore hoped that the reader will excuse any prolixity that may be necessary to make the matter plain. In order to this we shall distinctly define the doctrine of the resolution. Accordingly, we observe,—

1. The question answered by this resolution is not, whether a person censured, and still claiming fellowship with the church, but neglecting to ask redress by an appeal or a petition for a review, should submit to the sentence or not. In such a case, indeed, submission to the whole sentence is required. But the resolution does not refer to such a case, but to one in which an appeal, or a petition for a review is offered.

2. The doctrine of the resolution is not, that a person censured, but claiming fellowship and asking a review, should, in the mean time, submit to the *whole sentence*. This is the main point at issue. To submit to the whole sentence, would be to acknowledge the truth of the fact charged, the guilt found, and as a profession of repentance to receive the censure without an appeal. Now to require all this on the part of the court, and yet allow a review, which the resolution supposes to be allowed, and even an open denial of guilt as necessarily implied, and always expressed in asking a review, would be perfectly absurd and self-contradictory. But the memorialists insist that all this absurdity is contained in the resolution, as appears by their saying in condemnation of it, that "present submission would, in thousands of instances, have saved the martyrs from tortures and from death." The submission which would have obtained such a release was generally a full and final submission. Again, on the same view they say, that the "doctrine" of the resolution "precisely accords with the doctrine of him who opposeth

and exalteth himself above all that is called God." Now, to accord precisely, or at all, with the doctrine of the church of Rome on ecclesiastical authority, it must be a full and absolute submission; that is, the person censured must confess the fact charged, the guilt of it, submit to the punishment decreed, and apply for no review, or reversal. Thus, the memorialists, to have an apparent ground for their charge, found it necessary to attach a meaning to the resolution which is contrary to its plainest tenor, and its terms. The words in which it is couched indeed, are not so guarded as to prevent the possibility of misconstruction, if the imputation of absurdities be allowed. But common sense rules of discipline, and ordinary practice require under a petition for a review, till it be issued, not a submission to the whole sentence, but submission to the censure as far as it is a privation of privileges. This is ordinarily called submission, and this was evidently the submission intended in the resolution, because it supposes an application for redress under a denial of guilt.

3. The doctrine of the resolution is not, that a person unjustly judged guilty and censured should acknowledge sin, or submit to any censure necessarily implying a confession of guilt. This he should never do; and the resolution neither expresses nor implies any such thing. It refers to a stage of the business in which a protest, an express denial of guilt is allowed under an appeal or a petition for a review. Therefore it means only a submission to privation of privileges till redress is obtained, or all means used in vain.

4. The doctrine is not, that a person under an unjust sentence, having used all lawful means for redress in vain, may not, in any case, withdraw from the fellowship of the church which censures him, and form a new organization. The memorialists confidently allege that this resolution directly denies the right to do so in any case, and that it condemns the fathers of the secession in doing it. Yet it says nothing at all on that point; it leaves the doctrine of the Associate Church on that subject untouched, as it speaks only of a prior stage of proceeding, a stage in which the person censured is claiming fellowship, and pursuing a review of his case in order to it, instead of withdrawing and forming a new organization. What the person should do after his review is issued against him, it leaves entirely out of view as not belonging to the case in hand. But,—

5. The doctrine of the resolution is this, if a person feels himself aggrieved by a sentence of a church court against him, and still claims fellowship with them, and pursues a review of his case by appeal or petition, he should submit to the privation of privileges which the sentence requires while his appeal or petition is pending. That this is its meaning precisely, appears plainly from what is already advanced. The memorialists, however, with an air of unconsciousness of mistake, take the word "*submission*" in the resolution as signifying a full submission to the whole sentence, and only in this self-contradictory sense can it answer their purpose. But unless the reader will distinctly apprehend the Synod's meaning of the word, his mind must be confused on the subject, and almost of necessity err. We therefore repeat, that by "*submission*" in this resolution the Synod intended only a submission to the privation of privileges which the sentence requires while the petition

for a review is pending: And that this is so, because a full submission is to submit without an appeal, and by a confession of guilt; but the terms of the resolution suppose an appeal to be allowed, and that the court by allowing the appeal, allow, in the mean time, the utter denial of guilt. It therefore means only, in the circumstances supposed, a submission to privation of privileges. Now the doctrine of the resolution, as thus explained and stated, we are bound in truth to maintain. It is agreeable to the word of God; it is neither popish nor tyrannical, nor is it contrary to the example of the apostles, the approved example of the first seceders, nor to the doctrine of the Confession of Faith, as pretended by the memorialists. And though this is the doctrine of common sense as well as of the word of God, and the commonly received doctrine of the Associate Church, and of all Presbyterian churches, yet we believe the memorialists do oppose it, because it directly condemns their conduct; and therefore some arguments should be offered in support of it. In doing this, in order to avoid confusion of ideas, it should be observed, that the case of a *righteous* sentence, whatever the person censured may say or think of it, is not in question at present. We trust our opponents will agree with us, that in such a case, the court should insist on their sentence, and the accused ought to submit. The only case in question now is, if the person censured be innocent, should he submit to the privation of his privileges which the sentence requires while he is pursuing a review? We take the affirmative, and offer in support of it, the following considerations,—

1. Scripture doctrines, rules, and examples establish the doctrine which we are maintaining. As perhaps the greater part of the decisions recorded in holy scripture with approbation were made under divine inspiration, there was the less occasion for records directly on the case before us; yet still we are not without instances of them, and the most direct instruction in holy scripture on the discipline of the church maintains our position. For example, Matt. xviii. 17, "If he neglect to hear the church, let him be to thee as a heathen man and a publican." "*To thee*" signifies not only to the person accusing, but to all the people, and to the court which passes the sentence. It is true this text supposes the decision to be correct. Yet observe, the judgment on the case is committed, not to the accused, but to the church in her court; and it is necessarily committed to fallible men who may err. Now in case they err, what is to be done? Is their decision to be set aside by themselves while they believe they are correct, and the decision of the accused in his own case be adopted? And if this is to be done, who is appointed to teach them when and in what cases to do it? Is it the accused himself? If so, why was the judgment committed to the court? And if it must be reversed on the judgment of the accused, why should not this reversal be reversed on the judgment of the accuser? On this principle the appointment of courts of judgment was utterly useless; and there is no human umpire between contending parties. But it is evident that on the judgment of the court, according to this text, the accused, if found guilty, even though innocent, must be treated by the accuser, the people, and the court, as guilty, by his exclusion from church privileges—must be held "as a heathen man and a publican," and consequently, he must submit to be so treated

by those who hold him condemned, 2 Thess. iii. 14, with many other passages will sustain the same views. We shall also adduce the case of the leper, and the laws of leprosy in support of our doctrine. In the thirteenth chapter of Leviticus, verses 4, 5, 6, 21, 23, &c., the reader will find that on evidence of leprosy though not yet decisive, the priest was to shut the person up for a time; but on farther evidence finding that it had not been leprosy at all, he was to pronounce him clean. On this observe, here was a public human tribunal, and rules adapted to its weakness; and here was a case of disease which excluded the person affected with it from church privileges; and while the case was pending, though he was really free from the disease, he must suffer the privation which was adjudged to it. The judgment was not left to himself, but to the priest, and by his judgment the suspected person and the people must abide. Now the case of the leper not only bears an analogy to the case in question, it is precisely its parallel; yea, it is the very case itself; because the leper was an emblem of the sinner, and the treatment was a direction how to treat the sinner. Under this view, let it be farther observed, that in the case of the leper, grounds of suspecting the existence of leprosy, when laid before the priest, were sufficient reasons for exclusion from privileges in the church till the matter was decided according to law; so a charge of guilt requiring a trial, and still more, a decision of a church court finding the person guilty, are sufficient reasons for excluding the accused from church privileges till his innocence be manifested, or till the charge be found not proved. The probation of the leper might be for a longer or a shorter time, but that time he must suffer privation, and so with the accused before a church court. This case shows too, that the priest was not censurable for mistake of facts while following the prescribed rules, and neither is a church court while following the divine law of evidence, though they may be led by the evidence thus obtained to mistake the case; and that the priest would have been guilty of unfaithfulness, of disobedience to the divine law, and of injury to the church, had he granted church privileges to the leper under such specified symptoms of leprosy, and before he was proved to be clean; and so would a church court, if they would allow the accused, who has been judged guilty, to enjoy his privileges on his own judgment, while they see no reason to reverse the decision. While this passage is before us, we will take an occasion to notice that it is triumphantly asked by some, "Will Christ approve of a decision which condemns the innocent in any case?" We ask in turn, would or would not Christ approve the decision of the priest shutting up the supposed leper according to law, even while he was clean? And would not Christ have condemned the priest, if contrary to law, he had allowed the supposed leper his privileges? And, accordingly, we might ask, will Christ condemn a church court if they err in matter of fact while following strictly the divine law of evidence? or will he approve, if, contrary to the evidence obtained according to the divine law, and which they are bound to believe, they acquit the accused on his own statements, or allow him privileges in the church, even though he may know himself innocent. It is not in our way to discuss this point; but we may remark before we leave it, that there is sophistry implied in the question which supposes

that in no case will Christ approve the court finding, or the decision which finds the innocent to be guilty? It is one thing for Christ himself to judge a person, and another to appoint rules by which his courts shall judge, and to approve of their conformity to these.

Again, to support our position under the resolution of Synod by scripture example, we adduce the judgment of the governor of Judah, recorded, Ezra ii. 61—63, in the case of some persons claiming to be priests. "Therefore were they, as polluted, put from the priesthood. And the Tirshatha said unto them, that they should not eat out of the most holy things, till there stood up a priest with urim and with thummim." These persons were by this decision deprived of their office and its privileges, while it was admitted that their case was doubtful, and even with the admission that the priest with urim and with thummim, might prove their right to the office. And surely the governor was bound to maintain his decision, and they to submit to it, even if these persons had a just claim to their privileges, and by some means had known it, while they could not allege them as legal proof. These proofs from holy scripture may suffice.

2. The principle of the resolution is reasonable, and the contrary, of course unreasonable. That a man charged, found guilty, and censured by the proper tribunal, should claim and take his privileges in sacred ordinances, is to set aside the judgment of the court on his own judgment or will,—it is to impose himself on the fellowship of the church contrary to their judgment—to subject the majority, not only of the court, but of the people for whom the court is authorized to judge, to the judgment or will of the individual, in the mean time, and to compel those who believe him guilty, either to withdraw from privileges themselves on his account till the matter be finally issued, or to partake to the disquietude of their conscience—and it is to take privileges which belong only to those who are approved, while the charge against him is undecided by any but himself. For a person to claim and take, on his own judgment or will, the privileges of any society contrary to the decisions of the constituted authorities of that society, is to destroy all order and government in it, and to reduce all to anarchy and confusion. If a man should, on the ground of his consciousness of innocence, exercise his privileges which are forbidden by the church court, while he is pursuing a review of his case, would not the same ground justify and require him to pursue the same course when the review is issued against him? The court reviewing is fallible, as well as the one which gave the first decision; and their decision does not alter the merits of the case. If he was innocent before, he is innocent still of the same charge. If consciousness of innocence justified his disobedience before, it does so still. On these principles, what government can there be in the church? and, moreover, what actual guilt or evidence of guilt can be a sufficient ground for relieving the church of the fellowship of a member, seeing he can still plead innocence; and seeing, on the principles of the memorialists, the rule of action in the case is not evidence of guilt, but actual guilt, not the decision of a fallible, but of an infallible tribunal, not the decision of a church court, but the decision of the conscience of the accused, and not even the decision of his conscience, but his profession of innocence. It is reasonable that disputes between parties in society should be decided by other judg-

ment than their own. Civil society recognises this principle; common sense, and even necessity dictate it. Christ has interposed his authority in the church according to this principle by appointing government and authority in it. And if it be reasonable that courts be appointed to judge, it is as reasonable that they have authority and power to enforce their decisions by penalties agreeable to their constitutions. But it is utterly unreasonable that a man should disobey the decision of a church court, and claim communion with them at the same time. We hold it as a sound principle, that if duty binds a man to disobey a church court, it binds him to withdraw from their communion. This was the course adopted by the apostles when forbidden by the council to preach the gospel of Christ, and it was the course adopted by Luther and the first seceders.

3. This temporary submission, whether it be till the appeal be issued, or till Providence gives sufficient light for the attainment of redress, is no violation of a good conscience. A mere privation may be an injury, a cause of suffering, but not a wound to the conscience. If there be any guilt in depriving a man of his privileges, the guilt is in those who do it, and not in him who suffers it. The apostles never complained that their imprisonment wounded their conscience. If it be said conscience binds us to discharge our duties; and submission to a sentence forbidding us to discharge these, wounds our conscience, we reply,—There are some duties which are to be done at all times, such as to fear God, to love him, to believe in him and in his word, and some which are to be done under all circumstances when the occasion calls for them, such as a profession of our faith: if a sentence of a court forbid these duties, the conscience cannot submit. But the submission required in the Synod's resolution does not refer to these, because it allows appeal and protest; and, therefore, a profession of faith, and that exercise of all accompanying graces. But there are some duties which are to be done only under certain circumstances, such as official duties which are obligatory only under regular and lawful qualifications for office; "No man taketh this honour unto himself, but he that is called of God, as was Aaron." Heb. v. 4: So also 1 Tim. iii. 10: or participation in the seals of the covenant, which is not obligatory under legal disqualifications for it. "There were certain men who were defiled by the dead body of a man, that they could not keep the passover on that day," &c., Num. ix. 6—11. So also, Matt. v. 23, 24. If these duties be forbidden by the sentence, submission cannot wound a good conscience while these disqualifications remain. And this is the class of duties intended in the resolution, because it supposes an appeal for the removal of such disqualifications.

4. The doctrine of Synod's resolution as stated above is no novel doctrine in the Associate Church, or in the purest protestant churches. To show this we shall refer to Turretine, whose approved orthodoxy, and thorough opposition to the church of Rome is well known. In treating of the holy scripture, Quest. xx. sec. 32, he is condemning the doctrine of the infallibility and supremacy of ecclesiastical courts, and of their decisions; yet, to guard against an error on the other hand, he says, "In the external court of the church, any private person whatever is bound to submit himself to the synodical decisions, unless he means to be excommunicated, and such judg-

ment ought to prevail for the preservation of order, peace and orthodoxy, that the attempts of innovators may be restrained." Turretine here distinguishes between the *external* court of the church, and the *internal* court of the conscience, and maintains that while a liberty is granted to the conscience for private judgment, yet this does not release the person opposed to the decision from the obligation of it with regard to his fellowship with the church. Turretine frequently speaks to the same purpose, as on the Church, Quest. xi. sec. 39, and Quest. xx. sec. 4. Again, the Synod of Dort, in their history of the events which led on to their meeting, as given by Scott, p. 68, say, in speaking of the remonstrants, "If they should account themselves aggrieved by the judgment of such a Synod, it would always be entire and lawful to appeal from this national to a general council; provided, only, that in the mean time they obeyed the judgment of national Synod." We know not whether the drawer of the Synod's resolution had this expression of the Synod of Dort in his eye, but if he had, he could scarcely have extracted its substance more accurately. Again, Dr. Anderson, in his *Alexander and Rufus*, p. 196, says, "In private and personal causes, which concern us in our individual capacity only, while there is no imposition on the conscience, we are to submit to the sentences of church judicatures; or at least to acquiesce in those which are in the last resort, even though we do not see the equity of them. For when we have used the means of divine appointment for obtaining the redress of private and personal grievances without success, we are then to sacrifice our own matters to the peace of the church." We may also adduce the doctrine of the General Assembly Presbyterian church in the United States on this point, as found in their Book of Discipline, p. 414: "If a sentence from a superior court, or excommunication from church privileges, or of deposition from office, be the sentence appealed from, it shall be considered as in force until the appeal shall be issued." While on this head, we would refer again to the ordinary and acknowledged practice of the Associate and other Presbyterian churches in their inferior courts. If a member of a congregation be censured even unjustly, and appeal to the Presbytery, it is the universal practice to continue the privation of his privileges till his appeal be issued. Has the church ever suspected that this course was tyrannical or Popish? And if it be just in the case of the private church member, or even of an elder, how is it unjust in the case of the minister? If it be protestantism while applied to the private member or elder, how does it become Popish when applied to the minister? The above authorities, while many more might be quoted, may suffice to show that the doctrine which we are maintaining, the doctrine of the Synod's resolution, is no novelty in the Associate nor in any approved Protestant church. They also show that, while the memorialists falsely charge the Synod with departing from the principles of their profession, and running into Popery, they are themselves, under the cloak of zeal against Popery, leaving their profession and running into independency and latitudinarianism of the wildest character, maintaining principles which subvert all order, government and discipline in the church.

The memorialists, however, argue against the resolution of Synod as though it were in direct opposition to the example of the apostles

in refusing submission to the council, and in direct opposition to the example of the fathers of the secession, to the Confession of Faith, and to ordination vows. But in this argument they attribute to that resolution what, we have shown, it does not contain. It speaks of one thing, and these examples and documents refer to another very different. The resolution of Synod, we have seen, maintains that the person who is censured, but still claims church fellowship, and is pursuing a review of his case, should, in the mean time, till the review be issued, submit to that privation of his privileges which the sentence requires; but the examples quoted refer to cases of separation from a corrupt communion when means of redress had failed; and to separation on grounds entirely different from those on which the memorialists were censured. And as the memorialists not only in their memorial but elsewhere, deal much in a comparison of their case with those of the apostles and of the fathers of the secession, and by boldly assuming a similarity between them, though they never show wherein it lies, they deceive some and perplex others, it may be proper in leaving the Synod's resolution to offer a few remarks on this point. It is not only admitted but contended for by the Associate Church, that according to the example and the doctrines of the apostles, of the first reformers from popery, and of the fathers of the secession, persons censured unjustly, not only may but they are in duty bound, in *some cases*, but *only in some*, to disobey decisions of church courts, to renounce their fellowship and authority, and to organize a separate communion. Now it is certainly an important point to ascertain in what cases all this should be done. And to dissipate the mists raised on the subject by the memorialists, we observe,—

1. A separate ecclesiastical communion should not be organized for matters of personal standing or character, or of private concerns; Because, (1.) According to the doctrine of the Testimony, Part iii. Art. 8, sec. 5, we should not "oppose any decisions of the courts of Christ, unless we are fully persuaded in our own minds, that *his truth and cause* would suffer by our silence." Observe, the opposition must be given for the cause of Christ, and not for our own personal concerns, according to our profession. (2.) Because a separate communion has no tendency to rescue a man's character who is under a charge and sentence. If he be innocent, this step will not prove it: it will rather tend to prove his guilt, as one left to himself under impenitence and ungodliness, who would rend the church of Christ, for sake of himself and his personal gratification. Christ has not appointed such a step as the means of bringing a man's righteousness to light. (3.) Christ did not erect a church in the world, and give her ordinances, for the purpose of calling the people to communion with one another in the faith of a man's good character, and in sustaining his name and standing by their adherence to him; but for the purpose of promoting his own honour, his cause, the knowledge of his name, and the salvation of souls. (4.) Wherefore the separate organization of a church communion for sake of a man's standing and character, is a prostitution of the church, of divine ordinances, and of the communion of the members to base and low purposes, and is a profanation of Christ's name. (5.) However dear a man's character is, and ought to be to him, and however sacred it should be esteemed by all in their intercourse with one another, the

rending of the body of Christ by separate communions is too high a price for it. (6.) Not a single example approved by the protestant church can be found of such a ground of separate organization. None will pretend that the apostles separated on such a ground; and the Associate Church will not say that Luther, Calvin, or the fathers of the secession formed their new erections on such a ground. Every separate erection on such a ground has been and is condemned by the Associate Church, and by all orderly protestant churches. Besides, it is perhaps always those who were censured justly that have done so. And this we might readily expect, since pride of standing, irreverence for Christ's institutions, and light impressions of the evil of sin are necessary in order to such a step: and so it has been found that those who have taken such steps, have generally evaded trial under one pretext or another, have cast contempt on those courts which they acknowledged as courts of Christ till their charges were tabled, or they were too proud to confess before the proper tribunals the crimes which they could not deny. But,—

2. A separate communion may and ought to be organized when such organization becomes necessary for sake of maintaining the cause of God, his truths, laws, or ordinances: as when a church court condemns some truth or law of Christ, and perseveres in this till all due means of reformation have proved fruitless; or when we are forbidden to preach, or maintain the truth, or to observe the ordinances of Christ under a sentence condemning those truths or ordinances; and when, consequently, the testimony for the cause of God in these matters will be buried unless we maintain it. God is then calling us to discharge our duty as witnesses for him, by disobeying men in commands which are contrary to his. Agreeable to this is the doctrine of our testimony. Part iii. Art. 8, sec. 5. We should "not oppose any decision of the courts of Christ, unless we are fully persuaded in our own minds that his *truth and cause* would suffer by our silence." That is, the *cause of Christ*, and not our *personal cause*, must be the ground of a separate church communion. Now it is evident that this was precisely the principle on which the apostles acted in disobeying the council. The council of the Jews condemned Jesus Christ and his gospel. Means had been long used for their reformation; but they persevered in their course and forbade the apostles to teach in the name of Jesus. Their authority was exercised directly in opposition to that of Jesus Christ. The apostles had no alternative left but to obey God and disobey them, or to obey them and disobey God. And if they had ceased to preach the gospel, it must be utterly suppressed, as there were no others to do it. The cases of Luther, and of the first seceders were of the same nature; they acted on precisely the same principle with the apostles, and therefore, we approve of their separation. This is the doctrine of the Associate Synod, which they did not infringe by the resolution complained of, and which they still hold notwithstanding the doleful elegy pronounced by the memorialists, that this "has been the doctrine of the Associate Church in times past," implying that it is now their doctrine no more. But though it is our duty to erect a separate communion, when the courts from which we separate are suppressing or undermining the cause of Christ, yet we ought not to do it rashly even in this case. This the testimony of the Associate Church maintains; Part. iii. Art. 1, sec. 2:—"Such

evils, (viz., errors, disorder, and neglect of discipline,) entering into a church, do, by no means, warrant us instantly to forsake it, and form ourselves into a new church state. It is our duty first to labour as the Lord gives us ability and opportunity, for a reformation of abuses; and in this we ought to be patient as well as earnest." Thus, the doctrine of the Associate Church is, that a separate communion is not to be erected for personal causes, but only for the cause of Christ, and before we do erect it, even for that holy and precious cause, we ought first to use patient endeavours for a reformation. And this accords with the examples of the apostles, the reformers and our first seceders. How then can the memorialists avail themselves of this doctrine for their justification? or wherein is their case parallel with that of the apostles, or of the fathers of the secession, with which they so frequently and confidently compare it? Two cases may possess some points of likeness, and yet be radically dissimilar, and directly opposite. To hold them as parallels then, and the one to be a justification of the other, betrays either weakness or criminal duplicity. Let us examine the pretensions of the memorialists on this point. We believe it will not be denied that the charges on which they were found guilty and censured were relevant; the things charged were immoralities and disorderly conduct deserving censure: but the apostles and the fathers of the secession were not charged with immoralities as the grounds of the censures which they disobeyed. The apostles and the fathers of the secession admitted the facts with which they were charged, but denied the relevancy,* and held the council and the court to be guilty of condemning the cause of Christ in censuring them on such charges; the memorialists cannot hold the courts of which they complain guilty of condemning the cause of Christ in censuring them on the charges laid against them, they can only hold them guilty of mistaking the facts in the case. Therefore the former disobeyed the courts that they might maintain the cause of Christ: the latter disobey in order to maintain their own standing. The former were forbidden to preach, for sake of the doctrines which they taught: the latter were forbidden to preach indeed, not for sake of the doctrines

* By the *relevancy* of a charge is meant, that the thing charged is censurable, or that it is condemned by the word of God: and by the thing charged we do not mean merely the thing contained in the formal charge which the accuser may make, as he may form a charge by way of inference from the facts which he alleges which would itself be relevant, and yet not be supported by them; but we mean the words or deeds of the accused which are specified as the grounds of charge. The question of relevancy is whether these things specified are censurable. A dispute on the relevancy of a thing charged is a dispute whether the word of God condemns it or not, a dispute about the doctrines and laws of Christ. If, therefore, a court err on the relevancy of a charge, they err respecting the doctrines and laws of Christ, respecting the matters of their profession. It is by error on this point that churches become corrupt, and apostatize; and while they remain sound on this point, though they may sometimes mistake the facts in the exercise of discipline, they maintain the principles of divine truth. It was by an error on the point of relevancy that the Jewish council condemned the apostles, and that the courts of the Church of Scotland condemned the first seceders, and therefore, we count them corrupt and apostate. An error in proof of fact in the exercise of discipline, is quite a different thing. The most pure and upright court may err on this point and do injury to individual persons, while at the same time they are faithfully maintaining a holy profession. It was on this point that Joshua, Phinehas and the people with them, erred when they charged the two tribes and a half with erecting an idolatrous altar, Josh. xxii. 10—31. They did not err on the point of relevancy, the thing charged was censurable, but they erred in the fact alleged. And it is evident that while in this error, they were still faithful in the cause of God.

which they had professed, but for immoralities, for unworthiness of personal character. The former saw, by the sentence condemning them, that the cause of Christ, for which they were contending, would be buried if they did not continue their ministry; the latter had no evidence whatever that the courts by condemning their immoralities were ceasing to maintain any part of the testimony of Jesus which they had maintained before. The former were willing to stand their trial and plead their cause whatever they thought of the courts which tried them, as long as they claimed fellowship with them: the latter generally endeavoured to evade trial under some pretext, but were found guilty by the rules which, by their profession, they had agreed to maintain. The former, in resolving to disobey, resolved to separate; the latter claimed the privilege of communion while they disobeyed. The former separated for matters of relevancy, for the cause of God, for matters of conscience; the latter disobeyed, and at length have separated, not for the cause of God, but for personal causes, for their own character and standing. The former appealed to the church and the world respecting the doctrine and laws of God, things which the people had opportunity of knowing, independent of the assertions of the appellants, and of judging judiciously; the latter appealed on matters of fact respecting their character and conduct, calling the people to judge on matters of which they had not legal and competent knowledge. The former appealed on matters of faith in which the glory of God and the people's duty and interest were deeply concerned; the latter on their own personal concerns. The former called the people to associate with them for enjoying and maintaining God's cause; the latter called the people to associate with them in maintaining their personal causes. The former called the people to communion with them in the truths, laws and ordinances of God; the latter called them to communion with them in their personal causes, as the special object of their separate organization. These considerations show that there is an essential difference between the cases of the apostles and the fathers of the secession, and the case of the memorialists, and that these cannot, from the conduct of the former, justify their own; nor from the deeds of the courts condemning the former, condemn the presbyteries or Synod of which they complain. It is true, the memorialists charge the courts condemning them, with embracing an error, and with violating rules of discipline; but yet they plead their personal innocence as the grounds of disobedience, and those charges unfounded as they are, they have taken up, not as the original causes of disobedience, but as a screen from the charges laid against them.

Before we leave the first specification in the memorial, we should notice the charge, that the resolution of Synod, in question, contradicts the doctrine of the Confession of Faith, Chap. xx. sec. 2, which says, "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in any thing contrary to his word, or beside it, in matters of faith or worship. So that to believe such doctrines, or to obey such commandments out of conscience, is to betray true liberty of conscience; and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also." It will be unnecessary to examine this passage minutely. The reader will see that this, and the resolution of Synod are on very different subjects. The Confession is here speaking only of matters of *faith or*

worship, and is carefully guarding against any thing else; it is therefore not speaking of deeds of church courts finding a person guilty of a relevant charge, which is the object of the Synod's resolution. It forbids the imposition of false doctrines, and human modes of worship on the conscience, and the believing of any doctrines, or the obeying of any commands of worship on the mere authority of the church court; but it says nothing about privation of privilege while the case is pending, nor claims any privilege for the accused in the communion of the church while he is under censure and disobedient, which is the subject of the Synod's resolution. If indeed the blindness of the person censured be such that he cannot see a plain law of necessary order and of the word of God, must we suppose that the Confession of Faith here requires the court, contrary to the Synod's resolution, to pervert necessary order, recede from their decision made and held on firm conviction of its rectitude, *implicitly* believe the accused to be innocent, and blindly obey his demands? But if the memorialists had looked into the fourth section of the same chapter of the Confession, they would have found a caution against the perversion of the passage which they quoted, directly to the purpose in hand, and in favour of the resolution of Synod: It is this, "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 the Westminster divines support this doctrine by a quotation from 1 Pet. ii. 16, "As free, and not using your liberty for a cloak of maliciousness, but as the servants of God." Either the institution of church government and discipline must be utterly useless, and even a solemn farce, or there must be some authority on the part of church courts, and some obligation to obedience and submission on the part of those who are censured. There must be a medium between implicit faith and blind obedience on the one hand, and the absolute guidance of our own judgment and will, in our relations to the church, on the other. The authority of the church must consist with liberty of conscience; and liberty of conscience must be held consistently with the authority which Christ has given to his church. The one must not be held to the annihilation of the other. It is universally true, that we misunderstand or misrepresent a truth, when we hold it in contradiction to, or annihilation of another; and to do so tends strongly to the general corruption of the church, to mislead the ignorant, and to promote schism; and he that does it shows either want of discernment, or vicious intentions.

The large quotations from the Religious Monitor, which the memorialists ascribe to Dr. Beveridge, might also have been spared, as well as that from the Confession of Faith, and on similar principles. Dr. Beveridge is there defending the first seceders, not as disobeying church courts on matters of personal character, as the memorialists would have us believe by their comparison of the cases, but on matters belonging to the truth and law of God. And to show that he maintains the very sentiments which we have advanced, and did not, even by inadvertence, while directing his main attention to another point, run into a contrary doctrine, it is sufficient to select one sentence from the quotation itself, namely: "We may submit to decisions which are merely against *us*, though we think them injurious, but when decisions are against the *truth*, we must obey God and not

man." Many of Dr. Beveridge's words, in the quotation given by the memorialists, would, indeed, directly favour their cause, if they have liberty to transfer them from his subject to theirs, as they have done. And this we see is a favourite resort with them. We do not notice this quotation merely to defend Dr. Beveridge, but to show the facility with which the memorialists pervert any document which they handle, to serve their own purpose.

Reverence for the Bible.

CASTING away the fear of being accounted superstitious, cultivate the habit of *looking* at the Bible with respect and reverence. *Open* it with a kind of solemn pleasure; for God is there, in all his greatness, and holiness, and love. *Read* it with thankfulness—for it is a grant to you under the hand of God, and it is sealed to you by the blood of Christ; and the grant secures to you, if you be an humble believer, forgiveness, and sanctification, and victory, and heaven. It secures to you "all things," for "you are Christ's, and Christ is God's." When good old bishop Latimer was led to the stake, he took the Bible with him. He clung to it with holy affection. It had pointed out to him a Saviour; it had taught him how to live with comfort; it was now to teach him how to die in triumph. There is scarcely a page in the Bible which does not show more of God than all the wonders of creation.

PANTOLOGY; or, A Systematic Survey of Human Knowledge; proposing a Classification of all its Branches, and Illustrating their History, Relations, Uses, and Objects; with a Synopsis of their Leading Facts and Principles; and a Select Catalogue of Books on all Subjects, suitable for a Cabinet Library: The whole designed as a Guide to Study for advanced Students, in Colleges, Academies, and Schools; and a Popular Directory in Literature, Science and the Arts. By ROSWELL PARK, A. M., *Professor of Natural Philosophy and Chemistry in the University of Pennsylvania, and Mem. Am. Phil. Society.* Philadelphia: Hogan and Thompson, 30 North Fourth Street. 1841. pp. 587, 8vo.

It is seldom we notice books of a merely literary character; and it is equally seldom that we meet with a work like that the title of which stands at the head of this article. Nothing like a review will be attempted; a very brief notice is all that time and the state of our pages will permit; and all, indeed, that is necessary. The Book is *sui generis*, original both in conception and execution; displays skill, industry, and research, beyond any thing of modern production on this side the Atlantic, which we have seen, except the Classical works of Professor Anthon, to which, in its appropriate sphere, it is not inferior. It answers fully to its title page; and while it leads us up to the very fountains of Human Knowledge, it lifts the *veil* which obscures its grand outlines from the great mass of mankind. It teaches *what* knowledge is, leads us to the *place* of its concealment, and directs *how* it may be obtained. And though strictly a learned

production it is happily adapted to those whose circumstances prevent them from making literary pursuits the business of life. The friends of American literature should not permit the well-directed labour, which this work must necessarily have cost, to go unrewarded.

Hinderances to Prayer.

WICKLIFFE, in his day, complained of the following "Twelve Lettings to Prayer." The knowledge of these is not less important now than in the days of the proto-reformer.

1. The first hinderance is, the sins of him who prayeth. According to that in Isaiah, "When ye make many prayers, I will not hear you, for your hands are full of blood."

2. The second is, doubting. As saith the apostle James, "let a man ask in faith, nothing doubting."

3. The third hinderance is, when a man asketh not that which ought to be. As in Matt. xx., it is said, "Ye know not what ye ask." And in James, "Ye ask and receive not, because ye ask amiss."

4. The fourth is the unworthiness of them for whom we pray. Thus God in Jeremiah, saith, "Pray not for this people—for I will not hear thee."

5. The fifth hinderance is, the multitude of evil thoughts. Thus Abram (Gen. xv.) drove away the birds; that is, he that prayeth shall drive away evil thoughts.

6. The sixth is, despising of God's law. In Prov. xxviii. 9, God saith, "Him that turneth away his ear from hearing the law of God, even his prayer shall be an abomination."

7. The seventh, is hardness of soul. And this in two ways. First, in Proverbs xxi. it is said, "If a man stopped his ear at the cry of the poor, he shall cry and shall not be heard." The second is, when one has trespassed, and we refuse to forgive him. As Christ says, "when ye stand to pray, forgive ye, if ye have any thing against any man . . . that if ye forgive not to men, neither shall your Father forgive your sins."

8. The eighth letting is, the increasing of sin. David saith to God, "They that draw themselves from thee shall perish." In James iv. it is said, "Draw nigh to God, and he will draw nigh to you." He nigheth to God that ceaseth of evil work.

9. The ninth is suggestions of the devil, that withdraw many men from prayer.

10. The tenth is littleness of desire. Augustine saith, "God keepeth that thing from thee which he will not give soon to thee, that thou learn to desire great things."

11. The eleventh letting is, the impatience of him that asketh. Saul asked counsel of the Lord, (1 Sam. xxviii.,) and he answered not Saul. "And Saul said, Seek ye to me a woman that hath an unclean spirit."

12. The twelfth is, the default of perseverance in prayer. Christ saith, "If a man continue knocking at the gate, the Friend, (that is, God) shall rise and give him as many loaves as he mindeth. Augustine saith, "If prayer is not removed, be thou secure that mercy

is not removed." But here take heed that prayer stand most in good living—that prayer with mouth accord with the deed—and so continue, and thou shalt receive. Therefore Christ saith in Luke xxiii., "It behooveth to pray ever, and cease not." And Augustine saith, "As long as thou hast holy desire, and livest after God's law in charity, thou prayest ever well."

Advantages of Creeds—A Fact.

A friend has called our attention to a fact which has interested us much. It is that the Old South Church in this city, in the early periods of its history, adopted the Cambridge platform as the faith and constitution of that church, requiring every minister, who should be settled over the church, to subscribe it as one of the conditions of his settlement. A shorter form of the same creed was prepared, to be used on the reception of persons admitted to the church. But no one was received who was opposed to any thing in the platform. Then another fact to be placed alongside of this, is, that of all the congregational churches of this city, at the commencement of this century, the Old South was the only one that did not yield to the sweeping desolation of Unitarianism; and this is now the mother of all our Boston churches. It is true, this is but a single fact, but it is a very important one. What might have been the state of Boston if this church had also gone by the board, we cannot tell? and that the preservation of this church was owing to her rigid requirement of subscription to that creed, embracing as it did church constitution as well as sound doctrine, it might be too much to affirm positively. But that this was one of the means of preservation, we have not a doubt. The fact that creeds are not an absolute and sure defence against heresy, is no argument against their use, since they furnish important aids in keeping it out.

There is a sort of creature which will get through, or jump over the most perfect creeds, either of human or divine construction. It pretends to take the creed "*for substance of doctrine,*" and lauds it for being *on the whole* "a most excellent compend of Christian doctrine," and then exercises its liberty to receive or reject what it will of it; and no creeds can have meshes so fine, as to keep out such creatures. Besides, the elements of heresy are invisible, and are distributed by the spirit of the power of the air working in the hearts of the children of disobedience. And sometimes whole churches at once, are drawn away so that none are left to enforce the conditions of creeds, and covenants, and restore purity. Yet to say that creeds are not all-sufficient, is not to say that they do not subserve important purposes.—*New England Puritan.*

Spirit of Contradiction.

AMONG literary men the gift of bearing to be contradicted is, generally speaking, possessed only by the dead. I will not go so far as to assert that, for the sake of possessing it, we ought to wish ourselves dead, for that is a price at which perhaps even higher perfections would be too dearly purchased. I will only say that it would be

well if living authors would learn to be externally somewhat dead. The time will come when they must leave behind them a posterity who will sever every thing accidental from their reputation, and will be withheld by no reverence from laughing at their faults. Why can they not learn to endure by anticipation this posterity which every now and then reveals itself, heedless whether they think it envious or unmannerly?—*Lessing*.

Theatres.—The Theatre is styled a school of Morals;—its patrons, professors, and pupils exhibit very bad specimens of its success.

Lines written by a Lady,

As an excuse for her zeal in the cause of Temperance, and addressed to a friend who told her that she “was almost a monomaniac on the subject of alcoholic drinks.”

<p>Go feel what I have felt, Go, bear what I have borne— Sink 'neath the blow a father dealt, And the cold proud world's scorn— Thus struggle on from year to year, Thy sole relief the scalding tear.</p> <p>Go, weep as I have wept, O'er a loved father's fall, See every cherished promise swept, Youth's sweetness turned to gall, Hope's faded flowers strewed all the way That led me up to woman's day.</p> <p>Go, kneel as I have knelt, Implore, beseech and pray— Strive the besotted heart to melt, The downward course to stay— Be cast, with bitter curse, aside, Thy prayers burlesqu'd, thy tears defied.</p> <p>Go, stand where I have stood, And see the strong man bow With gnashing teeth, lips bathed in blood, And cold and livid brow; Go, catch his wand'ring glance, and see There, mirror'd his soul's misery.</p> <p>Go, hear what I have heard, The sobs of sad despair, As memory, feeling's fount hath stirr'd, And its revealings there Have told him what he might have been; Had he the drunkard's fate foreseen.</p>	<p>Go to thy Mother's side, And her crushed spirit cheer, Thine own deep anguish hide, Wipe from her cheek the tear— Mark her dimm'd eye, her furrow'd brow, The gray that streaks her dark hair now, Her toil-worn frame, her trembling limb, And trace the ruin back to him Whose plighted faith in early youth Promis'd eternal love and truth— But who, forsworn, hath yielded up This promise in the deadly cup, And led her down from love and light, From all that made her pathway bright, And chain'd her there, 'mid want and strife, That lowly thing—a <i>Drunkard's Wife!</i> And stamped on childhood's brow so mild, That withering blight—a <i>Drunkard's Child!</i></p> <p>Go, hear, see and feel and know All that my soul hath felt or known— Then look upon the wine cup's glow, See if its brightness can atone, Think if its flavour you would try, If all proclaim'd—“’Tis drink and die!”</p> <p>Tell me I hate the bowl! Hate is a feeble word— I loathe, abhor—my very soul With strong disgust is stirr'd Whene'er I see, or hear, or tell, Of this dark beverage of hell!</p>
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The Wine Question.

We insert some strictures to-day on the new and expensive periodical, by Mr. Delavan, the first number of which has been issued. We have received and examined the first number of the *Enquirer*, and we have only to say that the perusal of Mr. Delavan's Letters and the mass of correspondence appended, has only strengthened our dislike of the enterprise in which he is now engaged. It can subserve no good and it may possibly result in infinite mischief. Our feelings have seldom felt a greater shock than while reading some of this

correspondence. When a man pretends to participate in the Lord's Supper and for years refuses to put his lips to the cup, and another boasts that he has suffered the wine only to touch the external lip, from which he speedily wipes it, we ask what kind of Christians are these, and we tremble when such profanation of the sacred institution is commended. Infidels must scoff at the idea of omnipotent grace if it cannot protect a man from drunkenness while attending to one of the holiest rites of religion.—*Presbyterian.*

Pierpont's Temperance Lecture.

Mr. Pierpont delivered a temperance lecture at Cabottville, the other evening, and said as he had been accused of bearing down rather heavily on the venders of intoxicating drinks, he proposed on that occasion to volunteer his services to the injured individuals aforesaid, as counsel and advocate. He then went on (as the Chronicle informs us) to state the various pleas which men make to excuse their continuance in the traffic; and, seriatim, one by one, to answer them. The last plea which he put and answered was the LICENSE. Yes, said the speaker, you have a license—and that is your plea. Well, my friend, if that is your plea, I would adjure you to keep it—lock it up among your choicest jewels—guard it as the apple of thine eye—and when you die, and are laid in your coffin, be sure that this precious document is placed within your cold and clammy fingers, so that, when you are called upon to confront the souls of your victims before your God, you may be ready to file in your plea of justification, and boldly to lay down your license on the bar of the Judge. Yes, my friend, keep it—you will *then* want your license, signed by the commissioners of Hampden, and endorsed by the selectmen of Springfield.

The People had a Mind to Work.

THE walls of Jerusalem were lying prostrate, and its gates burned with fire, when Nehemiah, under a divine impulse, explored the ruins, and made preparation to repair the desolation. He appealed to the people, he aroused them from their stupor, he inspired them with the hopes of better days, engaged them heartily in the work; and in less than two months the defences of Jerusalem were completed, and from degradation and contempt she arose; in an incredibly short space of time, to honour and security. And how was all this accomplished? The answer is brief; "The people had a mind to work;" and each one having his separate duty assigned him, he devoted himself to its performance, until the whole was completed. In this case, the maxim was realized, "many hands make quick work." It must have been an interesting sight to see so many people harmoniously engaged in rescuing Zion from the contempt and derision of surrounding foes; and great must have been the surprise of their enemies, to find that the humbled and broken-hearted people, whom they had been accustomed to trample on with impunity, were so suddenly fired with a new spirit, which was carrying them forward to the most desirable success.

Now it appears clear to us, that the secret of their success lay in the unity and zeal of their efforts. They were united to a man in prosecuting their work, and there was not a sluggish and uninterested workman among them. Night and day, and through all weathers, they plyed their tools, and they not only contributed their money, but their personal labours to repair the breaches of the holy city. The people, responding to the exhortation of Nehemiah, not only said, "Let us rise up and build," but "they strengthened their hands for this good work." They knew it was a religious work, that it would be acceptable to God, and therefore, although they had not half the light which is enjoyed in the present day, they set themselves about it in earnest. "The people had a mind to work."

We wish we had the whole-hearted zeal of the good Nehemiah, to stir up the people to work for the Lord. We could very easily show greater desolations than the burning of gates, and the overthrowing of walls. "Jerusalem (still) lieth waste;" there are desolations all around her! Alas! how great are the moral wastes! Wherever we turn our eyes, we see multitudes of our fellow-men taken captive by Satan at his pleasure. Millions living in sin and impenitence, and posting to hell! Fearful thought! The destruction of all the cities in the world is not so terrible as the perdition of a single soul, and yet there are millions without God, and without hope in the world. Their case is truly pitiable, for they are on the verge of destruction, and yet do not know or understand that there is a Saviour! And yet it would seem that their case excites comparatively little sympathy, and few are ardently and untiringly engaged for their relief. Oh! if Christians only had a mind to work, there would soon be little cause to complain; for if the comparatively few inhabitants of Jerusalem, by devoting all their energies without intermission to the work, could in two months reconstruct the massy walls of the city, what might not soon be accomplished in repairing the waste places of Zion, if all who name the name of Christ had a mind to work? There is not one Christian in a hundred, perhaps not in a thousand, who shows a zeal like these Jews. It is humbling to think how few who enter the church are of any real service there. Perhaps it never could be said yet of any one congregation of professing Christians, much less of the whole mass of Christians in the world, that with one heart and soul they engaged in the work of the Lord. One gives a little money now and again, another offers up an occasional prayer for the world's salvation, and another gives a little of his time to assist in keeping in motion the benevolent machinery; but where are those who love the Lord their God with all their heart, and soul, and strength, and mind, who give up all to follow Christ, and who count not their own lives dear to them in obeying his commandments?

As the Lord has encouraged his church to expect blessings in proportion to their efforts, it is not to be doubted that if "the people had a mind to work," an immediate impression would be made on the kingdom of Satan. Suppose every Christian in the world should be found daily entreating the Lord, with strong cries and tears, for the prosperity of Zion; and suppose every Christian at the same time should be found bringing forward their purses and limiting their benefactions only by the extent of the demand; and suppose in addition, every Christian should, without reserve, offer himself for

any station in this work to which the Lord might assign him; suppose, we say, all this should be found in every Christian, would there be in a year one spot on the dark surface of the globe, which would not have the opportunity of hearing the gospel? The religious and benevolent institutions would no longer complain, "there is not one missionary where there should be a hundred, and it is difficult to obtain the means to transport and sustain the few who do offer." No; every ship would be freighted with salvation, and the *whole* world would soon be brought under the light, if not under the saving influence of the gospel of Christ. Oh! if the people, the Christian people, the people who profess to be chosen out of the world, and to be influenced by the Spirit of Christ, the people, who say they have devoted themselves as a living sacrifice to the Lord, the people, whose reasonable service it is to be engaged with their whole soul in the blessed work of the Lord; if this people, bought with a price themselves, and sympathizing with perishing millions around them, *had a mind to work*, and would devote themselves to it in their respective spheres, and according to their several ability, the jubilee of heaven over repenting sinners would be without cessation,—without a pause!—*Belfast Covenanter.*

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Love to Zion an Evidence of a Gracious State.

No surer sign of translation from death to life, than a sincere and faithful respect to the good and prosperous estate of God's church. Whereupon it is noted in a story, both as a worthy act, and as a testimony of a religious heart, that of one Terentius, a captain under the Emperor Valens, who, having done some special service for which the emperor thought him worthy of a recompense, and being thereupon willed by him to demand what he would, presented this petition, that the true Christians might have the liberty of a church by themselves, wherein to worship God apart from the Arians, whose heresy had then spread itself exceedingly. The emperor, reading his supplication, was displeased much, tore it in pieces, and threw it away. Terentius modestly gathered up the pieces again, professing to him that if he could not be heard in God's cause, he would make no suit for his own profit. This act, I say, of his is noted as an argument of much piety, as indeed well it might; for who, among many now-a-days, that had such an offer made him by a potent king, would not rather ask some great office, or some state of command, or some estate? A man to prefer the good of God's church before all concerns of his own,—when will our days afford his peer? And surely as this in him was an evidence of holy and zealous disposition, so the contrary amongst us generally is a token that there is but little truth of religion amongst men. Alas! what is for the most part less regarded than the case and cause of Zion? As in the days of Haggai, men were careful for themselves *to dwell in ceiled houses*, but could let (chap. i. 4,) *the house of God lie waste*, so now we are mostly so disposed, that so our garners may be full and abounding with divers sorts,—so that our sheep may bring forth thousands and tens of thousands in our streets, our oxen strong to labour, no invasion nor crying out in our towns,—so that peace be within our borders, and we be satisfied with the flour of wheat, we are indifferent for the business of religion. I am per-

suaded, there is no one sin for which God hath a greater controversy with the land than this, that the maims, and wants, and hazards of His poor church amongst us are so little taken to heart. The ruins and breaches of Zion we can behold with a regardless eye. Let us not think ourselves to have the affections of God's children, wheu we can see the house of God to sustain any loss, or to be in hazard of waste, without any remorse. I beseech you, that we may consider how far we be engaged in this fault; and let us learn by David here to make the business and the estate of Zion one chief part of our care, and one special matter which, in all our prayers, we will specially remember unto God.—*Sam. Hieron.* 1617. *David's Penitential Psalm Opened; 28th Lecture, on verse 18.*

Baptism of Converts in Caffreland.

(Extract of a Letter from Rev. H. Calderwood, July 6, 1841.)

ON the first Sabbath of June, I had the very great happiness of baptizing fifteen adult Caffres, and six children. We had a special service for the interesting occasion of so many Caffres being received at once. The assembly was unusually large. I publicly questioned the candidates on all the fundamental and practical doctrines of the gospel. The answers were most satisfactory. The impression was deep and solemn in no ordinary degree. We felt as though the Lord were indeed with us. The attention of the most careless was completely secured. Hearts the most hardened and full of enmity to the cause of Christ, and which perhaps never before experienced one solemn impression, appeared for a little to bow before the majesty of the truth as it is in Jesus. I cannot but believe that the impressions of that day will remain on many a heart. O may the dew of the eternal Spirit descend on the precious seed of the kingdom then sown in much weakness, but under a deep conviction that the Lord would cause it to grow! Macomo was much affected. I asked him what his heart said, when he saw so many of his people casting in their lot with the people of God. He said, his "heart condemned him,—it was his guilty forgetfulness that prevented him standing among them."

We have just had our missionary meeting; and all present seemed to feel it to be a refreshing and encouraging season. We had upwards of three hundred children present. Between thirty and forty of them were Hottentot children, all the rest Caffres. Mrs. C. gave each of them a piece of bread, and a little of what the Dutch very significantly call *tea-water*. The young gentry appeared to approve of this plan very much, and the schools have been well attended since. We have collected during the past year, and at our meeting, £21. This is a far greater sum than any one could have expected. Considering our circumstances, it is quite an extraordinary effort; and I am now fully satisfied that this effort has done a great deal of good to the minds of the people. They get by it new objects of thought and conversation, and profitable desires spring up in their hearts, and it expands and elevates their minds, as well as benefits their hearts, to feel that they are acting in unison with the whole family of God throughout the earth.

One of the Caffres, whom I have just baptized, made a very beau-

tiful and appropriate speech; amongst other things, he said, "Our teacher tells us, and it is true, the service of the mouth is nothing; we must lift up our hearts to God; we must give our hearts to him. Heaven is a place where we do not go with our feet, (meaning we cannot go there and be with God in our bodies,) we go with our souls, and are in heaven with our hearts. Now we lay down our money here; the money is like a thing that has power, by which God works to send his word to all nations. Now, with our money, we must lay down our hearts; we must stoop, be humble before God. The word of God has power; it does great things. There are Englishmen; there are Hottentots; here am I, a Caffre, and we are all one, and seek one thing, by the word of God."

A Hottentot, one of my elders, uttered one beautiful and important idea; he said, "When children work for their parents, they do not lose by it. They work for themselves at the same time. They get a share of it. It is the same with us. If we try to send the gospel to all men, we work for a good Father; he does not, he will never let us work for nothing." Let all members of all churches feel these truths and act upon them, and we shall not require any more extraordinary efforts to make up deficiencies in the funds.

Anticipated sorrows are harder to bear than real ones, because Christ does not support us under them. In every slough we may see the footsteps of Christ's flock who have gone before us.

Illustration of Scripture.

THE anecdote given below, is from the researches of the Rev. J. Hartley, formerly a missionary in the Mediterranean.

John x. 5; "The sheep hear his voice, and he calleth his own sheep by name," &c.

I have met with a scriptural illustration which interests me. Having had my attention directed last night to the above words, I asked my man if it were usual in Greece to give names to the sheep. He informed me that it was; and that the sheep obeyed the shepherd, when he called them by their names. This morning I had an opportunity of verifying the truth of this remark. Passing by a flock of sheep, I asked the shepherd the same question which I had put to my servant, and he gave me the same answer. I then bade him to call one of his sheep. He did so, and it instantly left its pasturage and its companions, and ran up to the hand of the shepherd, with signs of pleasure, and with a prompt obedience which I had never before observed in any other animal. It is also true of the sheep in this country, "that a stranger will they not follow, but will flee from him; for they know not the voice of strangers." The shepherd told me that many of his sheep were still *wild*; that they had not yet learned their names, but that by teaching they would all learn them. The others, which knew their names, he called *tame*. How natural an application to the state of the human race does this description of the sheep admit of! The Good Shepherd laid down his life for his sheep: but many of them are still wild: they know not His voice. Others have learned to obey His call, and to follow

Him; and we rejoice to think, that even to those not yet in His fold the words are applicable—"Them also must I bring; and they shall hear my voice; and there shall be one fold and one shepherd."

TO CORRESPONDENTS.—"C." on voluntary associations, is on hand, but must lie over to some more suitable opportunity. We have more original matter on hand, or pledged, than can be conveniently crowded into the present volume. It is a remarkable fact, that at the commencement of each volume, we generally experience great dearth of original matter, but are completely flooded towards its close. It would be an improvement if correspondents would make arrangements to send forward their productions as nearly as possible at the commencement, or during the first half year of the volume in which they desire them to appear.

Mr. Martin's letter to the editor was not received in season for the present number. It shall appear in the next. Communications must be in our possession at the beginning of the month *preceding* that in which they are intended to appear, in order to procure their insertion with any degree of certainty.

There are some things in Mr. Miller's second letter which we cannot approve, but as the author writes under his own signature, and on his own responsibility, we had no liberty to alter any thing.

As the last form of the present number was nearly all in type and about going to press, we received a communication (too late for insertion) from an old patron who subscribes himself "A Plain Country Reader," complaining of the admission of unsound articles into the Monitor—of the editor's language respecting Mr. Heron—also of the article of *Inquiro*—and desires to be informed to what presbytery he belongs; to which we reply in a word, as our pages are nearly full:

1. That we study to be watchful against the admission of unsound articles; yet we do not feel at liberty to reject articles from ministers in good standing in the body, although we do not always agree with every thing they say; it would be unpardonable presumption in any man to require all his brethren in the ministry to square with his standard in order to obtain a hearing in the Monitor.

2. The editor regrets the use of language which is offensive, and will try to improve his speech; he does not think it right to recommend others to commit sin; and as the use of our pages has been tendered to Mr. Heron, we have no doubt of his ability to defend himself.

3. In regard to the article of "*Inquiro*," had it been rejected, he would have had just cause to say we could not defend our own doctrines, as his article was chiefly aimed at remarks which had been made by the editor in reply to his queries; and we also endeavoured to send an antidote along with it, as we always do in cases of importance. It is believed that good will grow out of it; it will eventually give many of our readers a better knowledge of the *vital* importance of the Holy Scriptures than they before possessed.

4. It is well known who *Inquiro* is to the majority, if not to all his co-presbyters.

THE
RELIGIOUS MONITOR,
AND
EVANGELICAL REPOSITORY.

MARCH, 1842.

On the Validity of erroneous Decisions of ecclesiastical Courts, in a Letter from the Rev. James Martin, with Notes by the Editor.

MR. EDITOR,—In a sermon published by me last spring, I made use of the following language: “We, therefore, fearlessly maintain, that in every case of deposition founded on a relevant charge, there is an entire cessation of office, even though an error in judgment may have been committed in the *finding* of the judicatory with respect to the proof of the matter or matters charged.” This conclusion was drawn from what I regarded as well established premises. And it is a little singular, that though the conclusion has been vehemently assailed, the premises have remained untouched—not a tongue has been moved against *them*.* But even admitting that the conclusion is unwarrantable, it can only, with propriety, be regarded as a private opinion on a point of discipline, as an expression of my views in relation to the effect of a sentence of deposition in certain cases. An importance has, therefore, been given to this opinion beyond any thing to which it is entitled.† Had it been an error on some fundamental doctrine of grace, it could hardly have called forth more zealous opposition, or been assailed with more sweeping denunciations. You, yourself, Mr. Editor, characterize it, in a late number of the Monitor, as follows:—“It is too sweeping—it is stumbling to weak believers—it pays too little regard to the rights of individuals—it is not sanctioned by the word of God, nor by the early Seceders, nor by the subordinate standards of the Associate Church, and probably never will be sanctioned by those standards.” You also say,—“The language is unsuitable—is liable to misapprehension—is producing mischief—has proved stumbling to many.” Now, if the obnoxious sentiment referred to was only half as bad as all this would make it, it ought to be renounced pub-

* Not only have his “premises remained untouched,” but have also been highly commended by the editor, with the exception of his distinction between relevant and irrelevant charges:—“It is believed this discourse will be regarded as a standard work on the subject of which it treats. His principal positions are impregnable; the illustrations clear and forcible. The work, taken as a whole, would not detract from the reputation of any author of the present day known to us, and should be extensively circulated.”—*Rel. Mon.*, vol. 17, p. 574.

† Not by the editor:—“Without adopting *every thing* in it, [the sermon,] as one or two points, comparatively unimportant, stand on debatable ground, we give it a cordial commendation.”—*Id.*

licly and speedily.* But the discerning reader will not need to be informed, that all you have said against it is naught but *naked assertion*, and whether he will pay more regard to naked assertion than to the arguments by which my conclusion stands supported, is not for me to say.†

My language, you say, "is too sweeping." If so, will not the editor, or some other person of his way of thinking, condescend to show this?‡ "It is stumbling to weak believers." I have no proof that this is the case beyond the mere assertion of the editor; neither do I believe it.§ For I cannot perceive how this view of mine on the subject of "deposition" could have the effect to induce *any* "weak believer," much less *many*, to fall into the commission of sin and scandal. "It pays 'too' little regard to the rights of individuals." I am not aware that individuals have the right to be officers in the Christian church, independent of the will of the church, or in opposition to her express determinations on the subject.|| If they have rights as ecclesiastical rulers, independent of all authority of the church in the matter, they have only to exhibit the credentials of their *extraordinary* commission, and nothing that I have said can disturb them in the possession of their *extraordinary* and *supernatural* prerogatives.¶ "It is not sanctioned by the word of God." I thought it was; ** and even flattered myself that I had fully shown this in my sermon; †† but the editor says NOT! "Nor by the early Seceders." If it be not sanctioned by the "word of God," the sanction of the "early Seceders" is of little consequence. But if the editor has discovered any thing in the writings of the "early Seceders" directly on this point, he will greatly oblige me and others by laying it before his readers. ‡‡ "Nor yet by the subordinate standards of the Associate Church." I hope the editor does not place these standards above the word of God, yet such a construction of his language would be quite natural. His

* We think the language complained of should have been renounced, or at least corrected, as soon as it was known to be offensive to brethren, unless the author had resolved to maintain the obnoxious sentiment which that language undoubtedly conveys.

† We merely expressed an opinion; the reader, of course, will take it for just what it may be worth. In the sequel, however, we intend to proceed a step or two beyond "naked assertion."

‡ Yes, in due time.

§ No one is required to believe it against his will. The editor has heard several persons belonging to our church declare they would never hold communion with any church maintaining the sentiment clearly conveyed by Mr. Martin's language. How far they would abide by their declaration, if put to the test, the editor is unable to say. It is not, however, the opinion of individuals, but the testimony of God's word, that must decide the point at issue.

|| Certainly not; yet they have a right to *justice* from the church, and the enjoyment of those privileges which the Head of the Church has conferred upon them.

¶ What Presbyterian minister ever supposed he held an *extraordinary* commission! It is not the *giving*, but the *taking away* the commission, that is in debate. Quite a difference, as we shall see.

** The editor thinks otherwise, and will give his reasons before concluding these notes.

†† Self-flattery is a dangerous rock, on which many make shipwreck of faith.

‡‡ If the early Seceders have said nothing "directly on this point," of course they have not sanctioned Mr. Martin's language; and it is, according to his own showing, an *innovation*. "Meddle not with them that are given to change." But the early Seceders have explicitly condemned the doctrine of Mr. Martin's language in their Answers to Nairn's Reasons of Dissent.

language, as he says of mine, is "liable to misapprehension."* But, in opposition to the editor, I believe, and may hereafter show, that "the standards of the Associate Church" *do* sanction the doctrine in question; and thus to his *assertion* I will, for the present, oppose my *belief*. "And probably never will be sanctioned by those standards." It is very probable, indeed, that if "those standards" do not *now* sanction my position, "those standards" *never will* sanction it.†

After quoting from my sermon the sentence complained of, you remark, "Had he added, 'unless the circumstances be of that peculiar character in which submission would clearly involve sin against God,' or some equivalent expression, it would have prevented much stumbling to many." Had I added the amendment here suggested by the editor, I should have been guilty of writing nonsense.‡ I was not then discussing the subject of "submission," but was endeavouring to ascertain who were the rulers spoken of in the text, (Heb. xiii. 17,) to whom submission should be yielded. This was the natural order suggested by the terms employed in the text, "Obey them that have the rule over you, and submit yourselves." I could not intelligently discuss the nature of this "submission," without first ascertaining who were "the rulers" to whom it was due. To have, therefore, added to the sentence in question a clause respecting "submission," as suggested by the editor, when I was treating of an entirely different subject, would have rendered the whole sentence illogical, confused, and nonsensical. But it seems it would have "prevented much stumbling to many!" Let me also add, that the validity of a sentence of deposition does not, as the suggestion would imply, depend on the "submission" of the person deposed. It is indeed a novel notion, a very singular idea, to suspend the validity of a sentence of deposition by a church court on the fact of *submission* to that sentence.§ Even if my doctrine were erroneous, I should think that this one involved a far more dangerous error, as it renders the exercise of discipline altogether nugatory. For who would be willing to submit to a censure, if by non-submission he could render that censure null and void?

The idea which you throw out on the subject of submission to the decisions of church courts entirely accords with the doctrine of my sermon on that subject. For, when I came to the discussion of that point, I expressly laid down the position that "submission is

* How can the editor's language be construed as placing standards, which he calls **SUBORDINATE**, above the word of God?

† We are not wholly destitute of fears on this point, since Mr. Martin advocates it.

‡ A matter of taste. But nonsense is less pernicious to the church than plausible error, sanctioned by an influential name.

§ The editor has not done this. Mr. Martin's words necessarily implied submission. If the sentence of deposition be valid, submission becomes absolutely necessary. There is no alternative between submission and rebellion against God. But submission should go beyond the *validity* of an unjust sentence, when it would not involve any thing sinful. Consequently, the validity of a sentence and the obligation to submission are not always correlatives, any more than are ordination and the obligation of the people to hear any particular individual who may have been ordained. His notion that my words imply that the validity of a sentence of deposition depends on submission, is like his construction of the subordinate standards, as the reader may easily perceive by a reference to vol. xviii., p. 270.

not to be rendered when it would involve the commission of sin." And I insisted upon this at some length. Nor is there the least inconsistency between this doctrine and that contained in the obnoxious sentence which I have quoted at the beginning of this article.* And yet you intimate that if it were not for this "one sentence" you would republish the sermon in the Monitor. I am sorry that "one sentence," even though faulty, should so operate against the whole sermon as to put it under the *ban* of the Religious Monitor.† But why, for the same reason, was not the speech of Dr. Chalmers, which is given in the July number of the Monitor, excluded? If my sentence be faulty, that speech contains a sentence which is far more faulty. Says the Dr., "The veto law might be a good or a bad law, it was the law of the church, and these Strathbogie clergymen were bound to obey it."‡ This is much stronger than any thing I have written on the subject of submission to ecclesiastical authority. But the Doctor escapes with impunity, while I am denounced to the ends of the earth!§ What it is to have a great name!||

* I am gratified that we so exactly harmonize respecting the duty of submission. The only point of difference, then, between us, is **THE VALIDITY, THE BINDING OBLIGATION** of unjust and erroneous sentences. On this point we intend to join issue.

† This is not remarkably ingenuous. The words which Mr. M. is pleased to call "the *ban* of the Religious Monitor," are the following:—"If the author will modify his *language* in that place, not his principles, if we understand him rightly, we will give his sermon a second edition in the Monitor, for the benefit of those who have not read it." Such is the *ban*, respecting which we remark, 1. When the sermon first appeared, it was too near the close of the last volume to insert it, and before the commencement of the present volume it was known to be in the hands of many of our readers. 2. As the word "*ban*" means *anathema*, or curse, intelligent persons will probably look upon our language as a moderate, and even good-natured *curse*. 3. It was not supposed that Mr. Martin entertained erroneous views on the point in question; but that, by viewing too intently one side of the argument, he had been led to the use of language the import of which is too sweeping, and that it would be advantageous to him and the cause of truth to enjoy an opportunity to modify his language in a second edition. But it seems we were mistaken; and Mr. Martin has chosen either to join issue in the defence of an unwarranted expression, relying on his acknowledged ability to carry him through, or he really holds dangerous error. It is not for us even to conjecture which of these things may be the truth. But in either case he has undertaken a task too Herculean for a Samson. For it is not in the concentrated power of all the creatures in the universe to give validity to error or injustice in any department of Jehovah's righteous government.

‡ This will not answer Mr. M.'s purpose. Dr. Chalmers was speaking of a law of expediency regulating one of those things left to human discretion. It was an *expedient* which the church in her wisdom had adopted for the purpose of enforcing her principles, resembling our rule requiring the publication of the purpose of marriage. Now such a law may be "good or bad," according to the wisdom of its framers, while it involves no injustice, no immorality; and opposition to it may be of such a character as to manifest open contempt of the authorities of the church, which was the case with the Strathbogie ministers. A matter, this, quite different from an unjust sentence of deposition.

§ Who has been guilty of such outrageous conduct as to denounce brother Martin to the ends of the earth? Certainly not the editor. But if Mr. M. regard disagreement with any expression he may happen to use, as *persecution*, he is not yet ripe for martyrdom.

|| Names, both great and small, have but little weight with us. In this instance the name of Martin, as a sound divine, holds the preponderance, though I cannot see with him on "one comparatively unimportant point of discipline,"

As it now appears evident that there is much ignorance prevailing on this subject, I propose to cast some farther light on it, in hopes that those who now, through want of information, or through misapprehension, are opposed to the views contained in my sermon, or are in doubt respecting their correctness, may be brought to accord with them. I shall therefore begin with a brief notice of some queries which appeared on this subject in the September number of the Monitor. It is evident that the querist is unacquainted with the subject. He is not a close thinker—is confused in his ideas—misapprehends the import of terms, and is guilty of self-contradiction.* But as he is evidently honest in his “search after truth,” his queries are entitled to a respectful consideration.

After quoting from my sermon the sentence which I have given above respecting “the deposition of church rulers on relevant charges,” the querist mentions several texts of scripture, as also a clause in one of the questions of the Formula, as having been suggested to his mind by the reading of that sentence. I will pass any notice of these for the present, only remarking in general, that the querist evidently confounds the question of “submission” to ecclesiastical decisions with the question respecting the “validity” of sentences of deposition. These two things are entirely distinct. Yet the querist, although he quotes as the ground of his queries a sentence relating exclusively to the latter, shows plainly by his remarks that his mind was occupied with the former. This is the error which I have above noticed in the editor of the Monitor.†

The querist then proceeds to say: “I had always supposed it was the doctrine of the Protestant world, that decisions of church courts can never receive the sanction of the Lord Jesus Christ which are not agreeable to his will.” On this clause I have a remark or two to make.

1. The decisions of church courts may be, in a sense, unjust, and yet be agreeable to the will of Christ. Let not the reader startle at this declaration. By the will of Christ I mean his *preceptive will*, as the querist also evidently does. Now, decisions condemning innocent persons are surely unjust towards those persons; but such decisions may be agreeable to the will of Christ. Because, it is his will, it is his express command, that church courts decide causes according to evidence. He has said, “In the mouth of two or three witnesses shall every word [or matter] be established.” Now, we will suppose that a minister has been arraigned on a relevant charge, regularly brought before a court having jurisdiction in the case; and, also, that the charge has been fully established by the testimony of two or three unimpeachable witnesses. But it is known to the omniscient Lord that the witnesses have been mistaken, or have perjured themselves—a thing, however, which is not known

which, though of little practical importance, involves a principle of momentous consequence.

* Suppose we should admit the truth of all that is here said of the querist, which we do not, how could it go to establish the truth of Mr. Martin's position, that erroneous decisions are valid! Other parts of Mr. M.'s sermon impliedly condemn the doctrine which he now vindicates.

† The validity of a sentence, and the duty of submission, are indeed distinct, and, in some respects, different things; and when this difference is clearly understood, it will overthrow Mr. Martin's view. At least, so the editor thinks.

to the court, neither, indeed, can be. How, then, is the court to decide in the matter agreeably to the will of Christ? Most unquestionably, that the charge is "proven;" and to decide otherwise, although the decision would be agreeable to absolute justice, would, nevertheless, be contrary to the will of Christ. "For secret things belong to the Lord." It is the preceptive will of Christ, and not his secret will, that the court is bound to obey. And it is no part of that will that the court should be omniscient, should be able to detect hidden perjury, or should be infallible; but it does its whole duty when it carefully and conscientiously decides according to evidence; and its decisions made on such grounds, even though *unjust* towards the innocent, are valid, are "sanctioned" by the Head of the Church.*

* This argument is based on a supposed *contradiction* between the revealed and secret will of Christ, and is, therefore, not only unsound, but dangerous. According to this argument, his secret will makes a man innocent; his revealed will makes the same man guilty; and both these things at the same time! His secret will actually *justifies*, and his revealed will actually *condemns* the same person at the same time! Nor is this all; his revealed will requires the man to obey, *voluntarily*, the very thing which his secret will at the same time condemns! Ah! there are no such contradictions in God. His secret will is indeed different *from*, but not contradictory *to*, his revealed will. His revealed will is not always observed by his creatures, but his secret will is irresistible. The *former* is the rule of duty, the *latter* never. In the crucifixion of our Lord the same truth is seen. "Him being delivered by the determinate counsel and foreknowledge of God"—"I have power to lay down my life," &c. "This commandment have I received of my Father." It was, then, agreeable both to the secret and revealed will of God that our blessed Lord should suffer death for his people. The instrumentality, so far as it was inconsistent with God's revealed will, was of men. "YE have taken and by wicked hands have crucified and slain." There was no secret decree here *impelling* these men. The secret decree was nothing more than a decree to permit human nature to act out itself. Behold, then, in this example, a solution of the apparent difference between the secret and revealed will of God, and the perfect harmony that exists between both.

The argument may be stated thus:—1. God has given to man liberty of will, which is the foundation of moral obligation; but by the fall he lost *ability* to choose that which is morally good; by which his will is now limited to the choice of moral evil. 2. God's revealed will *was* and continues to be for ever the one only and infallible rule of man's obedience. But, 3. God, foreseeing that the will of man, as fallen, would invariably choose evil, and only evil, decreed (which is his secret will) to renew the will of some to obedience, and to leave others to will and act according to their nature, and then punish them for disobedience to his revealed will. His secret will to renew some did not *contradict* his revealed will, which requires obedience of all; did not impel the wicked in their course; did not furnish them with any excuse for their wickedness; did not give *validity* to any of their acts. "The wicked is snared in the work of his own hands." Hence says the Confession, "so as thereby neither is God the author of sin," and we may add, neither the *approver* of sin, "nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established."

Again, while God's people are always worthy of fatherly chastisements from his hand, they may be, and most generally are, innocent of the particular sin or sins, against their neighbour, charged upon them, and which wicked men seize upon as a pretended justification of their persecution. In cases of this kind, which are of every day occurrence, there is no contradiction between the secret and revealed will of God. For, 1. Both his secret and revealed will, in the unjust sufferings of his people, are alike. It is according to both that they should suffer for righteousness' sake by patiently enduring the evil as it comes from the hand of God; and by bearing a testimony against and resisting it, in the use of all lawful means, as it comes from these wicked instruments, whe-

2. There is much vagueness of meaning in the term "sanction," as here used by the querist. What does he mean by Christ's "sanctioning" a decision? Is it his "sanction" which is supposed to

ther witnesses or judges, who abuse their own liberty of will by acting against God's revealed will, which, of course, implies a denial, on the part of the righteous, of the validity of their wicked acts; and, also, of the least obligation to submit to them, on the ground of such acts, or because such acts have been done. It is, then, both the secret and preceptive will of God that his people should, in some cases, patiently bear persecution, while they deny the validity and condemn the injustice of those acts by which they suffer. 2. The revealed will of God, which requires justice, is equally obligatory upon the righteous and the wicked in the case supposed, and his secret will is, that justice shall ultimately prevail by the infliction of dire vengeance upon the violators of his revealed will. Consequently there is no *contradiction* between the revealed and secret will of God, although the necessary freedom of man's will creates an apparent difference to the mind of a superficial observer. And the providence of God is simply the execution of both his *secret* and preceptive will. His revealed will condemns all error, all injustice; and his secret will is to punish all error, all injustice. Strange, indeed, that *that* error and injustice which is condemned, and will be punished by God, should be binding either upon the conscience or conduct of men! Well may the authors of this doctrine with a remarkable coincidence call upon their readers not to startle at its declaration! Our prayer to God is that the readers of the Religious Monitor may startle, and not only startle, but fortify themselves against the inroads of this error, and all similar errors, by drinking more copious draughts at the fountain of living waters. The more deeply the minds of men become imbued with the word and Spirit of the living God, the more odious and execrable will every species of error become in their estimation. Alas! is not injustice already sufficiently rampant in the world? Must it also be favoured with the special pleadings of the ministers of our holy religion?

This supposed unjust decision, then, is no more valid than the sentence of Pilate against our Lord. For, though the court may be innocent while it has acted uprightly, their innocence can never give validity to the mistakes or perjury of witnesses which constitute the basis of their decision; because, to use the language of Mr. Martin, "Error, whether honest or not, can make nothing valid." But this forced admission is a direct contradiction of the language of the sermon which has given so much dissatisfaction. The decision in question, then, not being in itself valid, is not binding on the conscience, and the question of submission or non-submission turns wholly on other considerations. It is left with the conscience of the innocent man to decide what course truth and duty may require, as he must answer for himself, and not the court for him, at the judgment seat of Christ. If it involve *merely* personal considerations, submission is due rather than schism. "Why do ye not suffer wrong?" But whether it can ever happen that a minister of Jesus Christ can be unjustly suspended without involving, to a certain extent, along with his personal interests, the public interests of religion, is at least doubtful. Consequently, to say that unjust deposition on a relevant charge *never* involves any thing beyond personal interest, and that in *every case* there is an entire cessation of office, that every such decision is *valid*, is to contradict both scripture and reason, and rush against the uniform practice of prophets, apostles, and of our Lord himself. They never submitted, in a single instance, to such injustice as would interfere with the performance of their official duty. Nor did they submit because they regarded or acknowledged as *valid* either erroneous or unjust decisions. No, no. "Father, forgive them, for they know not what they do."

That the individual unjustly excinded must, for the time being, lose his visible privileges in the society which has excluded him, is not the point in dispute. For every society possesses supreme power over its own members. And when God is about to destroy a public body, he may so far give up her members, some to bad motives, and others to be deceived in judgment, that she may unjustly exclude her most valuable members. Of course they must go out, and the gracious presence of God may go with them; or he may depart from both parties, both being equally criminal, and make of them a full end; or, if he preserve the integrity of the society, on account of the truth and holi-

give "validity" to a decision? After a decision is made, must it await his sanction before it can be called valid? And if so, how does he give his sanction? For my part, I know of no other sanction which Christ gives to ecclesiastical decisions, than the approbation and concurrence of his word and providence. When a decision is made, the only question concerning its validity is, Does the word of God allow or admit of its validity? Is it agreeable either to the letter or spirit of the word, that the decision in question should be held as valid? And Providence also may be viewed as concurring in the matter by giving outward manifestations of that validity. Hence, both civil and ecclesiastical deeds may be treated by God as valid, though he do not approve of them. The king of Babylon deposed Jeremiah, the lawful king of Judah, and placed Zedekiah in his room, and yet the validity of this deed is acknowledged by Jehovah, though the deed itself fell under his disapprobation, as being unlawful and unjust. The Israelites *rejected* Samuel, yea God himself, and would have a king to reign over them. "And God gave them a king in his anger, and took him away in his wrath." He disapproved of the deed, but at the same time sanctioned it, or gave validity to it. It often happens that a good ruler is removed by the people from office, and a bad one put in his place. The deed, I apprehend, is disapproved of by God, at the same time that it is regarded as valid, and the people required to yield submission. But I need pursue this point no farther. All that is necessary to be known in relation to the *depositions* of which I speak in the sermon, is this, Does the word of God accord validity to them? And the whole object of my argument was to support the affirmative, which argument has not yet been met.* But to proceed to the queries.

ness which is still found in the great mass of her people, he may put his mark of disapprobation on the leaders of both contending parties. But, though we may not be able to discover the true import of God's providence in such cases, we do know that the Judge of all the earth will do right, and that so far from giving validity to error or injustice, he will assuredly punish both. It cannot, therefore, be true that in every case of erroneous deposition, an entire cessation of office follows. "It is only so far as its [the church's] administrations accord with the rule of God's word, that they can have the approbation of the Head of the Church, or be binding upon the consciences of her members."—(*Stevenson on the Offices of Christ*, p. 323.) Few persons will venture to maintain that Dr. Stevenson was *ignorant* of the principles of the Secession Church. This language also harmonizes with the inspired word of God. "The Lord is great in Zion, and he is high above ALL the people. The king's strength also loveth judgment; thou dost establish equity: thou executest judgment and righteousness in Jacob."

* This argument places church courts on a par with the king of Babylon, and that apostate generation which rejected both God and Samuel. But it may be observed, 1. In these instances God is inflicting punishment upon men for sin; and though he employed wicked men as the instruments, it was by permitting them to act out their corrupt nature. He held their acts null and void, and punished them for those acts. 2. This argument sets up divine providence in the place of divine law as the rule of our conduct. 3. So far as God held the acts of the people valid in choosing a king, it was right as to the matter of it. Their sin consisted in rejecting God, not in the choice of a king, though that choice proceeded from a wrong motive. It is in *itself* right for nations to set up forms of government, and choose rulers according to the form which they have agreed upon, provided the divine law be not violated. And so far as the divine law was violated in the cases cited, it was not held valid, but punished. From all which it appears, that as the acts of rulers which are

Query "1. If unjust judgment be an abomination to the Lord, does he require his people to submit voluntarily to an abomination?"

Answer. As this question relates to the duty of "submission," I would refer the querist, for an answer to it, to what I have said on that subject in the second part of my sermon. The "holy child Jesus" submitted to an "unjust judgment," and I do not think that it would be sinful in his people to walk in his footsteps. (See 1 Pet. ii. 18—21.) Even the querist himself afterwards admits that it might be "expedient" to submit to an "unjust judgment." There is a wide difference between submitting to an "unjust judgment," when our own personal interests only are concerned, and submitting when the interests of God's cause are concerned. In the latter case we do not plead for submission.

Q. "2. Can honest error in judgment make that judgment valid?"

A. Error, whether honest or not, can make nothing valid. Though a decision involving "an error in judgment" may be valid, it is surely not the *error* that makes it valid. Its validity depends on other grounds, as I have shown.

Q. "3. Can a conviction upon a relevant charge, established by perjury, make the judgment of the court binding?"

A. The perjury of witnesses cannot affect the validity of the decisions of the court, while that perjury is a secret hid from the court. If the court act according to this divine prescription, "In the mouth of two or three witnesses shall every word be established," its decisions are valid,* although Omniscience may discover perjury in the witnesses.

After propounding these queries, the writer adds: "If this doctrine be true, all that the enemies of a faithful minister have to do, is, not to charge him for preaching the truth, which is the real cause of their offence, but with some immorality, and sorn witnesses to substantiate their relevant charge, as they did against Jeremiah and our Lord himself, and thus they stop the mouth of the Lord's witnesses. For such is the malicious spirit of apostates, that they are not stumbled by the sin of perjury. If they will take the life when opportunity offers, they will also swear away the character."

The amount of all this is, that if my doctrine on the subject of deposition be true, then faithful ministers are in danger of being unjustly deprived of their office. The writer's fears, I apprehend, are chiefly owing to his ignorance of the rules of discipline. He is afraid of the malice of apostates. But Christ's courts, acting according to the rules of his house, will not allow apostates, and such vile characters, either to bring charges or to bear witness against

just as to the *matter* of them, are valid, notwithstanding their personal wickedness or corrupt motives, so those acts which are unjust as to the *matter* of them, are not valid, though the court may have acted uprightly. 4. This doctrine of the validity of unjust decisions makes God the *approver* of sin. Fearful, but, to my mind, irresistible inference.

* We have seen the contrary to be true; though the *court* may have obeyed the divine law, and are not to be censured. We do not, however, believe that the Head of the Church allows his servants to be deceived in the judgment of such matters, unless they, or a portion of them, are under some unworthy influence. That a portion, at least, of the members of courts are frequently under such influence it would be childish to deny.

faithful ministers.* Even members in good standing in the church, if suspected of being under the influence of malice or improper counsel, will not be allowed to appear against ministers, without at least submitting to "purgation," as it is called. That it is within the range of possibility for a minister to be convicted through the perjury of witnesses, is admitted.† But in such a case his only remedy is "to commit his way to God, and trust in him," and wait till He "bring forth his righteousness as the light, and his judgment as the noon-day." (Ps. xxxvii. 5, 6.)‡ The writer seems to think that a court ought to be able to detect the wickedness of the human heart, and to decide with omniscient and infallible accuracy, otherwise their decisions are not valid.§ But if he will only think a little more closely on the subject, he will be able, from the hints I have thrown out, to take a more just and rational view of the matter. I am not aware that either Jeremiah or our Lord was ever "deposed" by a competent court on a relevant charge, the court having merely "committed an error in judgment with respect to the proof of the matter or matters charged." This reference to cases that have not the slightest relation to the matter in hand is a very unfair way of reasoning, because of its effect on unsophisticated minds.||

When the querist, in conclusion, admits that it might be "expedient" to submit to an unjust sentence, he evidently contradicts the spirit and scope of the whole article. I might turn upon him and ask, Is it *expedient* "to submit voluntarily to an abomination?" &c. He would place submission on the ground of expediency. I am for placing it on higher ground—the authority of God speaking in the holy scriptures.¶

Let me now advert a moment to the passages of scripture which he says were suggested to his mind by the sentence quoted from my sermon. The passages are merely referred to, without being quoted: had they been quoted, I should not have been under the necessity of noticing them at all; for the moment the reader casts his eyes on them, he will perceive that they have nothing to do with the subject in hand. He first refers to Prov. xvii. 15, "He that justifieth

* It is quite possible the querist, notwithstanding his "ignorance," may have had the Jews in Jeremiah's day, and at the coming of our Lord, in his mind. They were members of the church in good standing in the sight of men. And such apostates are the most malignant, most dangerous enemies of God's people.

† Here is one case, then, in which an unjust decision is not valid, unless God give validity to iniquity.

‡ This remark relates to submission, not the validity of the sentence; and we have already seen that submission may be a duty on other grounds, provided it be that kind of submission which does not recognise the validity of the sentence. But all this iniquity might be committed to prevent the preaching of the gospel, which was the design of the enemies of our Lord. If so, he cannot wait. Had this principle prevailed, the reformation would never have occurred; nay, the church would never have been established on earth. For relevant charges were brought against prophets, apostles, and reformers.

§ We suppose the writer of the queries never entertained such a thought.

|| Were they not acknowledged rulers in both cases? Did they not sit in Moses' seat? They not only deposed our Lord from office, but cast his hearers out of the synagogue.

¶ We place submission to unjust decisions upon the conscience of the deposed man as to the path of duty. It belongs to him to judge whether submission in the particular case would really involve him in sin or not. Submission to just decisions must, of course, be yielded from a regard to the authority of God.

the wicked, and he that condemneth the just, even they both are an abomination to the Lord." This text refers to the wilful perversion of justice, contrary to evidence, and cannot apply to the decisions of an upright court, honestly aiming at truth and righteousness, though falling into an error of judgment. This text he "compares" with Acts v. 29: "Then Peter and the other apostles answered and said, We ought to obey God rather than man." Peter and the other apostles had been forbidden by a notoriously corrupt and infidel council, to preach the gospel as God had expressly commanded them, and when called to account by the same council, for disobeying their wicked injunction, they said, "We ought to obey God rather than man." And does the querist really think that there is any resemblance between that case and the "depositions" of which I am treating? For my part, I can see none. If the deposed rulers spoken of could plead an express revelation from heaven for the continuance of their office, as the apostles did, then their deposition should be treated as null and void. In that case the text referred to would be in point. But who, now, except a superstitious fanatic, would ever think of offering such a plea? He next refers to Exod. xx. 16: "Thou shalt not bear false witness against thy neighbour." Compared with Matt. xxvi. 60: "At the last came two false witnesses." Acts vi. 13: "And set up false witnesses, who said, This man ceaseth not to speak blasphemous words against this holy place and the law." Jer. xi. 19—23: "I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof," &c.; xviii. 18, "Then said they, Come, and let us devise devices against Jeremiah," &c.; xxxvii. 15, "Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison," &c. Col. iii. 18: "Wives, submit yourselves unto your own husbands, as it is fit in the Lord." But what has any of these passages to do with my doctrine on the subject of deposition? The man must surely possess very peculiar powers of association to have these passages suggested to his mind by that doctrine. Because "it is fit" that "wives should submit themselves to their own husbands in the Lord," must we infer that the office of church rulers does not cease with their deposition on a relevant charge? The correctness of such an inference I am utterly unable to see. The other passages referred to are equally inapplicable.* And as for the clause in the "sixth

* It is supposed these texts contain some general principles applicable to the point. But why did he not notice Luke ix. 49, 50, referred to by the querist? The parallel passage in Mark ix. 38—40, reads thus:—"And John answered him saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part." This passage, taken in connexion with Numbers xi. 26—28, evidently teaches that unjust deposition, by any particular branch of the visible church, does not necessarily, and of itself, exclude either private members from sealing ordinances, nor ministers from office. If the man has received his commission in a regular manner, from any acknowledged branch of the visible church; if he have done no act to forfeit that commission, the Lord Jesus Christ will acknowledge him; the dissolution of his former outward connexion was not his sin. For valid deposition must not only be, in the language of Mr. Martin, "for cause," but for SUFFICIENT CAUSE. This view is sustained by approved commentators, Gill, Scott, Guise, and Henry. "That which is good, and doeth good, must not be prohibited, though there may be some defect or irregularity in the manner of doing it." "Preaching down sin,

question of the Formula," ("remembering that while they act uprightly," &c.) I have only to say that it is in perfect accordance with the doctrine of the sermon, where it is assumed, that the court deposing a ruler, in the case given, acts "uprightly," that is, "honestly" and "sincerely," though not "infallibly."*

Having thus answered the queries of "One in Search of Truth," I will now add a few remarks for the further elucidation of the position, that "in every case of deposition grounded on a relevant charge, there is an entire cessation of office, even though an error in judgment may have been committed in the finding of the judicatory with respect to the proof of the matter or matters charged."

When I speak of "deposition," I mean the sentence of a regularly constituted court of Christ's house, having jurisdiction in the case, and acting under a due sense of accountability, by which a ruler in the church is divested of his official character. By a "relevant charge" I do not mean the imputation of some sin in the abstract, or the abstract characteristic of a sin, but I mean the specified sinful act itself which is charged upon the accused, and which only needs to be proved to have been committed by him, to warrant the infliction of censure. By an "error in judgment," I mean an unintentional error or mistake committed by the court, after all due pains have been taken to arrive at truth and justice in the case. Now, an "error in judgment" with respect to the proof of the matter or matters charged" upon the person accused, may be committed in three different ways. 1. In admitting as proof that which is not technically *legal*, though true and sufficient. 2. In judging insufficient proof to be sufficient. And, 3. In deciding proof to be legal and sufficient which is founded in mistakes or perjury. By the *first* of these no real injury is done to the accused; by the *last* he is indeed injured, but no blame can be attached to the court, an error of this

and preaching up Christ, are good things, very good things, which ought not to be forbidden to any, merely because they *follow not with us*." "If Christ be preached, Paul therein doth, and will rejoice, though he be eclipsed by it, Phil. i. 18."—(*Henry on the place*.) Consequently it is admitted, that when a man is deposed unjustly, he must go out of the body excluding him, for the time being; for, in the language of Synod's committee, (February number, p. 416,) "it is utterly unreasonable that a man should disobey the decision of a church court, and claim communion with them at the same time;" "if duty binds a man to disobey a church court, it binds him to withdraw from their communion." And if he be a minister of the gospel, it is his duty, in this instance, to continue the exercise of his ministry elsewhere. It is not therefore true that in **EVERY** such case there is an entire cessation of office; and this is one safeguard against that abuse of official power which is so generally prevalent in times of defection from the cause of God.

* It is, indeed, assumed and *asserted* in the sermon, that the supposition of corrupt motives and wilful error in the court is not allowable, p. 15. This assumption is not in accordance with the testimony of scripture, nor the history of the church. The Spirit of God testifies—"As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee, cause thee to err, and destroy the way of thy paths." Is. iii. 12. "Are ye not partial in yourselves, and become judges possessing evil thoughts." James ii. 4. "How long will ye judge unjustly, and accept the persons of the wicked?" Ps. lxxxii. 2. We hazard nothing in asserting that the greatest calamities that ever afflicted the church of God have been brought in through the instrumentality of her rulers. How, then, can it be admitted that corrupt motives are not supposable? This claim of purity is as preposterous as the claim of infallibility.

kind being inseparable from a court lacking the attribute of omniscience. By the *second* only is the court reprehensible, and personal injury at the same time inflicted. But we believe that it is very rare that a court ever errs in this second way. The process of probation is so conducted by church courts, the testimony is so sifted, that the committal of an error here is almost necessarily precluded. Still the human mind is so constituted that it may err in this way. Our Lord has appointed courts in his house possessing this liability. And now the only question is, whether the undesignated and unknown committal of an error in either of the ways mentioned, divests the decision of all binding force. Observe, if an error be committed, I assume that it is *unknown* to the court, and known only to the person affected by it. Does his knowledge, therefore, render the decision null and void, and justify his disobedience to it? If so, then, does he not possess in himself the powers of a supreme court, or rather, a "court for the correction of errors?" The absurdity of such an idea is obvious.*

* Who ever inculcated such an idea? But this has nothing to do with the validity of injustice, the thing which we deny. Yet it may be replied, Of course no individual can be a supreme court over his ecclesiastical superiors. Nor can he either review or reverse their deeds. But the Lord Jesus Christ is supreme over both him and the court, and he must ascertain whether the Lord require him to resist or submit. If it be merely a personal affair, he must submit. By *personal* affair, in these notes, we intend personal worldly interests; for God has given us no more liberty to surrender our own, than the spiritual interests of others. Any man had better surrender his natural life than such rights. Matt. xvi. 26; Luke xii. 4, 5. A surrender of personal interests, then, to a wrong decision, is limited to those inferior censures which do not *divest us wrongfully of any of the appointed means of grace*. It is, then, our deliberate conviction that this newly invented distinction between *relevant* and *irrelevant* charges, or rather the inference which Mr. Martin has drawn from it, is calculated to blindfold the church to her utter ruin and desolation. Because, 1. The courts are themselves the judges of the relevancy of the charge; and if they sometimes condemn on irrelevant charges, as is admitted by both parties, they may pronounce an irrelevant charge to be relevant, and the result is the same. 2. The charges, many of them at least, brought against the prophets, and our Lord and his apostles, were relevant charges, as any reader of the Bible may easily perceive. Our Lord himself was charged with imposture, blasphemy, drunkenness, and gluttony, every one of them *relevant* charges; consequently, according to Mr. Martin's doctrine, his condemnation on any one of these charges would be valid! 3. A charge may be relevant, and connected with such circumstances as to be scarcely censurable at all; and yet, in time of party spirit, rivalry, ambition, personal hostility, and the like, as was the case twenty years since in our own church, (as the reader will perceive by a reference to Mr. Miller's second letter,) and which things were the origin of nearly all our subsequent troubles; I say, at such a time, men may be deposed on relevant charges in such a manner that submission to the court would be rebellion against Christ. 4. Nothing is easier in the world than to prefer a relevant charge against any man, for every outward breach of the moral law is a relevant charge; and who dare say he is not guilty of a single outward breach of the divine law, in word or action? 5. This doctrine, were it to prevail, would introduce into the church a "reign of terror." The ecclesiastical guillotine would so terrify men that they would either abandon the ministry altogether, or become fawning sycophants at the footstool of power. Indeed, since I heard of this doctrine, my own head feels loose on my shoulders. 6. It is one fatal step over that line of demarkation which separates the kingdom of Christ from the Romish Anti-christ, and liberty from despotism. The priests, Ezra ii. 61—63, referred to by Synod's committee, p. 415 of last number, could not show that they ever had held the commission. And in the case of Joshua, xxii. 10—31, no decision was made, just or unjust; or, at least, it is certain that no unjust decision was made.

In the sermon I concede to the church collective, the right to judge of the relevancy of charges, as she is "the ground and pillar of the truth." It is her duty to judge of truth and error, holiness and sin, as these are exhibited in "the law and the testimony." And, therefore, convictions on irrelevant charges are not to be supposed to have her concurrence. But as the *proof* of a relevant charge involves a mere question of *facts*, the church collective is not competent to decide in the matter. She has never been constituted a judge of such questions of fact. How are the facts to be submitted to such a tribunal? How are the parties to be heard, the testimony taken? &c. She is not in a proper capacity for sitting in judgment on mere matters of fact. These are to be determined by the judicatories of the church, which God has appointed for this purpose, and in their determinations she is supposed to acquiesce.* And I can see no reason why the individual concerned should not also acquiesce, instead of converting himself into a court for the correction of errors, whether real or feigned.

Again, the conviction of a person on an irrelevant charge is a matter in which the whole church is concerned; the public cause of God is affected by it. For an irrelevant charge is one which involves no sin or scandal; consequently, to censure a person on such a charge would be to convert that into a sin and scandal which contravenes no point either of law or gospel, and would therefore be a moral heresy, detrimental to the public cause of truth and holiness. Hence, as "depositions" grounded on irrelevant charges affect the public interests of religion and morality, they cannot be regarded as valid, neither are they to be submitted to. But the case is altogether different when depositions are grounded on relevant charges. The public cause is not affected. It is an individual concern—a personal matter.† The public cause of truth and holiness is maintained and defended in the judicial declaration that the alleged error in doctrine or immorality in practice is "relevant," and in a manifestation of a readiness to inflict the merited censure. The subsequent trial of the charge merely involves a question of fact. And if wrong be done here, it is only individual wrong, not a wrong done to the public cause of God, and should therefore be submitted to. Yes, if the decision of the court be deposition from office, it is only to be regarded as a private injury, and what can the individual lawfully do but submit?‡ He cannot transfer his cause to the church collective for further adjudication, because God never appointed her

* Here we have the doctrine of implicit faith and blind submission. What has this to do with the validity of injustice? But, as the preceding notes answer this objection, we need not repeat.

† We have already seen, if unjust, it is not always a mere personal matter.

‡ What has this to do with the question? It is not submission that we dispute, but the *validity* of injustice and submission on that ground. What the innocent man is to do is quite another matter, and may be gathered from the preceding notes. It is the *final* unjust decision of the supreme court of the church that is to be resisted, if submission would be sinful; and the question is not varied, in my opinion, whether the decision was on a relevant or irrelevant charge. That submission must be yielded while "seeking redress," is established by Synod's committee beyond controversy. For it is a perfect absurdity to ask any privilege of a court whose authority is denied, or whose will is disregarded. It must also be observed that we regard resistance to just decisions of church courts as rebellion against God, which, if persisted in, will destroy the rebel.

to be a judge in such matters;* he cannot by any assumed revisory powers set aside the decision himself; what is he to do? Shall he erect the standard of revolt,† and gather around it a party, and pretend to preach the gospel to them?‡ Is he thus to form a schism in the church?§ And should he do so, what would be the peculiar and distinguishing feature in such an organization? Why, that their leader is not guilty of the fact charged upon him! Hence, the new erection is not for the purpose of maintaining the public cause of God,|| but the private cause of the ringleader of the faction!

Nay, although I have employed a new *distinction* when treating of the subject of deposition, (I refer to the use of the terms “relevant” and “irrelevant,”) I have introduced no “new doctrine.” For I wish it to be borne in mind, that while depositions grounded on *irrelevant* charges affect the *public* cause of God, depositions on *relevant* charges are necessarily matters of *private* and *individual* concern.¶ And now, admitting that wrong may be done to individuals by their “depositions” from office, still they are to submit to the authority deposing them. This has always been the doctrine of the church, the assertions of some to the contrary notwithstanding.**

In the Testimony of the Original Seceders it is declared to be “sinful to break off communion from a particular church on slight grounds, or such as do not affect the *great ends* of ecclesiastical fellowship.” Again, “It must be sinful to break off this communion on account of *wrong decisions of church courts in personal causes.*”†† Pages 156, 157. “Many decisions,” then, which merely affect individuals, are to be submitted to, since they do not constitute a warrantable ground of separation from the church making those “wrong decisions.” Our own Testimony obviously teaches the same doctrine in the article headed “Of Separation from Corrupt Churches,” particularly at the beginning of the 2d section. And also in the article “Of Presbyterian Church Government,” sec. 5, where these words occur: “We ought not to oppose any decision of the courts of Christ, unless we are fully persuaded in our own minds that *his truth and cause* would suffer by our silence.” Observe the lan-

* If not a judge in such matters, she is a judge of them, so far as may be necessary for the regulation of her own conduct.

† Yes; if submission would be sinful, raise the standard of revolt, notwithstanding the relevancy of the charge.

‡ Not *pretend*, but actually preach the gospel to them with all his might, in the case which we have supposed.

§ Not at all; the guilty authors of the injustice, whoever they be, have made schism. A good man would not make schism. But whatever may be the difficulties thrown in the way of an innocent man in such a case, these can no more give validity to the injustice in this case, than mere superior force can give validity to its oppressions of the weak and defenceless. 2 Pet. ii. 9.

|| Justice is *identified* with the public cause of God. All oppressive powers have regarded resistance to their claims as faction. Elijah, Jeremiah, and Micah were treated as factious persons. The apostles were factious; the primitive Christians under pagan Rome were a faction. The Waldenses, the reformers from Popery, the Covenanters of Scotland, and the Secession itself, were all factions.

¶ We have seen that deposition on a relevant charge *may* involve matters beyond private and individual interests.

** In cases merely personal, though he must bear witness against the wrong.

†† This relates to *voluntary breaking off* of communion, not unjust *excision*.

guage, not *our individual cause or personal character*, but *Christ's truth and cause* — *

Dr. McCrie, in his Sermons on the Unity of the Church, says, "I think myself warranted by scripture, and supported by the sentiments of the soundest divines who have treated this subject, when I state that separation from such a church cannot be vindicated, when it proceeds on such grounds as the following:—wrong decisions in personal causes, or particular acts of mal-administration, when they are not of *lasting injury to the whole body*," &c.

What is this but to say that such decisions are to be submitted to? Dr. Anderson is very explicit on this point. "It is allowed," says he, "that in private and personal causes, which concern us in our individual capacity only, while there is no imposition on the conscience, we are to submit to the sentences of church judicatures; or at least acquiesce in those which are in the last resort, even though we do not see the equity of them. For when we have used the means of divine appointment for obtaining the redress of private and personal grievances without success, we are then to sacrifice our own matters to the peace of the church."—*Alexander and Rufus*, p. 196.† These quotations cover the whole ground which I have taken in my sermon. They teach the doctrine of submission to the decisions of church courts, even when those decisions may injuriously and unjustly affect the character and standing of individuals, provided the public cause of truth and holiness remains unaffected. And this is precisely the case, as we have seen, with depositions on relevant charges. Such are, therefore, to be submitted to, and treated as valid.‡ And if this be done, there is certainly a cessation of the

* Every word here relates to the duty of submission. Not a word respecting the validity of unjust decisions. A radical difference. And the language of these fathers respecting submission implies that erroneous decisions are not valid.

† Not a word of the validity of unjust decisions; but the whole clearly implies that they are never valid. Now, compare this with the words of Mr. Martin's sermon, as quoted by himself at the head of his article; and also his other declaration, "Her depositions from office on relevant charges, even though founded in errors of judgment, ARE VALID, ARE BINDING, in every case."—*Page 15 of the Sermon*. This is the language that Mr. M. *defends!*

‡ "Treated as valid," is not the language of the sermon, yet scarcely less objectionable. To treat a sentence as valid is to submit to it for conscience sake, on the ground of God's authority in the sentence; which amounts to a declaration that the authority of God binds us to look upon injustice as sanctioned by himself. But it is said the church may err in ordaining, and yet the ordination be valid; consequently, her deposition must be equally valid, though erroneous. We reply, 1. The validity of ordination is not limited to the particular church which confers it, but reaches to the ends of the earth, so long as the man abides by his ordination vows, as to the *matter* of them: now he never vowed to acknowledge the validity of error, nor submit to such injustice as would rob him or the church of any spiritual privilege. So his *disjunction* from the church which ordained him, if it be effected by the injustice of others, does not invalidate his commission. To maintain the opposite would be to rush into the preposterous claims of high church prelacy. 2. In ordination the church is made the sole judge of the candidate's qualifications, with the caution to "lay hands suddenly on no man." It is a discretionary act, in no respect affecting moral character, or rights, or covenant obligations. She has also the undoubted right to employ such officers as she may choose. But, 3. When once employed, there is a covenant between the minister and the appointing power, also between him and his people, if he have a charge, which had no previous existence. Covenant obligations are not things to be invalidated in

office from which the deposition has been made, at least in the estimation of the court and in the estimation of the church, whatever may be the case in his own estimation.

the sight of God by any error or injustice of man. The rights, the character, the usefulness, and the means of the man's salvation are all involved. These things do not, like ordination, lie within the discretion or pleasure of the court. Unjust deposition does, indeed, take away these rights in the estimation of those who have inflicted the injury, whether they have acted uprightly or not. In general, the less upright they have been, the more keen will be their pursuit of the injured party. This is human nature. Men are most solicitous to justify those actions which are least defensible; and are also most irreconcilable to those whom they have injured most. Joseph's brethren could never be reconciled to him. Gen. i. 15—17. The deposed man must of necessity leave the *outward* connexion for the time being; but this is not the question. It is the *validity* of unjust deposition, and entire cessation of office, *sub toto celo*, for which Mr. Martin pleads, and which we deny.

The following summary will express the principal points we have attempted to establish in these notes:—

1. Rebellion against just decisions of church courts is rebellion against God.
2. Disobedience to acts of expediency which involve no immorality or injustice is also rebellion against God.
3. The ordination of any particular person to the office of the holy ministry is an act of expediency or discretion, and therefore valid, being one of those things which Christ has given his church power to bind on earth.
4. The distinction which has been recently invented in our church between relevant and irrelevant charges, and the conclusion drawn from that distinction, that deposition from office, and, of course, exclusion from church privileges, is in *every case* valid and binding, is an unscriptural and dangerous innovation upon the principles of the church.
5. Unjust decisions are never, in *any case*, either valid or binding.
6. Unjust decisions involving merely personal worldly interests are to be submitted to, not because they are valid, but because it is the will of God that we should sacrifice our worldly interests, if need be, for the good of the church.
7. Ministers regularly ordained by the proper authority *hold*, though they did not *receive*, their office by the same *tenure* as did the apostles, as is evident from Matt. xxviii. 20, and also from their covenant with God at their ordination. Consequently,
8. No human power can divest them of the office without **SUFFICIENT CAUSE**; nor can they forego its exercise in obedience to any unrighteous mandate of human authority.
9. Submission is always due during every stage of process in a cause, till the final issue. If that issue deprive the man, unwarrantably, of any spiritual privilege, or the exercise of any official function, secession, for the time being, becomes unavoidable.
10. It frequently happens that parties arise from love of pre-eminence, or some other personal worldly considerations, and imperceptibly draw others, by their profession of zeal for truth and purity, into their folds; which leads to a state of things destructive to the just government of the church, in defiance of the most strenuous efforts of her wisest and best rulers. In such cases we may almost invariably look for unjust decisions, because *ascendancy*, not justice, is the object in view; and it may be anticipated that the majority will exclude the minority as a necessary act of self-preservation. It would be strange indeed if entire cessation of office followed in every such case!
11. This new controversy is to be regretted, more especially as it has a tendency to create a suspicion in the minds of those unacquainted with the facts, that the excinded brethren have been unjustly excluded, and that a resort is had to the doctrine we oppose, in order to give validity to those acts of our church courts by which they were deprived of their standing. But there is no real foundation for any such suspicion; for, although the highly respectable ambition, personal hostility, and passion of former members of the Presbytery of Cambridge were the real origin of the breach, yet the excinded brethren carried matters to such a length that their excision became not only *just*, but absolutely necessary; *in no other way could the church maintain*

I intended to have added other proofs in support of my position, and particularly to have exhibited the views of the "Reformers" and "early Seceders" on this subject, but I have not space at present. I hope I may be favoured with an opportunity of doing this at a future time.

JAMES MARTIN.

either her principles or her integrity. Such being the case, it appears to us no notice should have been taken either of them or their publications; their unfounded claim to be the Associate Church, had they been let alone, would have sunk speedily under the weight of its own absurdity; as matters now stand, they will probably continue to exist in their present organization so long as the members and courts of the church continue to dispute with them. On the other hand, if their excision was really unjust, as they say, no human power can prevent their ultimate and triumphant success.

It appears to us the continual agitation of subjects the very contemplation of which is distressing to a pious mind, has a tendency to do incalculable mischief to the public interests of religion. We regret that we cannot see with many of our brethren on this point. We are compelled to believe that the persevering discussion of events in themselves so lamentable, and mingled as these have been with so great an amount of human infirmity, will eventually injure a righteous cause. This, however, is only a question of expediency.

N. B.—I am not conscious of any impropriety of language or manner in the preceding notes. Should any thing of that kind appear, it will be deeply regretted by me. I believe I have truth in hand, but whether I shall be able to vindicate it *successfully* is quite another matter. But as Mr. Martin has replied to a passing remark of mine respecting the import of his language, this answer became unavoidable.

Dr. Chalmers' Works.

THE Works of Thomas Chalmers, D. D., Professor of Theology in the University of Edinburgh, in 7 volumes, 12mo., each volume averaging about 420 pages. New York, 1842; Robert Carter, 58 Canal street.

Volumes I. and II., on Natural Theology. These two volumes contain the Bridgewater Treatise; besides which, about one half of them consists of original matter.

Vols. III. and IV., on the Miraculous and Internal Evidences of the Christian Revelation, and the Authority of its Records. These two volumes contain the whole of Dr. Chalmers' former work on the Evidences of Christianity; besides which, as will be seen from the contents, about three-fourths of them consist of entirely new matter.

Vol. V.—Sketches of Moral and Mental Philosophy. This volume has never before been published.

Vol. VI.—Discourses on the application of Christianity to the Commercial and Ordinary Affairs of Life. This volume, besides the former eight Discourses, contain eight additional Discourses of a kindred character, never before published.

Vol. VII.—Discourses on the Christian Revelation, viewed in connexion with Modern Astronomy. This volume, in addition to the former seven Astronomical Discourses, contains seven additional Discourses of a kindred character, not before published.

It is needless to refer to the reputation of these works. The volumes are printed in a fine, distinct type, on good paper, and are well bound. They constitute a neat set. Price \$7.

Reply to the Memorial of A. Whyte and others, by Synod's Committee.

THE second specification of grievance by the memorialists is the case of Dr. A. Bullions. In handling this point they charge the Presbytery of Cambridge with "eagerness to criminate, uncharitableness, harshness, cruelty, high-handed and unscrupulous violation of established rules, and with haste and eagerness to devour." We think it will occur to the judicious reader, that in the whole memorial, and as much in this as in any part of it, the memorialists show a spirit unbecoming the cause of truth, and very unfavourable to a fair representation of facts. Confident assertions of the motives by which the Presbytery were governed constitute a large part of their narrative. Where a bad motive could be assigned, they assign it unhesitatingly, as where a good one was obvious. They represent Dr. A. Bullions as the innocent "*victim*," and the Presbytery as actuated by nothing less than malicious rage and unrelenting hatred. Surely charity could have put other constructions on the conduct of the Presbytery, even if the tangible facts had been as the memorialists represent them. But while they profess to give a simple history of the case, they mingle with some truths many reflections not only uncharitable, but utterly unjust, and many misrepresentations both of rules of discipline and of historic facts. The very first sentence of their history contains a misrepresentation. They say "Mr. Stalker was defendant, and Messrs. Miller and Anderson complainants," before the Presbytery, Oct. 5, 1837. Precisely the reverse of this is the truth. Mr. Stalker was complainant, and Messrs. Miller and Anderson defendants. This may appear a trifling error, but there is evidence that it was designed; because, as they charge the present members of Presbytery with "eagerness to criminate," this statement would swell their list of evidences on this point; and because the true state of the case was so well known to them that they could scarcely fall into the error by inadvertence. And that they did know the truth in this case we see by referring to their own organ, the Associate Presbyterian Magazine, Vol. I., p. 37, in which they say, in speaking on this very point, "As their (Messrs. Miller and Anderson's) testimony contained several statements respecting Mr. Stalker which he believed to be false, he thought it his duty to lay in a complaint against them." Again, the very next sentence in their history is also a misrepresentation, in which they represent Mr. Miller as making a charge of an *improper connexion* between Dr. Bullions and Mr. Stalker, which he could not prove. Mr. Miller, indeed, objected to Dr. Bullions' sitting on the trial of Mr. Stalker's complaint, and the ground of the objection was simply this:—A statement on which Dr. Bullions, about three years before, had rested his defence in Synod against the Presbytery in a certain case, was the very thing which Mr. Stalker, in this trial, wished to prove against Messrs. Miller and Anderson. This was the connexion alleged by Mr. Miller, which they call an "*accusation*." But, not to follow the memorialists in the order of their misrepresentations, which would produce prolixity and repetition, we shall notice the prominent points of the case in question, and correct those misstatements which are most calculated to lead the reader into error. To give a minute history of the whole procedure, with all the ne-

cessary refutations of errors in the memorial, would swell this article to an undue length. And as the Presbytery of Cambridge have published a documentary history of the case, we shall refer those who wish to see the documents on which our statements are based, to that publication, copies of which may be found in most of the sections of our church, and a number more can be furnished to those who wish them. The history given by the memorialists, though in many points false, we shall take as the order of our remarks, and admit or correct as truth may require.

We shall at present state as prominent facts, that on the 5th of October, 1837, Dr. A. Bullions, for certain offences then committed in the presence of the Presbytery of Cambridge, was first ordered to be rebuked; and not submitting to this censure, but persevering impenitently in the offences charged against him, was suspended from the exercise of the ministry and the communion of the church till he give evidence of repentance. And for persevering in these offences, and for other grounds of charge found against him in the progress of his case, he was at length deposed from the office of the holy ministry, on the 12th of April, 1838. And this decision was confirmed by Synod. We shall now advert to the grounds of these decisions. The memorialists represent that one ground of these sentences was a mere insinuation; and again that it was for "a few words unadvisedly, and, it may be, improperly spoken," that Dr. B. was censured; and again, that "this is the whole of the original offence." It is true that Presbytery, to their own injury before the public, did at first make a defective minute of what occurred, which they afterwards amended, as it is admitted courts have a right to do. But though the minute was at first defective, Dr. B. perfectly understood what Presbytery intended. They had his words recorded, though they called them an insinuation, meaning that he insinuated that he believed the reports to which he referred to be true. Dr. B. knew what words they had recorded, and knew that they held them to be his words; and this he admitted, both in his speeches and in writing to the Presbytery, till by an after thought it occurred to him that he could quibble on the minute. This is manifest by his admitting at one time that he spake the words deliberately which they had recorded and charged against him; again denied that he had used the words which they attributed to him; and again admitted that he had uttered them, and regretted it. Let this suffice for the quibble about the insinuation. The state of the matter was this:—On the 5th of October, 1837, when Presbytery were engaged in the trial of a weighty case, Dr. Bullions proposed that it should be postponed till a fuller meeting of Presbytery. As none seconded his proposal, he repeated it, and urged it with this reason, "that if reports were true, there were some members of this Presbytery not fit to sit in any court." These are the words which the memorialists call "a few words unadvisedly spoken," and "the whole of the original offence." Thus treating the expression as a light matter. But what heavier charge could well be brought against members of Presbytery? Let it be remembered that Dr. B. made this statement as a bar to further progress in Presbytery; and by making it for this purpose, he insinuated his belief that the reports were true. And if this allegation were a bar, as he proposed it, to further progress at the time, it would be a legal

bar to their sitting in Presbytery on any business, and must remain so till the charge be tried. Had they passed this charge without demanding an investigation, it would have been strengthened by their silence, suspicion would have rested on them as guilty, and the mouths of defamers have been opened to reproach them with impunity. On what ground could this be counted a light matter, except on the ground that the person making the charge, as a bar to procedure in Presbytery, was too insignificant, or too notorious for lying, to be worthy of notice. As the memorialists would not admit this of Dr. B., so to count it still a light matter, and unworthy of prosecution, must forfeit their claim either to ordinary intelligence or to a good conscience.

But, after all, it was not for these words spoken, nor yet for the manner in which the charge was laid in to Presbytery, that Dr. B. was censured. This was not "the whole of the original offence." It was not for what Dr. B. said that he was censured, but for his refusal to do that which became his duty in consequence of having said it. And unless the reader will advert to this point, and give the truth its due weight here, he will seriously mistake the case, and do serious injustice both to Presbytery and Synod. Therefore, we repeat that Dr. B. was not censured simply for the words which he uttered, nor for the manner in which he introduced them, but for refusing what the rules of discipline, ordinary practice, and common sense say he was imperiously bound to do, when he had laid in a serious charge, namely, to furnish the means of investigating the charge, by naming the persons charged, specifying the things reported, and furnishing such proof as he had relied on in giving in the information; or, which the Presbytery would have accepted as substantially the same thing, that as he had intimated the reports were in writing, he should furnish those written reports. Had Dr. B. agreed to furnish the means of investigating the charge included in his words before the Presbytery, instead of censuring him, they would have thanked him for the information; and on furnishing those means, if he should not be found a participant in the slanderous reports to which he had referred, they would have dismissed him with approbation instead of censure. And these demands and purposes were most distinctly and repeatedly made. And his compliance with these demands Dr. B. well knew were due to Presbytery; and his dismissal on those conditions he as well knew would be due to himself. It must be presumed that there is no minister of the Associate Church ignorant of these rules, or of the necessity of them. When Dr. B. laid in his charge, some one of the following things must be done. The members must sit in Presbytery, and act under this weighty charge, made by one of their number as a bar to further procedure, as though nothing had been said; or they must hold themselves disqualified to sit in Presbytery, or to discharge any part of the ministry, as long as Dr. B. is pleased to conceal the names, specifications, and proofs, in violation of established rules, and in disobedience to the demands of Presbytery that he should comply with them; or he must obey the rule, and furnish the means of investigation; or he must be censured, suspended, or cast out of the church as unworthy of her fellowship. Who would seriously say that either of the first two measures should be adopted? And, though Presbytery is charged with severity, we ask what pos-

sible difficulty could it be to Dr. Bullions, on supposition that he was an honest man, to comply with that necessary rule of discipline which the Presbytery demanded that he should obey? And if a compliance with this rule would have exposed him as a guilty or a base author of false and slanderous reports, was it cruel in Presbytery to require his compliance nevertheless? The sympathy which would either justify or screen a man in such a case is not to be commended, nor even excused. But some say that Presbytery did not give Dr. B. time to furnish the means of investigating the reports to which he referred. We reply, he asked no time, but absolutely refused to furnish the means. Presbytery wished to inflict no censure on him; they laboured with him to induce him to compliance with the rule, and would have given him all reasonable time, had he consented to the measure; but all was to no purpose. And he had weeks and months afterwards, under suspension, to comply and be restored, but he did not embrace the opportunity.

Out of these matters, however, arose another ground of censure. Dr. B., finding that Presbytery were inflexible in their demand, that he should furnish the means of investigating the reports to which he had referred, and knowing the justice of their demand, he chose to escape by denying his own words, in which he had laid in the charge. Had he, at this stage of the business, determined to do what he afterwards, when too late, actually did, however faulty in his case, it would have effected his escape with a lighter censure; that is, to retract his expressions as unfounded and slanderous. Instead of this, he chose to deny, not merely his consciousness of having uttered the words attributed to him, but the utterance of the words at all. Here the memorialists blame the Presbytery for making this denial a ground of censure, and plead that it should even have acquitted him. It is true there are cases in which people mistake one another's words, and where a mistake is possible, the matter should not be urged too pressingly against denials; but there are cases in which the matter is so unquestionable, that to deny and to claim credit to the denial is to demand of people to do violence to their senses, and amounts to a charge against them of lying; and this case was one of the latter class, as will appear by the following statements. Dr. B. uttered his words before the Presbytery: when the Presbytery charged him with them, he did not deny them, and no one of his friends in Presbytery then denied them for him. One of his friends apologized for him as having spoken perhaps rashly, and uttered more than he intended; he replied that he had spoken deliberately. Some time after this he denied them in an answer to Presbytery's demand to furnish the means of investigating the reports. And to show the justice of Presbytery in holding his denial censurable, we may now state that in the afternoon of the same day, when Presbytery were about passing the sentence of suspension for this with other offences, he arose, repeated substantially the words which Presbytery had recorded against him, and asserted that these were the words which he had uttered in the morning. These words, too, were afterwards taken down in the minutes of Presbytery.

Another ground of charge accompanying the denial of his words was, when Presbytery proposed to censure Dr. B. because he would not furnish the means of investigating those reports, he replied that "they might censure him till they were tired;" thus not only abso-

lutely refusing to comply with a necessary rule of discipline, but showing open contempt for Presbytery's demand, for their censure, and for their lenity in dealing so long with him in order to induce him to perform that necessary part of his duty, and that they might not be under the necessity of censuring him.

But the memorialists represent Presbytery as cruelly silencing Dr. B. while he was insisting that the words imputed to him did not convey his meaning, and then charging him with denying his own words and voting a rebuke. This misrepresents the order of procedure, and consequently the whole case. The order was this: a motion was made to censure Dr. B. for refusing to furnish the means of investigating the reports which he had laid in to Presbytery, and for his denial of his words and for contempt of Presbytery. On this motion he had spoken often, and with turbulence was protracting the business of Presbytery, interrupting the members, and disobeying the orders of the moderator. According to an established rule he was silenced for that sitting, and then the motion under debate was put to vote, and carried, that he should be censured; it was also decided that the censure should be a rebuke; but the execution of that sentence was postponed till the silence should be removed.

The memorialists further say that the Presbytery required Dr. B. to submit to a rebuke while he had a protest against it, and by this deed violated the rules of protests. This is not true. When Presbytery required him to submit to the rebuke, he had no protest against it. The protest which preceded this requisition was against a minister of Presbytery recording his words; but when he protested against the infliction of the rebuke, they desisted from this requisition, and proposed and voted his suspension.

But the memorialists say that Presbytery suspended him, and indeed inflicted all their heavy censures on him, for refusal to submit to a rebuke, and for protesting and appealing to Synod. This is utterly false and highly slanderous. They, indeed, took his protest as evidence that he did not submit to the rebuke, and all this as evidence that he was persevering in all that conduct for which the censure was voted; he was therefore suspended on those grounds on which they had voted a rebuke. And here let it be distinctly noticed what those charges or grounds of censure were: Not simply uttering the words which called forth those proceedings, but his refusing the necessary means of investigating the charge which he had laid in, thus making himself responsible for the slanders to which he had referred; for a declaration against character unsupported must be held as a slander; his denial of the words uttered by him, contrary to the assured knowledge of Presbytery, and his own declaration that he had spoken them deliberately, after they were several times stated in Presbytery; and his expressed contempt for their censures.

The memorialists also say that Dr. B. strenuously asserted that he did not intend to convey the idea expressed by the words attributed to him, and that this disavowal of intention should have been sufficient for his acquittal. But would this be admitted as sufficient in ordinary affairs? Under such a disavowal it is necessary that the person state what he did mean. This Dr. B. did not; he left the

words unexplained, bearing only one unequivocal meaning, viz: That the business of Presbytery should be postponed because some of the members, according to reports, were not fit to sit in any court. Besides, instead of explaining his meaning, he arose, after a motion was made for his suspension, and repeated substantially the words with which Presbytery had charged him, and asserted that these were the words which he had uttered in the morning; moreover, he then gave the names of the persons charged in the reports, and added that the charges were error in doctrine and immorality in practice. But still he refused to specify those charges so that they could be tried. Thus he renewed his assertions with which Presbytery charged him, although he had denied them. He did not retract his words as false; he did not confess his guilt in denying those words which he had now confirmed; he did not at all explain his meaning to be any thing else than what Presbytery charged him with; he did not retract his contemptuous expressions of Presbytery's censure, nor did he consent to comply with the demand of Presbytery that he should furnish the means of investigating the charges in those reports—Therefore the Presbytery suspended him.

Under the proceedings thus far, Dr. B. offered all the protests which he offered in his case in Presbytery. The first was against the Presbytery's record of his words, which was evidently offered for the purpose of postponing his own case, of gaining time, and that he might compel the members of Presbytery to lie under his charge, without redress, for about eight months at least. The second protest was against the execution of the sentence of rebuke, and the third was against the sentence of suspension. Presbytery admitted none of these as an arrest of procedure, but admitted them all as far as was necessary to bring his case before Synod. Here the memorialists complain loudly of Presbytery in refusing these protests and not allowing them to stay all further procedure, and allege that Presbytery acted tyrannically, deprived Dr. B. of his right of appeal, and violated all the rules of discipline on the subject. But in reply, we ask, Did these measures of Presbytery deprive Dr. B. of his privilege of appeal, or of redress in Synod? They did not; they had no tendency to do so; and they were not intended by Presbytery to have this effect. The manner in which they were admitted, allowed all this privilege fully. But as this privilege was left uninjured, it appears that the great cause of grievance was that Presbytery did not allow the protests to stay process; this is the complaint in page 7th of the memorial. The amount of which is, that Dr. B. should have escaped trial and censure, and held his brethren under a slanderous charge with impunity for eight months; that all this suspension of government on the part of Presbytery and continuance in open sin on the part of Dr. B., should be allowed on his judgment or will, and that the court should have no judgment in, nor control of the matter: and that a Presbytery should have no power over litigious members, who corrupt or disturb the church, but that the whole power exclusively is lodged in the Synod.

Whether the memorialists will subscribe these doctrines we know not, but it is evident they are implied in their pleadings. But they say that Presbytery's refusal to admit Dr. B's. protests, and to sist, (or stay) procedure, is contrary to all the rules of discipline with

which they are acquainted. To answer this, let the reader turn to the Book of Discipline of the Associate Church of North America, pages 60, 61, where he will find the following: "When a protest and appeal is offered, the judicatory is to consider whether they will admit or reject them." If they admit, the cause is to be left to the judgment of the Superior Court; but if they reject, they may proceed in the trial of it. The party may protest against the rejection of his protest; and if this is sustained, he may still bring the cause ultimately before the Superior Court." Here is the very rule which the Presbytery followed. Now, if even this rule were unjust, why should the memorialists say that Presbytery's conduct was a violation of all rules of discipline? and why should Presbytery be censured for following both the letter and spirit of the rule? It is contrary to law and custom, civil and ecclesiastic, to censure a person, or a court for a deed which was done according to a known and an admitted law. But is this rule unjust? It was adopted by the church when under no exciting questions about it. Neither the memorialists, nor others, as far as we know, had ever complained of it, till it was found to bear hard on Dr. B's will and on his violations of order. This rule is both just and necessary, because a man's crimes may be so gross and notorious, that the law of God and the interests of the church will not allow certain steps of discipline to be deferred; and the court, and not the offender, is by law and reason the proper judge on this matter. It is, therefore, necessary that the court have power to proceed to those steps, without being under the control of the accused, while his privilege of ultimate redress by appeal to the superior court is allowed him. And these were precisely the circumstances under which this case was conducted. The first protest by Dr. B., which was against Presbytery's record of his words, was inadmissible as an arrest of procedure, because it was on a point which properly belonged to the Presbytery alone to decide; that is the fact of what transpired before them, and of what they heard with their own ears; and because an arrest of procedure at this stage of the business was utterly inadmissible. And this consideration that the arrest of procedure was inadmissible, applies equally to all the protests; because it was inadmissible that a member of Presbytery, who had laid in a charge against his brethren of the same Presbytery, as an arrest to all procedure in the court, and as a disqualification of them to act as members of it, till the charge should be investigated, and while he, contrary to all acknowledged rules of discipline, inflexibly and contemptuously refused to furnish the means of investigating his charge, should, in the mean time, retain his standing and the exercise of his office with the Presbytery. It will not be necessary to burden this paper with a quotation of rules of discipline in support of the above remarks, nor to show that the trial of a charge against ministers or church members, is not to be delayed unnecessarily, or that he that lays in a charge by libel or information is bound to support what he asserts, under the penalty of being counted and treated as a slanderer if he fail or refuse. But we might here ask, was it unreasonable or hard that the members charged by Dr. B. should demand a trial? or was it cruel or unreasonable that Presbytery should demand inflexibly that he should furnish the means, within his reach,

of trying the reports which he had alleged as a disqualification of those members for sitting in Presbytery? or that they should refuse to suffer his protests to interpose a long delay? These questions we leave with the reader.

On the 9th page, and elsewhere, the memorialists allege that Dr. B's. protests gave him liberty to preach notwithstanding the decision of Presbytery suspending him; and this is often asserted by them to belong to the power of a protest. It would have been well if they had quoted a rule of discipline to prove this, if there be one to this purpose. We know of none. But we know that it is not allowed to the private church member, appealing from a sentence of suspension by a session, to take his privilege at the communion table in virtue of his protest. And Pardovan, Book IV. Tit. V. § 11, says, that appeals "have not a suspending but a devolving effect only:" that is, they refer the final decision to the superior court, but do not, in the mean time, suspend the operation of the decision passed and appealed from. And with this agrees the Book of Discipline of the General Assembly Presbyterian Church in the United States, page 414, which says, "if a sentence of suspension or excommunication from church privileges, or of deposition from office, be the sentence appealed from, it shall be considered as in force until the appeal shall be issued." It is granted these are cases in which it will be proper for a church court to allow a minister to preach under his protest and appeal, but then this privilege is not by the intrinsic power of the protest, but by liberty granted by the court appealed from. Just as on the question of a protest staying further process, so on this question of suspending the sentence appealed from, it belongs to the court and not the individual to judge of its propriety. Therefore Dr. B. had no right by his protest to exercise his ministry in the Associate Church while the Presbytery held him under suspension.

The memorialists refer to a paper that Dr. B. sent into the Presbytery on the next day after his suspension, declaring by an informal oath, that the language attributed to him did not convey the meaning that he intended; that he regarded it as improper, disclaimed it, and that if it had been used by him he expressed his sincere regret for having uttered it; and they allege that this was a "full and humble acknowledgment" that should have satisfied the Presbytery and effected the removal of the suspension. But wherein was it a full acknowledgment which should have satisfied the Presbytery? Did he not here deny that he used the words which they knew he said, and which after denial he again repeated, and asserted himself that he had used them? or in denying that the language attributed to him conveyed the idea which he intended, did he give any meaning which he had intended? or did he retract the words as untrue? He did none of these. He left the words which he had used unretracted and unexplained; and so he himself or others might afterwards refer to them as charges which the Presbytery still lay under. And for what did he here express his regret even conditionally? It was for using *those words*. But this was not the thing asked by Presbytery; this was entirely aside from the matter on hand. Presbytery did not censure him for using the words, but for refusing the means of investigating the charge which by those words

he laid in before them. Had he expressed his regret for this refusal, and now in proof of his penitence, had furnished those means or engaged to do it, Presbytery would cheerfully have entered on the consideration of removing his suspension, believing that consistency would now lead him to give satisfaction for his other offences. The memorialists appear to be surprised that Presbytery should find a censurable offence in this paper of Dr. B's. But we shall not here wait to argue the sinfulness of an *uncalled* for appeal to God in confirmation of our words.

On a request by the Associate Congregation of Cambridge, and with a hope expressed by them that Dr. B. would give satisfaction for his offences, a meeting of Presbytery was called at Cambridge on the 14th of November following. At this meeting Dr. B. was heard on the matters between him and Presbytery. But as he justified himself and refused to acknowledge the faults with which he was charged, and to furnish the means of investigating the reports to which he had referred in his charge, Presbytery decided that he had not given satisfaction in order to the removal of his suspension. He now complained that he knew not what Presbytery wanted. Although Presbytery considered that the grounds of the censure passed on him indicated plainly enough what satisfaction was required, they judged it proper, in answer to his complaint, to draw up their demand more definitely. Accordingly, they prepared and adopted seven requisitions including all their demands in the case, in which they included expressly the demand made from the first—that he should furnish the reports to which he had referred, or the means of investigating the charges in them—that he should confess his sin in denying his words—acknowledge the sinfulness of bringing heavy charges against his brethren on report while he would not furnish the means of trying them—acknowledge the sinfulness of the contempt of court with which he was charged—and that with these submissions, he should withdraw his protests as evidence of his repentance and of his return to his duty, and submit to the rebuke adjudged, for what he had done. Though Presbytery drew these up in answer to Dr. B's. complaint of not knowing what they wanted, and in order that, by being definite, all misunderstandings might be removed, the memorialists make this measure a ground of bitter complaint; they call these requisitions *severe and Jesuitical*. If the least that can be demanded in faithful discipline be severe, these were severe; and if plainness in matter and design be Jesuitical, then these were Jesuitical. They also say, these requisitions were so drawn that to make the acknowledgments required would have degraded Dr. B's. character. We reply, a man may degrade himself by his conduct, but the confession of a fault, known and proved, is not degrading, except in the eyes of the men of the world, who discard conscience and the law of God, and very seldom even with them. And nothing that Presbytery demanded of Dr. B. would have been half so degrading as what he did stoop to at this meeting, without necessity, and contrary to the expectation and wishes of the Presbytery in answer to one of their requisitions. One of these, numbered the 5th, which required him to furnish the reports, to which he had referred, for investigation, and for the trial of the members charged, was put to him at this meeting, in order

that Presbytery might know what further measures to adopt. To the astonishment of Presbytery, in answer to this, he retracted what he had said about these reports as unfounded and slanderous, and so he refused to furnish the reports. It is true Presbytery gave him his choice to retract what he had said or to furnish the reports, as the only alternatives that order and discipline allowed in such cases; and they did so in order to show clearly his obligations to do the latter. But they had not the smallest desire, nor the most distant idea that he would make himself a liar and slanderer, when to furnish the reports was not only his duty but perfectly easy and honourable to an honest man. It cannot be pleaded in his behalf that truth required him to make this retraction, for the reports to which he had referred, did exist, and he knew it, and they were then under his control. The pressure on his mind inducing him to correct the reports, must have been very great, when he would do it at such a sacrifice. The reason, however, was afterwards developed. The other requisitions Presbytery did not put to him at this meeting, but deferred them till December 6th, ensuing. This, the memorialists say, was without any necessity and apparently to prolong suffering. The necessity was this. At this meeting, Dr. B. had justified himself on these points and refused all satisfaction. What probability, then, was there that he would, in answer to these requisitions at this meeting, make the required confessions? or if he did, that he would have done it with sufficient evidence of sincerity?

At the next meeting of Presbytery, December 6th, Dr. B. gave in written answers to all the requisitions, except the fifth, which he had answered at the preceding meeting. In these, he renewed his denial of his words which he had several times denied and acknowledged, and refused satisfaction for his offences. Presbytery, therefore, decided that his answers were not satisfactory, and so left him under suspension. It should be observed here, that Presbytery dealt much with him to induce him to comply with their necessary requisitions, earnestly desirous to have him restored, but without effect. At this stage of the business we may again refer to the complaint that Presbytery should have accepted Dr. B's denial of his words as satisfactory. We have already seen that Dr. B. uttered his words before Presbytery; neither he nor any of his friends at first objected to the record which was made of them: in answer to an apology offered for him by a friend in Presbytery, he said he had spoken the words deliberately: afterwards, he strenuously denied them for a time; again he repeated them on the same day, and asserted that they were the words which he used in the morning. The next day, in a paper given in, he denied them. Again, in November 14th, he acknowledged them by retracting them as unfounded and slanderous. Again, December 6th, in his answers to several of Presbytery's requisitions, he denied them; and yet at the same meeting he professed his sorrow for his sin in uttering them; and in a paper which he handed in at that meeting, but was not accepted by Presbytery, yet preserved in the Associate Presbyterian Magazine, Vol. I., page 48, he says, "My answer to the fifth (requisition) was, and I still adhere to it, that I had no sooner uttered the language charged, than I was convinced that it was

wrong, and I am sorry for it and retract it." The question now might be,—Which of Dr. B's. contrary statements are we to believe?—his acknowledgment or his denial of the words attributed to him? Is it unreasonable to take the testimony of the Presbytery for decision between them? And was not the Presbytery, under these circumstances, excusable in standing by their record of his words, and insisting on his confession of sin in denying them?

But it is said, since Dr. B. retracted his expressions as unfounded slanders, why did not Presbytery now accept of this as satisfactory? We reply, that though this might have been accepted at first, there were now other things on which he did not give satisfaction, and which had occurred in connexion with his offensive expressions,—as his denial of his words—his contemptuous language to Presbytery respecting their censures—his refusal to submit to a rebuke from consciousness of guilt which was now manifestly his duty according to the retraction which he made—and his refusal to withdraw his protests, which, according to his retraction, were now useless, and the proof of impenitence. Besides, his retraction was now too late to be satisfactory, for by following his own indications to Presbytery, it was found that such reports as he had spoken of, were actually in existence, and were in writing where he had pointed them out; particularly with the Rev. George Mairs. But it may be said, that Presbytery had now found the reports themselves, and why then continue their demand on Dr. B. to furnish them? We reply, Mr. Mairs, with whom they were found, though he acknowledged they were in his hand, in writing, and that they were of the character in general which Dr. B. had given of them, yet refused to show them, and said, that on account of friendship between Dr. B. and himself, he would not be a witness in the case before Presbytery. Thus it appeared, not only that Dr. B., having laid in the charge, was bound to prove it, but that he had, at that time, the evidence entirely under his control. Nothing, therefore, could be satisfactory, under these circumstances, but his furnishing the means of the investigation of those reports, that the members charged might either be found guilty, and censured, or openly acquitted on trial.

At the meeting of Presbytery, in Cambridge, November 14th, 1837, Messrs. T. Goodwillie, Wm. Pringle and A. Whyte were, by vote, excluded from seats in Dr. B's. case; all of them on account of alleged partiality, and the two former also on account of affinity to him; the one being a brother-in-law, and the other a son-in-law. Much is said by the memorialists, and in very strong language, against this step; and much use of it is made in the memorial and elsewhere to excite prejudice against the Presbytery. The partiality of all the three members had been very obvious, and frequently manifested. For many years none of them had attended a meeting of Presbytery except when Dr. B. was on trial, not even when they were in the vicinity of the meeting, but always, though at great inconvenience, attending at his call, and always voting his acquittal, even when the evidence was conclusive against him. They all have uniformly showed themselves to be under Dr. B's. influence, and to be utterly disqualified to give a correct vote if it would operate against them. It is, perhaps, unnecessary to go into further detail of the evidences of their partiality. The Presbytery were the proper

judges of this matter. Or if the members excluded from seats, or those aggrieved by the deed, had thought the Presbytery not the proper judges in the case, they might have appealed to Synod; but they did not carry it up by appeal; or if they had thought the allegation unjust, they could have objected, and denied partiality, and so have put the allegation to a more formal trial, but they did not; the whole matter was permitted to be carried against their having seats, by objection and vote. It is alleged by the memorialists that all this was done "*without a trial.*" This is false; the objection was tried, and tried as fully as it was asked. Again, they say that all this was done without offence being given or alleged. We reply—If by this expression they mean that no evidence of partiality was alleged in the objection made to those members sitting on the case, it is false; the grounds of this objection were both stated and recorded, and Presbytery gave their judgment both of the fact of these grounds and of the strength of them. But if they mean that no charge was brought against the persons objected to in order to their censure, it is sufficient to say, that whatever crime there may be in partiality, it is never charged as a ground of censure in merely objecting to a person's sitting on a particular case, nor is his exclusion on this ground ever considered a censure. And an objection on the ground of affinity is surely not a charge that affinity is not a crime or an offence. The memorialists say that such a "proceeding has never had a parallel in any church," and they "*confidently assert*" it. Now we presume they knew that Mr. Fisher was excluded from a vote in E. Erskine's case, on account of affinity. And though we do not account the courts of the church of Scotland at that time a good authority in all their proceedings, yet they might be right in this; and neither Fisher, nor E. Erskine, nor any of their associates complained of it. They submitted to it as a rule of the church and as reasonable. Again, the memorialists speak of this deed of Presbytery not only as "unparalleled," but as a "daring outrage" and "dishonourable" to Presbytery. Those who are not acquainted with such matters will be ready to say, Surely from such strange language, we must suppose the deed of Presbytery in this affair, must be a novelty, and without any rule or precedent. Yet we presume that few are so ignorant of civil courts as not to know that they uniformly act on the same principle as the Presbytery did. And have any complained of this as an *outrage on rules and on the feelings and rights* of jurors, or as *dishonourable* to a court? Would any yet complain if a civil court should exclude from the jury a man related to a party by affinity, or who had given evidence of partiality to a party by prejudging or otherwise? And if reason and justice require such exclusion in civil courts, why not in ecclesiastical? It is argued, we know, that ministers are engaged by their Christian profession, and their oath of office, to be impartial. True; and so are Christian jurors in a civilized court, but sad experience teaches that obligation does not secure impartiality, nor can it exempt from punishment those who violate it as many do. But notwithstanding the strong language of the memorial maintaining that this measure was an "outrage on the rules and usages of the Associate Church," Pardovan, an acknowledged authority, says, Book IV., Tit. V. § 9: "There is a warrantable declinature which may be made against particular members who are related to the party

by consanguinity or affinity nearer than a cousin-german, or who have behaved themselves as parties in the cause." Thus as an individual may decline the action of a court in his case, if any of the members of the court are liable to the above objections, so the court may take away the ground of that declinature by excluding such members from a seat in that particular cause. The Book of Discipline of the Associate Church, page 50, speaking of witnesses, says, "malice, personal interest, partial counsel—if proved, are relevant objections." And will reason allow that these are valid objections to witnesses, and not also to judges? It is objected by some that there is no scripture authority for such a measure as the Presbytery here adopted. We reply, *express* scripture authority is not to be expected for every thing that reason necessarily declares, and which is necessarily inferrible from express scripture rules. But the divine law commanding *righteous judgment*, and forbidding *partiality*, lays a sufficient ground for excluding those that are partial; and the exclusion of those who are closely related to a party by affinity may be inferred from the law which provides that a man may not be a judge in his own case. We close this subject with two remarks. 1. If the measure in question be unjust in itself, which we cannot allow, yet, why should a court be censured, and held up to reproach for acting according to the rules laid down for their action, and rules of long standing, and never objected to before? If the measure be unjust, let the rule approving of it be first condemned and set aside, excusing at least past obedience to it, and forbidding such obedience in time to come. 2. Who will be willing, after all the reproach cast on the Presbytery of Cambridge, to allow a member related by affinity, or who has manifested partiality to his opponent in a trial, to sit as judge on his case in either a civil or ecclesiastical court? Are not church courts, as well as civil, bound to take care that causes of partial or unrighteous judgment be removed?

At the next meeting of Presbytery, Mr. Stalker was also excluded from a seat in Dr. B's trial. Of this the memorialists speak, in much the same manner as of the other cases of exclusion. We need not travel over the same ground of argument or correction; but only notice one misrepresentation peculiar to this case. They say that Mr. Stalker was thrust from his seat "for having spoken in opposition to the course of Presbytery in the case of Dr. B." We correct, by saying, that Mr. Stalker was excluded because he had prejudged Dr. B's case, as appeared by a paper given in to Presbytery by him, in which, at an early stage of the trial, he declared that he would not submit to the decision of Presbytery if it should be against Dr. B. We suppose few would be so hardy as to say that a man in such a state of mind was likely to be a just and impartial judge; or that the exclusion of such a man was unfavourable to just and impartial decision. The memorialists say that the Presbytery, by those exclusions, was vitiated. It is granted that this would have been the case if those who had a right to vote had been excluded, and the character of Presbytery's decision by these means been changed. But we have seen that none were excluded who had a right to a seat; and we may add, that the decisions of Presbytery would have been vitiated by allowing the votes of those to rule who were excluded. At the next meeting of Presbytery, February

7, 1838, Dr. B. sent in, what the memorialists call a "respectful declinature." To show whether it deserves the epithet "respectful," we offer the following extracts from it: "The subscriber, (A. Bullions,) while fully satisfied that whatever a *lawful court of Christ* binds on earth is bound in heaven—declines all submission, not to the Associate Presbytery of Cambridge, but to the *minority claiming* to be that Presbytery. The undersigned cannot acknowledge the *fragment* that remained as that Presbytery. The undersigned appeals from the above enumerated deeds of the minority of the ministerial members of the Presbytery of Cambridge, *claiming* to be that Presbytery, and acting as such, and declines their *assumed* authority, and holds all their past acts in his case as *null and void*, and will hold *null and void all future acts* they may pass affecting his ministerial standing, interfering with his labours, or intruding on his privileges." On the question whether this was *respectful*, these extracts speak with sufficient plainness. But the memorialists say, that by this declinature, according to "the rules of Presbyterian church government, the whole matter was now regularly taken out of the hands of the Presbytery." These rules should have been produced; for all the rules with which we are acquainted maintain the reverse. Pardovan, Book IV., Tit. V., § 9, speaks of two sorts of declinatures, the warrantable and unwarrantable, and says, "The unwarrantable declinature is, when a judicatory is declined as *having no authority*, as if a minister should decline his own Presbytery, or the other superior judicatories of the church to be his *lawful judges*, which is a higher degree of contumacy than that which follows upon non-compearance, and may be warrantably censured with deposition." Now let the reader compare the extract from Dr. B's declinature, given above, with this definition, and he will see that it contains the very characteristic of the unwarrantable declinature, as it is here defined by Pardovan. Dr. B. calls the authority of the Associate Presbytery of Cambridge, an *assumed authority*, he declines their authority, and while he acknowledges that the deeds of a *lawful court of Christ* are bound in heaven, he declines all submission to those claiming to be the Associate Presbytery of Cambridge; thus denying them to be a *lawful court of Christ*, and so to be his *lawful judges*. A warrantable declinature is entirely different from this. It is of the same nature as an appeal, except that an appeal is made from a sentence past, while a declinature is made before the deed of the court is passed, and on grounds consistent with acknowledging the authority of the court declined. The memorialists confound all this distinction between a warrantable and an unwarrantable declinature. Dr. B's declinature being most fully and clearly of the unwarrantable kind, let it be observed that the rule quoted declares it to be a high degree of contumacy, and even warranting deposition; and so we see the Presbytery were justified in counting it a renewed expression of contempt, although the memorialists infer that the "Presbytery think that rules were not made for them." And even if this rule were unjust, why should the Presbytery be condemned for observing a rule of acknowledged obligation, till it was shown to be unjust and repealed? But the memorialists seem to suppose that any declinature, or any appeal takes the whole matter out of the hands of the Presbytery at the option or will of the person declining or appealing. On this suppo-

sition, the most grossly immoral, and vile conduct must pass uncensured at the will of the transgressor, and divine ordinances be openly profaned under the inspection of a Presbytery and in their fellowship. Every one must see that this is inadmissible, and that it must be left with the court in the mean time to judge whether to admit an appeal or even a declinature, lawful in its terms, to stay all process. Presbytery did, therefore, judge the declinature of Dr. B. a renewed expression of contempt, and they warned him to appear and answer for it as well as to the former charges against him at their next meeting.

The memorialists insist that Dr. B's declinature, which we see was unwarrantable and censurable, justified his absence from any further trial before Presbytery, and bound them to desist. Here we see the very worst use made of it which we have supposed might be made; a man screening himself from trial and censure under heinous crimes, and making his own contumacy his screen. New developments of Dr. B's conduct occurred about the time of his first declinature, and as he had an early hint of them, it is quite probable this prompted him to give in the declinature in order to their longer concealment. Indeed, we have been assured on unquestionable authority that he earnestly wished the ensuing meeting of Synod to pass before these new matters should be investigated. The memorialists, however, ingenious to find out bad motives to which they might impute the conduct of Presbytery, allege that they took up this new case for the purpose of averting the storm of public indignation which their measures had raised. But the attention of Presbytery was called to these developments as connected with the cause pending before them against Dr. B., and cast much light on the expressions charged against him. They purported that he was himself the author in the form of anonymous letters of the very reports to which he had referred in Presbytery, and on which he had charged some members as not fit to sit in any court, or that he had such a connexion with them as to render him responsible for them. And if this were a fact, it accounted for his great reluctance to bring the reports to which he had referred before Presbytery for investigation, and also for his denial at one time of his words, and again acknowledging them and regretting that he had uttered them, and again, when such regrets did not acquit him, denying that he had uttered them. But as this makes an important part of Dr. B's case before Presbytery and Synod, and as the memorialists use strong language on this subject, acquitting him and censuring Presbytery, it will be necessary to set it forth with some distinctness and particularity.

It is admitted that Dr. B. was charged by Presbytery, not in the form that the memorialists say, but "with making himself responsible for anonymous slanderous letters against his brethren of the Presbytery, by writing, causing to be written, publishing or commending them;" and that he was cited to appear before Presbytery to answer to this, with the other charges against him, on April 10th, and again on April 12th, 1838, with certification that if he did not attend, they would proceed to decide on his case as though he were present. It is admitted, too, that Dr. B. was absent from the whole trial of this point; that he assured Presbytery on the 10th of April, by a renewal of his declinature that he would not attend; and

that they did decide on the case and find him guilty in his absence. Though the rules of discipline fully justify the Presbytery in these steps, yet the memorialists censure them severely, and seem determined to dispute every inch of the ground even with assurance of defeat at last, so that they may for a time create a prejudice against the Presbytery and Synod and in favour of themselves; and unhappily they have too much success, because many have but little knowledge of the rules of discipline and of the nature and necessity of them. We have already seen that Dr. B's declinature was unlawful and censurable in itself; and that it did not justify his absence from Presbytery, nor lay any obligation on them to stay process in his case, while the interests of truth and godliness required their action, and while they were competent to it. We now assert that Presbytery had a right, and it was their duty to try and even depose Dr. B. in his absence under the citations given to him and his refusal to attend. To prove this, we quote from the Book of Discipline, page 46, "In case of neglect or refusal to attend, a second citation may be issued; and if not answered, a third, in like manner, with certification, that in case of non-compliance, the judicatory will proceed to discuss the libel, as if the accused were personally present; and that they will consider how far he is guilty of contumacy." To the same purpose, see Pardovan, Book IV., Tit. IV., § 12: "If a minister absent himself by leaving the place, and be contumacious, without making any relevant excuse after a new public citation, &c., he is to be holden as confest, and to be deposed and censured *instantanter*, (instantly,) with the lesser excommunication."

The moral obligations of this rule are evident, (1.) Because contemptuous absence is a mockery of divine ordinances, and deserving the highest censure; and (2.) The most notorious profligate may sustain his former relation to the church, or his office, as long as he pleases, if the court may not act till he is present; and he, and not the court, is then constituted the sole judge. Civil courts would be obliged to act according to these ecclesiastical rules, had they not power to compel the presence of the accused. That grand rule of procedure, that a man is not to be condemned without a hearing, supposes that he is willing to avail himself of his privilege; and though he refuse all defence, the court is fully acquitted by giving him the privilege of a hearing.

But it is objected by the memorialists, that the Presbytery of Cambridge did not cite Dr. B. *three* times. This is technical trifling. Do citations attain any virtue by the number three? Do those who make this objection believe that Dr. B. would have attended had the citation been repeated, when they say he could not attend after his declinature, and when he not only neglected all the citations sent him, but expressly and contemptuously refused to attend? But he was cited three times on the other charges against him, and that, too, after he had been present on trial. And his neglect of these citations, and his contemptuous declinature, were sufficient grounds of themselves for his deposition, according to the rules above quoted. On that one point, respecting the anonymous letters, Dr. B. was once notified that witnesses would be examined on the allegation of his authorship, and time and place were specified. After this, a formal charge, by Presbytery, of his responsibility for those letters,

was made against him, and on this formal charge, it is true, he was cited but twice; but both these citations were with certification that if he did not attend, Presbytery would proceed to issue the case as though he were present. Presbytery received from him, in answer to the first of these citations, a renewal of his contemptuous declinature, and an utter refusal to attend. Further citations, then, were really unnecessary, and were not required by the rules of process. The Book of Discipline, page 46, already quoted, says that a second and a third citation *may* be issued; plainly implying that to do so in ordinary cases will not be censurable delay, but as plainly intimating that it is not, in all cases, obligatory. Again, the Form of Process of the Church of Scotland, chapter ii., § 5, says, "All citations *apud acta*, (that is with certification,) are peremptory, and if instructed, infer contumacy if not obeyed." Pardovan, book iv., tit. iii., § 22, applying this rule, says, "If the person do not compare upon this peremptory citation, and no relevant excuse be proposed and sustained, the judicatory is to proceed to take cognition," &c. We would only add, farther, on this point, that the great reforming Assembly of the Church of Scotland, in 1638, deposed and excommunicated many bishops on account of their declinature alone, and without any citation after the declinature was given in. See Baillie's Letters.

After these views of the steps of discipline taken by the Presbytery, we shall now notice the anonymous letters themselves, and the evidence which appeared of Dr. B.'s responsibility for them. The memorialists say, respecting Presbytery's decision on this case, "that the evidence does not support the conclusion;" and that "it could not, for the charge itself was not true." They unequivocally assert that "Dr. B. neither wrote these letters nor caused them to be written." They say that "he offered to prove this to Synod and to his congregation by producing satisfactory evidence," but that his congregation "declined this offer, as being unnecessary." We think the congregation utterly mistaken in their opinion. It would have been important to Dr. B. had he been able and permitted to prove his innocence in this matter. And if it was to be so easily done, why were not the memorialists furnished with this "satisfactory evidence," since it would have been much better than their mere denials, however confidently made? But perhaps the offer to the congregation was like that made to Synod, which was, in fact, none at all. With apparent levity, he said in Synod, that *before he left home, a certain person had offered to father or mother the letters.* This was all the offer he made.

With respect to the anonymous letters, we shall notice their character, the evidence on which Presbytery rested the proof of their charge, and the circumstances under which the letters came into existence and notice.

As to the character of the letters, this will be best seen by a summary of their contents, and a statement of their falsehood.

1. Those letters charge one of the members of Presbytery with "beastly intoxication," and assert that "he stands so charged on the minutes" of Presbytery. Now no such minute is known to Presbytery, nor do they know of any of their members so charged.

2. Those letters charge the whole Presbytery with unfaithfulness in neglecting to censure that member for intoxication, though confessing his crime; and that they

neglected this because his services were wanted against Dr. Bullions. This, of course, falls to the ground, since no such case occurred.

3. They charge a member with slandering Dr. B. in a paper read by him in Presbytery. This charge was once made by Dr. B. in Presbytery, fully tried in his presence, that member was acquitted, and Dr. B. himself submitted to the decision.

4. Another member is charged with lying. This same charge was brought up by Dr. B. before the Commission, in Salem, in 1832, and the case was satisfactorily explained.

5. The same member is charged with error on an important point. The Presbytery know that member's sentiment on the point in question; they never had reason to believe that he held the error charged against him in these letters, and the charge was never laid in to Presbytery.

6. The general charge in these letters, in proof of which the above specifications, with some others of less importance, were adduced, is, That some members of Presbytery had tampered with members of Cambridge session, in order to form a party against Dr. Bullions. This charge was once made by Dr. B. in Presbytery, tried fully, the charge found *not proved*, and Dr. B. expressed his "conviction that the charge was without any foundation." Thus we see the charges in these letters were both weighty and false, and we leave it to the public to judge of the spirit and conduct of that man who endeavoured to give them currency by anonymous writing.

With respect to the evidence on which Presbytery found Dr. A. Bullions chargeable with the responsibility for these anonymous letters, we shall, to avoid prolixity, briefly state the principal things contained in the testimony before the Presbytery, as published in their documentary history. The following things will be found in that testimony:—

1. That one copy of the anonymous letters had Dr. A. Bullions' name on the back, as the *address* of the letter, in his own handwriting.
2. The letter so addressed was post-marked Franklinville, N. Y., and the post-master of that place, by letter, denied that it had passed from that office.
3. The words at the bottom of the same letter, namely, "N. B.—Let Mr. D. Gordon have the reading of the above," were in Dr. B.'s handwriting.
4. The Rev. J. P. Miller, George Mairs, and Peter Gordon had each a copy of this letter.
5. The Rev. George Mairs refused to let his copy be seen, on account of the handwriting.
6. Some months before the copies of this letter were sent to Messrs. Miller and Gordon, Dr. Bullions read a copy of the same to the Rev. Messrs. Whyte and Stalker.
7. Messrs. Whyte and Stalker entreated Dr. B. to do nothing with the paper, but to burn it.

Now, in order to see whether this testimony supported the Presbytery's conclusion, it must be distinctly understood what their conclusion was. Their charge was not simply that *Dr. B. wrote or caused those letters to be written*, as the memorialists represent it, but that he made himself responsible for them by writing, causing them to be written, publishing, or commending them. Thus they held, that to make himself responsible for slanderous letters was a relevant charge, and that even publishing or commending them was making himself responsible; and their conclusion was, that this charge was proved. Now the evidence is to be viewed in reference to any or all of these modes of responsibility; and we shall take a brief view of the evidence as it bears on these several modes.

1. The internal evidence of the letters themselves goes far to prove Dr. B. the author, for they contain many of his familiar expressions, and several of the very expressions which he, and he only, had used in Presbytery on such of the topics in the letters as had been in trial before them.

2. When the charge was first made in Presbytery by a member, and in his presence, he made no denial nor challenge of proof; nor did he ever, in any of his communications to Presbytery afterwards, send in a denial of the charge, though informed that it was pending for trial before them.

(To be continued.)

SECTION L.

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.—HEB. vi. 4—6.

THIS scripture* is often used to contradict the final perseverance^o of the saints: and it is said,† that “The doctrine of the possibility of the final departure of true believers and penitents from the faith, is fully contained in these words; that it is evident they are spoken of such, from the word φωτισθεντες, *enlightened*, used by the same apostle, speaking to the same persons, in chap. x. 32, who were so enlightened as to know they had an inheritance in heaven; and from the words, “it is impossible to renew them again to repentance,” which imply that they had once truly repented, and were once truly in that state to which they were to be renewed, and their loss of it; and that these must fall totally and finally, because the apostle doth pronounce it a thing “impossible to renew them to repentance,” and, on this account, that they “crucified to themselves afresh the Son of God, and put him to an open shame.” But,

1. Admitting that these words are spoken of true believers, they will bear such a version and sense as will be so far from furnishing out an argument against the saints’ perseverance, that they will conclude one for it; for they may be rendered thus: “it is impossible that there should be any who have been once enlightened, and have tasted of the heavenly gift,” &c., και παραπεσοντας, “and yet fall away,” that is, it is impossible that such should fall away; agreeable to which is the Syriac version of the words, “it is impossible,” &c., רתוב נחטין, “that they should sin again,” so as to die spiritually, or lose the grace of God, and stand in need of a new work of grace upon them, which would require the crucifying of Christ again, and a re-exposing him to public shame, which latter things are impossible; and, therefore, the former, namely, that they should sin in such a manner; for, according to this version, the several other things mentioned, are connected with the word *impossible*, as it is impossible that they should be renewed again to repentance, that they should again crucify the Son of God, and put him to shame. This sense of the words is also confirmed by the Arabic version. Moreover, should we read the words, “if they fall away,” they do but at most contain a supposition of the saints falling; et suppositio nil ponit in esse, *a supposition puts nothing in being*, proves no matter of fact; nor can it be concluded from hence that any such have fallen away, and are, at most, only expressive of the danger they are in, and of the difficulty of restoring them when fallen even partially; a total and final falling away being prevented by the grace and power of God.

2. It is not evident, from the characters of those persons, that they were true believers; they are said to be “once enlightened,” which some understand of their being once baptized; and it is certain, that φωτισμοι and φωτισμα *illumination*, were used by the an-

* Remonstr. in Coll. Hag. art. v. p. 18; Act. Synod. circ. art. v. p. 235, &c.; Limborch, p. 709, 710.

† Whitby, p. 404—406; ed. 2. 394—396.

cients* for baptism, and φωτισθόμενοι "enlightened once," for baptized persons; accordingly, the Syriac version reads the words thus, "who once נתחוו למעמוריהא have descended into baptism;" the Ethiopic, "after they are baptized;" and it will not be denied that some such, as Simon Magus, may totally and finally fall away; but not to insist on this sense of the words. There are two sorts of enlightened persons, some who are savingly enlightened by the Spirit of God, to see their lost state and condition, their need of salvation by Christ, and their interest in it, who shall never perish; others are enlightened only in the doctrines of the gospel, and some to such a degree as to be able to preach them unto others, and yet entirely destitute of the grace of God; and when such fall away, they are no proofs nor instances of the apostasy of real saints. The enlightened persons in Heb. x. 32, are not the same with these here mentioned; for the believing Hebrews are manifestly distinguished from these, ver. 9; "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak;" and, therefore, though the Hebrews were so enlightened as to know that they had an inheritance in heaven, it does not follow that these were enlightened in the same manner, and so sincere Christians and true believers. They are also said to "have tasted of the heavenly gift," by which, whether we understand eternal life, or any of the blessings of grace, as a justifying righteousness, or, with the Greek fathers, ἀφεση των αμαρτιων, the remission of sins; the meaning is, that they had some speculative notions about these things, and some desires after them, arising from a natural principle of self-love; or should Christ himself be intended by it, "tasting" of it, stands opposed to eating his flesh and drinking his blood, which is proper to true believers, who feed upon him, internally receive him, and are nourished by him; while hypocrites, and formal professors, only "taste" of him, have a superficial knowledge of him, and gust for him. In the same sense are they said to have "tasted the good word of God," the gospel, in the bare form and notion of it, "and the powers of the world to come," meaning either the state of the church, and the glorious things relating to it, after the first resurrection, which they might have some notional apprehensions of, or the joys and glories of heaven, on which they might be able to make some natural and pleasing reflections; or rather the δυνάμεις, miracles and mighty works in the former part of the gospel dispensation, or times of the Messiah, the Jews, עולם הבא "world to come," which many, as Judas, and others, were able to perform, who were not sincere Christians, nor true believers, and yet might be said to be "partakers of the Holy Ghost;" not of his person, nor his grace, but of his extraordinary gifts, in which sense not only Dr. Hammond,† but Dr. Whitby‡ himself, understands the phrase. Now it may be observed, that here is nothing said of these persons but what may be applied to hypocrites, nor any thing that is peculiar to true believers; these are not said to be regenerated, nor sanctified, nor justified, nor adopted, nor sealed by the Holy Spirit of God, all which are true of real saints. Besides, true believers are, in the context, manifestly distinguished from them, and are compared to the fruit-

* Justin Martyr Apolog. 2. p. 94; Clem. Alexandr. Pædagog. l. c. 6, p. 93.

† In loc.

‡ Page 211; ed. 2. 206.

ful earth, when others are only likened to the barren land, ver. 8, 9; their case is mentioned with a view to stir up the saints to industry and diligence, ver. 11, 12, and so be the means of their final perseverance, which they had reason to expect and believe, from the immutability of God's counsel, the safe refuge in Christ, the nature of hope, the anchor sure and steadfast, and the entrance of Christ, their forerunner for them, into heaven, ver. 17—20.

3. The phrase, "it is impossible to renew them again to repentance," does not imply that they had once truly repented, and their loss of true repentance; that cannot be lost, it is inseparably connected with life and salvation, and therefore is called "repentance unto life," and "unto salvation." The repentance of these persons, like that of Cain, Pharaoh, and Judas, was only a show of one, a counterfeit one; and consequently, the renewing them again to repentance designs a renovation of them to that which they only seemed to have, and to make pretensions to.

4. It will be granted, that these persons might, and such as these may, fall finally and totally; but inasmuch as it does not appear that they were true penitents and believers, they are not to be mentioned as, nor allowed to be, instances of the final departure of such from the faith.

SECTION LI.

For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries. He that despised Moses' law, died without mercy, under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?—HEB. x. 26—29.

THIS passage is used on a double* account, both to prove that Christ died for some that perish—otherwise, it is asked, "in what tolerable sense can it be said, that no farther "sacrifice for sin" remains to them, for whom no sacrifice was ever offered or intended? and who were, by God's own decree, excluded from any interest in Christ's death before they came into the world; how were they "sanctified by the blood of the covenant," from which they were inevitably excluded from the beginning of the world?"—and also to prove that true believers, such as these are said to be, from their being "sanctified by the blood of the covenant;" may finally and totally fall away, since they so sinned that there remained "no more sacrifice for their sin," and did "despite to the Spirit of grace." But,

1. It is not evident from what is said of these persons, that they were true believers; nor from the apostles speaking in the first person plural, "we," which may seem to include himself, who was a true believer, and a chosen vessel of salvation; since the apostle frequently makes use of this way of speaking, not so much with regard to himself, as others; that so what he delivered might come with greater weight upon them, and be more readily received by them, when they observed he entertained no hard thoughts or jea-

* Remonstr. in Coll. Hag. Art. ii. p. 176, 178. and art. v. p. 18; Act. Synod. circa. art. ii. p. 346, art v. p. 235; Limborch, p. 322, 709; Curcellæus, p. 360; Whitby, p. 140, 406, 407; ed. 2. 137, 396, 397.

lousies of them; which would greatly distress the minds of those who were truly gracious; see Heb. ii. 1, and iv. 1. Besides, it may be observed, that sometimes, when the apostles express themselves in this manner, they do not design themselves at all, but others, who were under the same visible profession of religion, and belonged to the same community of believers as they did; see 1 Pet. iv. 3; Tit. iii. 3; Eph. ii. 3; compared with Acts xxii. 3, and xxvi. 5; Phil. iii. 6. But admitting that the apostle and other true believers are included in these words, they are not a categorical but a hypothetical proposition; which may be true when one or both parts of it are impossible; the truth of such a proposition consisting in the connexion of the antecedent and consequent; as when our Lord said to the Jews, "If I should say I know him not, I should be a liar like unto you;" the proposition is true, when both the parts of it were impossible; it was impossible that Christ should say, he knew not the Father; and it was equally impossible that he should be a liar like unto them. So the proposition in the text is true, though it is impossible that true believers should so sin as to perish eternally; when I say impossible, I do not mean that it is impossible considering their own weakness, and the power of Satan, and should they be left to their own corruptions, and the temptations of the evil one; but impossible, considering the grace of God, the power of Christ, their security in an everlasting covenant, &c. Hence it follows, that such a proposition neither proves that they could or should, or did sin in this manner. It may be said, that then such a proposition is delivered in vain, and answers no purpose. I reply; It may be of service, though the condition is impossible, as to illustrate and certify the just punishment of apostates; for if true believers themselves would be so severely punished, should they, or were it possible they should sin after this manner; such hypocritical wicked persons, and vile apostates, could not expect to escape divine vengeance; yea, such declarations may be made use of by the Spirit of God, to stir up true believers to diligence in duty, and watchfulness, against every degree of apostacy, and so be the means of their final perseverance; and after all, it is plain that the apostle distinguishes true believers, ver. 38, 39; from these apostates, whose custom it had been to forsake the assembling of themselves together, ver. 25. Nor does it appear that these were real saints, from their having "received the knowledge of the truth;" whether by "the truth" we understand Jesus Christ, or the Scriptures, or the gospel, or some particular doctrine of it, especially the principal one, salvation by Christ; which I am inclined to think is intended; since, besides a saving knowledge of these things, which is peculiar to true believers, there is a notional one common to them with others; who may not only give their assent to them as true, but have much light into them, be able to explain them, and preach them to others, and yet be destitute of the grace of God; and therefore if such persons sin, and finally and totally fall away, they are no instances nor proofs of the final and total apostacy of real saints; nor is it manifest that such were the persons here spoken of, from their being "sanctified by the blood of the covenant," supposing the words are to be understood of them; seeing they have no relation to the inward sanctification of our nature by the Spirit of Christ, as Dr. Whitby† himself owns; who contends that they should be understood of remission of sins, and justification by the blood of Christ,

* John viii. 55.

† Pages 141, 406; ed. 2. 138. 396.

which these persons had received. It is true indeed, that the blessings of pardon and justification, are by and through the blood of the covenant; and are sometimes expressed by sanctifying, purging, and cleansing; see Heb. ix. 13, 14, x. 10, xiii. 12; 1 John i. 7; yet cannot be designed here; for either these persons received a partial remission of sins, and a partial justification from them, or a full remission of all their sins, and a plenary discharge from them, not a partial one; for when God forgives for Christ's sake, he forgives all trespasses, and justifies from all sin: if then these persons had received the forgiveness of all their sins, and were justified from all their iniquities, they would have stood in no need of any more sacrifice for sin; see Heb. x. 18, nor would there be any foundation for punishment of any kind, much less for one so severe as is here represented; see Rom. viii. 1, 30, 33. If then these words are to be considered as spoken of these apostates, the meaning of them is, either that they were sanctified, or separated from others, by a visible profession of religion, had given themselves up to a church, to walk with them in the ordinances of the gospel, had submitted to baptism, and partook of the Lord's supper, and drank of the cup, "the blood of the new testament," or "covenant;" though they did not spiritually discern the body and blood of Christ in that ordinance; but "counted" the bread and wine, the symbols thereof, as "common" things; or that they professed themselves, and were looked upon by others, to be truly sanctified by the Spirit, and justified by the blood of Christ. Persons are often described, not by what they really are, but by what they are thought to be. Thus the apostle writing to the Corinthians, says of them all, that they were sanctified in Christ Jesus, and by his Spirit, because they professed themselves to be so, and in the opinion of others, were so; though it cannot be thought that they were all of them really so. But after all, it seems most probable, that not "he that trod the Son of God under foot, but "the Son of God" himself, is said here to be "sanctified by the blood of the covenant:" which is mentioned as an aggravation of the wickedness of such that count that blood unholy, by which the Son of God himself was sanctified, that is, set apart, hallowed, and consecrated; as Aaron and his sons were by the sacrifices of slain beasts, to minister in the priest's office: Christ, when he had offered himself, and shed his precious blood, whereby the covenant of grace was ratified and confirmed, was, through the blood of that covenant, brought again from the dead, and declared to be the Son of God with power; and being set down at God's right hand, ever lives to make intercession for us; which is the other part of his priestly office he is sanctified by his own blood to accomplish.

2. The crimes which are supposed of these persons, or they are charged with, such as "sinning wilfully;" which is not to be understood of the common infirmities of life, or even grosser acts of sin, which may be voluntarily committed by the saints after regeneration, as were by David, Peter, and others; but of a denial of "the truth" of the gospel, that salvation is by Christ, against all the evidence of it, and convictions of their own minds: "treading under foot the Son of God," as much as in them lay, pulling him from his throne, and trampling on him, stripping him of the glory of his person and sacrifice, denying him to be the eternal Son of God;

“counting the blood of the covenant an unholy” or “common thing,” putting it upon a level with the blood of a bullock, or at most, counting it, אֵין רַכְלֹשׁ, according to the Syriac version, as the blood of any other man, yea, reckoning it as unclean and abominable; and doing “despite to the Spirit of grace,” rejecting him as a lying spirit, and his gifts, and miracles, as illusions, as Dr. Whitby observes;* I say such crimes as these, are what can never be thought to have been committed, or capable of being committed, by such who have truly tasted that the Lord is gracious.

3. The declaration made to these persons, “there remaineth no more sacrifice for sins;” no more typical sacrifices at Jerusalem, nor any more real sacrifice of the same kind, that has been offered up by Christ, who will not come and die again, and repeat his sacrifice; and therefore, they having denied salvation by him, and the virtue of his former sacrifice, can never expect another; but that when he appears a second time, he will bring on an awful judgment, which will issue in the devouring flames of his wrath and indignation, and be a sorer punishment than the transgressors of Moses’ law endured; which was but a temporal, this an eternal death; such a declaration of wrath and vengeance, I say, proves indeed that these persons fell finally and totally; but inasmuch as they cannot be proved to be true believers, it will not be evident from hence, either that Christ died for such as perish: or that those who have truly believed may totally and finally fall away.

SECTION LII.

Now the just shall live by faith; but if *any man* draw back, my soul shall have no pleasure in him.—HEB. x. 38.

THE doctrine of the possibility of the final departure of true believers from the faith, is said† to be still farther evident from these words: Wherefore,

1. For the right understanding of this passage it will be proper to consult the original text in Hab. ii. 4, from whence it is taken. The word עָלָה which the Septuagint have rendered by *υποστειλαται*, here used by the apostle, and in our version translated “draw back,” is, according to R. David Kimchi‡ עֲנִין וְרוּחַ הַלֵּב וְרוּחַ הַיָּד, expressive of pride and haughtiness of heart; and according to Jarchi§ is לְשׁוֹן עוֹת, a word that has the signification of impudence in it; R. Moses Kimchi|| takes it to be the same with עָלָה which signifies a tower or a fortified place; and thinks it designs one that betakes himself to such a place for shelter from the enemy, and seeks not to God for deliverance; from all which senses of the word we may conclude that such a one is intended who is proud, haughty, vain and conceited, lifted up with his own righteousness, in which he trusts, and in which he imagines himself to be safe from all evil; and so stands opposed to the “just” man who “lives by faith,” walks humbly with God, in a dependence, not on his own, but Christ’s righteousness, in which he is safe from all wrath and condemnation, and secure of the divine favour; while the other will be

* Page 141, 406; ed. 2. 138, 396. † Whitby, p. 407; ed. 2. 397. ‡ In loc. § Ibid. || In R. David Kimchi in loc., and in lib. Shorash. rad. עָלָה. So Philip Aquinas in Lex. rad. עָלָה.

so far from being the object of God's delight and pleasure, that he will lie under his sad displeasure, and feel his keen and just resentment. The Greek word *υποστειληται*, used by the Septuagint and the apostle, signifies a withdrawing through fear, as Peter withdrew because of the circumcision, Gal. ii. 12, and may here intend a forsaking the assemblies of the saints (ver. 25, which was the manner of some,) and all the ordinances of public worship, through fear of reproach, scandal, and persecution, withholding truth, shunning to declare it, or to maintain a profession of it, contrary to what the apostle Paul says of himself, Acts xx. 20, 27, where this word is twice used, and may design one who *υποκρινεται, δολερευεται*, "plays the hypocrite," and "deals deceitfully," as a late writer* observes, the word is rendered by Hesychius and Suidas; than which, to do in religious affairs especially, nothing is more abominable to God; and, in short, may be expressive of an entire departure and total apostacy from the faith, not from true saving faith, but from a mere profession of the grace and doctrine of faith. But then,

2. It must be observed, that *εαν υποστειληται*, "if he" or "any one draws back," does not refer plainly, as it is said,† to the "just man" who "lives by his faith;" for as the drawer back, in ver. 39, stands opposed to him that "believes to the saving of his soul;" so the drawer back, in ver. 38, stands opposed to "the just that lives by faith," which is owned by the author I refer to, and consequently cannot be the same person; this will still more fully appear from the order of the words in Hab. ii. 4, "he that is lifted up, or withdraws himself,‡ or fails, his soul," that is, God's, "shall have no pleasure in him; but the just shall live by his faith;" therefore the words do not plainly suppose, as is asserted,§ that "the just man who lives by that faith," in which, if he persisted, he would save his soul, may "draw back to perdition;" nor is this evident from the ensuing words, "my soul shall have no pleasure in him," for they do not plainly intimate, as is affirmed, that God took pleasure in him before his drawing back; since it is not said, "my soul shall have no more, or no farther pleasure in him," but "shall have no pleasure in him;" which does not necessarily suppose that he had any pleasure in him before, but that he should have none in him hereafter. Besides, such who are the objects of God's delight and pleasure are always so; nothing can separate from the love of God, which is always joined with delight in his people.

3. Admitting that the words do plainly refer to the just man that lives by faith, such a one cannot "draw back to perdition;" for that is denied in the following verse; is contrary to an express declaration, "a just man falleth seven times a day, and riseth up again;"|| and inconsistent with a divine promise, "the righteous shall hold on his way;"¶ and even with this in the text, "the just shall live by faith;" and therefore shall not die the second death, or so draw back as to be eternally lost; though his zeal may abate, his love grow cold, and he fall from some degree of steadfastness in faith; but allowing that drawing back to perdition is here supposed of the just man, it is no more than a hypothetical proposition, which proves not

* Whitby, p. 408; ed. 2. 397.

† Ibid.

‡ Vide Pocock Not. Misc. in Port. Mosis, p. 43, 44.

§ Whitby, p. 408; ed. 2. 397.

|| Prov. xxiv. 16.

¶ Job xvii. 9.

that ever any just man did, could, or should so draw back. The nature and use of such conditional propositions, in which the condition, or thing supposed is impossible, has been shown under the foregoing section. But it is observed,* that *καὶ εἰ*, may be rendered not hypothetically, "and if," but "and when he draweth back:" be it so, it is well known that a condition is as well and as frequently expressed by "when, the *adverb* of time, as by the conjunction "if," of which numerous instances might be given. The objection from the impossibility of the condition, and the uselessness of threats founded thereon, is answered in the preceding section.

4. I see not why the supplement "any man," should not stand, made by our translators, which the grammatical construction of the words seems to require. Grotius owns the justness of it. Now this carries off the sense from "the just man that lives by faith," to *any* of those who had made an external profession of religion, but were withdrawing themselves from the communion of the saints, through fear of persecution, who are threatened with the just resentment and displeasure of the Almighty; but lest this should be startling and surprising to true believers, the apostle adds, "but we are not of them that draw back unto perdition, but of them that believe to the saving of the soul," So far is this from proving the final and total apostacy of real saints, that it establishes the doctrine of their final perseverance; for he that is "just" or righteous by the "everlasting righteousness of Christ," will ever remain so; who will "live" spiritually, and that by "faith" which will never fail, and is inseparably connected with salvation, and so he shall never die.

SECTION LIII.

Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall.—2 PET. i. 10.

IT is said,† "That the election mentioned in the Holy Scriptures is not that of particular persons, but only of churches and nations; that it is to the enjoyment of the means of grace which puts them in a capacity of having all the privileges and blessings which God hath promised to his church and people, and is only a conditional one, upon our perseverance in a life of holiness, and is to be made sure unto us by good works, according to this exhortation." But,

1. Though it will be granted that there was a national election of the Jews, who enjoyed the means of grace, the word and ordinances of God, and had peculiar blessings and privileges in consequence of this special choice of them as a nation; yet this was not an election to salvation elsewhere spoken of, and about which our controversy is, and therefore in vain are so many passages produced by Dr. Whitby,‡ out of the Old Testament, to prove what nobody denies. And though sometimes whole communities or churches are by the apostles styled the elect of God, as the churches of Colosse, Thessalonica, Babylon,§ and others, yet they were not chosen as such; nor is it to be thought that all of them were ordained to eternal life, though the apostles speak of them in the bulk as the elect of God, being under a visible profession of religion; just as they call them all "saints, the sanctified, and faithful in Christ Jesus; though it is not

* Whitby, p. 409; ed. 2. 398. † Ibid. p. 36; ed. 2. 35.

‡ Pages 37—40; ed. 2. 36—39. § Col. iii. 12; 1 Thess. i. 4; 2 Thess. ii. 13; 1 Pet. v. 13.

to be supposed that all the individual members of these churches were real saints. However, it does not appear that the persons the apostle Peter wrote his epistles to were either a nation or a church, being "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia;"* they are indeed called "a chosen generation, a royal priesthood, a holy nation, a peculiar people;"† but that is only in allusion to typical Israel, and the shadowy election of that people as a nation. It is certain that these persons were chosen not merely to external means and outward blessings and privileges, but to grace here, and glory hereafter; for they were "elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus;" and in consequence of this, "were begotten again to a lively hope" of "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven," and were "kept by the power of God through faith unto salvation."‡ They were a set of particular persons, who "had obtained like precious faith with" the apostles,§ and were every one to use "diligence to make sure" their own, and not another's "calling and election;" and so not a national or church-election, but a personal one.

2. This election is not a conditional one, depending on perseverance in a life of holiness. The text does not say, "if ye do these things" ye shall be elected, or your election shall remain firm and sure, but "ye shall never fall;" meaning, not into lesser sins and infirmities of life, "for in many things we offend all," *πταιομεν απαντες*, "we all fall;" but into the great evil of a final and total apostacy; or "ye shall never fall,"|| so as to be lost and perish. The final perseverance of the saints is secured by electing grace; that is not the cause, but the fruit of election; election does not depend upon that, but that upon election.

3. "Election and calling" here mentioned with it, are to be "made sure;" not that they can be made surer in themselves, nor with respect to God, than they are, being both "not according to our works, but according to the purpose and grace of" God, which cannot be frustrated; and so stand upon a sure foundation, which can never fail, and are inseparably connected with glorification, Rom. viii. 30. Nor are these to be made sure by the saints "to themselves, for, though they may have some doubts and scruples in their minds about their interest in these things, and an assurance of which may be attained; yet it is not their work but the work of the Spirit of God, to certify or assure them of their vocation and election of God. But diligence is to be used by the saints, to make sure their calling and election "to others;" either to their fellow-Christians, which they may do by conversing with them about the work of grace upon their souls, or rather to the world, and that *δια των καλων εργαων*, "by good works;" as these words are read in two manuscript copies of Beza's, and by the Syriac, Ethiopic, and Vulgate Latin; and then the meaning is, be careful to maintain good works, be diligent in doing these things, which, through the grace of God, will not only be the means of your final perseverance, but also of making your calling and election sure to others; you will hereby certify and assure others, give the best evidence to the world you

* 1 Pet. i. 1. † Ch. ii. 9. ‡ 1 Pet. i. 2—5. § 2 Pet. i. 1. || James iii. 2.

are capable of giving, or they of receiving, that you are the called and chosen of God you profess yourselves to be.

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SECTION LIV.

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, denying the Lord that bought them, and bring upon themselves swift destruction.—2 PET. ii. 1.

THIS passage of Scripture is often produced as a proof both of the saints' final and total apostacy,* and of universal redemption; or that, besides those that are saved, Christ died also for them that perish. Dr. Whitby† mentions the several answers which different men give to these words: one saith, Christ bought these persons only to be slaves; another, that he died to rescue them from temporal, but not eternal punishments; a third, that he died for them because he gave a sufficient price for them; a fourth, that they denied that Lord whom they professed to have bought them; and a fifth, that they denied him, who, in the judgment of other men, had bought them. Upon which he observes, that they are so extravagant that it is as easy to confute as to recite them.

1. I do not think myself concerned to defend any of these senses of the text mentioned, judging neither of them to be the meaning of the words, and so have nothing to do with the reasonings made use of in the confutation of them; though, perhaps, the two latter are not so extravagant as represented. However, in order to give the genuine sense of this text, let it be observed,

2. That Christ is not here at all spoken of; nor is there one syllable of his dying for any persons, in any sense whatever. The word *δισποτης*, "Lord," does not design Christ, but God the Father of Christ. The only places besides this where this word is used, when applied to a divine person, are Luke ii. 29, Acts iv. 24, 2 Tim. ii. 21, Jude ver. 4, Rev. vi. 10, in all which places God the Father is plainly intended, and in most of them manifestly distinguished from Christ; nor is there any thing in this text or context which obliges us to understand it of the Son of God; nor should this be thought any diminution of the glory of Christ, since the word *δισποτης* is properly expressive only of that power which masters have over their servants; whereas the word *κυριος*, which is used whenever Christ is called Lord, signifies that dominion and authority which princes have over their subjects. Besides, Christ is called "the King of kings, the Lord of lords," and "the only Potentate;" yea, "God over all, blessed for ever." Moreover,

3. When these persons are said to be "*bought*," the meaning is, not that they were redeemed by the blood of Christ, for, as is before observed, Christ is not intended. Besides, whenever redemption by Christ is spoken of, the price is usually mentioned, or some circumstance or another which fully determines the sense of it; see Acts xx. 28; 1 Cor. vi. 20; Eph. i. 7; 1 Pet. i. 18—19; Rev. v. 9, and xiv. 3—4, whereas here is not the least hint of any thing of this kind. Add to this, that such who are redeemed by Christ, are

* Remonstr. in Coll. Hag. art. v. p. 17, and art. ii. v. p. 132, 160; Act. Synod. circ. art. ii. p. 354, &c.; Curcell. p. 360; Limborch, p. 322.

† Page 141, 142; ed. 2. 138, 139.

never left to deny him, so as to perish eternally; for could such be lost, or bring on themselves swift destruction, Christ's purchase would be in vain, and the ransom-price be paid for naught. But,

4. The "*buying*" regards temporal deliverance, and particularly the redemption of the people of Israel out of Egypt; who are therefore called "*the people the Lord had purchased.*" The phrase is borrowed from Deut. xxxii. 6; "*Do ye thus requite the Lord, O foolish people and unwise? Is not he thy Father that hath bought thee? Hath he not made thee and established thee?*" Nor is this the only place the apostle Peter refers to in this chapter; see ver. 12, 13, compared with Deut. xxxii. 5. Now the persons the apostle writes to, were Jews, "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia;" a people who, in all ages, valued themselves upon, and boasted mightily of their being the "bought, purchased people of the Lord;" wherefore Peter makes use of this phrase much in the same manner as Moses had done before him, to aggravate the ingratitude and impiety of these false teachers among the Jews; that they should deny, if not in words, at least in works, that mighty Jehovah, who had of old redeemed their fathers out of Egypt, with a stretched-out arm, and, in successive ages, had distinguished them with peculiar favours; being "ungodly men, turning the grace," the doctrine of the grace "of God, into lasciviousness." Hence,

5. Nothing can be concluded from this passage in favour of Christ's dying for them that perish; since neither Christ, nor the death of Christ, nor redemption by his blood, are here once mentioned, nor in the least intended. Nor can these words be thought to be a proof and instance of the final and total apostacy of real saints, since there is not any thing said of these false teachers, which gives any reason to believe that they were true believers in Christ, or ever had the grace of the Spirit wrought in their souls.

SECTION LV.

For if after that they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome; the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his vomit again; and the sow that was washed, to her wallowing in the mire.—2 Pet. ii. 20—22.

THIS Scripture generally* stands among the proofs of the apostacy of real saints; and it is said,† that the possibility of the final and total falling away of true believers, may be strongly argued from these words.

1. It will be allowed that the persons here spoken of, finally and totally fell away; since they are not only said "to turn from the holy commandment delivered unto them," but to "be again entangled in the pollutions of the world, and overcome;" yea, to "turn" like "the dog to his vomit," and "the sow to her wallowing in the mire;" so that "the latter end with them is worse than the beginning." Yet,

* Remonstr. in Coll. Hag. art. v. p. 17; Act. Synod. circ. art. v. p. 242, &c.; Limborch, p. 711.

† Whitby, p. 409; ed. 2. 398.

2. Nothing is said of them which discovers them to have been true believers. They might have externally "escaped the pollutions of the world, reformed in their outward lives and conversations, through a notional "knowledge of the Lord and Saviour Jesus Christ;" professed the "way of righteousness," and, for a while, visibly walked in it, and submitted to "the holy commandments" and ordinances of Christ, and yet not have been partakers of the grace of God; nor is it evident that the apostle here speaks of such who had "obtained like precious faith with" them; but of some third persons distinct from them. Perhaps the highest character given them is in ver. 18, which is, that they were such who "were clean," *οὐτως*, truly and really, as Dr. Whitby renders the word, "escaped from them who live," *ἐν πλάνῃ*, "in error;"* which, he observes, is to be understood, not of judgment, but of deceitful lusts. But let it be considered that there are different readings of this text; some copies, instead of *οὐτως* read *ὀλίγως* "within a little," or "almost;" so the Alexandrian MS. in the Polyglott Bible, and two books of Beza's; others *ὀλίγον*; so the Complutensian edition, and the King of Spain's Bible; agreeably the Vulgate Latin renders it *paullulum*, "a very little," or "a very little time." The Syriac version reads it *בכמה קליל*, "in a few words," or "almost;" and, according to the Ethiopic version, "a few persons" are designed. From all which, this sense of the words may be collected, that there were some few persons, who, in some few instances, had almost, or within a very little, or for a little time, escaped from such who lived in error, being carried away with divers and strange doctrines. But admitting that *οὐτως* is the true reading, and that *πλάνη* signifies not error of judgment, but deceitful lusts; it is possible that men may truly and really escape, not only from idolaters and false teachers, and so have the form of sound doctrine, whilst they deny the power of it, but also reform and withdraw from openly profane and scandalous sinners, and yet not be true believers, as it appears these were not; since they openly turned to, and appeared to be what they really were; as "the dog turns to his own vomit, and the sow to her wallowing in the mire."

SECTION LVI.

The Lord is not slack concerning his promise (as some men count slackness,) but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.—2 PET. iii. 9.

THIS scripture appears among those which are said† to be very many clear and express ones for the doctrine of universal redemption; and it is observed,‡ "that *τινες*, opposed to *παντες*, is a distributive of all, and, therefore, signifies, God is not willing that any one of the whole rank of men should perish." But,

1. It is not true that God is not willing any one individual of the human race should perish, since he has "made" and appointed "the wicked for the day" of evil, even "ungodly men," who are "fore-ordained to this condemnation," such as are "vessels of wrath fitted

* Whitby, p. 410, ed. 2. 399.

† Remonstr. in Coll. Hag. art. ii. p. 160, 181, 196; Curcellæus, p. 364; Limborch, p. 333; Whitby, p. 113; ed. 2. 111.

‡ Whitby, p. 124; ed. 2. 121.

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APRIL, 1842.

The Divisions and Present State of the Associate Church.

LETTER III.

DEAR BRETHREN,—In my last letter I introduced some facts, the truth of which will not be doubted by any who know the individuals, on whose veracity, their authenticity rests, for truth, candour and justice; the characters of Mr. Irvine, Mr. Clarkson and the venerated Mr. Pringle are above suspicion.

Yet these facts show that at an early period of his ministry, Dr. Alexander Bullions gave unequivocal evidence of disaffection towards the principles of the Associate Church, and want of regard to her peace.

As a strong effort has been made and is still making by the members and partisans of this new association, to impress the public mind with the belief that Dr. A. Bullions has been pursuing a peaceful and unoffending course, and that he has been an orderly and consistent member of the Associate Church, since his admission to the ministry in this country; and that the disturbances of the peace of the church in which he has been concerned, arose from the persecuting spirit of his brethren towards him; it may be requisite to bring forward some farther proof of the course which characterized the earlier part of his ministry in the congregation of Cambridge.

Here I might give the opinion of Dr. Bullions' course as a minister entertained by the men who had sat under the ministry of that eminent minister of Christ, the venerated Mr. Beveridge of Cambridge: men who it will be admitted by all who know them, were distinguished for their fervent and unostentatious piety, extensive religion, intelligence, and incorruptible honesty. I have now before me some notes taken by Mr. A. Harvey, then a student, now an elder in the Associate congregation of Service Creek, Beaver Co. Pa., during the last illness of Mr. Robert Oliver, an elder of the Associate congregation of Cambridge, and a man generally known throughout the Associate church. He was for some time clerk of the Associate Presbytery of Pa., and was particularly distinguished for his intelligence, piety, and lively zeal for the interest of religion. The diary was commenced on the 21st of May, 1813, and closed on the 25th, the day on which Mr. Oliver died. The intermediate dates are not given. During this time Mr. Oliver was almost constantly attended by his friends, he was seldom without one and

sometimes more of them by his bed-side, namely, James Hoy, Wm. Stevenson, John Ashton, Michael Kerr, and John McClelland, some of whom are still living. On one of those days, speaking to his friends about the state of the church, he desired them to mark his words, as the testimony of a man in the near prospect of death. After complaining of some of Mr. Bullions' conduct, which he considered as trampling on the constituted authority and good order of the church, and disregarding the feelings of his brethren; he made use of the following language, that, "He hoped Mr. Bullions preached the gospel, but, (added he,) a minister may preach the gospel all his days, and not be a faithful servant of the church, if he do not testify against the prevailing errors of his time. He thought Mr. Bullions was much too general in his doctrines, and differed but little from a deluded Whitefield. And according to the idea he had of their sentiments and conduct, that had they been contemporary, they could have freely united." The manuscript from which this extract is taken, is still in the possession of Mr. Oliver's family. Abundance of proof can yet be produced, to show that Mr. Oliver's opinion was the opinion commonly entertained of Mr. Bullions' preaching, by the more aged and intelligent part of his congregation, even at that time. Indeed, so general was the dissatisfaction with Mr. Bullions' preaching and conduct, by this part of his congregation about this time and afterwards, and so fully was he aware of it, that his feelings, or something else, induced him to declare from the pulpit, that, "that congregation would never see peace, until the gray heads in it were under the sod."

These are facts well known to many, who are now, and have been for years endeavouring to propagate and sustain the belief, that the troubles which have resulted in the erection of the new pretended Associate Synod, mentioned in my first letter, by Dr. Bullions and his associates, are to be ascribed to a malevolent and persecuting spirit in the church courts which have had to deal with Dr. Bullions.

Some may say that I have nothing but the testimony of the dead to prove these facts. It is true I have chiefly heretofore confined myself to statements made by deceased persons; these at least are beyond the reach of the charge of personal hostility. But often, indeed, are the most important controversies to be settled by the testimony of persons already passed from this mortal state. How else do the historians of past times arrive at the truth of facts relating to the times of which they write? In these letters I am attempting to write a portion of the history of the Associate Presbyterian Church, a history of events which deeply concern the interests, the prosperity, and the peace of the church, and which may affect the eternal interests not only of many of those "for whose souls we are bound to watch, as they who must give an account," but of events which may affect the spiritual and eternal interests of generations yet unborn.

My chief difficulty is not in ascertaining facts or finding proof of their existence, but in selecting out of the abundance at hand. It is to make truth penetrate through a thick cloud of already excited prejudice. The events which I record are but recent, and their causes not yet out of sight. If the proof of any of the facts already asserted be thought insufficient, living witnesses and more proof are still producible.

My immediate object in this letter is to defend the Presbytery of Cambridge from the charge of having been the origin of disturbing the peace of the church, by showing that these disturbances existed and consequently began before any of the present members were in the Presbytery, and before some of them were even invested with office at all in the church. The next proof I offer on this point, is the testimony of a living and a competent witness. It is an extract of a letter from Mr. Andrew Stark of New York, now one of the members of the pretended Synod. The letter became the public property of the church by being produced in evidence on the trial of Mr. Webster before the Presbytery of Albany. Mr. Webster was libelled before that Presbytery at the instance of Messrs. Stark and Peter Bullions. Mr. Peter Bullions himself drew up the libel. The other members preferred another course of procedure. The accused was entitled by the rules of procedure in the ecclesiastical as well in a civil court to avail himself in his defence of any evidence within his reach.

The original letter in Mr. Stark's own hand-writing is before me. I shall copy the whole of that part which bears on my present subject. The letter is addressed to the Rev. Peter Campbell of Florida New York, and is dated New York, December 2d, 1824.

"What you mention respecting the Rev. Alexander Bullions was in part true. He did send me something like an offer of the Academy, but whether he sent the same offer to his cousin before he had my answer I am unable to say. It was to me a matter of no consequence, and I hardly ever gave the subject a thought. I think, however, he stated to me in a letter, that the trustees voted in P. Bullions before my answer was received; providence, he supposed, having detained the letter two or three days in the post-office at Albany. But the proceedings of some divines are so involved in mist and darkness that I never attempt to penetrate them. I heard that Peter Bullions was to be inaugurated, as the Rev. A. Bullions calls it, on Tuesday last. He has certainly acted irregularly in leaving Argyle without consulting the Presbytery; but I think, were I to attend at next meeting, I would content myself with simply expressing my disapprobation. Any other course would, I think, do more hurt than good, and might excite contentions for which the Presbytery is already so famous. Indeed, there is no chance of being able to do any thing in the matter unless A. Bullions be prevented from voting in that case, for he will doubtless approve of a measure which he advised. It is indeed commonly reported that this scheme was concerted at a former meeting of Presbytery.

"My friend, I have no personal interest in the matter, but I am anxious to preserve peace and see a good understanding among the members of our Presbytery, and on this ground I would presume to advise you to avoid if possible all dissension with the Bullionses, because I fear it will do no good, but will injure our cause in this country. I am persuaded that your own peace and usefulness will be greatly promoted by simply pursuing the path of duty with meekness and gentleness. In this you will consult your Master's honour, and the good of his body the church, and none will be able to injure you materially. I would be much pleased to hear of Mr. James Whyte's success in the north, but I would advise you to impress on his mind the impropriety of having any altercation with the Bullionses, for the sake of his own comfort and usefulness. If he has any difference with them, every difficulty will be thrown in his way, and his prospects perhaps blasted here as elsewhere. He ought also in wisdom and prudence to say as little as possible about the United and Protestant Synods in Scotland. This at present would in all probability injure his usefulness and divide and not heal the church.

"We have had contention enough already. Let us now study the things that make for peace, and whereby one may edify another. I would not for one moment wish to interfere with Mr. Whyte's ministerial liberty; but only suggest what in my opinion may be for his own comfort and success and the benefit of the church. I know the members of Chartiers Presbytery may think otherwise, and I would not wonder to hear of them settling matters in their own way at next meeting of Synod; but that will only divide people, and injure those preachers it may be designed to benefit. I advise not this course from any reasons I have to be satisfied with the Bullionses, for they have tried to injure me more than they have ever hurt you; but I will sacrifice all personal grievances to the good of the church. These two men have sought to do me a great deal of injury, and even tried to destroy my character

in an underhand way; but so far as I know they have not hitherto been successful. The fact is, I think there is but little faith in man, and we will often be at a loss in whom to confide. I was not so much surprised at the Bullioness as at the Rev. Mr. Miller of Putnam interfering in my affairs, and asserting direct falsehoods. He told a member of my congregation that I was anxious to obtain the academy; that I made application but could not get it. What the Rev. Mr. Miller's motive could have been I cannot divine, but the utmost extent of my charity will not allow me to think that he did not know that he was speaking a falsehood, and yet I never did the gentleman any injury, nor would I now were it in my power. Indeed I cannot see how he could, unless he had manufactured it himself, make any such assertion. The truth of the whole affair is simply this. A gentleman connected with the academy called on me and offered to procure it for me, which I immediately declined, and the affair dropped. Some two or three weeks after Alexander Bullions wrote to me, and the following are his words on the subject of the academy: "I must inform you that I have the opportunity of mentioning to the trustees my firm conviction, that if Dr. Shaw had mentioned a successor you would have been the man, and at the same time expressed a hope that if the place were offered, you would not accept of it. Now my dear sir, I know you have had a powerful itching for teaching, and perhaps the most respectable academy in the state is vacant, and anxious for a successor worthy of the Doctor. If that itching is still troublesome, let me know from you or direct to Dr. Beck, president. At the same time I must mention that you will find an opportunity of preaching here, especially on the Sabbath evening. Still I have no doubt but that your pillow will feel as soft to your head in a dying day by remaining where you are, and faithfully, and zealously, and plainly preaching the everlasting gospel." And towards the end, when speaking of Mr. Brownlee, he has these words: "Would it not be proper to invite him to become a candidate for this academy if you decline?" To this I answered evasively, neither desiring to have the academy nor declining it, wishing to see how he would bring himself out, because it was in my knowledge before this time that he had made all the interest in his power for his cousin, when Providence, with reverence be it spoken, helped him out by detaining the letter at the Post-office, as I mentioned above. But even after this he invited me to Mr. Martin's sacrament, when he insinuated that the result of Peter's choice would be known, and I might then have the academy. I then informed him that I could not come to Albany, as our own sacrament was appointed for the same day as Mr. Martin's, and that I had not the remotest idea of making interest for that academy. A person of very plain understanding could easily see the design of his application to me. I need scarcely add that I was no stranger to it, but it is just as well to say nothing farther. This is the whole account of all I had to do about that school, and I hardly think it possible that A. Bullions could have asserted that I ever made application for it, and therefore I think Mr. Miller must have made what he said himself: all these things, however unpleasant, I entirely overlook, because I think it becomes us to sacrifice our personal grievances for the public good, and I urge you to do the same."

I am my dear friend,

Yours truly,

ANDREW STARK."

From this letter it appears that in 1824 the Presbytery of Cambridge was "already famous for contentions," and I think it will be conceded that Mr. Stark is a competent witness in the matter, being at that time, and for some years before, a member of the Presbytery. Again he adds, "We have had contention enough already."* This was several years before any one of the present members of the Presbytery of Cambridge belonged to it at all. When the subscriber became a member of this Presbytery, five years afterwards, namely 1829, Mr. Stark gave him a similar caution to that which he tendered in the letter through Mr. Campbell, to Mr. Whyte, then recently arrived from Scotland. From the advice which Mr. Stark tendered to Mr. Whyte, it is very evident who were the members whom he considered as the cause or promoters of contentions for which the Presbytery was then famous.

* It is not known to what Mr. Stark alludes, unless it be to a controversy or disagreement which existed for several years between Dr. A. Bullions and his brother-in-law, the Rev. John Donaldson. The latter was also a member of the Presbytery of Cambridge, but left it, as was commonly understood at that time, on account of the personal opposition of Dr. A. Bullions as early as 1820.

He first advises Mr. Campbell in a very friendly manner, and declares his disinterestedness in the advice; it was merely for the preservation of peace, and that the good cause in which they were engaged might not be injured: "On this ground I would presume to advise you to avoid, if possible, all dissension with the Bullionses." By which he plainly admits that it may be impossible. And in reference to Mr. Whyte, he adds, "I would advise you, [Mr. C.] to impress on his [Mr. Whyte's] mind, the impropriety of having any altercation with the Bullionses for the sake of his own comfort and usefulness. If he has any difference with them every difficulty will be thrown in his way, and his prospects perhaps blasted here as elsewhere." From which it is evident, if Mr. Stark can be believed, that "the Bullionses," that is, Messrs. A. and P. Bullions, would on account of "any difference" with them, destroy the comfort, and "blast the usefulness" of an inoffensive man and eminently faithful and useful minister of the gospel as Mr. Whyte certainly was. This is Mr. Stark's opinion of the men; and he professes to have known them well, and he certainly possessed favourable opportunities of forming a just estimate of their characters. They were from the same country, and if I have been correctly informed, were educated at least in part together, and had been for several years members of the same Presbytery.

But some, and those too who are endeavouring to keep up and augment the divisions and disturbances, will endeavour to invalidate Mr. Stark's credibility on this point, by charging him with writing under the influence of chagrin from disappointment respecting the Albany academy, which Mr. P. Bullions obtained in pursuance "of a scheme" Mr. S. thinks, "which had been concerted at a former meeting of Presbytery." But Mr. S. wholly disavows any such feeling, because he cared nothing about the academy; and when an offer of it was made to him, "by a gentleman connected with it, he peremptorily declined the proposal." And the reason he assigns for not answering Dr. A. Bullions in a similar manner, was the desire "to see how he would bring himself out, because [he adds] it was in my knowledge before this time, that he had made all the interest in his power for his cousin." To this it may be added that he entertained the same opinion of Dr. A. Bullions at least five years afterwards.

I have made these remarks in vindication of Mr. Stark's credibility, when he wrote the letter, (I had intended others which I find I must omit for want of room.) This much I thought necessary, because at the time the letter in question was first made public, such attempts were made to weaken Mr. Stark's credibility. In fine I would remark, that all who are acquainted with Mr. Stark's usual style of writing, will admit that this letter was written in one of his most serious moods. Except in a single instance, namely, in his allusion to Providence helping out Dr. A. Bullions, he scarcely ever indulges in that vein of facetiousness so peculiar to him, when writing on such subjects.

But, it will be asked, how could Mr. Stark now become associated with men of whom he had thus written? The answer to this question will fully appear, when I come to show the way in which

he became involved with them in their difficulties, and with them fell under the censures of the church.

I had intended to give, next, a brief narrative of the different trials affecting the standing of Dr. A. Bullions, beginning with the first, until the time of deposition; or so much of them as would be necessary to show that the commencement of every one of them originated with Dr. Bullions himself. That whenever one difficulty was settled, some pretext or occasion was soon embraced to begin anew; and that this was in pursuance of a plan or system deliberately adopted and avowed by Dr. Bullions. But to furnish all the evidence necessary to establish this clearly would require more time and labour than I can at this time well afford to bestow on the subject.

I will therefore pass over the case of the students as disposed of in Synod, and all other matters until 1832. At the meeting of Synod, 1832, Dr. A. Bullions laid before Synod a libel, or paper of complaints, against the Presbytery of Cambridge. Two members of Presbytery requested Synod to take measures by which all the difficulties between Dr. Bullions and the Presbytery might be investigated. The Synod accordingly appointed a commission, which, as Dr. Bullions protested against their meeting in Cambridge, met in Salem, N. Y., on the 12th of June, 1832, and continued its sessions until the 22d of the same month. After much patient investigation by the commission, of all matters complained of, on both sides, Dr. Bullions was found worthy of censure in six particular instances, and the Presbytery justified from all his charges. See minutes of the commission, published in the R. Monitor, vol. 9, pp. 160—190.

Great pains was taken by the commission to effect a full reconciliation, and perfectly to restore peace; and by most people the hope was entertained that they had fully succeeded. For my own part, I did not entertain any doubt at the time but that Dr. Bullions was sincere in his professions of reconciliation; and that afterwards peace would be maintained in the Presbytery. But it was soon apparent that there was some root of bitterness still not eradicated, as the following fact will show; but where, or in whose bosom it lingered, seemed difficult to conjecture. The commission concluded its sessions, and adjourned *sine die*, on the 22d of June, at about 11 o'clock, P. M. I had two valuable horses in a pasture contiguous to the church, next morning it was found, that both of them had been stabbed with a sharp instrument, in the course of the preceding night, one mortally, and the other, after lingering some time, recovered. As no effort was made to find out the perpetrator of this cruel deed, the guilty person is not made manifest to this day. But no doubt could be reasonably entertained that the perpetration of that deed had a connexion with offence taken at the trial before the commission. The task of conducting the defence of the Presbytery, and of prosecuting the complaints against Dr. Bullions, was assigned on that occasion chiefly to me, on account of some peculiar circumstances respecting the other members of the Presbytery. And although I may not have been so happy in discharging that difficult duty as not to give offence, for I was then but an inexperienced member of church courts; yet it was certainly my wish and

my aim to do it as mildly as was consistent with faithfulness. But I never could conceive of any other occasion of offence which I may have given, that could prompt the perpetration of such a deed, and I am fully persuaded *no other* did exist, as I was comparatively a stranger at that time in this section of the country, and my intercourse with the people had been almost wholly confined to my own congregation. It was evident that the injury was intended to affect me alone, for my horses were selected out of ten or twelve that were in the field at the time, and it must have been done by a person who could distinguish my horses from the others which were in the pasture. This circumstance produced no small excitement at the time, and was conclusive proof, that the result of the commission had not been satisfactory to all who had taken an interest in it. In order to give a full view of the state of feeling, and the *kind* of feeling which existed in reference to this matter, it seemed necessary to mention this fact; but it is not now necessary to dwell upon it, nor to attempt to find out the guilty. The day of judgment will make it manifest.

But to return to the commission. The commission resolved to deal in the mildest manner possible with Dr. Bullions, after finding his conduct worthy of censure in six particulars, and most of them aggravated offences against the peace of the church, they issued the whole case with admonition to Dr. Bullions, judging, as they expressed it in their minutes, that their proper object was, "to find the truth, to *convince, reform and conciliate.*" But, unhappily, the commission and the whole church were disappointed in their hopes. A more determined spirit of hostility to the peace of the church than had ever before appeared was soon manifested. In a meeting of his own session shortly afterwards, Dr. Bullions *declared his intention of a separation.* The SEPARATION which he first avowed his intention of keeping up, he calls a "practical" one. I wish the reader to mark this language, as it will afterwards appear *how* he kept it up. But before I proceed to this, I will introduce the proof of the fact, that Dr. Bullions avowed this intention before his own session.

The late John Ashton of Cambridge, and one of the members of Dr. Bullions' session, who was distinguished for his unaffected piety, for his sound judgment, and guileless simplicity, kept a journal of all that passed under his own observation connected with the peace of the church. His manuscript I have now before me, but in order that the extract which I shall take from his journal may not be interrupted, I shall first introduce a confirmatory certificate, by several of his brethren of the session, who were present, and heard Dr. Bullions make the avowal above stated. It is as follows:

Cambridge, Nov. 15, 1841.

"The undersigned do hereby certify, that they were members of the session of the Associate Congregation of Cambridge, in 1832; that they have heard and examined the statement left in writing by Mr. John Ashton, then a member of said session, but now deceased, relative to the appointment of the dispensation of the sacrament of the Lord's supper in August that year, and the conversation concerning the assistance which Dr. Bullions should have, and remember the facts substantially as stated by Mr. Ashton, and we hereby certify, that we believe the circumstances as stated by him to be true.

(Signed,) JOHN DOBBIN,
WILLIAM M'GEOCH,
JOHN ROBERTSON.

John Ashton's Testimony, written in his own hand, No. 2, June, 1832.

"When the commission was about to adjourn, they (the members,) advised the members of Presbytery to be then reconciled, to drop their contentions, and to live in peace and love as brethren ought to do. All the members of presbytery showed that they meant to do so except Dr. Bullions.

"A short time before our sacrament in August 1832, old Mr. Pringle informed Mr. William M'Geoch, that Dr. Bullions was not going to have any of those ministers which he had been at variance with to assist him at the dispensation of the sacrament. So when the Dr. called the session in the intermission on the Sabbath to appoint the time to dispense it, Mr. M'Geoch asked the Doctor who he meant to have to assist him, he said Mr. Stalker, and did not know who else. Mr. M'Geoch said, "I would be glad to see some of the other ministers here too," that as the commission had taken so much pains to restore peace and harmony, we wished to see some fruit of their labours. The Dr. then said, "I have laid out a course for myself for some time." It was then asked what that course was. He replied, I MEAN TO KEEP A PRACTICAL SEPARATION FROM THEM. Several then spoke, that they wished to see peace returning again, that they thought it would be much better to ask one of them at least, and that if he would ask one, any one which he pleased, we would be satisfied, he told us that it was his privilege or prerogative to have whosoever he pleased. It was then moved to adjourn until the next day, to have more time to investigate the subject.

"The Session met on Monday, and the Dr. told us that he could not hold communion with Mr. Miller because he brought him up before the commission for what he had said in a private house. He was then told that what Mr. Miller had done was no more than was his duty to do, for he should not have said it in a private house, no not even in his bed-chamber.

"The words that the Dr. used for which Mr. Miller complained of him were, that a certain note in the narrative of our Declaration and Testimony, was the greatest tissue of falsehood he ever saw. He had used these words before, and was brought up for them, and submitted to a rebuke for them before Synod. So it was for saying them again, after he was rebuked for saying them, that Mr. Miller complained of him.

"Now, to set the Doctor's conduct in a fair light before the reader, he must be informed that the Dr. himself was a member of the committee appointed by Synod to draft that note, Mon. vol. 3, p. 56. And he was in Synod when it was adopted, and no vote, protest, or dissent by him against it, Monitor, vol. v. p. 43.

"Now when the Doctor came to think that this note was such a tissue of falsehood, (if he ever did think so,) he should have tried by memorial or some other way to have it altered, and not to have slandered the whole Synod out of doors, nor even in a private house. This I think a high crime, and merits a high degree of censure. The respectable committee who drafted this note, were Dr. Anderson, Dr. Ramsey, Dr. Bullions, Messrs. Beveridge, Irvine and Adams.

"The Doctor said also, that he could not hold communion with Mr. D. Gordon until he had an interview with him, and he acknow-

ledged his fault in that wherein he had misused him. We had a long talk, a great deal said on both sides. In the course of the conversation the Doctor said that *he would hold ministerial, BUT NOT CHRISTIAN COMMUNION WITH THEM*; but the session could not agree to appoint the sacrament; some were for it, and one member, thinking he might get a vote for it by a bare majority, made a motion to that effect, but another, who was also for it, declared that he would not vote for it except we were all agreed. So when the Doctor saw how he was situated, he cooled down a little and talked a little more compliant, and gave us some encouragement that he would ask one of them at least, and so far be opening the way for peace and harmony to return to us again. Then we all agreed to have the sacrament dispensed. Dr. Bullions went up the same week to Argyle, and invited Mr. Miller, and he accepted the invitation. But as soon as the Doctor came home he wrote him an insulting letter, (seemingly to prevent his coming,) Mr. Miller did not come indeed on account of sickness in his family, but not on account of his letter, for he did not receive it till the following week; but when the letter did reach him he answered it in a Christian manner: the Doctor sent another, and began it by saying, "I have received your long and grave letter," then went on as insulting as the first letter. Three letters passed on each side, Mr. Miller's last letter came down in the hand of one of his elders, to make an arrangement for a personal interview. So Mr. Miller came down with two of his elders, and the Doctor had two of his elders, they met at Mr. Small's about sunset, and talked until three o'clock in the morning, but to no effect. Mr. Miller told what kind of acknowledgment would satisfy him, and the elders agreed that the Doctor ought to make it, but he would not. Then they adjourned until the next day, to Mr. Robertson's, and talked until the Doctor had to go away to fulfil some appointments. Mr. Miller wrote down the acknowledgments, and left it with one of the elders, that if the Doctor would sign his name to it, it would satisfy him, and all would be settled; but no, the Doctor would not do it."

I shall close this letter with a copy of the correspondence which passed between Doctor Bullions and myself, to which Mr. Ashton refers in the above extract.

But I may first state that a few days before the date of Dr. Bullions' first letter, he called at my house and mentioned the time of the dispensation of the sacrament of the Lord's supper at Cambridge, and asked me to assist him; I promised him to do so, provided my wife, who was then very sick, was well enough to permit me to leave home. But as appearances were unfavourable at the time, I proposed that if it would be agreeable to him, and she should not be better, I could supply the congregation of Hebron on that Sabbath, and Mr. Anderson could go to Cambridge, as this would not require me to be from home over night. To this arrangement he consented. He then went home, and wrote the following letter.

Cambridge, August 16, 1832.

Rev.—Sir, at our short interview, when parting, I altogether forgot to specify what services I expect from you at our sacrament. I will expect you to preach on Saturday, and also on Monday, provided Mr. P. Bullions does not attend. If he comes up, he will preach on Monday.

It was my intention, when I saw you, to have mentioned a matter to you which I thought honesty required, but also passed it over. In the scenes that have passed

in Presbytery and Synod, in which you took such an active and conspicuous part against me, and of the spirit with which you may appear to me to have been actuated, whatever I think, I have nothing to say, and they will never prove any bar in the way of ministerial intercourse. Whatever I either say or do in the pulpit or in court is open to all, and as long as they oppose it honourably I have nothing to say. But I feel very differently in respect of your attempts as a man and a gentleman, to find out the most secret communication between me and Mr. Stalker, and of your bringing into court, remarks which you say were made by me in your own house, and also in mine. I would act a criminal part for the time to come if I ever forget that in all our private intercourse, I am in the presence of a spy watching me, and in the hour of trial will produce it for my hurt. This consideration will of course reduce my private intercourse with you to a dry formality. I mention this now that you may be aware of it, and to account for the manner (that a prudent regard for my safety imposes) of the future intercourse that I can maintain with you. I regret the more being reduced to adopt this as it is far from being congenial to my nature, and as I could not have anticipated that you were capable of the conduct that demands it, till I witnessed it."

ALEXANDER BULLIONS.

Copy of the Answer to the foregoing.

South Argyle, October 24, 1832.

Rev. and Dear Brother,—Some time since I received a letter from you, dated August 16, 1832. Your absence from home rendered it unnecessary for me to answer it when I read it, and other duties have prevented my doing so since.

It appears from the date and contents of your letter, that it was intended to reach me before the communion at Cambridge, in which you invited me to assist when you were at my house, which invitation I really then thought cordial and earnest, and which I felt very desirous to meet in the same spirit with which I supposed it given. But it appears from your letter, that at that same time you entertained towards me feelings which must have greatly marred, if not altogether destroyed brotherly intercourse, and communion, and which for some reason you thought proper at that time not to mention. I was extremely sorry to learn that you entertained such feelings towards me, and was farther sorry that since you did entertain them, you had never mentioned them to me in all our intercourse before, so as to give me an opportunity to have them removed. We are commanded that if we remember, even after we have brought our gift to the altar, that our brother has aught against us, to leave there our gift, and first be reconciled to our brother, and then to offer our gift. But I did not know that my brother, Dr. Bullions, had aught against me. I had been in your house and you had been in mine, we had been in the pulpit together, and together had been employed in the public solemn worship of God. We had sat together at the social table of a friend, and yet you gave me no notice that you had aught against me, until after you had invited me to join with you and assist in solemnly commemorating the dying love of our blessed Redeemer, and at a time too when there was little opportunity for removing the difficulties before that solemn occasion.

My dear brother, these things ought not to be so, and why they are so I know not. For notwithstanding certain insinuations in your letter, I am altogether unconscious of having ever given you, directly or indirectly, any ground for the feelings which you say you now, and for all time to come shall have towards me. After much reflection, I am not conscious of having ever conducted towards you in any other way than duty or friendship required. If I have erred or failed in my duty towards you, which from the frailty of my nature I confess is very probable, I can say it was not intentional, and I will esteem it a most kind and brotherly act in you to point it out to me, that I may see and correct it. For my desire is to have a conscience void of offence towards men as well as towards God.

Since I know you now entertain such feelings towards me, I think it my duty to use all scriptural means to endeavour to remove them. And in order to attempt this I would now invite you to a brotherly conference, in the presence of some of our brethren, say the members of your session and of mine together, or any other Christian brethren, that it might be thought proper to have present, at any time and place convenient to you and practicable for me to attend; where we might personally confer, and I would hope, that under the direction of the Spirit of truth and peace, these feelings might yet be removed.

I would only farther add, that there is a sentiment or two in your letter, which I trust and hope, were only *unguardedly* expressed; but as they appear to me to be unscriptural, and contrary to our holy profession, I would also wish to make them a subject of conference at the same time. I hope you will let me hear from you soon on this subject; as we contemplate the dispensation of the sacrament of the supper here shortly, it would be exceedingly desirable to have all obstacles to a harmonious intercourse removed before that takes place.

I am, dear brother, yours, truly,
J. P. MILLER.

Rev. A. Bullions, D. D.

Copy of Dr. Bullions' answer to the above.

Cambridge, December 9, 1832.

"Rev. Brother,—A long, and very grave letter of yours, dated October 24, has been long by me unacknowledged. Permit me to say that you make a mighty matter of the reason I assigned in a note to you that would constrain me to reduce our common social intercourse to a mere formality: "That you acted on the principle of making public charges of what transpired in private social intercourse, and of ascertaining on oath what occurred between friends." Remember that I brought not this charge against your moral or religious character, and it has in my opinion, no relation to Christian or ministerial intercourse. All that I have to say of it is, that like the smell of tobacco, it is not agreeable to my feelings, and that I cannot desire much social intercourse with the man that indulges in it, but must regard him as a spy. It is however, probable, that this conduct which is disagreeable to me may greatly recommend you to others, and I am sure you will find many, even clergy, practising it. To refer, therefore, this antipathy to brethren, appears to me perfectly ridiculous. I would just as soon refer to them any of the many things that are disagreeable to me in fellow men, and prevent me from maintaining intimate intercourse with them. My feelings on this subject may be right or wrong, but I hope they will not interfere with my intercourse with a brother in religious matters. They have not at least hitherto induced me to decline religious intercourse with yourself, and if they operate against your holding it with me, the responsibility will rest with yourself.

In your letter you mention that there are some things in my note which you wish to refer to the judgment of brethren. This seems to confirm me in the opinion that social intercourse with you is not to be desired by me. Indeed I fear I am labouring under too many infirmities to be an associate of yours. Sir, it seems I cannot write even a short, an intentionally guarded note, without giving you such offence as to make it matter of public prosecution.

Respectfully yours,
ALEXANDER BULLIONS.

Copy of the answer to the above.

South Argyle, December 18, 1832.

Rev. and dear Brother,—Your letter of December 9, in answer to mine of October 24th, was not so satisfactory as could have been desired. I do not now propose any remarks upon your remarks on my letter. I surely intended to be serious. I am sorry that you appear to have altogether misunderstood the object and purport of my letter. I certainly said nothing about referring any thing in your letter, or any thing else to the judgment of brethren. But I invited you to a brotherly conference in the presence of some of our brethren. The case is simply this: I consider that you have been endeavouring to slander and calumniate me, and thus to destroy, or at least greatly injure my usefulness as a minister of the gospel. Besides, certain sentiments expressed in your letter, which I consider altogether subversive of discipline in the church, and which I had hoped were not the deliberate sentiments of your mind. But it now appears from your last letter, that you had written nothing which was not intentionally guarded. Hence the necessity for a conference or an interview is increased instead of being removed. I made the proposal because it appeared the only way in which I could with propriety make use of private means to have the offence removed. I considered myself virtually forbidden in your former letter from going into your house. I sincerely regret the necessity of being in this way called upon to vindicate myself from your charges, which I consider, not only highly slanderous, but very insidious in the manner. I had hoped from your concessions and promises before the commission, that you would thenceforth study the things which make for peace. And I cannot but still cherish a hope, that upon better reflection you will see the injustice and injury which you have attempted to do me.

I regret that you have delayed giving me an answer so long. I was exceedingly desirous that all obstacles to a proper comfortable Christian intercourse might be removed before our communion, which is to take place on the first Sabbath of January. In October, when the session determined on the dispensation of the sacrament of the supper at this time, I laid before them the charges which you brought against me in your letter; and consulted them whether I should under these circumstances invite your assistance on the occasion or not. They unanimously decided that it would be improper, but with one voice also they advised that steps be taken without delay to remove the difficulties in some private way if practicable. And it was with this view I wrote on the 24th of October. It is still my earnest desire that this should yet be accomplished before our sacrament. And notwithstanding the shortness of the time, I would yet do any thing in my power to attain so desirable an object. It is truly painful to me to be compelled to seek redress for injuries committed against my character by one so much my senior in years, and in the service of the church.

I am, Rev. and dear brother, yours, &c.

J. P. MILLER.

The length to which this letter has unavoidably grown, seems to preclude the propriety of any farther remarks at this time. I must however state on the above correspondence, that the insinuation in Dr. B's. first letter, that the subscriber asked an improper question at one of the witnesses (Mr. Stalker's,) when Dr. Bullions was on trial before the commission of Synod in June 1832, is wholly without foundation. The question which Dr. Bullions afterwards explained, that he referred, though a perfectly proper one, was not asked by the subscriber at all, but by a member of the commission, as was fully proved by the statement of that member himself on the floor of Synod, when this matter was before that body, at its meeting in Baltimore in 1834.

After the receipt of the last letter Dr. B. agreed to a conference, not, however, until the necessity of it was strongly urged by the members of his own session, who carried the letter to him. The result of the interview must be deferred for another communication.

I am, Dear brethren, yours truly,

J. P. MILLER.

Life of Thomas M'Crie, D. D., Author of "Life of John Knox," etc. etc. By his Son Rev. Thomas M'Crie.

WM. S. YOUNG has in press, and will soon publish, the above named work, the perusal of which excites an interest not less intense than was produced at the first reading of the "Life of Knox." It contains many thrilling passages, not to be found in any other work. If any Presbyterian can read it without emotion, or without receiving salutary impressions, we envy him not; he is unworthy the name he bears.

The reader will find a history of the Testimony adopted by the Associate Synod in 1804, of the opposition it met with, and of the effects that followed; of the Union of 1820, of the Protesters, and of the Synod of original Seceders; of the controversy respecting Voluntaryism, of the Veto Act, and of the present state of religion. His correspondence, literary labours, private views and character, together with his trials through the events which preceded and followed his deposition, are exhibited in a lively and fascinating manner. It will be seen by a perusal of this book, that simultaneously with the adoption of the New Testimony of 1804, and the deposition of M'Crie and his associates, commenced the downfall of the Secession cause in Scotland; yet that deposition was held VALID by the courts of law, and almost universally by the ecclesiastics of that day. It also strengthens a conviction, long entertained by many, that a correct knowledge of the true position of church and state towards each other, or the magistrate's power, *circa sacra*, is an attainment not yet made by the church, and probably will not be made till the ushering in of the millennium. We know of no human effort, that with the blessing of God, will be more likely to prove useful to our church, in present circumstances, than the general circulation of this work. It breathes the true spirit.

TO CORRESPONDENTS.—We have received "An Address on Foreign Missions," which must be deferred, with other articles, till next volume.

[Concluded from p. 468.]

3. It appears that Dr. B. evidently attempted deception in addressing a letter to himself with his own hand, and in having it falsely post-marked, Franklinville. The letter had no address but by his own hand. If it came to him in an envelope, how was it post-marked? If it was for his own private use, why put on the address himself? The attempt at deception gave evidence that he had some agency in it which he wished to conceal.

4. The person who addresses the letter should be held as the author, unless he can show for whom he did it, even though the hand of an amanuensis alone may be seen in the body of the letter.

5. A *nota bene* at the close of a letter not professing to be by a different author, identifies its author with that of the letter itself, till he show that he is not the same. In this case there was no hint given that the *nota bene* was written by any other than the author of the letter.

6. The writer of the *nota bene* in the copy which Mr. D. Gordon received, assuming to dispose of the letter, as in this case he does, assumes the authorship of it, or at least the responsibility; which was the thing charged by the Presbytery against Dr. B., who wrote the note.

7. Dr. B., writing the *nota bene* in the letter which Mr. D. Gordon received, addressed it to a third person, who was to send it to Mr. Gordon. This was to publish it, which was the thing charged by the Presbytery.

8. Messrs. Whyte and Stalker, by entreating Dr. B. to do nothing with the letter, but to burn it, showed that they understood him to be concerned in the authorship or publication of it, and he used no means to change these apprehensions.

9. Dr. B., by reading the letter to Messrs. Whyte and Stalker without expressing his disapprobation of it, was publishing it, and so rendering himself responsible, according to the charge by Presbytery.

10. Dr. B., having the earliest copy of the anonymous letters known, should be held responsible for it till he show how he obtained it; and copies being afterwards sent to at least four different persons, he must be accounted the publisher till he acquit himself.

11. The facts, that the letter to Mr. Miller contained a note stating that "a copy would be handed to the Rev. G. Mairs;" that Mr. Mairs actually received a copy accordingly; that the earliest copy known was in Dr. B.'s possession; that Dr. B. called on Mr. Mairs to see the letter which Mr. Mairs had, while there was no communication between them from the time of its reception by Mr. Mairs till the time that Dr. B. called to see it, plainly importing that he knew by his own deed that it was there; and that Mr. Mairs refused to let his copy be seen, on account of the handwriting, all make an irresistible impression that Dr. B. was responsible for those letters. It is proper to notice, further, that it appeared in Presbytery that Mr. Mairs expressly refused to give testimony in Presbytery respecting the reports or letter in his possession, because of the friendship between him and Dr. Bullions. Did this imply any thing else than that he knew that Dr. B. had criminal agency in that letter, and that his testimony would prove the Doctor responsible?

After all, it should be observed that the clearness and force of evidence before a court can scarcely ever be transferred to paper before the public. But it may be satisfactory to the reader if it can even now be shown that Presbytery did no injustice to Dr. B. by their decision on this point, and that the evidence before them did lead them to a correct conclusion. To show this we shall introduce evidence on this matter which has lately appeared, and which, we think, puts the truth of the charge even of his being the author beyond doubt. It is the testimony of James Lowrie, John Robertson, William Robertson and wife, at the taking of which Dr. B. was notified to attend. And before Dr. B. and all his friends, we here say to the public, that the character of each and all of these witnesses, for veracity and good standing, is above impeachment. The following is a copy of the testimony:—

{ "STATE OF NEW YORK,
Washington Co., ss.

" James Lowrie, of Jackson, in said county, being duly sworn, saith, that about the 1st of March, 1836, at a meeting of Presbytery in Cambridge, Dr. A. Bullions read to this deponent, John Robertson and William Stevenson, a paper which he had prepared to read to Presbytery, then in session. He read it in order to obtain our advice upon the propriety of reading it to Presbytery. The contents of the paper I do not distinctly recollect; but I got the impression at the time, and believed it

was a very bad paper; and deponent advised him not to read it to the Presbytery, telling him, if he did so, it would ruin him. The other individuals above named gave him the same advice. In June, 1838, a short time after he had returned from Synod, Dr. Bullions asked deponent if he recollected of his reading a paper to deponent, John Robertson, and William Stevenson, at the time the Presbytery met to settle the tampering case. Upon deponent's answering in the affirmative, he said that that paper contained the sum and substance of that anonymous letter, (meaning the anonymous letter sent to Rev. D. Gordon,) and I laid it away in my study, and it is gone, and I do not know where it is, but I suppose some person got it, and made up that letter from it.

JAMES LOWRIE.

Subscribed and sworn this 26th day of
January, 1842, before me,

JAMES THOMPSON, J. P.

{ "STATE OF NEW YORK,
Washington Co., ss.

"John Robertson, of Jackson, in said county, being duly sworn, saith, that in the spring of the year 1836, Dr. Alexander Bullions read to this deponent, Messrs. William Stevenson and James Lowrie, a paper containing substantially the same matter, if not the same words with the anonymous letter afterwards sent to the Rev. D. Gordon, and which was before the Associate Presbytery of Cambridge, April 10th and 12th, 1838, for trial of Dr. A. Bullions' agency in it, except the heading. The names of the members of Presbytery who were charged in the body of the paper read to us were not in the heading of it, as in either of the anonymous letters which I saw, and which were read to me. What use Dr. B. proposed to make of the paper, when he read it, I do not distinctly recollect. Yet, whatever use he proposed to make of it, we solemnly enjoined on him to make no use whatever of the paper, for it would destroy him, as it was false and slanderous in the highest degree, and would utterly ruin him if he made any further use of it.

On Saturday, the 16th of June, 1838, the day after the Commissioners from Synod arrived in Cambridge, I called on Dr. Alexander Bullions to inform him of their arrival, and of their expectation to occupy the church the next day, (being Sabbath,) agreeably to their appointment by Synod. Mr. Bullions said he intended to occupy it himself. I said to him, You ought not to do so; adding, you have no right or authority to preach the gospel, having been justly deposed for crimes which ought to silence any man. Mr. Bullions started up, and asked, For what? I stated to him, For the part he (you) took in the anonymous letters, attempting thereby to destroy the character of your brethren of the Presbytery; adding, in the following words, 'Mr. Bullions, you must know that I do know that you wrote or indited the matter of the anonymous letters.' Mr. Bullions dropped his eyes and seemed in deep thought for a short time, and then asked, Do you recollect of my reading to you a paper in 1836? (referring, as I suppose, to the reading of the above mentioned paper in presence of deponent and Messrs. Stevenson and Lowrie;) to which I emphatically replied, I do. Mr. Bullions then stated that he had prepared a paper of the import of these letters, (referring to the anonymous letters,) and that he had read it to deponent, and to Mr. James Lowrie, and Mr. William Stevenson together, adding, 'I had it lying in my study room, but it is gone, and I do not know where it is?' The manner in which this last expression was made conveyed to me the idea that Mr. Bullions carefully avoided saying that he did not know where the paper had gone, or the use that had been made of it.

JOHN ROBERTSON.

Subscribed and sworn this 26th day of
January, 1842, before me,

JAMES THOMPSON, J. P."

{ "STATE OF NEW YORK,
Washington Co., ss.

"William Robertson, of Cambridge, in said county, being duly sworn, saith, that Dr. Bullions came to the house of this deponent some time after the Commissioners of Synod, in 1838, came to Cambridge, and stated that he wished to have a private conversation with this deponent and his wife; and further stated that he wanted to know whether we were going to adhere to him or the Synod; and that if we intended to leave him, he wanted that we should state to him frankly the reason. I stated to him that he had been regularly deposed, and I thought justly, particularly for the part he had taken in the anonymous letters. He then stated, by way of explanation, that he had prepared a paper for some purpose which deponent does not now recollect, and had kept it for some length of time in his study room, in some book, where it might be seen by any person disposed to examine it, containing the substance of the anonymous letter, (as deponent supposed, the letter sent to Rev. David Gordon,) and that the paper was missing for some length of time. He also stated that the matter of the paper was afterwards returned in the form of a letter,

with some alterations. And he gave this deponent to understand that in that shape he had put it into circulation.

“ WILLIAM ROBERTSON.

“ Subscribed and sworn, this 20th day of
January, 1842, before me,
“ JAMES THOMPSON, J. P.”

“ *Washington County, ss.*

“ Mary Robertson, wife of the above named William Robertson, being duly sworn, saith, that the above affidavit, to which he has subscribed his name, is true; and that, in addition thereto, the letter referred to in the close of his affidavit, as being put into circulation, was the letter sent to David Gordon, as deponent understood.

“ MARY ROBERTSON.

“ Subscribed and sworn, this 26th day of
January, 1842, before me,
“ JAMES THOMPSON, J. P.”

Although the above testimony, perhaps, needs no comment, yet we would just call the reader's attention to a few points. We see that Dr. B. distinctly acknowledges to four witnesses that he, himself, prepared a paper in substance the same with the anonymous letters; and to two of them, that copies in substance were drawn from that paper; and that, it being now in the form of a letter, he put it into circulation. Let it also be remembered that it was proved that the letter in the hand of Mr. George Mairs was a copy of it; and that Dr. B., in charging members of Presbytery on report, referred them to that letter in the hand of Mr. Mairs; that is, he charged members of Presbytery on reports of his own raising. We now ask, how could the memorialists, as they do on page 10th, say, and especially, how did Dr. B. give it his signature; that the evidence before Presbytery “ *could not support their conclusion, for the charge itself was not true;*” that “ *Dr. B. neither wrote these letters nor caused them to be written?*” This was too much to say in such a case, and especially as it now appears.

But it is thought by some that though Dr. B. was guilty, Presbytery were severe, and carried their censures too hastily and too far. We reply, first, though on proper evidence of repentance a man should be absolved from censure, yet, while he remains impenitent for a censurable crime proved against him, it is contrary to scripture, to rules of discipline, and to common sense to absolve him; and, secondly, if a man has offended often, repeating frequently, in one form or another, the same sins for which he gave satisfaction, it is admitted by all that he renders his repentance doubtful; and that when, at last, no evidence of repentance is given, and the same sin is persevered in, more severe censures are necessary. That this was the case with Dr. Bullions we shall show by giving a very brief history of his more prominent offences for some years past, and especially of the circumstances under which he introduced the matter which issued in his deposition.

In 1830 Dr. B. was rebuked before Synod for language inconsistent with his religious profession, and for improper and offensive words which had been, in Presbytery, charged as falsehoods. (See Minutes of Synod of that year, pages 24—28) In 1832, being laid under a charge by the Associate Presbytery of Cambridge, and under a sentence of admonition, he refused to submit without certain limitations. Synod decided that he should submit according to that sentence. He submitted, and was admonished by Synod accordingly. (See Minutes of that year, pages 19—24. Before Synod's

Commission, in Salem, 1832, he declared, contrary to truth, that he had not submitted in Synod without limitations. By the same Commission he was found guilty in several points, on which he was required to confess his sin, to promise to avoid giving offence again in those matters, and to submit to an admonition. To all this he submitted. In 1833 he gave in to a member of the Presbytery of Cambridge a large paper, containing protests against, and dissents from all, or nearly all, the decisions of the Commission to which he had submitted; and in November of the same year he declared in Presbytery, and before a large audience, that he had not exercised contrition for, nor confessed to God any one of all the things for which he had been censured by Presbytery, Synod, or Commission. In the same year he set up an objection to communion with the Rev. David Gordon. In 1834 the ground of this objection was tried; Mr. Gordon was acquitted; Dr. B. acquiesced in the decision, and again renewed his objection, and carried the matter to Synod. On this and several other matters brought before Synod in 1834, and on all of them that were tried in Synod, Dr. B. was found guilty, left under suspension, remitted to the Presbytery of Cambridge, to be by them rebuked and restored, on condition of his submitting as follows, namely, "that he make an unequivocal confession of his sin in this contempt of the Presbytery of Cambridge; in declaring his impotence for the things for which he had been censured; in refusing communion with the Rev. D. Gordon, when the grounds of that refusal had been removed; in charging the Presbytery of Cambridge with a litigious spirit; in writing and presenting the paper of dissents and protests against the decisions of the Commission, in which he retracted his submission and agitated cases that were settled; and in manifesting a want of due respect to the courts of Christ's house, and a spirit of insubordination; and that he express his resolution to live in peace with his brethren, and never more to agitate nor encourage the agitation of any of the matters which occasioned the late disturbances in the Presbytery." (See Minutes, pages 182, 183.) To all this Dr. B. submitted, at Cambridge, Dec., 1834. Notwithstanding this submission, in 1835 he renewed a charge which had been made by Mr. Stalker in 1834, namely, that some members of Presbytery had tampered with two members of the congregation of Cambridge, to induce them to make a party in the congregation, and promising that they would be supported in it. This was carefully and fully tried, every member of Presbytery acquitted, and Dr. B. acknowledged, at the close of the trial, that he was convinced, after the full investigation which the matter had received in Presbytery, that there was no foundation for the charge, confessed his sin in rashly making it, and promised to agitate no more these matters to the disturbance of the Presbytery. Yet, the next Sabbath after this acknowledgment and promise, he expressed himself in such a manner in his congregation, that many of them considered it a retraction of his submission and a violation of his promise. This matter was brought before Presbytery, and carried to Synod in 1836. Synod ordered that on Dr. B.'s disclaiming any intention to contradict the deed of Presbytery, they should dismiss the whole affair. Now, according to the above testimony of Messrs. James Lowrie and John Robertson, Dr. B., at the very meeting of Presbytery at which the trial of his charge of *tampering* was closed,

and at which he expressed his conviction that there was no foundation for the charge, and his sorrow for making it, he read to them the original draft, prepared by himself, of those anonymous letters, the main charge in which is that same charge of *tampering*. This was in the beginning of March, 1836. Having, in the view of some members of his congregation, on the next Sabbath, retracted the submission made at this meeting of Presbytery, the order of Synod above quoted, that he should disclaim any intention of contradicting Presbytery's decision respecting the charge of *tampering*, came to hand in June. In the latter part of August following, according to the testimony of Messrs. Whyte and Stalker, Dr. B. read to them another copy of his draft of the anonymous letters. In September he complied, in Presbytery, with the above order of Synod as the condition of his escaping censure. Notwithstanding this disclaimer, in December following he sent a copy of the anonymous letter to Mr. D. Gordon, which was addressed to himself by his own hand, and with a forged post-mark. In January, 1837, another copy of the same is sent to Mr. Miller, with a *nota bene* stating that copies of it would be sent to neighbouring ministers of other denominations; which was actually done, as Messrs. G. Mairs and P. Gordon, ministers of the Associate Reformed Church, received each a copy. This copy sent to Mr. Miller was post-marked Albany; and it is known that on the date of the post-mark, Dr. B. was in Albany. Nothing was said about those letters by any that received them; all was silence till, on the 5th of October, 1837, Dr. B. himself refers to them as sufficient cause for suspending the business of Presbytery, and introduced the matter which issued in his deposition. Here is a true historic picture of the man and his conduct. This is the case in which the proceedings of Presbytery were sustained by Synod in 1838. It was brought up by Dr. B. The Presbytery, though at a disadvantage by the manner in which he brought it up, permitted the trial to go on. He had all privilege of defence in Synod, and on every point on which he chose to complain against Presbytery or to defend himself. He was patiently heard, and his case was carefully discussed. The decision of Presbytery was confirmed by a vote of 38 to 9; and of these 9, two members acknowledged Dr. B.'s guilt, but objected to the severity of the sentence; and two others declared the object of their vote was entirely different from that of his acquittal.

On a view of the whole case, let the reader judge whether Dr. B. was not ripe for censure; whether Presbytery or Synod did injustice: or whether the Presbytery were impatient, "eager to devour," "hasty, or severe." Or let him say how many offences must be borne with, and how long; or how many retractions of submission, and renewed agitations of matters settled, and how many repetitions of the same offences, without any evidence of repentance at last, will be necessary to justify a Presbytery in deposing one of their number.

The third specification of complaint by the Memorialists, is the case of Mr. Duncan Stalker. Not to follow them in their uncandid reflections, nor in their perversions of facts, in all their particulars, we shall give a brief statement of the case, referring the reader, for more particular information, to the documents on which this sketch is based, as published by the Presbytery of Cambridge, in their Documentary History.

On November 14th, 1837, when the case of Dr. A. Bullions was on trial, Mr. Stalker read a paper which he had prepared, containing much censurable matter. He gave it up to Presbytery at their demand; and at their meeting in February, 1838, the following charges founded on that paper were tabled against him, viz :

"1. Mr. Stalker is guilty of denying the right constitution of this Presbytery, and their authority as a court of Christ.

"2. Mr. Stalker is guilty of slandering the Presbytery, in charging them with acting in the spirit of 'suspicion, cruel jealousy, and want of brotherly love' in their proceedings against Dr. Bullions for six years past, and particularly, with acting 'solely' in that spirit in the case pending.

"3. Mr. Stalker is guilty of adopting a divisive course, and of threatening still to pursue it in declaring that he will support Dr. Bullions in his disobedience to the decisions of this Presbytery, and threatening to separate himself from Presbytery and this church on account of these decisions.

"4. Mr. Stalker declares his disagreement with this Presbytery and the Associate Synod, to which we are subordinate, in their profession and maintenance of the principles of the Reformation and Secession, in his justifying the United Secession Church, and his going into that union, 'blessing God that he was a minister in that church.'

While these articles were under consideration, Mr. Stalker asked and obtained liberty of absence from this meeting; he was however served with a copy of these articles, and with a citation to attend for trial on the 7th of March following. At that meeting he did not attend, nor send any excuse, and Presbytery having obtained satisfactory information that he was purposely absent, which he himself, at the next meeting, expressly confirmed, enjoined on him to desist from the exercise of the ministry till the matter be issued, because the charges against him justified suspension till they were tried, and especially so, as it now appeared that he was baffling a trial by designed absence. At the next meeting, which was in April following, he appeared, declared that he had not desisted from preaching, and contemptuously renounced the authority of Presbytery requiring it. Mr. Stalker was put on trial on the above charges after expressly refusing to retract a word of his paper on which they were based. He was fully heard in defence. The charges were found both relevant and true. He then gave in a declinature, not simply of the *action* of the Presbytery in the case, as the memorialists say, but of the *authority* of Presbytery altogether, intimating, at the same time, that he intended a final separation from Presbytery, introducing his declinature with these words. "As we shall probably never again meet in the same capacity—I hereby decline the authority of this Presbytery, &c." He contemptuously withdrew, while the Moderator warned him that the Presbytery would proceed nevertheless. After consideration of his case, he was deposed from the office of the holy ministry, and excommunicated with the lesser sentence, on the above grounds accumulated.

On the above course of procedure we shall offer a few remarks in answer to the memorialists. 1. They represent that the charges, which Presbytery had against Mr. Stalker, were raised by perverting his speech which he read on Dr. Bullions' trial. We reply, the reader, who has access to the Presbytery's history, may satisfy himself on this point, by comparing the charges with the published speech itself. He will see that Presbytery passed, without comment or censure, all the arguments on the case, however unsound they were, and only took up things which did not belong to the case on trial. The freedom of speech which the memorialists say was injured by these measures, was no lawful freedom, but licentiousness, of which a court of Christ especially should not be the theatre.

2. The memorialists say that Mr. Stalker's disavowal of intention to express the things charged against him should have acquitted him. But

his disavowal was in direct contradiction to his expressions in his paper, which he would not retract; nor did he show that his meaning was really different from that with which the Presbytery charged him.

3. They also charge the Presbytery with cruelty in Mr. Stalker's case. We state in reply, that before trial of the charges which were tabled against him, the Presbytery, desirous to terminate the matter in as easy a manner to Mr. Stalker as would be consistent with faithfulness, requested him to retract his expressions which contained the matters of charge. He replied, "so far as I know myself, I never will retract one word of it." Thus the Presbytery was shut up to proceed with the trial; and his subsequent conduct, as well as the primary charges, made weighty censure necessary.

4. But the memorialists say, that by a stretch of power, never before witnessed in the Secession Church or any other, Presbytery commanded Mr. Stalker to desist from his ministry till the matter be issued, *for this reason*, that he did not see fit to appear on the first citation. The memorialists seem to be in the habit of judging that the last act of the accused, before censure or restriction by Presbytery, must be the sole reason for such a deed of the court. We expect babes, but not men, to reason in this way. The reason, which the Presbytery gave for their order to Mr. Stalker to desist from preaching, was, that the charges against him had *justified* suspension till they were tried, but now they *required* it, when he was designedly eluding a trial. His non-appearance, at what they call a first citation, was rather a desertion of the trial, as he had been present when it commenced, and the case was postponed on his request for liberty of absence from the remainder of that meeting. It is no stretch of authority to suspend a member of the church from communion, or a minister from preaching, while under such charges as would warrant suspension if proved, and which, there is much reason to believe, will be found true; and especially when the accused is delaying trial by absence, and giving clear evidence, as he did in this case, that the absence is purposed and contemptuous.

5. The memorialists justify Mr. Stalker in his declinature, and censure Presbytery for not admitting it, and because they did not stay process on account of it. Perhaps enough has been said on this point, on the case of Dr. Bullions, which need not be repeated here. Mr. Stalker's declinature was decidedly of the unwarrantable kind, as he declined the *authority* of the Presbytery, and therefore, by the rules of discipline, it required his deposition rather than that Presbytery should stay process.

6. But the memorialists treat Mr. Stalker's offences as light matters compared with the severity of the censure. We reply that there were two general grounds for the censure, the *primary* offence contained in his paper—and the *secondary*, consisting in the course which he adopted on the trial.

(1.) The primary offence was not a light matter. His *denying the right constitution of the Presbytery and their authority as a court of Christ*, was contempt for the ordinance of church government, nullifying it as far as he could, and encouraging those who were disobedient; and it was contrary to his ordination vows. His *abandoning the Presbytery, and charging them positively with unholy motives*, and with these as the *sole* cause of the prosecution against Dr. Bullions, surely, according to the most common principles and practice of discipline, required retraction and acknowledgment; but this he would not yield. His *adopting a divisive course*, was directly a breach of his ordination vows, and tending to destroy both the unity of the church and her discipline. His *blessing God that he had been a minister in the United Secession Church*, after having been many years a minister in the Associate church, in Scotland, proved that he did not consider, that his leaving the Associate church and joining that of the United Secession, was any sin, or violation of his former profession; and that he disagreed with the Associate church of North America, of which he was at the time a member, in their maintenance of the reformation and secession principles, and in their testimony against the United Seces-

sion principles and measures. The common sense of mankind may suffice to establish the points, that every voluntary association, as particular churches are, have a right to maintain and act on their own principles, and to require of every member, a professed agreement with them, and a conformity of practice, or to exclude them from their fellowship;—and that every member be undissembling in his profession and practice. And if these principles be just and obligatory in ordinary associations, much more are they obligatory and important in the church, a body of which Christ is the immediate Head, and in which he requires unity of sentiment and practice, and sincerity in our profession and engagements. These considerations certainly show a just foundation for the censure of Mr. Stalker.

(2.) The secondary cause of Mr. Stalker's deposition, was his course under Presbytery's dealing with him. It should be remembered that the primary offence is not always the principal, or greatest; the course of conduct respecting it, may be the most heinous offence, and may imperiously require the highest censure. Though unbelievers are disposed to count perseverance in a sin, under dealings by a church court, a light matter, the Great Head of the church appoints for it the highest censure. Matt. xviii. 17. So in this case, Mr. Stalker refused to retract his offensive expressions, or to make any acknowledgments: He made no disavowals which were not plainly contradicted by his paper, on which the charges were founded: He gave no satisfaction for protracting the trial, by disobedience to Presbytery's citation, nor for his disobedience to their injunction, to desist from preaching, till the cause was tried: He added contempt for Presbytery's authority over him, gave in his formal declinature of their authority, withdrew without leave, and contrary to a warning by the Moderator, and with a declaration of his purpose, never to meet with them again, as a Presbyter. Surely this was refusing to *hear the church*, and therefore, by the highest authority, he deserved the highest ecclesiastical censure. But why should a man be continued in the ministry who continues, after dealing with him, openly and impenitently to break the very vows and engagements on which he had received the ministry? He must be blinded to the evil of sin, of inconsistency, of dissembling, of breach of vows, and of violation of the law of brotherly love, who understands this case and justifies Mr. Stalker, or condemns the Presbytery for deposing him.

Mr. Stalker's case, having issued, in Presbytery, in his deposition, was carried to Synod; and although there were many evidences of strong prejudices in his favour, in members of Synod, when the case was presented and considered, the Presbytery's decision was sustained by a large majority. The members of Presbytery then expressed a desire that Mr. Stalker might be restored, if it could be done on good principles. In order to effect this object, Synod prepared and adopted four resolutions, three of which were proposed to Mr. Stalker for his answers. On the second and third resolutions, Mr. Stalker answered, in substance, "That he never could agree to testify against the United Secession Church, and that he was not conscious of having given his brethren any just cause of offence." This ended the business in Synod. Mr. Stalker here became witness against himself, and in favour of the decisions in Presbytery and Synod in his case. He showed that the Presbytery had not misunderstood him, nor had done him any injustice in charging him with a disagreement with the Associate Synod, in the maintenance of their profession. It was now obvious that Mr. Stalker's joining the Associate Church, which had at that time given their explicit testimony against the United Secession Church, was either under strange ignorance, or in insincerity and dishonesty, through the demoralizing influence of lax principles, commonly called *liberal*, but properly called *licentious*. It was, therefore, obvious that Synod could, with no consistency nor faithfulness restore him; and that the Presbytery had justly deposed him. Mr. Stalker has also, since the decisions of Synod in his case, continued the exercise of his ministry, and thus proved that, notwithstanding his professions of reverence for church courts, and his appeal to Synod, the charge was too true, that he contemned the authority of church courts, and that his submissions in other cases were only for temporal ends, or because they agreed with his will. Had Mr. Stalker not followed perverting counsel, which he declared in Presbytery he had received, and which he did follow, in giving in his declinature; had he exercised due

patience, and waited on the counsels of Presbytery, he might not have been deposed; but he contemptuously refused to "hear the church," and so made his deposition necessary. Mr. Stalker did not profit by the testimony of the Associate Church, in which he professedly joined; he has manifested his insincerity in it, and his ignorance of the cause which it maintains; he has rejected it, and practically renounced even Presbyterian government and order, and settled down on the principles of Independency; he has assumed an awful responsibility in seducing his congregation from their profession, and into measures which will, sooner or later, destroy their unity, and lead them into all the pernicious errors of the age. That is a solemn word, Hosea iv. 6: "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me; seeing thou hast forgotten the law of thy God, I will also forget thy children."

The fourth specification of grievance is respecting the proceedings of Synod in the case of the Presbytery of Vermont. The history of this case may be found in the minutes of Synod for 1839 and 1840, and in the Religious Monitor, September number of 1840, page 85, an outline of which may be sufficient here. In the year 1838, while Dr. A. Bullions was under deposition from the office of the ministry, and suspension from the communion of the church, by the Presbytery of Cambridge, and by the confirmation of these deeds in Synod; and while he was under the care of the Presbytery of Cambridge for further dealing, by his former membership, his location, and by a special deed of Synod remanding him to their care, he applied to the Associate Presbytery of Vermont, at their first meeting, and according to his application, he was, by them, in their manner, restored to the office of the ministry and the communion of the church, and admitted as a member of their body. Of these deeds the Presbytery of Cambridge gave information to Synod in 1839, and presented sufficient evidence of the facts alleged; and the report of the Presbytery of Vermont to Synod stated the same things. The Synod declared those deeds of that Presbytery "null and void from the beginning," formed a charge against the Presbytery for their conduct in this case, suspended them as a Presbytery from the exercise of Presbyterian authority till the next meeting of Synod, committed those brethren with their congregations to the care of the Presbytery of Cambridge, in the mean time, that is, *temporarily annexed them to the Presbytery*, as the Synod itself explained the deed, and cited the Presbytery to appear at the next meeting of Synod, to answer for their conduct as charged. At the next meeting, 1840, it was found that the Presbytery of Vermont had been regularly cited. They sent up a protest to that meeting, and though Mr. Goodwillie from that Presbytery appeared, the Presbytery as such did not. Synod dealt with Mr. Goodwillie respecting the matters in charge, but without effect. They then put the Presbytery on trial, on the charge of restoring Dr. A. Bullions, and admitting him contrary to Presbyterian order. Mr. Goodwillie was heard in defence, and Synod, after discussing the case, decided, with but one opposing vote, that the Presbytery were guilty according to the charge. They also decided that the Presbytery should "be rebuked," that they should "submit to the decision declaring their deed restoring Dr. A. Bullions null and void, and engage to abstain from all further communion with him until regularly restored," and "that, upon their compliance with these decisions, they be restored to the full exercise of their Presbyterian authority." On these decisions, Mr. Goodwillie would not answer for the Presbytery, but for himself he would not submit. A Commission was then appointed to meet in Barnet in July following, to call the Presbytery of Vermont before them, and to execute these decisions; and with further instructions,

in case of non-submission, to dissolve that Presbytery; to suspend the ministerial members of it from the exercise of the ministry and the communion of the church, till they acknowledge their sin, and return to their duty; to refer them to the Presbytery of Cambridge for further dealing; and to place their congregations under the care of the latter Presbytery. As the Presbytery of Vermont utterly refused to submit to those decisions before the Commission, the latter instructions were accordingly executed.

On these transactions the memorialists make several misrepresentations and complaints. But passing over their history of the motives and feelings of the Presbytery of Cambridge, in which they so frequently indulge, we observe, what is worthy of attention, that the memorialists say but little about the *merits* of this case itself; they scarcely complain directly that the Synod's decisions, on the case itself, were unjust; almost the whole complaint is against steps of order. The most they say about the merits of the case is, in general, that *justice was violated*, but they do not point out the *injustice*, except what they pretend to find in the steps of procedure. And instead of directly asserting the rectitude of the deeds of the Presbytery of Vermont, they cautiously say, "The Presbytery took up the case of Dr. Bullions as of one who had now no standing in the Associate church,"—and that "they believed they were doing right." These cautious statements by the memorialists may be justly counted admissions of the error of the Presbytery of Vermont, and of the rectitude of the Synod's decisions on the merits of the case. The order of procedure, though important, is a subordinate matter; its great importance is its subservience to just or righteous decisions. The righteousness of decisions is immutably important; the rules of attaining it are changeable by circumstances in their letter, though not in their spirit. If it be found that the court came ultimately to a right decision, it may generally be inferred that they had not deviated materially from the spirit of the rules of order; and it will generally be found that complaint in such a case is but captiousness, perverting the spirit, if not the letter of rules, and attempting to excuse iniquity, and to bring justice into reproach.

In answering the memorialists on this case, two things ought to be considered distinctly. First, The righteousness of Synod's decisions, and secondly, The rectitude of their procedure. The first of these, though least noticed by the memorialists, is the most important, and the consideration of it will be necessary to a clear view of the latter.

FIRST, respecting the Synod's decisions themselves. In these we may include, Synod's declaring the deeds of the Presbytery of Vermont, restoring Dr. Bullions and admitting him as a member, null and void from the beginning—deciding, on trial, in 1840, that the Presbytery of Vermont were guilty in performing those deeds—deciding that they be rebuked and required to abstain from ecclesiastical fellowship with Dr. B. till he be regularly restored—and that, if they impenitently persevere in maintaining their deeds thus condemned, and refuse submission, they be dissolved as a Presbytery, and the ministerial members suspended from the exercise of their office and from the communion of the church. To see the justice of these decisions, we must refer to the deeds of that Presbytery which Synod condemned. These are stated above: We offer the following observations on them.

1. The restoration of Dr. Bullions was a deed to which the Presbytery of Vermont were not competent; that is, they had not authority or power to do it, because (1.) All the ministerial members of that Presbytery were legally excluded from sitting or acting on Dr. Bullions' case, on account of affinity and partiality; and that sentence of exclusion was not removed, either by the Presbytery of Cambridge, or by Synod. (2.) By the principles of Presbyterian church government, a Presbytery has no control or

jurisdiction over a man residing in the bounds of a sister Presbytery. Dr. Bullions, by the established boundaries of the Presbyteries of Cambridge and Vermont, belonged to the former. (3.) By the same principles, a Presbytery has no power to try a case, on which the evidences are not laid before them, nor in the absence of the accusers, who are not cited to appear. In this case, the evidences against Dr. B. were not laid before the Presbytery of Vermont, nor were the Presbytery of Cambridge, who had charges against him, cited to attend. (4.) By the same principles a Presbytery has no power to release a man from censure, under which he is laid and still held by a co-ordinate court, and to whose jurisdiction he still belongs. The restoration of Dr. Bullions, by the Presbytery of Vermont, must either annul the decision of the Presbytery of Cambridge, and that as confirmed by Synod, or it must leave it in full force. That Presbytery could not, in the same church, annul it; therefore it remains in full force. Dr. B. could not be under two contrary valid deeds at the same time. The deed of the Presbytery of Vermont, being without any authority, must be null; and therefore the deed of the Presbytery of Cambridge must be still valid.

2. Deeds contrary to the *general acts* of the church are null and void: but the measures which the Presbytery of Vermont adopted, and without which they could not restore Dr. Bullions, were contrary to those *general acts*. An essential principle of Presbyterianism, and consequently, a general act of our church, forbids a church court to interfere with the deeds of a co-ordinate court by way of review or reversal; but the Presbytery of Vermont, in restoring Dr. Bullions, assume to reverse or annul the deeds of the Presbytery of Cambridge in his case. Besides, it was also against the general acts of the church to admit Dr. B. as a member of the Presbytery of Vermont, while he resided in the bounds of the Presbytery of Cambridge, and was under their care. Therefore, by the established laws of our church, those deeds of the Presbytery of Vermont were null and void from the beginning, as Synod decided they were, both because that Presbytery were not competent to perform them, and because they were contrary to the general acts of the church. See Pardovan, Book iv. Tit. v. § 6. "Sentences are in themselves null when pronounced against the general acts of the church, or by an incompetent judge," &c.

The defence set up by the Presbytery of Vermont, and referred to with approbation by the memorialists, that Dr. Bullions, by excommunication, was utterly excluded from all connexion with the Associate Church, and therefore might be received by that Presbytery, just as a man might be received from another denomination, is too weak and absurd really to need a refutation; yet it may be observed, (1.) Dr. Bullions was not excommunicated with the higher censure, and therefore was still a member of the Associate church, and as such, under the care of the Presbytery of Cambridge, though suspended and deposed. But (2.) if Dr. B. had been even excommunicated with the higher censure, still, residing in the bounds of the Presbytery of Cambridge, he could not be received by the Presbytery of Vermont, as a member of their body. (3.) Had Dr. B. even been under the higher censure, yet his condition would have been essentially different from that of a man who had never been laid under charge or censure by one of our Presbyteries in particular. He could not be restored but by absolving him on his profession of repentance and submission to censure; and therefore he could not be restored by the Presbytery of Vermont, while held under censure by the Presbytery of Cambridge, without exercising a control over a co-ordinate court. The argument we are opposing amounts to this, that a less degree of sin and of censure binds a man under a church court, but a high degree sets him free! a less degree attains, a high degree acquits!

3. From the above considerations it appears, that the offence given by the Presbytery of Vermont was not light, and could not with any faithfulness be passed over without solemn censure: Because (1.) The deed was the exercise of assumed authority in sacred things, and against the plainest rules of the church; it was therefore an act of levity about most solemn matters, a profanation of divine ordinances, and perverting them to subserve unworthy purposes. (2.) It was introducing without trial, and without authority, a man into the holy ministry, who had, on trial, been found unworthy of it; and therefore it was a "polluting of God's sanctuary—breaking his covenant—not keeping the charge of God's holy things—and setting keepers of his charge in his sanctuary for themselves." Ezek. xlv. 7, 8. (3.) It was violating the unity and peace of the church, contrary to their ordination vows; for it was introducing a man to minister in the church, whom a sister Presbytery and the Synod held excluded and deposed. In a word, the deed was correctly characterized by Synod in 1839. See Monitor, page 28. For these reasons it was just and necessary to inflict a rebuke on that Presbytery, and to require them to renounce that unhalloved deed; and consequently, when they would not submit, but persevere in maintaining those deeds, and so would not hear the church in such righteous and necessary decisions, it was the imperious duty of Synod to dissolve them as a Presbytery, and suspend them as ministers, either to bring them to repentance, or as steps in the course of treating them "as heathen men and publicans."

SECONDLY, respecting the Synod's steps of procedure in this case: of these especially, the memorialists complain. After what has been said, it is hoped that this part of the subject may be dismissed with brevity, compared with the number of complaints raised.

1. The memorialists say that Synod condemned the Presbytery of Vermont at their meeting in 1839, without a trial and without a hearing. We suppose, from their speaking of the charge drawn up by Synod as subsequent, they refer this condemnation to Synod's deciding that the deeds of that Presbytery were null and void. On this view of the matter we reply: Though the condemnation of a deed, and of the person or body committing it, are very closely connected, yet there is a difference. The admission of a charge by the court as relevant is a condemnation of the deed charged, yet the ordinary course after this is to put the accused on trial of the proof of the charge, if necessary; or if this be unnecessary by the admission of the fact, as was the case in this instance, there is still to be a trial of the character and aggravations of the deed, of the guilt incurred in committing it, and of the censure which is due. These things were left by Synod to be tried at their next meeting, at which the Presbytery was cited to appear. The condemnation of the Presbytery, therefore, did not take place till 1840, when they were tried and had opportunity to be heard, although their deed was condemned as null and void, in 1839. And this the Synod were fully warranted to do, even before the Presbytery had any hearing, further than their admission, or voluntary statement, of the facts charged, which they made in their Presbyterial report. For it is absurd to suppose, that, on any charge made, the established principles of the church must be brought into question, or that the court must hear the accused in opposition to those principles. It is fully competent to a church court, in the absence of the accused, to assert her principles, and to decide that a certain defined and admitted deed, in direct violation of those principles, is wrong, or null and void. And this deed was of such a character that a committee of Synod in 1839, were fully warranted to say, that "The conduct of the Presbytery of Vermont, (in this case,) cannot be right in any circumstances." Besides, such

was the character of this deed, that Synod would have been criminally negligent and dilatory, to have delayed a condemnation of it till the next year, when from its very nature, and its direct violation of established order, no plea in its favour could be admitted in a Presbyterian church.

2. The memorialists complain that the Presbytery of Vermont were suspended without a hearing, and that this was a censure or punishment. We reply, they were heard, even at that time, on the part of their deed, and a temporary *censure* for such a deed would not have been unwarranted even then. However, the suspension was necessary as a step in order to trial, which is always proper, when the charge is such as, if proved, would require censure, and of course, suspension, if the person charged remain impenitent after he is found guilty.

3. They say, Synod condemned the Presbytery on the *ex parte* statements of the Presbytery of Cambridge. This is false. The Presbytery of Cambridge produced, besides other evidence, Dr. Bullions' own statement of the matter, given by him in writing, and the affidavit of Mr. Whyte, who had acted in the Presbytery of Vermont, in the deed in question; and the Presbytery of Vermont themselves, in their report to Synod, established the same facts. The evidence on both sides appears in the report of the Committee of Synod which was adopted. See Minutes, page 28.

4. They complain that Synod, "contrary to all rule," subjected the members of the Presbytery of Vermont to another court. We reply, that Synod explained that deed to mean a "temporary annexing of them to another Presbytery." Nor did this explanation, though given the next year, come too late for preventing abuse; as the Presbytery of Cambridge did not interfere with the brethren of that Presbytery during that year, although much ground was given for calling them to account. Besides, the words of the act of Synod, here complained of, "that these brethren be committed to the care of the Presbytery of Cambridge until next meeting of Synod," are perfectly consistent with presbyterial parity; because every member, of any Presbytery, is committed to the care of that Presbytery of which he is a member. And had those brethren, that year, under that act, appeared in the Presbytery of Cambridge, they would have had a claim to seats as members of it, and that claim would, no doubt, have been allowed.

5. The Memorialists say that Synod, in 1839, drew up a libel, and declared it relevant, contrary to the rule of discipline, which requires parties to be fully heard on that question, and cited the Presbytery to trial, after having thus prejudged the case. Now it is well known that a court is authorized by the rules of discipline, on information given, and where there is no prosecutor, to draw up a libel, or charge, and to prosecute it. See Book of Discipline, pages 44, 45, 52. This the Synod did. The Presbytery of Cambridge gave the information, but did not prosecute; they gave abundant evidence, and the Presbytery of Vermont substantiated it. The Synod, then, were under obligations to frame a charge and to prosecute. Nor will any one allege that a court, any more than an individual, should frame a charge which they did not judge relevant? It was necessary that they should judge it relevant, or not make it, nor cite to trial on it. In this step, therefore, they violated no rule, nor did they prejudice the case which was to be on trial; nor did they judge, at that time, any further than what is always allowed, and is necessary in such a state of things. A fair and impartial trial, then, was not *impossible*, as the memorialists allege. If it be asked, what then was to be tried when the charge was judged relevant? We answer, the degree of guilt in the Presbytery, their views of the deed, and the censure due, were yet to be tried; and on these points the Presbytery were allowed a

hearing. With respect to the question of relevancy, on which the parties are to be heard, it should be observed, that it is not, whether a violation of the law of God, or even a principle of our profession is sinful; these points are not to be brought into question in the trial of a case; but only, whether the deed charged is, in its circumstances, a violation of the law of God; or if this be unquestionable, as it sometimes is, and as was the case in this instance, the question of relevancy, then, on which the parties are to be heard, is the degree of guilt attached to the deed under its circumstances. And the accused were heard on the relevancy of the charge.

6. The memorialists allege that the demands of the Presbytery of Vermont were just and reasonable, that Synod should rescind their decision, and exclude from a voice in the determination of their case, the Presbytery of Cambridge, and those of the Synod who had given their votes for a trial of the charge against them. We hold these demands to be utterly unreasonable: Because to rescind the decision, would have been to withdraw the charge; and if it had been rescinded, to renew it again, even in their presence, would only be to renew the occasion for the Presbytery of Vermont to complain, object, and refuse a trial. Nor were the Presbytery of Cambridge disqualified for sitting on the case, having only given information, which the Presbytery of Vermont substantiated; nor was any member of Synod disqualified by his vote in forming the charge, or in appointing a trial; this being always allowed, as the duty of a court, when there is no prosecutor. These demands, therefore, were but the evasion of a trial, which has been a uniform feature in the conduct of the memorialists, in reference to the charges under which they now lie respectively. It is admitted, that if a neglect of any rule of order produce injustice, or lead the court to decide without a full understanding of the case, it is a serious evil, and ought to be corrected; but no violation of rules was committed by Synod in the case, nor did any alleged violation lead to an unjust decision in this matter. On the other hand, if the accused pervert rules of order, and employ that perversion for the purpose of evading a fair and an early trial, he is guilty of a serious evil, and deserves censure. But the Presbytery of Vermont did make their perversion of rules the conditions on which they would submit to a trial; and therefore, they did not attend as a Presbytery before Synod, according to citation, though their member present offered a defence. Thus, in perversion of rules, they trifled with the law of God which they had violated, with the rules of discipline, the order of Synod, and the peace and purity of the church. The Synod, however, instead of executing a sentence against them immediately, as they might justly have done, postponed it, by the appointment of a commission; gave them time for reflection, and employed further means of reclaiming them. Thus we have seen, that the Presbytery of Vermont were censurable, the decisions of Synod just, and their procedure orderly.

It may in addition be observed, that it is scarcely conceivable that the Presbytery of Vermont would have committed deeds so plainly wrong, and so very disorderly, had they not been under the influence of very improper feelings. They have clearly verified the judgment of the Presbytery of Cambridge, that they were disqualified to sit and vote on the case of Dr. A. Bullions, through partiality to him; and their conduct may well be compared to that of Eliashib, the priest, who prepared a chamber in the house of God for Tobiah, the Ammonite, because he was allied unto him. The Synod, therefore, did, in this case, as Nehemiah, who held that deed of Eliashib null and void, and restored the chamber of the house of God to its appointed use. Neh. xiii. 4—9. Nor can we believe that the Presbytery would have refused submission at least to the reasonable and necessary decisions and demands of Synod, had they not

fallen under the influence of others of the memorialists, who were about making a schism in the church; especially, as Mr. Goodwillie and his elder, in Presbytery, refused to take any part in the restoration and admission of Dr. Bullions, giving as their reason for so doing, that the *proposed deeds were disorderly*. So that those deeds were done by one minister and one elder of that Presbytery, with the help of a member of the Presbytery of Cambridge carried up by Dr. Bullions, and who had, by superannuation, for some years past, fallen under his entire influence.

The fifth specification of grievance is the proceedings of Synod in the case of the Presbytery of Albany. This case requires a careful investigation on account of some peculiar difficulties connected with it. To follow the memorialists in their remarks for correction, would not set the subject fully before the reader; we, therefore, propose to conduct the investigation of it by a brief history of the affair, and reasons in justification of the Synod's deeds. But before entering on that course, in which we shall pay but little attention to their misrepresentations, it may be proper now to notice a few of them briefly as specimens of their unfairness.

1. They say that "Synod actually decided that the majority is not the Presbytery of Albany, and that a minority is the Presbytery!" But the Synod did not decide that the members named on either side were or were not the Presbytery, they decided on the presbyterial standing of the party or body of which they were members respectively. And on examination it appears that the party which Synod rejected, consisted of but three ministers and three elders, even counting Mr. Stark and his elder, who had no right to seats, while the other body, which was declared to be the Presbytery, consisted of five ministers and three elders.

2. The memorialists say that "Synod, by their decision, broke down their own definition of a Presbytery," which is, that it may consist of "two ministers and as many elders as may be present, belonging to the Presbytery, met at the time and place appointed." Synod did not contradict or break down this definition, because their decision did not turn on the question of numbers, but on the conduct of the parties. They did not reject the one party for want of the due number; and had they rejected the other on account of the number, they would have broken their definition, as these had a quorum. And we presume the memorialists themselves will not construe the definition to mean that Synod *must* recognise "any two ministers and an elder met at the time and place appointed," as a competent judicatory, whatever their conduct may be.

3. They say that "Synod, by assuming Mr. Stark's case, decided that his reasons of declinature were sufficient." Now Synod, by assuming that case decided no such thing, because they did not assume it on Mr. Stark's appeal, for he made none, but on the reference made by the Presbytery of Albany. They never assumed to deal with Mr. Stark on that declinature, because that business was expressly reserved by the Presbytery of Albany, and was accordingly by Synod expressly referred to them. It is true the declinature appeared before Synod as a means of exhibiting the case, and whatever Synod decided respecting it, was in condemnation.

4. They say "Mr. Stark did not (in Presbytery in 1837,) refuse to withdraw his declinature." But it was plainly proved to Synod that he did.

5. They say "Presbytery could not properly make such a requisition, (the withdrawal of his declinature,) as the case was in the hands of Synod." That case, as we said before, was never in the hands of Synod for adjudication; nor was that paper, at that time, even literally in their hands, but in the hands of Presbytery, with the express allowance of Synod that they should deal with Mr. Stark respecting it: and this Mr. Stark and the other memorialists could not but know.

6. They say, "Mr. Stark's claiming a seat in Presbytery, was itself an acknowledgment of his subjection to it in all things, this case only excepted." We reply, his claiming a seat was no such acknowledgment, but a glaring inconsistency, as long as his declinature was not withdrawn: it was only asking power to govern, while he refused to be governed; for that paper was a declinature of the authority of Presbytery, and of his subjection to them, *universally*, in every case.

7. They say the protesters did not review or reverse the deed of Presbytery, (excluding Mr. Stark from a seat.) but the Presbytery did it." Here, then, is an admission that some party or body did review or reverse that deed. But who did it? It will be admitted that it was done by that party of which Messrs. Blair, Stark, and P. Bullions were members. Now the only ministerial members of that party were all protesters against that deed which they now reversed. Here then did the protesters not do it?

This may suffice as specimens; many other statements they have made are as liable to animadversion, but we forbear, and proceed to what we mainly intend. And,

First, We shall give a brief history of the case. The Associate Presbytery of Albany, in January, 1836, tabled a libel against the (then) Rev. Andrew Stark, which contained several charges, deeply affecting both his moral and ministerial character. In answer to the third citation, he sent in a paper containing a declinature of the Presbytery's jurisdiction. The Presbytery, then, for reasons, which to them appeared satisfactory, referred the libel to the Synod for adjudication, reserving, however, at the same time, the right to deal with Mr. Stark in relation to his paper of declinature. This reservation was recognised by the Synod as proper; and accordingly the aforesaid paper was returned to the possession of the Presbytery. In the month of June, 1837, Mr. Stark again, after an absence of more than a year, appeared in Presbytery. But as he had declined the authority of that court, and had withdrawn from them, his name was dropped from the list of the members; and when a motion was made to have his name restored, it was negatived, among other reasons, because he refused to withdraw, when requested, the aforesaid paper of declinature; in which he had not only declined subjection to the Presbytery in all cases, but also abused several of its members in an outrageous manner. Against this decision, Messrs. Stark, Bullions and Blair protested and appealed to Synod, and afterwards gave in their reasons of protest, which were answered by a committee of Presbytery. The Presbytery some time afterwards tabled certain charges against Dr. P. Bullions, involving his moral and ministerial character, and he was cited to answer to the same, at the bar of the Presbytery, on the 18th of April, 1838. On that day, (April 18th,) a very few minutes after the hour appointed for the meeting of the Presbytery, Messrs. Campbell and Martin, together with an elder, entered the place of meeting, and were informed that the Presbytery was constituted; that Messrs. Bullions and Blair had withdrawn their protests, and that, in consequence, Mr. Stark and his elder had been admitted to seats in the court. Messrs. Campbell and Martin pronounced such procedure to be utterly subversive of Presbyterian order, and offered to protest against it, but this privilege was not allowed. The party acting as the Presbytery would not even notice their protests. Dr. P. Bullions, moreover, offered a resolution to suspend, from their seats in Presbytery, Messrs. Campbell and Martin, together with their elders, for an alleged opposition to the Synod in having voted, the preceding year, that Mr. Stark's name ought not to be put on the roll till he would, at least, withdraw his offensive declinature. As this resolution was about to be put to vote, and that too, without allowing the persons, whose presbyterial standing it affected a full opportunity of defence, or of expressing their views of such outrages on justice and order committed in the name of Zion's King, they withdrew, declaring that they could not regard that disorderly body as a court of Christ, and that the Presbytery would be constituted elsewhere. This was accordingly done, an additional elder having previously arrived. In consequence of these measures, there appeared at the following meeting of Synod, two bodies, each claiming to be the Presbytery of Albany. After a protracted discussion through six sittings, the Synod decided in favour of those who withdrew; that is, they declared "the body of which Messrs. Martin and Campbell were members, to be truly the Associate Presbytery of Albany;" and that "the party, of which Mr. Stark was a member, was not the Presbytery, but that it was irregular in its constitution, and all its acts null and void."

In the next place we propose to show the rectitude of the Synod's decision in this case. Perhaps it may tend to clearness and distinctness of

ideas on this subject, if we first define the question which the Synod did decide. For this purpose we observe,

1. The question was not which party had the numbers necessary for a quorum, as the memorialists allege; for both parties had that number: nor yet, which had the majority. At the moment of separation, the party which was rejected had a majority of one present, and in a few minutes after the parties were equal in numbers; for Mr. Stark and his elder can by no means be accounted members at that time, as we shall afterwards show. On the other hand, the party which was recognised and accepted by Synod, had a large majority in the whole Presbytery.

2. The question was not, whether the members of the party, which might in the issue be rejected, should, or should not, be members of the Presbytery. All that had occurred, although it might be disapproved, was not to affect their standing: they should still be recognised as members of that Presbytery on their submission to the decision of Synod, and healing the breach by coalescing with the party that might be recognised.

3. The question was not, whether that party which ought to be disowned as the Presbytery of Albany, in this case, had so acted as necessarily to annul their presbyterial existence and claims in all circumstances. That party, after correction of their errors, and on submission to that correction, might have been acknowledged as the Presbytery of Albany, had there not been, before Synod, two parties, each making the exclusive claim of being that Presbytery. This exclusive claim by two parties, was inadmissible, as Synod had organized, and could own, but one Presbytery under that name. Therefore,

4. The question was, As every Presbytery has an exclusive claim for itself, as but one of those parties before Synod could be allowed the exclusive claim to be the Presbytery of Albany, to which of those parties did that claim of right belong? Synod was, by the nature of the case before them, reduced to the necessity of deciding this question; and their decision turned on the following point: Which party was the guilty cause of the division? whether the party that withdrew and constituted by themselves, or the party which they left? That party, which was the guilty cause of the division, must, in this case, be rejected, even though, under different circumstances, all the evil they had done might have been corrected, and these, on their submission, acknowledged as the Presbytery. We shall now notice the grounds of the Synod's decision. And as the Synod decided that the body of which Messrs. Campbell and Martin were members was truly the Presbytery of Albany, the most direct question before us would appear to be, Were they justifiable in withdrawing from the other party and constituting by themselves? If they were, then the Synod, being bound to justify them in that deed, were bound to recognise them as the Presbytery, and consequently to reject the other party as the guilty cause of the division. But as their justification must be found in the misconduct of that party of which Mr. Stark was a member, we shall now review the conduct of that party which justified a separate organization. And in doing this we observe,

1. They gave Mr. Stark and his elder seats in Presbytery, at that time, who had no right to them, being excluded by a standing deed of Presbytery. This was a manifest profanation of the ordinance of church government, and an open violation of established order. But it is pleaded that the Presbytery had no right to exclude Mr. Stark from his seat, as Synod had restored him to the exercise of his office and to his former standing in the church, and therefore that the deed of Presbytery excluding him was an act of insubordination to Synod. We reply, that though the deed of Synod restoring Mr. Stark was disorderly and unjust, as they, at their next meeting, acknowledged, by admitting the reasons

of protest as sufficient; and refusing to sustain the answers; yet, good order required submission to it in the mean time; and this the Presbytery of Albany did yield to it. But their refusing Mr. Stark a seat had no connexion with that deed of Synod. The Synod did not say, by their deed restoring Mr. Stark, that they restored him to a seat in the Presbytery; and it would have been absurd if they had. We admit, that if there had been no other ground of excluding Mr. Stark from a seat in Presbytery than the case which was before Synod and under their judgment, that deed of Synod would have restored him in Presbytery also. But let it be remembered that Synod could only restore Mr. Stark from the sentence of suspension passed on the grounds which were before them; and that Presbytery had, in referring the case to Synod, expressly reserved, for their own judgment, a paper of Mr. Stark's, which they call a declinature of their authority, and that Synod expressly referred to them this paper, with two others of his, for their use in proceedings against him. How absurd then to suppose that Synod prospectively looked at the probable decisions of the Presbytery on these papers, and by anticipation annulled their proceedings, and that they did so without even mentioning it, recalling the papers, or warning against process! On these papers, but especially on the declinature, the Presbytery, in June, 1837, refused Mr. Stark a seat, after he had absented himself, under that declinature, for more than a year. And his privilege of a seat, at that time, the Presbytery appear to have suspended simply on his withdrawing his declinature of their authority and of his subjection to them: too light a demand indeed! But Mr. Stark, by refusing to withdraw it, saved them from being caught in that error. We trust that we need not argue that his keeping up such a declinature was a just ground of exclusion. Why should a man ask a share in the power of ruling, who refuses to be ruled? or ask a seat in Presbytery with men whom he refuses to acknowledge as brethren? It is both unreasonable and unpresbyterial. The memorialists indeed say, that Mr. Stark was not asked to withdraw his declinature. But it has been proved that he was asked, and his friends have acknowledged it. We need not, however, wade through the evidence on this matter; we shall cut it short thus: Mr. Stark never did withdraw that declinature, asked, or not asked; he never professed that he did. Was it not, then, his standing deed till he withdrew it? Unquestionably it was. It was his part, in asking a seat, to withdraw it expressly; but he did not; he was, therefore, justly excluded, since it was not only a declinature of the Presbytery's *action* in a case which was now before Synod, but a declinature of their *authority* over him, and of his subjection to them, in all cases whatever. This view of the case settles the question of the Presbytery's right to exclude him from a seat; although the fact, that they did ask him to withdraw the declinature, places the conduct of the Presbytery and of Mr. Stark in a stronger light. Thus it appears, not only that the deed of Presbytery was perfectly just, but that they neither professedly nor virtually opposed the deed of Synod; and consequently that Mr. Stark had no right to sit as a member in that Presbytery to which he would not be subject. He had broken his vows by the declinature, and in the very act of asking a seat while he did not withdraw it, he was persevering in the violation of them. But there is another view of this point which should not be omitted. Independently of the rectitude of the deed excluding Mr. Stark and his elder, the very fact that such a deed existed, and was unreversed, either by the Presbytery or a superior court, rendered it unlawful for them to occupy their seats as members. In connexion with this we observe,

2. The protesters against the deed excluding Mr. Stark and his elder, either reversed that deed, or they admitted these men in direct violation

of it; and, in either case, it was a high-handed and inexcusable violation of order and of peace in the church. By the well-established rules of the church, a Presbytery is forbidden to review its own decisions, except on urgent occasions. And if such an occasion occur, the review must be made with the consent of, at least, a part of that majority which, at first, in a lawful manner, passed the deed. Otherwise courts may be thrown into anarchy, and the whole church into confusion, by accident or intrigue occasionally giving the minority power, as is manifest in the present instance. To prevent this, there is a standing rule, that a motion for a review must be made by one of the majority who passed the deed, else it cannot be entertained. This rule is also intended to prevent the continual agitation of questions by a discontented minority, while there is no evidence of any change of mind in the court. But in this case, this important rule was violated, and even the deed of the majority, reversed by the professed minority;—professed by their being protesters;—and, moreover, it was reversed by them, when it was really out of their hands by an appeal to Synod. The reasons of protest were given in, and answered, and ready for the action of the superior court. Such outrageous violations of order and right, by men of sense, were certainly unworthy of a good cause, and must have been committed under feelings unfit for correct decisions. The divine rule, the sum of the “law and the prophets” on the matter, “whatsoever ye would that men should do to you, do ye even so to them,” was wantonly and manifestly violated by these measures.

It is true, the party disowned by Synod sometimes say that they did not review and reverse the deed of Presbytery excluding Mr. Stark and his elder; and sometimes they say they did, as in this Memorial, page 17. But it is not material which of these statements is sustained; for they who were the protesters, and therefore the minority of Presbytery, either reversed the deed in the absence of all those members who voted for it, or they introduced Mr. Stark and his elder in violation of, and in direct opposition to, a standing deed; and this was no better. The simple facts of their withdrawing their protests evidently amounted to no more in their favour, than to now make the deed unanimous, and unquestionable as to its validity.

3. Another instance of disorderly proceeding in that party was, that Dr. P. Bullions, who was under charge for scandal, and that day, by appointment, to be tried, now tabled an accusation against members of Presbytery, contrary to the rule that a person under charge for scandal cannot be admitted as an accuser. One reason of this rule is, that if the accused be allowed to accuse, he might entirely evade trial; and this was evidently one design in violating the rule in this case; for after those members accused by Dr. P. Bullions were excluded, his party took up his case and acquitted him in the absence of all his accusers. It is true the memorialists deny that Messrs. Campbell and Martin were excluded from their seats on accusation by Dr. P. Bullions; but they admit that he offered it, and that the grounds of exclusion were changed after those members retired. But the question is not only, What did the party, of which Mr. Stark was a member, do after Messrs. Campbell and Martin retired; but what did they do before this as the cause of those members withdrawing? It is admitted that Dr. P. Bullions offered an accusation; and that party entertained it till those members withdrew. Therefore this violation of order was among the grounds of their withdrawal.

4. These violations of order were not isolated deeds which might be borne with under a protest—and even this was not allowed—but they were a series of acts tending to unworthy and sinful ends; to the securing of a temporary majority in a real minority, to gain a cause, evade a trial, prevent justice, and to annul, for the time, at least, certain lawful deeds

which otherwise must be held valid. These violations of order, therefore, materially affected the validity of the after deeds of that party, and even changed the character of the Presbytery itself, if we admit that party to be at first the Presbytery before any of their violations were committed. Particularly the admission of Mr. Stark and his elder to sit and vote in Presbytery, of itself vitiated all their proceedings, and rendered them null and void. It was admitted by nearly, if not entirely, all the friends of that party in Synod, that a person having a vote in a church court, who has no right to it, vitiates the proceedings, and this is the language of the Synod's decision in the case. We admit, however, that though the admission of a person to vote in a court, who has no right to it, contaminates that court, yet it does not render their proceedings invalid, unless his influence or vote changed those proceedings from what they would have been without him. But in this case, the admission of Mr. Stark and his elder did change the character both of the Presbytery and its proceedings. Their votes would give a majority against the known judgment of the majority of even those who were present that day and had a right to vote, and against the known judgment of the whole Presbytery, as they did on questions on which that party did act while those persons had their seats. Their seats and votes, then, vitiated the proceedings of the Presbytery, and *even the Presbytery itself*. This expresses something more than is expressed in the Synod's decision, but nothing more than what is intended in it. For, if a deed be vitiated by its own contrariety to the law of God, the court is faulty in that deed, while its own constitution may be valid nevertheless; but if all the proceedings of a court be vitiated by the fact that a person sits and votes who has no right to do so, then the fault lies in the very constitution of the court itself; the court itself is vitiated. That body which, on account of its constitution, can do no valid ecclesiastical acts, cannot be recognised as a Presbytery at all. And this was precisely the state of that body of which Mr. Stark was a member, and with other reasons, because he and his elder were admitted to act as members.

5. The Synod, in rejecting the party of which Mr. Stark was a member, took into consideration, also, the evidences of intrigue, levity and profaneness which they gave, in their proceedings in Presbytery, on the occasion in which the division occurred. And the evidence of this was so strong that some friends of the party in Synod, included the assertion of it in a resolution offered for settling the matter. The following things are evidences of that intrigue and profanity:—(1.) Mr. Stark and his elder were present at an early hour to claim their seats, who had not appeared in Presbytery for nearly a year; and who knew, that unless some such course would be pursued as was adopted by their party, their appearance and their claim would be to no purpose. (2.) Every member, on whose vote they could count in the matters which they were about to manage, was, contrary to the ordinary practice of some of them, at the place of meeting at the minute appointed, if not before it. (3.) Much anxiety was manifested that morning by watching the morning boats and by frequent inquiries about the arrival of a distant member, whom, from his views and measures, they never should much desire to see, but whose presence would place them in a minority and frustrate their designs. (4.) When Messrs. Campbell and Martin came into Presbytery, it was, by the testimony of one person, scarcely ten minutes past the hour, and at most but fifteen minutes, by the acknowledgment of a member of the pretended Presbytery; yet, in this short space, the Presbytery was opened with prayer by one whose custom was, on such occasions, to be prolix, a roll of the members present was formed or produced, an important deed of Presbytery was reversed without waiting for the minutes to be read and consider it, and two members were added to the roll

as the result of that reversal. (5.) The place of meeting where all this was done, was but a few yards from the house where they knew that several members were, and who they knew intended to be present and would oppose the measures which they were doing in such haste. (6.) As farther proof that the whole plan was preconcerted in order to gain their purpose by circumventing their brethren, Dr. P. Bullions drew out of his pocket a paper written with ink, which he had prepared before he left home, (for there was no pen nor ink where the Presbytery sat,) containing a resolution to exclude Messrs. Campbell and Martin from their seats. This paper was prepared under the expectation of success in their plan of introducing Mr. Stark and his elder before their brethren, who would oppose them, should appear; for it was only on this event that he could offer it with any prospect of success. (7.) To prove the same thing, it may be stated also, that before Messrs. Campbell and Martin were excluded, the report of the fact reached the bounds of the Cambridge Presbytery, some injudicious confidant prematurely divulging the secret. (8.) The very fact that they availed themselves of an early hour of meeting, and of a hasty opening of Presbytery to perform deeds outraging all order, and which they knew they could not do if their brethren, who were expected, were present, is strong evidence of intrigue, and consequently of levity and profanity.

Although punctuality is a virtue, yet, like other things, it may be perverted to subserve vicious purposes. To meet and enter on business at the very minute appointed, and make no allowance for the ordinary variations of time-pieces; to constitute a Presbytery at the appointed minute, and with irreverent haste, when no occasion, of a lawful kind, is shown for the urgency; to enter immediately on gross violations of order, which they could not do if the other members expected were present;—a minority thus meeting at an early hour, contrary to their custom, and constituting hastily, to reverse a deed of the majority against which they were protesters, to secure a majority by introducing members who were legally excluded, and excluding members on an accusation made by one who was under a charge for scandal, that he might evade a fair trial, can leave no other impression on the judicious mind, but that punctuality was made a pretext to cover fraud and intrigue. Besides the ordinary immorality of such intrigue and fraud, the employing of them in divine ordinances, and constituting in the name of Christ for the purpose of consummating such designs, is most criminal levity and profanity. This the Synod could not pass over without condemnation. Such fraud, intrigue and profanation of divine ordinances, Synod must hold to be a vitiation of all the proceedings of such a court; and even a vitiation of the court itself when not renounced, and when persevered in with impenitence, as that party did.

It may now be proper to inquire more directly whether Messrs. Campbell and Martin should have continued in presbyterial fellowship with that party, under such violations of order; or whether they were justifiable in withdrawing and constituting separately. This is substantially the question at issue; for if they were justifiable in withdrawing and constituting separately, the Synod were bound to decide as they did. We hold that those members did right in withdrawing, and we offer the following considerations in support of our position.

1. We have seen that the party of which Mr. Stark was a member, employed intrigue, and acted on a preconcerted plan, in order to effect serious violations of order, to change the character and constitution of the Presbytery, and to pervert justice itself, and so could not be acting really in the name of Christ. We have seen that, in pursuing their preconcerted plan, they vitiated the court itself and all its subsequent proceedings, by introducing persons to seats and votes who had no right to them.

thereby changing the character of the Presbytery, making the real minority to be the majority for the time: we have seen that, to effect this object, they profaned divine ordinances, making them engines for effecting carnal and unholy ends; that they violated a standing deed of Presbytery, or as a minority who were protesters, they, contrary to presbyterian principles, reversed a deed of Presbytery against which they were protesters; that they allowed, contrary to rule, one who was under charge of scandal to accuse his judges till they were driven from the court, and then they granted him his object, an escape from a fair trial and from censure; and without a lawful reason they refused the privilege of a protest.

2. It is granted that we may continue in presbyterial fellowship with a court under acts of mal-administration, exonerating our conscience by protests and waiting for redress in a lawful way, if those acts will not invalidate future proceedings, nor vitiate the court itself. But in this case, that exoneration was not allowed, and the acts complained of did vitiate the court, and by consequence would invalidate their proceedings.

3. As it is not our duty to renounce a court for every error, nor instantly to leave them while there is a reasonable hope of their reformation; so, on the other hand, we are not to wait, till we are sure they have become a synagogue of Satan, before we separate from them. See Testimony, Part III. Art. I. Sections 2, and 4.

4. The meeting at the time and place appointed, and having the former moderator do not, of themselves, give validity to the constitution of a court; there are other things necessary, the want of which these cannot supply. The court must meet in the name of Christ, not only professedly, but in reality, which includes, acting in Christ's stead in the duties appointed them, and consequently, acknowledging his headship, acting under his authority, and for the promotion of his cause in the church according to his laws. If these things be wanting, meeting at the time and place, and having the former moderator, do not give validity to the constitution of the court. And can we suppose that, acting on a preconcerted plan to circumvent brethren, to give an opportunity to the accused to escape trial, to violate rules, to annul decisions of the majority by a minority, and to introduce persons to seats and votes who had no right to them, in order to make the minority a temporary majority, and by this means to effect those perverse ends; and with all this by prayer to ask Christ's countenance and assistance in carrying on these schemes, we ask, can any one suppose that this is to meet in the name of Christ? On the other hand, the want of a previously appointed moderator, or a necessary change of the time and place of meeting, provided all concerned have due warning of it, does not invalidate the constitution of a court which has a quorum of the members of Presbytery. The moderator is no standing officer in the Associate Church; he is an officer only by the voice of those present. The body of which Messrs. Campbell and Martin were members was a quorum of the Presbytery of Albany, met at the place, and, substantially, at the time appointed, informally adjourned to another place, gave notice of it, appointed a moderator, and opened with prayer.

5. To continue in presbyterial fellowship with a body which, by its misdeeds, has vitiated its constitution, is sinfully to acknowledge it as a court of Christ; therefore, under this view of the case, Messrs. Campbell and Martin were even bound to withdraw. But to continue in fellowship with that body, which, by its misdeeds and the vitiation of its constitution, can do no valid presbyterial acts, would be mocking the ordinance of church government, the duties of the court, and the necessities of the church; it would be, either to take part in deeds which they knew would not be valid, or, by merely looking on, they would be neglecting their presbyterial duty, and a proper testimony against sin. Why continue in

presbyterial fellowship with a body which could do no legal or valid presbyterial acts, and which therefore is profaning the ordinance of church government. It was, then, the duty of Messrs. Campbell and Martin to withdraw and constitute the Presbytery of Albany, in such a manner, that it could perform its duties as a Presbytery. And, consequently, it was the duty of Synod to justify and acknowledge this body, as the Presbytery of Albany; and also to condemn the misdeeds of the other party, and disown them as the Presbytery, because they were the guilty cause of the division, and because the body was vitiated, and could perform no valid presbyterial acts.

Having now closed our direct reply to the memorial, we shall offer a few general reflections, which the whole matter under review has suggested. Seldom has opposition to good order and discipline, to the peace and edification of the church, and to truth itself, been carried on with as much effrontery by ecclesiastical sectaries, as by those men whose cases are the subjects of the above remarks. One feature of their conduct, almost uniform with them all, was to baffle and delay the trial of the charges laid against them; thus betraying guilt, contempt for sacred ordinances, and indifference to the peace of the church. And when they could baffle or delay no longer, the course was to evade a trial altogether, under one pretext or another, and to renounce all ecclesiastical authority and government. Instead of standing their trial, as those conscious of innocence, or who prefer their duty to their temporary gratification, will do, these men appealed to the people, while the charges stand proved against them. In this appeal they endeavour to take advantage of the people's ignorance and misrepresent rules of discipline. They apply to themselves, while baffling and evading a trial, and contemptuously renouncing church authority, those rules which are applicable to the submissive and orderly, and deny, or complain of, as cruel, those rules which are really adapted to their case. In this appeal, too, they call the people to judge of facts, which, by their misrepresentations, they give them no opportunity of knowing. They require them to discredit the facts legally ascertained before a court, and to receive their intended statements as more worthy of credit: and too often have they succeeded in persuading them to do so. Nor may we wonder at this success, when even protesters and remonstrants in Synod have erred on this point, and lent their influence to the deception.

Though the grounds, on which the deposed brethren were severally censured, were different, they were all connected together, one man involving himself in the misdeeds of another. This connexion suggests the inference, that there was some secret bond of union between them. And that secret bond was not obscure nor doubtful to those who knew the men. It was want of attachment, or rather hostility to the principles of our holy profession, with endeavours to undermine them, and a consequent dislike to those who maintained those principles, and who, in any measure, disappointed them of success in that desired object. The charges against them, indeed, were chiefly for immorality, violations of ecclesiastical order, and contemptuous schismatical courses; yet unfaithfulness to their profession was at the root of those crimes. But though they conducted their opposition to the principles of their profession so as to avoid church censures, yet divine Providence left them to betray themselves by immoralities and disorderly conduct which were undeniable. Nor is it a mere accidental connexion which exists between unfaithfulness in a religious profession, and open immoralities: the connexion is native and strong. Dissembling in a religious profession is immorality itself; it is lying, and must be attended with light views of sin, and it prepares the heart for dissimulation and all its attendant evils in other matters. So, Jer. ix. 3—5. 'This is a solemn warning to those

who stand, to take heed lest they fall; and particularly, to those who count the matters of our profession light things, lest they be already entered in a course of sin, in which God will leave them to final apostacy. There are times when God, in a remarkable manner, rises to judgment; when, in mercy to his church, he purges her of her dross; chastises her, in the diminution of her numbers, in the trouble she suffers, and in the divisions and dissensions which distract her; and when he leaves some to notorious sin, to impenitence under all church dealings with them, to add falsehood and slander to their other crimes, and to divide the church for selfish purposes.

But now the deposed brethren, after evading trial on the charges laid against them, after renouncing the authority of their church courts, and under charges of guilt lawfully proved, have formed a new organization, and called the people to communion with them on the peculiar grounds of their separation. And as the chief ground which they allege is personal injustice suffered by the persons censured, so they call the people to communion with them in supporting their personal character, instead of maintaining the honour of Christ and the influence of his cause. We must not only "build on the foundation of the apostles and prophets," but "Jesus Christ must be the chief corner-stone." The peculiar cause of a separate organization is the peculiar matter of communion in that organization; and therefore the sinfulness of setting up new sects for personal concerns. Let the people be aware of this.

Infidelity is natural to man, and in various ages of the church it shows itself in different ways. One sign of the times, at present, is, not to believe that Christ is in his ordinances, nor that his authority is in his courts. Connected with this, is that disposition, so prevalent at present, to discard all discipline in the church, and to encourage the sinner in his sin. One design of discipline is to bring the sinner to repentance, "that he may be ashamed," and with this, to deter others from transgression. The prominent measures and principles of the memorialists are, to bring discipline into reproach, to make contempt of it honourable, and to countenance the transgressor in his rebellion; for, on their principles, the accused is to be the ultimate judge in his own case, and ought to hold it honourable to disobey. They have set the example of contempt of church courts, and erected a new organization to support themselves in it. If they exercise no discipline, it is easy to foresee their end; if they attempt to exercise it, they may expect the people to carry out the principles which they have maintained and exemplified, and to bring their organization to the ground.

The conduct of those men, whose cases have been under review, presents a scene of no ordinary obliquity. They have been guilty of much crime and disorder; they have showed insensibility to the evil of sin; they have contemned the divine means of reformation; they have employed falsehood and slander to injure church courts, and to ensnare the people; and they have divided the church for their own personal ends, and thus have erected a standard for refugees from discipline to rally around them. Let the people be on their guard against this snare, and the means of allurements which are employed. The courts, supreme and subordinate, which have been called to act in these commotions, have been remarkably preserved from error in their measures: And this point we hope the people will prayerfully examine. These dispensations of Providence call for thankfulness, humility and watchfulness. And while the new organization calls the people to novelty and schism, let it be remembered that the Associate Synod has changed none of her principles, and that her communion in principles and aims is the same that it ever was.

A. ANDERSON, }
 J. MARTIN, } Committee.
 J. P. MILLER. }

for destruction;" yea, there are some to whom "God sends strong delusions, that they may believe a lie, that they all might be damned:" and others "whose judgment now of a long time lingereth not, and their damnation slumbereth not.* Nor is it his will that all men, in this large sense, should come to repentance, since he withholdeth from many both the means and grace of repentance; and, though it is his will of precept, that all to whom the preaching of the gospel is vouchsafed should repent, yet it is not his purposing, determining will, to bring them all to repentance; for then they would all come to repentance, "for who hath resisted his will?"†

2. It is very true that *τις*, "any," being opposed to *παντες*, "all," is a distributive of it; but then both the "any" and the "all" are to be limited and restrained by the "us," to whom God is long-suffering; God is not willing that any more should not perish, and is willing that no more should come to repentance than the "us" to whom his long-suffering is salvation. The key, therefore, to open this text lies in these words, *εις ημας*, "to us-ward, or "for our sake;" for these are the persons God would not have any of them perish, but would have them all come to repentance. It will be proper, therefore,

3. To inquire who these are. It is evident that they are distinguished from the scoffers mocking at the promise of Christ's coming, ver. 3, 4, are called beloved, ver. 1, 8, 14, 17, which is to be understood either of their being beloved by God, with an everlasting and unchangeable love, or of their being beloved as brethren by the apostle and other saints; neither of which is true of all mankind. Besides, the design of the words is to establish the saints in, and comfort them with the coming of Christ, until which God was long-suffering towards them, and which they were to account salvation, ver. 15. Add to this, that the apostle manifestly designs a company or society to which he belonged, and of which he was a part, and so can mean no other than such who were chosen of God, redeemed from among men, and called out of darkness into marvellous light; and such were the persons the apostle writes to. Some copies read the words *δι υμας*, "for your sakes;" so the Alexandrian MS. the Syriac version, *כשלתכון*, "for you," or your sakes; the same way the Ethiopic. Now these persons were such who were "elect, according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ;"‡ and such as these, or who belong to the same election of grace they did, God is unwilling that any of them should perish, but wills that all of them should have repentance unto life; and, therefore, he waits to be gracious to them, and defers the second coming of Christ. The case stands thus: there was a promise of Christ's second coming, to judge the world, delivered out; it was expected that this would have been very quickly, whereas it has been a long time deferred. Hence scoffers shall arise in the last days, charging the Lord with slackness and dilatoriness concerning his promise, though he is not slack with respect to it, but is long-suffering towards his elect, waiting till their number is completed in effectual vocation, and, for their sakes bears with all the idolatry,

* Prov. xvi. 4; Jude ver. 4; Rom. ix. 22; 2 Thess. xi. 12; 2 Pet. i. 3.

† Rom. ix. 19.

‡ 1 Pet. i. 2.

superstition, and profaneness that are in the world; but when the last man that belongs to that number shall be called, he will stay no longer, but descend in flames of fire, take his own elect to himself, and burn up the world and the wicked in it.

4. It is indeed * said "that the apostle, by "the elect, to whom he writes, does not mean men absolutely designed for eternal happiness, but only men professing Christianity, or such as were visible members of the church of Christ: since he calls upon them to 'make' their 'calling and election sure,' exhorts them to watchfulness, seeing their 'adversary the devil goes about seeking whom he may devour,' and to 'beware lest' they 'fall from their own steadfastness;' yea, he speaks of some of them as having 'forsaken the right way;' and also prophecies that 'false teachers should make merchandise of them,' neither of which, it is observed, can be supposed of men absolutely elected to salvation; and, also, that the church at Babylon was elected, together with these persons, which could not be known and said of all its members." To all which I reply, that calling upon them to make their election sure, does not suppose it to be a precarious and conditional one, as I have shown in a preceding section; that exhortations to sobriety, and vigilance against Satan, and cautions about falling, are pertinent to such who are absolutely elected to salvation; for, though Satan cannot devour them, he may greatly distress them; and, though they shall not finally and totally fall from the grace of God, yet they may fall from some degree of steadfastness, both as to the doctrine and grace of faith, which may be to their detriment as well as to the dishonour of God: that it is not true, that the apostle speaks of any of these elect he writes to, that they had "forsaken the right way," but of some other persons; and, though he prophecies that "false teachers" should "make merchandise" of them, the meaning is, that, by their fine words and fair speeches, they should be able to draw money out of their pockets, not that they should destroy the grace of God wrought in their hearts. As to the church at Babylon being said to be elected with them, the apostle might say this of the church in general, as he does, in a judgment of charity, of the church at Thessalonica and others, though every member of it in particular was not elected to salvation, without any prejudice to the doctrine of absolute election. Besides, the persons he writes to were not visible members of any one particular church or community, professing Christianity, but were strangers scattered abroad in several parts of the world, and were such who had "obtained like precious faith" with the apostles, and is a strong evidence of their being men absolutely designed for eternal happiness. And whereas it is suggested, that these persons were come to repentance, and therefore cannot be the same to whom God is long-suffering, that they might come to repentance; I answer, that though they are not the same individual persons, yet are such who belong to the same body and number of the elect on whom the Lord waits, and to whom he is long-suffering, until they are all brought to partake of this grace, having determined that not one of them should ever perish.

5. Hence it follows, that these words do not furnish out any argument in favour of universal redemption, nor do they militate† against

* Whitby, p. 125, 126; ed. 2. 122, 123.

† Id. p. 13, 75; ed. 2. 74.

absolute election and reprobation, or unfrustrable grace in conversion; but, on the contrary, maintain and establish them, since it appears to be the will of God, that not one of those he has chosen in Christ, given to him, and for whom he died, shall ever perish; and, inasmuch as evangelical repentance is necessary for them, and they cannot come at it of themselves, he freely bestows it on them, and, by his unfrustrable grace, works it in them; and, until this is done unto and upon every one of them, he keeps the world in being, which is "reserved unto fire, against the day of judgment, and perdition of ungodly men.

SECTION LVII.

And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.—1 JOHN ii. 2.

A VERY considerable argument for the universal extent of Christ's death is thought to arise* from this passage of scripture, as well as from all those which represent Christ as "the Saviour of the world, and the whole world;" and it is observed, that whereas these scriptures are all, save one, in the writings of St. John, the sense which "the world" beareth in St. John's gospel and epistles, must be esteemed, in reason, the proper import of the word, where it never signifies the elect only, in opposition to the wicked of the world, but the wicked of the world in opposition to the faithful Christian.† To which I answer,

I. That there would be some weight in this observation if the word *world* was always used in one uniform and constant sense in the writings of the apostle John, whereas it admits of a variety of senses; and, therefore, the sense of it in one place cannot be the rule for the interpretation of it in another, which can only be fixed as the text or context determine; sometimes it signifies the whole universe of created beings, John i. 10; sometimes the habitable earth, John xvi. 28; sometimes the inhabitants of it, John i. 10; sometimes unconverted persons, both elect and reprobate, John xv. 19; sometimes the worse part of the world, the wicked, John xvii. 9; sometimes the better part of it, the elect, John i. 29, and vi. 33, 51; sometimes a number of persons, and that a small one in comparison of the rest of mankind, John xii. 19; in one place it is used three times, and in so many senses, John i. 10; "he," that is, Christ, "was in the world," the habitable earth, and "the world," the whole universe, "was made by him," and "the world," the inhabitants of the earth, "knew him not;" and which is not to be understood of them all, for there were some, though few, who did know him: and I will venture to affirm, that the word *world* is always used in the apostle John's writings, in a restricted and limited sense, for some only, unless when it designs the whole universe, or habitable earth, senses which are out of the question, for none will say Christ died for the sun, moon, and stars, for fishes, fowls, brutes, sticks, and stones; and that it is never used to signify every individual of mankind that has been, is, or shall be in the world; in which

* Remonstr. in Coll. Hag. art. ii. p. 133; Curcellæus, p. 358; Limborch, p. 321
† Whitby, p. 127, 128, 134; ed. 2. 124, 125, 131.

sense it ought to be proved it is used, if any argument can be concluded from it in favour of general redemption.

II. It is most manifest that the word *world*, used by the apostle John, when speaking of redemption and salvation by Christ, is always used in a limited and restrained sense, and signifies some persons only, and not all the individuals of human nature, as will appear from the consideration of the several passages following, as when the Baptist says,

John i. 29, "Behold the Lamb of God which taketh away the sin of the world!" By the "world" cannot be meant every individual of mankind; for it is not true, it is not fact, that Jesus Christ, the Lamb of God, takes away the sin or sins of every individual man, since there are some who "die" in their "sins," whose "sins go beforehand to judgment," and "others they follow after," for which they will be righteously and everlastingly condemned; which can never be, if Christ has taken away their sin. Should it be said,* as it is, "That the Baptist speaks this in allusion to the lambs daily offered up for the sins of the whole Jewish nation; and, therefore, intimates, that as they were offered up to expiate the sins of the whole nation, so was this Lamb of God offered to expiate the sins of the whole world in general;" I reply, that as the lambs daily offered were typical of Christ, the Lamb of God, so the people, for whom they were offered, were typical, not of the whole world in general, but of the true Israel and church of God, for whom Christ gave himself an expiatory sacrifice, and whose sins he so takes away as that they shall not be seen any more.

When our Lord says, that "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish," but have everlasting life,†—by the "world" he cannot mean every son and daughter of Adam; for this world is represented as the object of God's "love," even of his special love, which all men are not: as such to and for whom God has "given his only-begotten Son, which is not true of all mankind; who are brought to "believe" in Christ, in consequence of God's love, and the gift of his Son, but all men have not faith; as such who shall never "perish," though it is certain that some men will; and as such who shall have "everlasting life," whereas some will go into everlasting punishment, and die the second death. The similitude of the brazen serpent lifted up for the preservation of the Jews, is insufficient to prove the redemption of all mankind: nor is it supposed, of this world, so beloved of God, that some would not believe, and therefore perish; and that others would, and be saved; for the phrase "whosoever believeth," does not design a division of different persons, but a distinction of the same persons; who, in their unconverted state, believe not, but, through the power of divine grace, are brought to believe in Christ for life and salvation; and so it points out the way in which they are secured from perishing, and have everlasting life. Nor will it be the condemnation of Infidels among the Heathens that they believed not in Christ, but their transgressions of the law of nature; nor of the unbelieving Jews, that they believed not Christ died for them, but because they did not believe him to be the Messiah: nor do these words, taken in the

* Whitby, p. 134.

† John iii. 16.

universal sense, more magnify the love of God than when taken in a more restrained one; since according to this general scheme, men may be the objects of God's love, and have an interest in the gift of his Son, and yet finally perish, and come short of everlasting life. The words in the following verse,* and which are elsewhere in the same manner expressed, that Christ came "into the world not to condemn it," but to "save" it, are designed to point out the different ends of Christ's first and second coming. Again,

When the Samaritans declared their belief in Christ, that he was the "Saviour of the world;"† and the apostle John says, that "we have seen, and do testify, that the Father sent the Son to be the Saviour of the world;" by the "world," cannot be intended every man and woman that has been, is, or shall be in the world, since every one is not saved; and Christ cannot be the Saviour of more than are saved. Besides, was he the Saviour of the world in this universal sense, he must be the Saviour both of believers and unbelievers, contrary to his own words; "He that believeth and is baptized, shall be saved; he that believeth not shall be damned."‡ Moreover,

When Christ says, "The bread of God is he that cometh down from heaven and giveth life to the world;"§ no more can be designed by "the world" than those to whom this bread of God gives life. Now it is certain, that spiritual life here, and everlasting life hereafter, are not given to all men, and therefore all men cannot be intended here; only such who are quickened by the Spirit of God, and shall enjoy eternal life; and these are "the world, for the life of" which Christ promised to "give" his "flesh," in this same chapter.|| Now from the consideration of all these passages, it will appear how weak, trifling, and inconclusive is the argument taken from hence in favour of universal redemption. But,

III. It may be said, if the "world" does not include every individual person in it, yet surely the phrase, "the whole world," must: and when the beloved disciple says, "And he is the propitiation for our sins, and not for ours only, but for the sins of the whole world;"¶ these, his words, will not admit of a restrained sense, but must extend to all men.** To which I reply:

1. The phrase, "the whole world," is frequently used by the Jews in a limited and restrained sense; as when they†† report, "That it happened to a certain high priest, that when he went out of the sanctuary, כולי עלמא, the whole world went after him;" which could only design the multitude in the temple; and where‡‡ it is said, "כולי עלמא, the whole world has left the 'Misnah' and gone after the 'Gemara;' which at most can only intend the Jews, and perhaps only a majority of their doctors; and in another§§ place, "כולי עלמא, the whole world fell upon their faces; but Raf did not fall on his face;" where it means no more than the congregation. Once more||| it is said, "when R. Simeon Ben Gamaliel entered, that is, into the synagogue, כולי עלמא, the whole world, that is, all the synagogue, stood up before him." Such phrases as these כולי עלמא לא פליגי, the whole world does not dissent; כולי עלמא מודי, the whole world confesseth; and כולי עלמא ככרי, the whole world are of opinion, are frequently

* John iii. 17; chap. xii. 47.

† John iv. 43; 1 John iv. 14.

‡ Mark xvi. 16.

§ John vi. 33.

|| John vi. 51.

¶ 1 John ii. 2.

** Whitby, p. 132; ed. 2. 129.

†† Talmud. Yoma, fol. 71. 2.

‡‡ Bava Metsia, fol. 33. 2.

§§ Megilla, fol. 22. 2.

||| Horaiot. fol. 13. 2.

met with in the Talmud; by which is designed an agreement among the Rabbins in certain points; nay, sometimes two doctors only are meant by כּוּל עוֹלָם, the whole world.*

2. This phrase in scripture, unless where it signifies the whole universe, or habitable earth, is always used in a limited and restrained sense; "a decree went out that all the world should be taxed; which was no other than the Roman empire, and such countries as were subject to it. The "faith" of the church at Rome, was "spoken of throughout the whole world," that is, throughout all the churches, and among all the saints in the world. "All the world" is said "to become guilty before God by the law:" which can be said of no more than were under that law, and so not true of all mankind; who, though all guilty by the law of nature, yet not by the law of Moses. The apostle tells the Colossians, that "the gospel" was "come into all the world, and bringeth forth fruit;" which can design only real saints and true believers, in whom alone it brings forth fruit. An "hour of temptation" is spoken of, "which shall come upon all the world, to try them which dwell upon the earth;" who can be no other than such who will then be in being, and cannot be thought to include all the individuals that have been in the world. "All the world wondered after the beast;" and yet there were some who did not receive his mark, nor worship him. "Satan deceiveth the whole world;" and yet it is certain that the elect cannot be deceived by him. "The whole world" will be gathered together to the "battle of the great day of God Almighty;" who are distinct from the saints, whom they will oppose.†

3. This phrase in the writings of the apostle John, is used in a restrained sense, and does not extend to every individual of human nature, that has been, is, or shall be in the world, as it should be proved it does, to conclude an argument from it in favour of universal redemption. Now it is used but in one place besides the text under consideration, when it designs men, in all his writings, and that is in 1 John v. 19. "And we know that we are of God, and the whole world lieth in wickedness;" where the whole world lying in wickedness, is manifestly distinguished from the saints who are of God, and belong not to the world; and consequently the whole world is not to be understood of all the individuals in it. And it is easy to observe the like distinction in the text before us; for "the sins of the whole world" are opposed to "our sins," the sins of the apostle, and others to whom he joins himself; who therefore belonged not to, nor were a part of the whole world, for whose sins Christ was a propitiation, as for theirs. That the whole world, for whom Christ is a propitiation, cannot intend every man and woman that has been, is, or shall be in the world, appears from his being their "propitiation;" for, for whose sins he is a propitiation, their sins are atoned for and pardoned, and their persons justified from all sin, and so shall certainly be glorified; which is not true of the whole world taken in the large sense contended for. Besides, Christ is "set forth to be a propitiation through faith in his blood."‡ The benefit of his propitiatory sacrifice, is only received and en-

* Vid. Mill. Formul. Talmud, p. 41, 42.

† Luke ii. 1; Rom. i. 8, and iii. 19; Col. i. 6; Rev. iii. 10, and xii. 9, and xiii. 3.

‡ Rom. iii. 25.

joyed through faith; so that in the event, it appears that Christ is a propitiation only for believers, a character which does not agree with all mankind. Add to this, that for whom Christ is a propitiation, he is also an advocate, ver. 1, but he is not an advocate for every individual in the world; yea, there is a world he will not pray for, and consequently is no propitiation for. Once more, the design of the apostle in these words, is to comfort his "little children," who might fall into sin through weakness and inadvertency, with the advocacy and propitiatory sacrifice of Christ; but what comfort would it yield to a distressed mind, to be told that Christ was a propitiation, not only for the sins of the apostles, and other saints, but for the sins of every individual in the world, even of those that are in hell? would it not be natural for persons in such circumstances, to argue rather against than for themselves; and conclude, that inasmuch as persons might be damned, notwithstanding Christ's propitiatory sacrifice, that this might and would be their case? But,

4. For the better understanding of the sense of this text, it should be observed, that the apostle John was a Jew, and writes to Jews, as Dr. Whitby himself observes,* and them chiefly, if not altogether, who were distinguished from the Gentiles, commonly called the world: now, says the apostle, "He is a propitiation for our sins, and not for ours only," the sins of us Jews, "but also for the sins of the whole world," the Gentiles. Nothing is more common in the Jewish writings,† than to call the Gentiles, עולם, the world; and כל עולם, the whole world; and אומות העולם, the nations of the world; hence the apostle Paul calls them κόσμος, the world, in Rom. xi. 12, 15. It was a controversy agitated among the Jewish doctors, whether, when the Messiah came, the Gentiles, the world, should have any benefit by him; the majority was exceeding large on the negative of the question, and determined they should not; only some few, as old Simeon and others, knew that he should be "a light to lighten the Gentiles," as well as "the glory of the people of Israel." The rest concluded, that the most severe judgments and dreadful calamities would befall them; yea, that they should be cast into hell in the room of the Israelites.‡ This notion John the Baptist, Christ, and his apostles, purposely oppose, and is the true reason of the use of this phrase in the Scriptures which speak of Christ's redemption. Thus John the Baptist, when he pointed out the Messiah to the Jews, represents him as "the Lamb of God, which taketh away the sin of the world," the Gentiles as well as Jews; for by the blood of this Lamb, men are "redeemed to God, out of every kindred, and tongue, and people, and nation." When our Lord was discoursing with Nicodemus, one of their Rabbins, he lets him know that "God so loved the world," the Gentiles, contrary to their rabbinical notions, "that he gave his only begotten Son, that whosoever" of them "that believeth on him, should not perish," as they had concluded every one of them should; "but have everlasting life;" and that "God sent not his Son into the world to condemn the world," the Gentiles, as they imagined, "but that the world through him might be saved." When the Samaritans believed in

* Page 466; ed. 2. 446. † Talmud, Rabbot, and Zohar. Vid. Jarchi in Isa. liii. 5.

‡ Vid. Shemot Rabba, fol. 93. 3, and 99. 4; Shirhash, Rab. fol. 24. 1; Jarchi and Kimchi, in Zech. ix. 1.

Christ, they declared him to be "the Saviour of the world," the Gentiles, and so of themselves, who were accounted by the Jews as heathens; Christ sets forth himself as "the bread of life," preferable to "the manna," among other things, from its extensive virtue to the world, the Gentiles: and here the apostle John says, that Christ was not only "the propitiation for the sins of the Jews," but for "the sins of the whole world," the Gentiles.* This puts me in mind of a passage I have met with in the Talmud,† a saying of Rabbi Jochanan, "Wo," says he, "העולם לאומות, to the nations of the world, who are lost, and they know not that they are lost; whilst the sanctuary stood, the altar atoned, or was a propitiation for them; but now who shall be a propitiation for them?" Blessed be God, we know who is a propitiation for us, the nations of the world, one that was typified by the altar, and is greater than that, even the Lord Jesus Christ.

SECTION LVIII.

Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.—*JUDG*, ver. 21.

THESE words are thought to represent the saints' continuance in the love and favour of God, as conditional, depending on their obedience, care, and keeping of themselves; and that there is a possibility of their falling from it, and consequently that they are not absolutely elected to everlasting life.‡ To which I reply;

1. That the saints' continuance in the love and favour of God, does not depend on their obedience, or on any thing done by them; since his love to them is an everlasting one, which commenced from everlasting, and will continue to everlasting; is prior to all their obedience; was in his own heart towards them, and expressed by several acts before they had done either good or evil; and continued, notwithstanding all their disobedience, in an unregenerate state, and is the source and spring of all their love and obedience to him; nor is there any thing in their best works that can entitle them to his favour, or secure the continuance of it; since, when they have done all they can, they are but "unprofitable servants." Nor is there any possibility or danger, of real saints falling from the love and favour of God. They may, and sometimes are, left to do those things which are displeasing to him, and, was he a man, or should he act as men usually do in such cases, would at once, and effectually, turn them out of his favour; but the case is, he is "the Lord," and not man, and "changes not" in his affections as men do; "and therefore the sons of Jacob are not consumed."§ In his severest providences towards his people, his love always remains the same, as when he hides his face from them, or chides and chastises them in a fatherly way; should it be otherwise, his love would not be everlasting, unchangeable, and from which there is no separation, as the Scriptures represent it; and besides, would be contrary to the assurances he has given of the continuance of his love, both by word and oath, Isaiah liv. 9, 10.

2. By the "love of God," in this text, we are not to understand

* John i. 29, and iii. 16, 17, and iv. 42, and vi. 33; 1 John ii. 2. † Succa. fol. 55. 2
‡ Whitby, p. 87, 398, 421, 422, 458; ed. 2. 86, 388, 410, 411, 438. § Mal. iii. 6.

the love which God bears in his own heart to his people, or with which they are loved by him, but rather that love with which they love him, and of which he is the object; see Luke xi. 42, which is a sense some interpreters* on the other side of the question readily allow of; and then the meaning of the exhortation, “keep yourselves, *ἑαυτοὺς*, one another,” as it may be rendered, “in the love of God,” is, that though this grace of love cannot be lost, yet, inasmuch as the fervour of it may be abated, and the saints grow cold and indifferent in their expressions of it, it becomes them to make use of all proper means to maintain, increase, and inflame it, both in themselves and others, such as are mentioned in the context, as conversing together in an edifying way, about either the grace or doctrine of their “most holy faith; praying” either separately or together, under the influences of “the Holy Ghost,” and “looking” forward “for the mercy of Christ unto eternal life.” All which, with many other things, by the blessing of God, may serve to maintain and revive the grace of love and blow it up into a flame. Though, perhaps, this phrase may chiefly design that love, peace, and concord, which ought to subsist among saints as brethren, and which they should be careful to preserve. This may be called “the love of God,” just as the same thing is styled “the peace of God,” Col. iii. 15, because he calls them to it, it is of him, what they are taught by him, and in which he causes them to abound; and then the sense of the exhortation, “keep yourselves,” or “one another in the love of God,” is “endeavour to keep the unity of the Spirit in the bond of peace; provoke one another to love and good works; † walk in love,” both to God and among yourselves, as ye have Christ for an example: which sense is strengthened by the following words, “of some have compassion, making a difference,” and “others save with fear.” And hence it will appear that this text neither militates against the doctrine of absolute election, nor countenances the doctrine of the possibility of real saints falling from a state of grace and favour with God. But,

3. Admitting that by “the love of God,” is meant the grace and favour of God: the exhortation to the saints, to “keep themselves in” it, is, to set it always before them, to keep it constantly in view, to exercise faith on it, firmly believing their interest in it, and hence, keep “looking” and waiting “for the mercy of Christ unto eternal life;” or to “keep themselves in” it, is to meditate on it, give themselves up wholly to the contemplation of it, and employ their thoughts constantly about this delightful subject, the love of God; which is the foundation of all grace here, and glory hereafter. Once more, the words, *ἑαυτοὺς ἐν ἀγάπῃ Θεοῦ τηρεῖτε*, may be rendered, “preserve yourselves by the love of God,” that is, against Satan’s temptations, the snares of the world, and the lusts of the flesh. Whenever Satan solicits to sin, any snare is laid to draw into it, and the flesh attempts to be predominant, betake yourselves to the love of God, as a strong hold, or preservative against sin; and reason thus, as Joseph did, “How then can I do this great wickedness, and sin against God?” ‡ who, when I look backward, has loved me with an everlasting love; and when I look forward there’s “the mercy of our Lord Jesus Christ unto eternal life.” Consider the words in

* Vorstius and Grotius in loc.

† Gen. xxxix. 9

‡ Eph. iv. 3; Heb. x. 24; Eph. v. 2

either light, they neither prove a conditional election, nor a possibility of the saints falling from grace; against which, provision is made in Christ, who, in ver. 24, is represented as "able to keep" them "from falling, and to present" them "faultless before the presence of his glory with exceeding joy."

SECTION LIX.

REVELATION, CHAP. II. AND III.

SEVERAL passages are produced from the epistles to the seven churches of Asia, in favour of the defectibility and total apostacy of real saints. It should be observed, that the churches in all ages, have more or less consisted of true believers and hypocrites, wise and foolish virgins, sheep and goats, wheat and tares, and sometimes are denominated from the better, and sometimes from the worse part; some things in the epistles to them particularly regard true believers, and others formal professors among them. This observation will help us to understand the reason and meaning of many commands, cautions, exhortations, and threatenings, not only used in these epistles, but in the rest of the epistles sent to the several churches. Besides, it may be observed, that the whole churches may be unchurched, their church state be dissolved, and yet not one true believer among them be lost or perish, as has been the case of these seven churches, and many others; which is brought about by removing true believers by death, withholding a blessing from the means of grace to the conversion of others; and at length, taking the gospel wholly from them, and so at last the candlestick is removed out of its place. It is, therefore, to no purpose to urge passages and instances of this kind against the saints' final perseverance; however, we shall consider the several scriptures urged and referred unto. And,

1. The first of this kind to be examined, is in the epistle to the church at Ephesus. "Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."* But neither the complaint lodged against this church, that she had left her first love, proves that she had totally and finally fallen away from grace; since she might leave, that is, abate in the fervency of her love to Christ, though not lose it; which sometimes waxes cold through the prevalence of corruption and the snares of the world, when it is not lost, as it was not in this church; nor can it be lost in any true believer, notwithstanding their desertions, temptations, falls, and backslidings: nor does the exhortation, to "remember from whence" she was "fallen," prove it, seeing she might be fallen partially, though not totally; and the design of this exhortation be to put her upon comparing her former and present condition together; that her desires after a restoration to her former lively and comfortable frame, might be quickened, and she be humbled under a sense of her backslidings, and brought to an acknowledgment of the same, which would appear by her doing her "first works:" nor does the threatening to

* Rev. ii. 4, 5. Vid. Limborch, l. 5, c. 83, sect. 19, p. 721; Whitby, p. 432, 453; ed. 2. 420, 438.

“come unto” her, and “remove her candlestick out of his place,” in case of non-repentance, prove it; seeing this may be understood of his coming to her in a providential way, and either shaking her church state, by suffering persecution or heresy to come in upon her, or by wholly removing it, through withholding a blessing from the means of grace, and entirely taking them away; which might be done without the loss of one true believer, as has been observed. Besides, this church is greatly commended in ver. 2, 3, for her labour, and patience, and zeal against false apostles; a plain case that she was not finally and totally fallen from grace.

2. The next passage to be considered is the promise made to the church at Smyrna, “Be thou faithful unto death, and I will give thee a crown of life.”* It is represented as incongruous with an absolute promise of God, that believers should persevere to the end, to suspend their happiness on condition of their perseverance, which is said to be done in these words. But it should be observed, that the “crown of life,” or eternal happiness, is not a blessing “suspended,” since it never was promised nor ever expected to be enjoyed before death, much less suspended on any condition whatever to be performed by us; since it is a gift, a gift wholly of free grace. Faithfulness unto death is not here made the condition of enjoying the crown of life; but the gift of the crown of life is made the encouragement to faithfulness unto death. In the same light are we to consider James i. 12, and the words of our Lord in Matt. xxiv. 12, 13. “Because iniquity shall abound (not because tribulations do abound,” as Dr. Whitby cites the words,) “the love of many shall wax cold; but he that shall endure to the end, the same shall be saved;”† where enduring to the end is not the condition of salvation, but the promise of salvation is the encouragement to endure to the end.

3. A third passage referred to is the exhortation to the church at Pergamos, not Ephesus, as Dr. Whitby, through mistake,‡ calls it: “Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth.”§ This church is so far from being an instance of the apostacy of real saints, that she is commended for “holding fast” the “name” of Christ, and not “denying” his “faith” in the worst of places, and in the worst of times, “even where Satan’s seat” was, and “wherein Antipas,” a “faithful martyr, was slain;” and though there were some among them who held the doctrines and followed the practices of Balaam and the Nicolaitans, which should have been matter of humiliation, and on the account of which Christ exhorts to repentance; and though he says that he will “come to” her “quickly,” that is in a providential way, yet not to fight against her, but them; for he says not, I will “fight against thee,” the church, as Dr. Whitby inadvertently reads the words, but “against them,” the Balaamites and Nicolaitans; and that not with the temporal sword, but with the “sword of his mouth,” the word of God. The passage out of the epistle to the church at Thyatira, being much the same with what is alleged from the epistle to the church at Philadelphia, will be considered with it. I proceed,

4. To examine the instance of the church at Sardis. There were

* Rev. ii. 10. Vid. Whitby, p. 430, 431; ed. 2. 419, 420.

† Ibid. p. 431; ed. 2. 420.

‡ Ibid. p. 432; ed. 2. 420.

§ Rev. ii. 16.

but few true believers in this church; she had a "name to live," but was "dead;" she had but a "few names which had not defiled their garments," and therefore her defection is no proof of the apostasy of real saints. "The things which remain," she is called upon to "strengthen," are not to be understood of the graces of the Spirit in her members; since these are never really wasting and declining, they are always all they were, and never less, but continually on the growing, thriving, and increasing hand; for this "good work" of grace is daily carrying on, whether the saints are sensible of it or not, and will be "performed until the day of Christ;" nor can the graces of the Spirit die, being immortal and incorruptible seeds; nor are they ever "ready to die," unless in the apprehension of saints under fits of unbelief. Besides, it is God's work, and not man's, to strengthen these; and should these be intended in this passage, it would be no proof of the real loss of true grace, since these are said not to be dead, but "ready to die," and recoverable the *τελειωται* were the remaining members of this church, which sense is confirmed by the versions of the Syriac, Arabic, Ethiopic, Vulgate Latin, and others. The majority of the members were already "dead," and many others of them were sickly, and "ready to die:" the angel or pastor of this church is called upon to do his duty, to confirm such as were wavering, and do all that in him lay, by a diligent preaching of the word, and constant administration of ordinances, to preserve them from a more general defection. The threatening, in ver. 3, regards the formal and lifeless part of this church;* and as for the rest, "the few undefiled names in Sardis," a promise of perseverance and happiness is made unto them:—"They shall walk with me in white, for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.†

5. When Christ says to the church at Thyatira, "That which ye have already," not "what thou hast attained to,"‡ as Dr. Whitby cites the words, "hold fast till I come;"§ and to that at Philadelphia, "Hold that fast which thou hast, that no man take thy crown;"|| by what they had, and should hold fast, in opposition to wavering about it, cowardice in it, and a departure from it; and such exhortations, though they may apply that saints may have their temptations to, and there is a possibility that they may, fall from some degree of steadfastness in the doctrines of the gospel, and therefore should be on their guard, yet not that they may or shall finally and totally let them go. And whereas the saints are stirred up to regard the more such exhortations from this consideration, "that no man take" their "crown;" by which may be meant, either the gospel, which was their crown and glory, or the honour they had gained by their faithfulness and integrity in abiding by it; or if eternal life is intended by it, it follows not that this is liable to be taken away from or be lost to true believers, though some professors who expect it will be disappointed of it; but the design of the expression, in allusion to the Olympic games, in which many ran, but "one received the prize," is to excite the saints to industry, diligence, and watchfulness.

* Vide Whitby, p. 432, 433; ed. 2. 240, 421.

† Rev. ii. 25.

§ Whitby, p. 422; ed. 2. 411.

‡ Rev. iii. 4, 5.

|| Rev. iii. 11.

THE
RELIGIOUS MONITOR.

AND

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MAY, 1842.

Mr. Martin's Defence against Mr. Heron's Pulpit Attack.

MR. EDITOR,—I acknowledge Mr. Heron's courtesy, in sending me a copy of his sermon, but it ought not to have been expected from that circumstance, as the same courtesy was extended to other individuals, that I should draw the inference, that I was the person aimed at in that sermon. It seems, however, from his response to my call, in the January number of the Monitor, that there is no longer any room for the doubts which I had entertained on that subject, as he explicitly declares that he intended me. He says, "The leading error combated in my sermon, is thus introduced to the reader's notice. The discovery has, it seems, been made, and made within the Associate Church, that decisions of church courts inflicting censures, however unjust such decisions may be, are valid and binding in every case, provided they are based upon a *relevant charge*. In the above extract, the reference was to a sermon, by Rev. James Martin, pastor of the Associate Church in Albany, entitled, "The duty of Submission to Church Rulers Explained and Enforced."

The "leading error," of which Mr. Heron here speaks, has no place in my sermon. If it were necessary, I could denounce it as strongly as he has done. I am afraid he has not read the sermon with sufficient care, or he could scarcely have been guilty of asserting that there is any such erroneous principle there. When he thought it his duty to attack my sermon, both from the pulpit and the press, it would have been no more than fair to have quoted my language, to have stated my principles in my own words; but instead of doing so, he draws an *inference*, in words to suit himself, imputes that inference to me, and then levels his artillery against it. He now tells the public, that the following passages in my sermon warranted him to make such an inference:—

From these unquestionable premises, it will follow that officers in the church cease to be such, whenever the church in her wisdom sees fit to recall the authority with which she had invested them. This recall of authority, it is always presumed, is effected by the same executive power in the church by which it was conferred. For the church, both in investing persons with office, and in divesting them of it, acts through her judicatories, as the public and divinely appointed organs of her will in these matters. Now, that recall of authority by which rulers in the church cease to be such, must indeed be *for cause*. For deposition from office for no assignable cause, but by a mere act of arbitrary power, is a thing not supposable in the church of Jesus Christ. There must, therefore, be a relevant charge, and a judgment or verdict of "guilty," grounded upon it, before there can be a legal degradation from ecclesiastical office." P. 10. "We, therefore, fearlessly maintain that in every case of deposition grounded on a relevant charge, there is an entire cessation of office, even though an error in judgment may have been committed in the *finding* of the judicatory with respect to the proof of the matter or matters charged. Every judicatory of the church may err in their decisions. They may err in clothing individuals with office, and they may err again in divesting individuals of office. Infallibility is nowhere promised them, neither do they claim it. The church in

her solemn compact with the ruler at his ordination gives him no pledge that she will be infallible in all her judicial dealings with him. She can only be regarded as promising to act according to her light, and in accordance with the best of her judgment. Hence her depositions from office on relevant charges, even though founded in errors of judgment, are valid and binding."

"If the above extracts," says Mr. Heron, "do not teach that 'decisions of church courts inflicting censures, however unjust, are in all cases valid and binding, provided they are based upon a relevant charge,' language has no meaning."

It is never considered a fair method of interpreting an author, or of ascertaining his sentiments on a particular point, to select a few isolated sentences without regard to their connexion, or the scope of the production, and charge upon them conclusions, which the work taken as a whole utterly repudiates. But, in the present instance, I deny that even the garbled extracts teach the principle which Mr. Heron endeavours to draw from them. And I do think that a very little sagacity accompanied with candour will not fail to discover a wide and essential difference between the real doctrine of the extracts and Mr. Heron's inference. In Mr. Heron's inference we have the phrase, "*however unjust* those decisions may be;" but what is there in the extracts that will quadrate with this? The extracts speak only of "errors in judgment," that is, as every body knows, "unintentional errors." Are the two phrases "errors in judgment," and "however unjust," synonymous? Do they signify precisely one and the same thing? "However unjust" may mean "the greatest possible injustice." And is this the same thing with "an unintentional error?" If a judicatory should literally gag the person arraigned at their bar on some charge—should refuse to hear him say one word in his own defence—should refuse to hear his witnesses—should, in a word, condemn him unheard and untried—would this be the same thing as if the court had merely committed an "error in judgment with respect to the proof of the matter or matters charged?" Sometimes a doubt may occur as to the legality or sufficiency of the proof presented, especially when it is only of a circumstantial or presumptive nature; and suppose a judicatory should commit an "unintentional error" here, is such error to be ranked with "the greatest possible injustice?" Is it the same thing in point of iniquity, as if the court had decided without any testimony at all, or had decided in direct contradiction of the clearest testimony? Or if a judicatory should unintentionally condemn an innocent person through the perjury of witnesses, which would be an "error in judgment," on the part of the court, as it would be a deviation from absolute justice, and would indeed be also *unjust* towards the innocent sufferer. Would this be the same thing, would it be as great an act of injustice as if the court had *suborned* the witnesses and then on their testimony condemned the innocent? I, therefore, assert that, "if there be any meaning in language," there is an essential difference between the phrase "error in judgment," and the phrase "however unjust;" yet Mr. Heron makes them synonymous, the same in meaning!

There is another radical difference between the doctrine taught in the above extracts, taken in connexion with the rest of the sermon, and the erroneous doctrine which Mr. Heron substitutes in its place. According to Mr. Heron's substitute, only *one* thing is necessary to give validity to the decision of a judicatory inflicting censure, namely, "a relevant charge." The decisions of church courts, however unjust, are in all cases valid and binding, *provided* they are based upon a relevant charge. This he repeats again and again, as being the principle advocated in my sermon. He represents me as teaching that *all* that is necessary to give validity to a sentence inflicting censure is the *relevancy* of the charge on which it is pronounced—*not* that the sentence should be the order of a court, or

its method of procedure, are in no respects essential, that its decisions are valid *provided only* they be based on "relevant charges." It may be an infidel cabal, similar to that at whose bar Stephen was cited, still its decisions are valid, "provided they are based on a relevant charge." And did Mr. Heron really find such a principle as this in my sermon? Far from it. Let any unbiassed and candid person peruse that discourse, and he will find that there are *other things* mentioned besides "a relevant charge," as necessary in order to the validity of ecclesiastical decisions inflicting censure: there must be a "competent court,"—"a court of Christ's house,"—a court having "jurisdiction,"—the members composing it must have "the appointment of Christ," and "the appointment of the church,"—must be associated together under a presbyterial form of government—and must regulate their conduct according to the general rules of the world. All this is maintained in the sermon with some degree of particularity; and all this is implied in the very extracts which Mr. Heron has given as the ground of his inference. I do indeed maintain that a relevant charge is essential to the validity of a censure, but I nowhere say that it is the *only* thing which is essential, as Mr. Heron intimates. On the contrary, a considerable portion of my sermon is occupied in pointing out the character and qualifications of those rulers in the church, whose decisions we are bound to obey. A careful reader of that pamphlet will meet with the following sentence: "We hold that every decision of a judicatory involving conviction and censure is valid, and demands submission, where the judicatory is organized *according to the Bible*; when the charge is relevant *according to the Bible*; when the process is commenced *according to the Bible*; and when the probation and final decision accord with those rules of procedure and general principles which the church has adopted for her government in such cases, and which she regards as being *according to the Bible*." The decisions of such a court, so organized, and so acting, we have said were valid, even though there might be some unintentional error committed on points connected with the proof of accusations. But surely this is a very different doctrine from that imputed to me by Mr. Heron, which makes a "relevant charge" the *only* thing essential to give validity to a judicial decision. And how he should commit such a mistake is for himself to explain.

It must be obvious, then, to every impartial reader, that the principle which Mr. Heron imputes to me, is none of mine; it cannot be found in my sermon; it differs in two essential points from the principle for which I there contend; it is an entirely different proposition. There is "a meaning in language," and no ingenuity, sophistry, or power of transmutation, can make the two expressions "error in judgment," and "however unjust," to mean the same thing; or can make *one of many things* which are essential to the validity of a decision to be the *sole and only* thing which is essential. The principle for which I contend, in the sermon, is nowhere expressed so strongly as in the following sentence: "We fearlessly maintain that in every case of deposition grounded on a relevant charge, there is an entire cessation of office, even though an error in judgment may have been committed in the finding of the judicatory with respect to the proof of the matter or matters charged." Now, let the reader compare this proposition with Mr. Heron's *paraphrase* of it, and he will instantly perceive that there is a radical difference between them. "The discovery has, it seems, been made, and made within the Associate church, that decisions of church courts inflicting censure, *however unjust* such decisions may be, are valid and binding, in every case, *provided they are based on a relevant charge*." This is a different proposition from mine; and the person who would con-

found them, or regard them as identical, is incapable of understanding the meaning of language. Taking it for granted that Mr. Heron was a man of intelligence and candour, and being conscious that I never maintained, nor propagated such a sentiment as he embodies in the proposition which he combats, I hope it was pardonable in me to doubt whether I was the person he really intended as being the author of that proposition. Indeed, it was too painful for me to think, that a brother could first so entirely change the character and meaning of a principle which I had advocated, and then hurl at my devoted head, both from the pulpit and the press, such missiles as these:—"New discoveries have been made: and the very alphabet of protestant Christianity is called in question;"—"principles are boldly promulgated which I view as totally subverting the authority of the church's Head; as directly at variance with our profession, as laying the axe to the root of Christian liberty, and as tending to establish ecclesiastical despotism;"—"This has been the cry of despots, and the advocates of despotism in all ages. It is, however, as silly as it is wicked;"—"Of all men living, Seceders should blush the deepest scarlet when they undertake to be the advocates of ecclesiastical despotism."—"Popery never set up such a claim,"—"this is a higher and more arrogant claim, and one that sets the authority of God more evidently at defiance," &c. It appears, then, that Mr. Heron has been employing both the pulpit and the press for the purpose of denouncing a brother on account of a principle which he has never advocated, nor even thought of. All Mr. Heron's valour, therefore, has been displayed against "a man of straw." All his eloquence has been called forth by a creation of his own fancy. All his burning zeal has been wasted in decrying an error of his own imagination. All his argument has been lost in combating a mere fictitious principle. Hear him! "According to this modern discovery, when a church court has brought a charge against a minister of the gospel, or a ruling elder, which has been decided to be "relevant," no matter *how unchristian the spirit* in which the matter has been prosecuted; no matter *what glaring partiality and infringement on the rights of the defendant* may have appeared; no matter *how illegal the character of the proof, or how insufficient to sustain the charge*, if the court award a sentence of condemnation, it is valid and binding *because* the charge was "relevant." "Time would fail, should we enter into a minute examination of this strange principle in all its bearings," p. 12. Mr. Heron, by imputing this "strange principle," "this modern discovery," to me, not only injures me, but also injures his own reputation for intelligence and candour, since he classes all the iniquity and outrageous injustice contained in the words which are here *italicised*, under what I termed "errors in judgment," or mere unintentional mistakes; since he makes the circumstance of a charge being "relevant" to be *all* and *every thing* that gives validity to a sentence of condemnation, instead of making it, as I do, only *one* of *many* things which are necessary to such validity!

I might also add, that the judicatories of which he speaks are entirely different from those to whose decisions I am pleading for submission; I speak of "courts of Christ's house," regularly constituted ecclesiastical judicatories clothed with Christ's authority, and acting on Presbyterian principles, and against which I will not allow the charge of "wilful error" to be brought "without the most palpable evidence," considering that if they were thus guilty, it would imply a "virtual relinquishment of the very office capacity in which they profess to be acting." But Mr. Heron in his sermon, treats of "corrupt and biassed courts, courts at whose "absolute mercy the defendant is placed without any shield against the most flagrant injustice," who may be "disposed to prostrate ~~the~~ best man that ever lived." who may "prosecute a cause with the

most unchristian spirit," be guilty of "the most glaring partiality," may condemn the accused "no matter how illegal the character of the proof, or how insufficient to sustain the charge," and who may trump up charges against an obnoxious individual, and "couch their charges in such language as will give them a plausible appearance as *relevant charges*, and the work is done." He treats of courts homogeneous with those which condemned Naboth of old, and our blessed Lord, and Stephen the proto-martyr, whose decisions, indeed, he quotes as illustrative of his argument. My courts only commit "errors in judgment;" but his designedly commit the "greatest possible injustice." Hence, it is evident that the courts of which he speaks, possess an entirely different character from those I had in view in my sermon, since I confined myself wholly to such as the apostle intends, when he says, "Obey them that have the rule over you, and submit yourselves."

As Mr. Heron, then, has altogether mistaken the principle contended for in my sermon, and has substituted in its place an entirely different one, which I abhor as much as he does, it is deemed wholly unnecessary to follow him in his reasoning, by which he endeavours to overthrow this principle of his own manufacture. My principle remains untouched by his arguments. But I confess "the man of straw" is pretty thoroughly demolished. I think it is recorded of Don Quixotte the adventurous knight of La Mancha, that he was pretty much exhausted after his daring and chivalrous rencontre with the "windmill," which somehow or other, through confusion of intellect, he had mistaken for a "giant!" But however that may be, it is certainly quite amusing to hear Mr. Heron after his chivalrous "adventure" with his "windmill" principle, gravely saying to his flock, "you, yourselves, brethren, are my witnesses *how averse to controversy* I have ever been!" See p. 11.

But I cannot dismiss Mr. Heron without noticing some other exceptional things which I find in his sermon.

His views as to what gives validity to ecclesiastical decisions are quite novel and faulty. He says, "nothing can give decisions validity but their being agreeable to the eternal rule of right, namely the Master's will." Now, a decision inflicting punishment on an innocent person can never be "agreeable to the eternal rule of right," but it may nevertheless, be agreeable to the Bible, or God's revealed will. Take a case: an individual is arraigned on a specific charge; he is indeed innocent, but the charge is established by the testimony of two or three unimpeachable witnesses; the court decides according to the testimony, and condemns the innocent man, and their decision is "valid," for it is agreeable to the revealed will of God; the rule which the court is bound to follow, but it is not agreeable to "the eternal rule of right," or absolute justice. If by "the Master's will," Mr. Heron means "the revealed will of God," this is by no means the same thing with "the eternal rule of right;" for as our divines tell us, God has *willed* some things because they were essentially and antecedently right, and other things become right simply because he has willed them! An example or two will illustrate this: it was not "agreeable to the eternal rule of right," that Abraham should sacrifice his son Isaac; but it was agreeable to a "positive precept," the revealed will of God. Neither was it "agreeable to the eternal rule of right," that the Israelites should exterminate the inhabitants of Canaan and possess their lands; but it was agreeable to God's positive command, his revealed will. If I understand the doctrine of protestantism on this point, then, it is, that decisions of church courts are "valid," not because they are "agreeable to the eternal rule of right," but simply because they are agreeable to the BIBLE, or because it is agreeable to the Bible, that they should be so held and treated. This is the doctrine of my ser-

mon, and I see no reason as yet to change it. Mr. Heron's "new discovery" to the contrary notwithstanding. It is indeed rather ludicrous to hear Mr. Heron, after committing such a *blunder*, which a mere novice in theology might detect, gravely and lugubriously add, "But other times have come, New discoveries have been made. And the very *alphabet* of protestant Christianity is called in question!"

Mr. Heron seems not to understand the precise meaning of a "relevant charge." If some *abstract sin* be laid to the charge of an individual without any regard to specified *facts* and *circumstances*, he persists in calling it a "relevant charge." Thus with him, blasphemy, insubordination, theft, drunkenness, &c., are "relevant charges," though the particular "acts," or "facts" in which those sins, if committed, must have consisted, be not *charged*; or though, if charged, they by no means amount to those sins. But this is not correct. A charge in order to be relevant must specify, not simply the abstract name of a sin, but the particular act or acts which really involve such sin or from which it may be legitimately inferred. In other words, it is not the charging of a sin by its abstract name upon an individual, but the charging of specified *acts*, which involve sin, or the charging of some particular *conduct* which the divine law regards as sinful, that constitutes a "relevant charge." Books of discipline tell us, that before a charge is admitted to probation, the parties are to be heard on its "relevancy," implying that its relevancy may be a disputed point, but it is absurd to suppose that there could be any ground for disputation, if the question of relevancy turned on an abstract sin, as blasphemy, drunkenness, &c. That such are censurable offences will not admit of a question. But it may admit of a question, whether certain specified "words" or "acts," do involve those sins. Hence I disagree with Mr. Heron in saying that the "blasphemy" charged upon our Saviour, was a "relevant charge," seeing it was grounded on his declaration that "he was the Son of God." For the question of relevancy, in this case, turns, not on the point, whether "blasphemy" be a sin punishable by the divine law, but whether our Lord's declaration, that "he was the Son of God," involves the sin of "blasphemy." In like manner there was no relevant charge of "blasphemy" brought against Stephen, as Mr. Heron affirms. For in saying that "Jesus of Nazareth should destroy Jerusalem and change the customs which Moses delivered," there was nothing "blasphemous," as he spoke in strict accordance with the will of his Master. Hence, also, there was no relevant charge brought against the first Seceders as the ground of their deposition; for neither their "words," nor the "acts," with which they were charged, involved any censurable offences.

In settling the relevancy of a charge, we must always look at the specified "facts" in the case; and if some "abstract sin," as a *characteristic*, be prefixed to the "facts," we must look at it only in connexion with *them*, and if it be not warranted by them, the charge must be pronounced "irrelevant." Our Book of Discipline tells us that "a libel is a law syllogism consisting of three propositions;" the *first* "announces the sentence of the law" in respect to some particular offence; the *second* specifies the particular acts which are supposed to involve that offence, and charges them upon the alleged offender with the circumstances of time and place, and the *third* concludes that the accused ought to be censured. Now, it is the second of these propositions which really contains the charge, and which must be considered in settling the question of relevancy. If the "facts" specified in the second proposition do not involve the sin mentioned in the first, the "libel," the "charge" is not "relevant." Let the following be taken as a specimen of a libel:—"To teach error is a sin condemned by the word of God and the subordinate

standards of this church:—But true it is, that you A. B. did teach error in having said, at such a time and place that ‘Jesus Christ was of the same numerical essence with the Father:’—Therefore you ought to be censured.—Now it will be seen that it is the second proposition which contains the charge; and the question of relevancy, “on which the parties are to be heard,” is not, whether “teaching error” be a censurable offence, but whether asserting that “Jesus Christ is of the same numerical essence with the “Father” be such “teaching of error” as is a censurable offence. Who then will say, that this libel is “relevant,” or rather, that the charge in it against A. B. is a “relevant” charge? I need not ask, “Who?” for Mr. Heron, to be consistent, must maintain that this is a “relevant charge.” “Who,” says he, “will deny that the charge of insubordination is a relevant charge?” And again, “Who will venture to say that blasphemy is not relevant to infer censure?” And so he must also say, Who will deny that “error” is a relevant charge?

I might add here that the old method of framing a libel was somewhat different from the present. The *first* proposition was made to exhibit the fact or facts in which the alleged offence consisted, and the second merely charged these on the accused by name, together with the circumstance of time and place. This is, perhaps, the preferable method, as the question of relevancy is then confined to the first proposition of the libel. As, for example: For a minister of the gospel to teach that Jesus Christ is no more than a mere man, is a dangerous error condemned by the word of God: But true it is, that you A. B. did, &c. I need not go through with the form, as my meaning must be sufficiently obvious.

That I am correct in the views just stated, is evident from what is said in the Book of Discipline on the subject of “relevancy.” “If no cause be shown for the dismissal of the libel, the next point to be considered is its relevancy; or the question, whether, on supposition the *facts* were proved, the *matter charged* is real scandal, and that which the word of God requires to be censured. On this point, both parties are to be fully heard, due order observed, the point kept in view, and judgment rendered accordingly,” p. 47. Now how absurd must all this be, if the question of relevancy were to be confined to some abstract sin, as blasphemy, error, insubordination, and the like! Besides, Pardovan tells us that “in causes intricate and difficult the discussing of the relevancy may be delayed till probation be taken: and then greater light being thereby given, both relevancy and probation may be advised jointly, as the Lords of Session and Privy Council have oftentimes done,” Tit. 3, sec. 3. Hence, whoever has access to Mr. Heron’s sermon will easily perceive, that all the examples which he adduces in support of his position, proceed on a false view of the question of relevancy. What he says, therefore on this subject in opposition to the principle which I maintain with respect to “depositions” from office grounded on “relevant charges,” is wholly irrelevant: since with him a “relevant charge” is one thing, and with me it is another.

In connexion with this, let me also notice an error into which Mr. Heron has fallen with respect to the nature of a judicial decision on a question of relevancy. According to him, if a court decide a charge to be relevant, it *must* be relevant, that decision *makes* it relevant; which indeed, is giving to a court about the same power which Bellarmine ascribes to the pope, that “he can make a duty to be sin and sin to be a duty.” Referring to some remarks of mine, Mr. Heron says, “We are told, that the charge against Mr. E. Erskine was not relevant, and therefore the decision was invalid. I answer, that the court which tried the case evidently thought otherwise, and they *alone* could *authoritatively judge* of its relevancy.” Hence, according to Mr. Heron, Mr. Erskine

had nothing to do with the relevancy of the charge; he had no right to judge for himself whether the charge was relevant or not; the judicatory settled that matter, they judged "authoritatively" on that point, and so put it to rest! A protestant, however, of the "old school," would not allow an ecclesiastical court to be "authoritative judge" in a matter of this kind. It will be found after all, that the doctrine of my sermon is better *protestantism* than Mr. Heron's. I say—"The Bible is the supreme standard both of doctrine and morals. It determines in all cases what is truth and what is error, what is holiness and what is sin. Hence it is the standard by which the relevancy or irrelevancy of charges against rulers is to be determined. Consequently, the party implicated has, we think, the right on the question of relevancy, to appeal from the judicatory to the Bible, and to abide by its decision of the matter." P. 11. But Mr. Heron makes the judicatory the "authoritative judge," in all matters of relevancy. Hence, he also says, "when a charge is brought and decided to be relevant by the court who try the indictment, the defendant knows that however innocent, his suspension or deposition is 'valid or binding,' if such a sentence shall be passed." p. 12. True, indeed, the defendant must know this, if the court can "authoritatively" and finally settle the question of relevancy; but if he be allowed, according to my doctrine, to appeal from their decision, (which is *ministerial* only,) to the Bible and have the question of relevancy determined by the law and the testimony, he may form a very different conclusion respecting the "validity" of his "suspension or deposition."

Mr. Heron is in error with respect to the case of the Rev. E. Erskine. He endeavours to mystify a very plain matter, so as to make it appear that that eminent divine, contrary to what I had advanced, was deposed on a "relevant charge." But in this he does violence to history, and commits an act of cruelty towards the memory of the venerated dead. The charge against Mr. Erskine brought before the Synod of Perth and Stirling was not as Mr. Heron states it. The eight propositions, prepared by a committee appointed for that purpose, containing the reputed offensive matter of his sermon, constituted the real charges on which he was tried before the Synod. The "facts" charged were substantially admitted by Mr. Erskine. He never denied the words that were ascribed to him, but he denied that they were *cenurable*, or in other words that they were "relevant;" he denied the justness of the construction which his enemies put upon them, that they were "contrary to the constitution and received order of the church." Will Mr. Heron candidly say, that he regards those parts of Mr. Erskine's sermon, which were condemned by the Synod and General Assembly, to be really *cenurable*, or relevant to infer censure? Why, then, insist in a round-about way, that Mr. Erskine was censured on a relevant charge; just as if an act which is not *cenurable*, may, by some ingenuity or legerdemain, in the way of *naming* it, become *cenurable* or "relevant?"

In my sermon I had occasion to answer the following objection:— "Were the first seceder ministers still lawful ministers, notwithstanding of their suspension and final deposition by the judicatories of the Church of Scotland?" In answering this objection I began of course with the deed of "suspension," and showed that it was grounded on an "irrelevant charge." But Mr. Heron exclaims, "Why is our attention called to that distant step of the process, and the commencement of it, containing the original charge before the Synod of Perth and Stirling, the decision of said Synod upon the charge, and Mr. Erskine's course in regard of said decision, so carefully kept out of view!" This insinuation is very unkind and very unjust. I carefully kept nothing out of view. I began where the objection I was answering required me to begin. But, that

the reader might have the whole case from beginning to end before him, I threw into a *foot note* the very things which I am charged with having carefully kept out of view, and I will leave it to any candid person, whether considering my limits it was reasonable to expect a more full and impartial account of the whole matter than was given by me. See Rel. Mon. pp. 18, 19, 20. Besides, I would inform Mr. Heron that "the original charge before the Synod of Perth and Stirling," which he seems to regard as so conclusive on the subject, was wholly *irrelevant*. But then gross mistakes and groundless insinuations with respect to the contents and import of my sermon, I do not like. When I became assured that Mr. Heron's sermon was levelled at mine, a painful suspicion arose in my mind, which I will now throw into the form of a "query:"—Had Mr. Heron at the time he preached his sermon, carefully read mine, or had he only formed his acquaintance with its contents from what he had read about it in the pages of the Associate Presbyterian Magazine, a periodical got up for the purpose of rending and destroying the Associate Synod, and on the cover of which, Mr. Heron, the clerk of said Synod, is heralded forth as one of its AGENTS? I deny the injurious insinuation, that I carefully kept any material fact out of view. Nor is there the least ground in my sermon for any such unwarrantable insinuation. And I now here reassert all that I there stated with respect to the suspension and deposition of the first seceders. The charges on which those censures were grounded were "irrelevant." The seceders did not deny the "facts" which were charged upon them, but only their "relevancy" and the false construction which their opponents put upon them.

Mr. Heron manifests a very commendable spirit of opposition to the "slavish doctrine of passive obedience and non-resistance." But not very consistently with this, when speaking of "civil constitutions and laws," which are "oppressive and unjust both to ourselves and to the community," he says, "while they are the ordinances established by the majority or multitude, they are to be *conscientiously submitted to and obeyed*." It would seem from this, that all that is necessary to "entitle" "civil constitutions and laws," (although both "oppressive and unjust,") to our "conscientious submission and obedience," is the fact of their being "established by the majority." Hence, the poor slave in the south, may comfort himself thus: "The majority have established constitutions and laws which are grievously "oppressive and unjust" towards me and great multitudes of others in the community, but being in the minority, we must "conscientiously obey and submit;" or in other words, must practise according to the "slavish doctrine of passive obedience and non-resistance." True, according to these "ordinances of men," we are regarded as chattels and treated as beasts, all our rights are trampled in the dust, our wives and our little ones are torn from us as articles of traffic, even the "word of life," which ought to be free as air, is withheld from us, and we are left to "perish for lack of knowledge;" "but while they are the ordinances established by the majority or multitude, they are to be conscientiously submitted to and obeyed!" For Mr. Heron, a minister of the gospel in connexion with a church which has declared slavery to be a "moral evil," and slaveholders unworthy of her communion, says so, yea, and proves it, too, from that clause in the Confession of Faith, which declares, that "*infidelity or difference in religion does not make void the magistrate's just and legal authority!*" But while the poor slaves at the south must thus "conscientiously obey unjust and oppressive laws" of the state, certain ecclesiastical schismatics at the north must be justified, if possible, in their rebellion against just and wholesome enactments of the church! Mr. Heron assures his congregation that "his trumpet shall not give an uncertain sound, if he can only find language to make his reasoning understood," page 11. But what a trum-

pet! A ram's horn could hardly emit more *crooked* and *contradictory* sounds.

On the last page of Mr. Heron's sermon, he gives brief but correct answers, the same in substance with those I had given, to the following questions: "How far should unjust decisions be submitted to?" "When does submission involve us in sin?" "What is the duty of Christians in regard to decisions which they conscientiously believe are unrighteous?" To this last question he answers: "The duty of Christians so situated is not to forsake the communion of the church unless an approbation of such decisions be made a term of church fellowship, but by every scriptural mode to oppose and testify against them. But should they ever be reduced to this alternative, that they must either cease to utter their testimony or be cast out, it will become their unquestionable duty without hesitation to submit to the latter." This is judicious and scriptural. It tallies exactly with my doctrine. It is important and pointed in its bearing on the case of the schismatical brethren: For even if the decisions of which they complain were "unrighteous," an "approbation" of them was never made a "term of church fellowship," neither were they forbidden to "testify," against them in any way they thought proper. Mr. Heron's doctrine, then, most effectually condemns their conduct in withdrawing from the church in the manner they did, and in giving existence to an organized schismatical faction. But what a pity it is, that after having devoted so many pages to the consideration of a mere fictitious principle, he should have crowded into less than *half a page* his answers to the above three highly important and practical questions, the full consideration of which might have been attended with the happiest effects in the case of the unhappy brethren just alluded to, since they pretend, but without any just reason, to regard the decisions of which they complain, as being "unjust." The doctrines of my sermon appeared to be taking some effect among the followers of those men, but in an evil hour, Mr. Heron's sermon, as if expressly designed to counteract that good effect, comes along, and is hailed by the leaders of the party as a complete antidote to my sermon, is read publicly in the church on the Sabbath, the little mine of truth obscurely appearing on the last page is not perceived, and the poor deluded people are hardened in their evil ways. Mr. Heron has done wrong. I do not charge him with doing so designedly. I hope he is incapable of this. I will charitably believe, that he mistook my meaning, and thought it to be more his duty to set me right, than to convince the *separatists* of the "error of their way." I frankly forgive him the injury he has done to me, and hope that he will be forgiven for the much greater injury which he has unintentionally done to the cause of truth and charity, good order and Christian unity.

Mr. Editor, there are a few other things in Mr. Heron's sermon which I felt anxious to expose, but this communication is already too long. For this reason, also, I cannot at present resume, as I had intended to do, the topic last under consideration at the close of my former communication. I may do this on a future occasion, as I am anxious to show that I am supported, in the principles of my sermon, by the Reformers and early Seceders, and, indeed by the wise and intelligent of every age, even as "many as have spoken" of these things.

JAMES MARTIN.

Salem, February 8th, 1842.

Remarks Explanatory of the Gospel Call.

In the following treatise the reader will find the principal passages of scripture relied upon by Arminians and Pelagians* wrested from their grasp and placed in a true light. Protestants are justly alarmed at the astonishing increase of popery in Britain and America. This increase has been preceded by an amazing growth of the Arminian and Pelagian heresies, with their kindred train of evils; which, it is believed, constitute the very life and soul of Popery. Whoever, then, would preserve either himself or the church from the encroachments of the Romish antichrist, must build on the foundation of the Reformers, which was the system of doctrines known by the name of Calvinism. Calvinism gave the beast a deadly wound at the Reformation, which has been partially healed. Its revival will finish the work it then began. The errorists above alluded to may be regarded as the numerous offspring of popery; which, however hostile they may appear towards their mother, in respect to outward forms, agree in exalting the free-will and moral power of fallen man. They dress corrupt nature in the gaudy attire of a harlot, then fall down and worship it. Thus they worship man under the pretence of serving the living God; they blaspheme the name of God under the most lofty professions of zeal for his glory; the souls of men constitute their stock in trade; and however beautiful they may appear to a blinded world lying in wickedness, they are "full of rottenness and dead men's bones;" so that the spiritual eye discerns the ravening wolf under their fair exterior. On the other hand Calvinism strips off those guises which nature wears—penetrates the labyrinths of the heart—developes its guilt—its moral rottenness—its besotted ignorance—its helpless misery; while it refers the whole of man's salvation, from its conception in eternity past to its consummation in eternity to come, to the sovereign will—the infinite mercy and Almighty power of God. "Not unto us, O Lord, not unto us; but unto thy name give glory, for thy mercy and for thy truth's sake."

In the following pages the reader will find a conclusive and satisfactory refutation of the Arminian heresies; while the free untrammelled offer of the gospel to lost sinners of mankind *as such*, is either obscured, or not made sufficiently prominent. To remedy this defect is the design of the

* In our day Pelagianism has assumed various names derived from the names and places of residence of persons who have been its distinguished advocates, such as Monklandianism, New-Hampshire, Taylorism; Andover, New England, and New Englandism, &c.

present essay. A few instances in which Dr. Gill's view differs from that held by the Secession Church will be noticed as a specimen of others.

Deut. xxxii. 29, p. 30: "It ought to be proved that God wishes and desires the spiritual welfare of such, who, in the event, are not eternally saved." We think it is proved in scripture that God desires the spiritual welfare of all men in the sense in which our author has explained it in the same page. That is, this desire of God implies that the spiritual welfare of all men accords with his preceptive will, the goodness of his nature, and would be well-pleasing to him. This much is certainly implied in the text; as also Ezek. xxxiii. 11, "As I live, saith the Lord God, I have no pleasure in the death of the wicked." The righteous judge on the bench takes no pleasure in seeing the criminal suffer the punishment which the law requires him to inflict. This text, then, as Dr. Gill has himself clearly demonstrated, can make nothing for the Arminians, though it be, as it should be, extended to spiritual blessings, and be admitted to express the benevolent state of the divine mind towards his creatures, which imposes no obligation upon him to give *special grace*, or withhold the necessary punishment of them as criminals. These remarks are equally applicable to all other texts which the Dr. unnecessarily restricts to temporal blessings. Both temporal and spiritual blessings are frequently included. Yet this makes nothing in favour of the Arminian view.

Prov. i. 22—30, p. 36: "The exhortation: 'Turn ye at my reproof,' is not to repentance and conversion, but to an attendance on the external ministry of the word." This is undoubtedly an error. For a gracious promise immediately follows this exhortation, "Behold I will pour out my Spirit upon you, I will make known my words unto you." The exhortation and command of God to impotent sinners to obey his law are not unrighteous, because they are the guilty authors of their own inability, and God's law cannot change to accommodate the sinner. His exhortation to helpless men to believe and be saved, is not a mockery of their impotence; but a dictate of his goodness, which is expressed in his preceptive will; because in no other way can they be delivered from their wretchedness; and because *their* inability can never affect the truth and sincerity of God's exhortations. Consequently, we conclude, with the great majority of divines, that this exhortation is not only to an attendance upon the ministry of the word, but also to faith and repentance, which are formed in the soul through *means* of the word,

Is. lv. 1, p. 165: "These words are no call, invitation, or offer of grace to dead sinners, since they were spoken to such as are 'thirsty,'" &c. We reply, that these words are a call to dead sinners indiscriminately, because God in the next verse expostulates with them, for spending their money for that which is not bread, and their labour for that which satisfieth not, which implies that they were pursuing happiness in unlawful ways, as is always the case with dead sinners. "The dead hear the voice of the Son of God, and they that hear shall live." But the call of the gospel upon dead sinners makes nothing in favour of Arminian free will; for "many are called, but few are chosen." Consequently, it is not free-will, but God's choice of them to salvation, that induces any of those who are called to yield a compliance. Besides, the gospel is the means by which sinners are made "sensible," Rom. vii. 9. In order to do this, it must be addressed to them. If the gospel were not addressed to dead sinners, it could not be preached at all; for all are dead till made "sensible" by the gospel. If not addressed to dead sinners, then, they are made sensible without any outward means whatever, contrary to the express testimony of scripture. These remarks are also intended to apply to other similar instances. See Rev. iii. 20, p. 133.

Matt. xxiii. 37, p. 254: "The will of Christ to gather these persons, is not to be understood of his divine will; but of his human will, or of his will as man." Not merely his human will, but also his divine *preceptive* will, which is, that all men to whom it is made known, should believe, repent, and be saved: by disobedience to which, men aggravate their guilt and condemnation. "But now commandeth all men every where to repent," Acts xvii. 30. Consequently this text is not to be restricted to temporal things. This view of the passage gives no advantage to Arminians, but more effectually stops their mouths. These remarks are intended to apply to Luke xix. 41, 42, and other similar passages. Also, Acts iii. 19, p. 72, 10th line from the bottom. The repentance and conversion commanded in this scripture is unquestionably "an internal conversion of the soul to God." But it has nothing to do with human ability. It is the *preceptive* will of God that men should repent, and this preceptive will, being a *transcript of his nature*, is immutable, whether men have ability to come up to it or not. While his decree "to GIVE repentance" to some who are equally disabled with others, is a *transcript of his sovereignty*. And the latter is not inconsistent with, nor contrary to the for-

mer; and, consequently, throws no obstacle to obedience in the way of any.

Let the foregoing examples suffice; if there be any others of a similar character, the reader can easily apply to them the principles of this Essay.

It is now proposed to place before the reader the *gospel call*, in its true scriptural light; than which, nothing can be more important. It is the foundation of faith; consequently, our faith cannot rise above the knowledge we possess of that foundation on which it rests. The great questions to be solved here, are—

1. How can a free, untrammelled offer of the gospel consist with a definite or limited atonement?

2. How can the sinner under the gospel dispensation be condemned for his unbelief, while he had no *ability* to believe?

The *second* question is fully answered in the following pages; and it need only be added here, 1. That there is nothing in either the decrees, or preceptive will, or providence of God, contributing to, or compelling the sinner's inability and unbelief; but, on the other hand, God calls him to repentance both by his providence and preceptive will. 2. The sinner's unbelief is voluntary, being his uncontrolled choice to pursue the dictates of corrupt nature. "The wicked is snared in the work of his own hands." Ps. ix. 16.

The *first* question we shall now attempt to answer, namely,—

How can a free untrammelled offer of the gospel consist with a definite or limited atonement?

Before we proceed to a direct answer of this question, it will be necessary to explain what is intended by a definite atonement. By a definite atonement, then, is meant,—That God the Father gave his Son, and the Son laid down his life according to the decree, and with the DESIGN to save those, and only those, who had been *elect*ed in him from all eternity. "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," Eph. i. 4: who had been *given* to him. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word." "I pray for them; I pray not for the world, but for them which thou hast given me; for they are mine." John xvii. 2, 6, 9: who *believe* in him in time,

“And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed.” Acts xiii. 49: and who are eventually *saved* by him. “And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand.” “My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father’s hand.” John x. 28, 29: according to the stipulations of the everlasting covenant of grace. “I have made a covenant with my chosen. I have sworn unto David my servant.” “Thy seed will I establish for ever, and build up thy throne to all generations.” Psalm lxxxix. 3, 4. These people are called in scripture, the elect—Christ’s sheep—people—body—spouse, &c. Such is the doctrine of the Reformed churches, in opposition to the errorists already named, who agree in maintaining an indefinite, or universal atonement. If their view be embraced, it involves us in many absurdities and contradictions; for it represents our blessed Lord as dying for an uncertainty, in vain, and for those who were actually in hell at the very time he suffered.

How, then, can the gospel be offered *sincerely* to all? It may be replied, 1. That the *secret decree* to apply *effectually* the redemption purchased by Christ to those for whom he *intentionally* died, did not, and could not, impose any restriction upon the free offer of Christ to all; did not and could not deprive any of their *warrant* to believe in him as freely as he is offered. 2. This secret decree derogates nothing from the infinite value of the atonement, which is amply sufficient to cancel the sins of the whole human race. 3. The gospel is not offered to *elect*, but to *lost sinners*. “For the Son of man is come to seek and to save that which was lost.” Luke xix. 10. 4. The offer of the gospel contains in itself, the offer of *ability* to embrace it. “For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.” 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. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.” Ezek. xxxvi. 24—28. 5. The secret decree of God is the rule by which *he* works, while his preceptive will is the rule of *our* obedience, and

for disobedience to which men are condemned. "Secret things belong unto the Lord our God: but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law." Deut xxix. 29. Therefore, 6. The great commandment of his preceptive will to men, yea, the *substance* of all his commandments is, that they should believe in the Lord Jesus Christ to the saving of the soul. "And this is his commandment; That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment." 1 John iii. 23. Indeed, after man had sinned, God could make no farther revelation of himself in any other way than by the infliction of the penalty of his violated law, or on the ground of a surety for him. Our Lord Jesus Christ became that surety, "By so much was Jesus made a surety of a better testament." Heb. vii. 22. Hence, the law revealed by Moses at Sinai is prefaced with the gospel, "And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Ex. xx. 1, 2. The law was not, and could not be, the condition of life and death, having failed already in that respect by the sin of Adam. "For if there had been a law given WHICH COULD HAVE GIVEN LIFE, verily righteousness should have been by the law." Gal. iii. 21. Consequently, the use of the law now is to convince of sin, "for by the law is the knowledge of sin;" and of our perishing need of an interest in Christ, "when the commandment came, I died;" and to regulate the heart and life, "being not without law to God, but under the law to Christ." 1 Cor. ix. 21. From all which, the conclusion irresistibly follows, That sinners of mankind, *as such*, of every country, grade, age, sex, and outward condition, who hear the gospel, have an UNQUESTIONABLE WARRANT to receive the Lord Jesus Christ immediately, as soon as they hear his blessed name, for the full pardon of all their sins, however enormous those sins may be, and for a title to eternal life, however degraded may be their present condition. To prove this great and precious truth shall be the design of what we have farther to say. The following things, then, constitute the sinner's WARRANT to receive the Lord Jesus Christ:

1. The atonement was made in our NATURE. Hence, Christ is a kinsman Redeemer to the whole human race. As our kinsman he made satisfaction in the nature that had sinned. He "was made of a woman;" was "found in fashion as a man." "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 de-

stroy him that had the power of death, that is, the devil; and deliver them, who, through fear of death, were all their life-time subject to bondage." "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." Heb. ii. 14—16. Therefore, says the evangelist, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John i. 14. If our Lord was made flesh, then he is the kinsman Redeemer of the whole human race; for God "hath made of ONE BLOOD all nations of men," that "dwell on all the face of the earth." Acts xvii. 26.

2. The satisfaction of Christ for sin was PERFECT, yea, of infinite value. "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." Dan. ix. 24. "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable." Is. xlii. 21. "But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Is. liii. 5. Hence it is said of him, 1 Pet. ii. 24, "Who his own self bare our sins in his own body on the tree;" and again, 1 John i. 7, "The blood of Jesus Christ his Son cleanseth us from all sin." "For by one offering he hath perfected for ever them that are sanctified." Heb. x. 14.

3. God CALLS upon all mankind to whom he sends the gospel, without any restriction or limitation, to believe in Christ for the remission of sins, and consequent salvation. "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Is. xlv. 22. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Is. lv. 1, 2. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." John vii. 37. "Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage."

Matt. xxii. 4. "Hearken unto me now therefore, O ye children, and attend to the words of my mouth." Prov. vii. 24. "Unto you, O men, I call; and my voice is to the sons of men." "Now therefore hearken unto me, O ye children: for blessed are they that keep my ways." Prov. viii. 4, 32. "Come, eat of my bread, and drink of the wine which I have mingled." Prov. ix. 5. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved." John iii. 14—17. "I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning-star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely." Rev. xxii. 16, 17.

4. God PROMISES salvation to all who comply with the call of the gospel. "Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people." Is. lv. 3, 4. "And I will give them one heart and one way, that they may fear me for ever, for the good of them, and of their children after them; And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good; and I will plant them in this land assuredly with my whole heart and with my whole soul." Jer. xxxii. 39—41. "He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him." John iii. 36. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John v. 24. "And Jesus said unto them, I am the bread of life: he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst." John vi. 35. "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth, and be-

lieveth in me, shall never die. Believest thou this?" John xi. 25, 26. "For whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world, even our faith." 1 John v. 4. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Rev. iii. 5. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. iii. 21. "Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." John vi. 47—51. "The words that I speak unto you they are SPIRIT, and they are LIFE." John vi. 63.

5. God **COMMANDS** all men to whom the gospel is sent to believe that they may be saved. "And this is his commandment; That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment." 1 John iii. 23. "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Deut. xviii. 15. "While he yet spake, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased: hear ye him." Matt. xvii. 5. "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." John vi. 29. "He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." Mark xvi. 16. "I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins." John viii. 24.

6. God has promised his Son to us, and salvation in him, under the solemnity of an **OATH**. "Because he could swear by no greater, he sware by himself." "For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation,

who have fled for refuge to lay hold upon the hope set before us." Heb. vi. 16—18. Again, "Say unto them, **AS I LIVE**, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Ezek. xxxiii. 11.

7. For the still greater confirmation of our faith, if that were possible, God has committed the whole to **WRITING**. We are not left to the testimony of others; nor to the uncertainty of tradition handed down from one generation to another. For God himself has given us the very record of his Son which we have in the Scriptures. "If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." 1 John v. 9—13. God spake all these words; the penmen were merely his amanuenses, "Hath in these last days spoken unto us by his Son." Heb. i. 2. Therefore says the apostle, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17. This is greater certainty than one rising from the dead, or than an audible voice from heaven. "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a **MORE SURE WORD** of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts; Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake

as they were moved by the Holy Ghost." 2 Pet. i. 16—21.

8. God has SEALED all the promises of the gospel to us with his own blood. Seals are affixed to written instruments for greater solemnity and security. The offer of Christ in the gospel bears the seal of God the Father, the King's signet which no man may disannul. "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed." John vi. 27. The gospel is the last will, or testament of the Lord Jesus Christ, sealed with his precious blood. "And for this cause he is 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. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood." Heb. ix. 15—18. Consequently it is said of those who believe, "He that hath received his testimony hath set to his seal that God is true." John iii. 33.

Can a firmer foundation be laid, or even imagined for faith in the Lord Jesus Christ than is here presented? What more do lost sinners require? Christ is your kinsman; his satisfaction for sin is infinite; God calls you to trust in him for salvation; promises you life in him, which promise he has confirmed by oath; and committed the whole to writing, which writing he has sealed with his own blood! How great then is the guilt of an unbelieving world? Verily, men are left without excuse; they have no cloak for their sin. Their guilt is manifest—

1. Because they are the guilty authors of their own misery. They murder the soul which is of more value than the whole world. Hence says the Saviour, "For whoso findeth me findeth life, and shall obtain favour of the Lord. But he that sinneth against me wrongeth his own soul: all they that hate me love death." Prov. viii. 35, 36. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved." John iii. 19, 20.

2. They despise the most precious, the most glorious of all God's gifts to men. "Thanks be unto God for his unspeakable gift." 2 Cor. ix. 15.

3. They regard the precious blood of Christ as a common, useless thing. "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Heb. x. 29.

4. They sin against the highest token of divine love it was possible even for God himself to give to men. "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us." Rom. v. 6—8.

5. They prefer the empty baubles of this world, the evanescent pleasures of sense, "to an inheritance incorruptible, and undefiled, and that fadeth not away." 1 Pet i. 4.

6. They treat the veracity, yea, the oath of God, as though he were a sinful man like themselves. "He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son." John v. 10.

7. They despise the threatenings of the divine law, made against unbelievers. "Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Acts xiii. 41.

8. They remain voluntarily under the curse of that law which they have transgressed. "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." Rom. iii. 19. "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust." John v. 45. "For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal. iii. 10.

9. They nevertheless dream of heaven on the ground of their own fancied virtues. "And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others." Luke xviii. 9. "There is a generation that are pure in their own eyes, and yet is not washed from their filthiness. There is a generation, O how lofty are their eyes! and their eyelids are lifted up." Prov. xxx. 12, 13.

10. They claim to be innocent, and hate those who warn them to flee from the wrath to come. "Yet thou sayest, Because I am innocent, surely his anger shall turn from me: behold, I will plead with thee, because thou sayest, I have not sinned." Jer. ii. 35. "And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah, by whom we may inquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so." 1 Kings xxii. 8.

If through the blessing of God, this brief essay shall be found to aid, in any degree, the humble inquirer after the way of life, it will accomplish the writer's design and fulfil his highest expectations.

Dr. McCarrell and the Temperance Controversy.

IT would be not a little amusing to witness the vain boastings, selfishness, inconsistency and weakness of human nature, were not all mankind involved in the common ruin: so that he who condemns his neighbour, generally condemns himself, being involved in the same sins; and the mirth excited by the follies of others, is generally at our own expense.

Seven years ago the editor of the Christian Magazine sung us a sweet lullaby over the harmony of the Associate Synod of New York, which might induce one to believe that there was nothing among them except billing and cooing, but *hic mutavit*; and we suppose the ready excuse will be *tempora mutantur*.

The foregoing thoughts were suggested by the perusal of the following extracts from the Magazine for March:

"Since writing our introductory article, we have received, from Newburgh, an extra paper, containing Dr. McCarrell's vindication of his sermons on temperance. In speaking of the sentiments of the press, he says, 'The Christian Magazine, by his own showing, was not in a condition to give an intelligent opinion in the case, for he 'had not read the discourses.' 'He that answereth a matter before he heareth it, it is folly and shame unto him.'" Prov. xviii. 13.

"Whether this is a candid view of our remarks, the reader may judge. We said, 'judging from the extracts which we have seen, for we have not seen the sermons, we must say that we exceedingly regret their publication.'" [Magazine, Dec. No.]

"In the extra, authorities, ministers, editors, elders, &c., are given, who concur with the doctor in his opinions. Among the rest, one letter from a brother in the Dr's. native state is given. We give the following extract from the letter of a minister in the Dr's. native state:

'The ultra doctrine, against which he (Dr. M.) combats, has not found its way here; and what he intended, perhaps, as an antidote, is used as the defence of tipping, to the reproach of the A. R. Church.'

"The following, in the extra, is a specimen of the reasoning of a chief part of the sermons:

"'The Missionary Herald of the present month contains additional evidence on two points for which I have contended. 1st. That total abstinence is a Mohammedan doctrine; and 2d. That it is not an effectual cure for the sin of intemperance.

"'Dr. Wright, in his Journal, remarks: 'Although the use of wine is unlawful among Musselmen, it is drunk to great excess by a large number of the first men of the city.' 'The Moolahs preach against the use of wine, and pronounce a thousand terrible denunciations against all who transgress the laws of Mohammed, but their words are not listened to.'

"'This *argumentum ad invidiam*, seems to be a favourite one. The unity of the Godhead is Mohammedan doctrine, so is the resurrection of the dead: are these

therefore untrue? And the Dr's. inference from the Moohlah's want of success, would be just as logical and just as true, if applied, to show that the preaching of the gospel is 'not an effectual cure' of sin. The preachers preach against sin, and pronounce a thousand terrible denunciations against all who transgress the laws of God; 'but their words are not listened to.'"

"So far are we from believing that not one of the Dr's. positions can be overturned, that we have the presumption to think it would be no great affair to overturn nearly every one which he takes up, in opposition to total abstinence. But as a correspondent has undertaken this work, we leave the business, at present, in his hands."

Poor Dr. M'Carrell! he should have been wiser. Having begun a downward course, it is difficult to return. He had declared that he could not conscientiously be restricted to an inspired Psalmody. This would, no doubt, be pleasing to the Presbyterian and Reformed Dutch churches, and encourage them to take liberties with him. Accordingly, when he attempted to prove the necessity of the Spirit's work to make men better, the New-York Observer called him *Satan*. The editor of the Magazine, determined not to be surprised by his ally, is out upon the Dr. with equal virulence.

Having launched his frail bark on the popular current, he should have immediately put back to land, or continued to float down the stream like a piece of drift wood in a freshet. There was no middle course for him. Besides, this floating down stream has its advantages; it makes one prominent; it requires less effort; it secures a fat living, and abundance of popular applause. We sympathize with the doctor; but he should have been wiser. He should have known that many of the voluntary associations are the popular gods of the day, occupying among Protestants the place of images in Roman Catholic chapels: especially that *teetotalism* from the use of wine in any circumstances, not excepting even divine ordinances, is great Diana herself, by which the multitude obtain their notoriety, and which they confidently rely upon as a safe passport to future happiness. Of course it cannot be expected that men who reject the imputed righteousness of our divine Redeemer, should be able to perceive the necessity of the saving work of the Spirit of God.

If any should denounce us on account of these remarks, as they have the Dr., we can only say, we have no more respect for their judgment than for their denunciations.

If any tippler should use any thing we say, "as a defence of tippling," we have only to say that "drunkards cannot inherit the kingdom of God."

If any person should think himself a better man, in the sight of God, because he has signed a temperance pledge, we reply that the Lord Jesus Christ is the ONLY SAVIOUR of sinners.

LIFE OF THOMAS M'CRIE, D. D.

"We have not read a memoir for a long time past, with the same interest and delight, with which we have perused this account of the late Dr. M'Crie. We had long been acquainted with him, through the medium of those historical works, which raised him to the very first rank among the literary characters of his age; and we rejoice that the means are now furnished for obtaining a more intimate knowledge of their excellent and lamented author.

"The work of preparing a record of the life and labours of the biographer of John Knox could not have been committed to abler or better hands than those of the son, who bears his father's name, is his successor in the ministerial office, and seems to have inherited, in an eminent degree, his father's fondness for historical researches. The volume before us is a valuable piece of biography, full of incident and life, well condensed, and well written, catholic in its spirit, and, withal, modest and unpretending. Indeed, it is seldom that the life of a Christian pastor, and of a man of literature, presents so much, in a variety of incident, to keep up the interest of the narrative."—*Christian Mag.*

6. When Christ says to the church of the Laodiceans, "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth,"* let it be observed that the state of this church, and the members of it, was such that she was not "cold," without a principle of spiritual life and love, and a profession of religion; nor "hot," lively, warm, and zealous in the exercise of grace, and discharge of duty; but "lukewarm," indifferent, unconcerned about her own condition, and the honour and interest of Jesus Christ, a frame of soul very disagreeable to Christ, and therefore, to show his resentment of it, he threatens to spue her "out of his mouth," as men do that which is ungrateful to them: which designs some chastisement or affliction, and that in order to bring her to a sense of her present condition, and out of it; for certain it is he had a love, an unchangeable and everlasting one, to many in this church; wherefore he says, "As many as I love, I rebuke and chasten; be zealous therefore, and repent, ver. 19.

SECTION LX.

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.—Rev. iii. 20.

FROM hence it is concluded,† that Christ stands and knocks at the heart of unregenerate sinners by the ministry of the word, and that they have sufficient grace and strength to open their hearts unto him, or else he knocks in vain; for what wise man would stand at another's door and knock, if he knew there were not any within that could open to him? and since it is required of men in conversion, to open their hearts to Christ, it follows, that the work is not performed by an irresistible power, or without the consent and co-operation of the will of man. But,

1. It should be proved that the ministry of the word is ever signified by knocking at the hearts of unregenerate sinners, or that God, or Christ, are said to knock at men's hearts by the ministry of the word. Men can strike the ear, God only can reach and strike the heart, which is done when the gospel comes "not in word only, but in power, and in the Holy Ghost;" and when God does this, he does not knock and rap, and then wait till entrance is made from within; but he strikes home, and at once opens the door of the heart, as he did Lydia's, by his powerful and efficacious grace. It should also be proved, that God, in conversion, does command and require men to open their hearts unto him, neither of which can be proved either from this text or from any other in the whole bible; nor is it in the power of unregenerate men, being dead in trespasses and sins, nor in their will, inclinations, desires, and affections, their "carnal mind" being "enmity against God" and Christ, to open their hearts and let them in. And supposing that these words do represent Christ standing and knocking at the door of men's hearts, by the external ministry of the word, has he not "the key of the house of" David, with which "he opens and no man shuts?" and lets himself in by the power of his grace, without offering any vio-

* Rev. iii. 16. Vide Remonstr. in Coll. Hag. art. v. p. 14.

† Bellarmin. de Gratia et Lib. Arbitr. l. 1, c. 11; Remonstr. in Coll. Hag. art. iii., and iv. p. 274. Whitby, p. 256; ed. 2. 279.

lence to the wills of men, since his people are made "a willing people in the day of his power." Hence his knocking is not in vain, since to his elect not only sufficient but efficacious grace is given, by which the door of their hearts is opened to him, and others are left inexcusable, who are ready to make such shifts as these; had he knocked, I would have opened; had I heard, I would have believed; had I known, I would have done this and the other thing. But,

2. These words are not spoken to, nor of unregenerate sinners, nor have they any reference to the opening of men's hearts in conversion, but are directed to "the angel of the church of the" Laodiceans, and to the members of that church, persons that professed the name of Christ; who, though they were not "hot," yet were not cold, and for whom Christ had a regard, though they were in this lukewarm state; and, therefore, takes every proper method to bring them out of it; which was much the same with the church in Cant. v. 2. "I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled"—a place parallel to this text, and which is the only one besides in which Christ is said to knock, and require any to open to him. Now his "standing at the door" may either mean his near approach to judgment, see James v. 8, 9; (this church of Laodicea, being the last of the churches, represents the state of the church in the last times,* which will bring on and conclude with the general judgment;) or else his attendance on this church is meant, which shows his continued love, care, condescension, and patience towards it. His "knocking" at the door is not by the ministry of the word, but by some afflictive dispensation of providence, perhaps persecution. This church was in a sleepy, lukewarm, indifferent, secure frame of spirit, as appears from ver. 15—18. Christ will not suffer her to continue so, and, therefore, takes his rod in his hand, stands at her door, and gives some severe knocks and raps to bring her to herself, and out of this indolent, supine, and self-confident state and condition she was in; which sense is confirmed by the preceding verse, "as many as I love, I rebuke and chasten: be zealous, therefore, and repent." The promise he makes to such who "hear" his "voice," that is, the "men of wisdom who hear the rod, and who hath appointed it," when "the Lord's voice crieth," to a "city," or a church, and "open" to him, that is, by the lively exercise of faith and love, and which is owing to his "putting in" his "hand by the hole of the door," is, that he "will come in to" them, and "sup" with them, and they with him, which may, in general, design communion and fellowship in his house and ordinances, or in particular, "the marriage-supper of the Lamb," to which they who are "called" are pronounced "blessed."

* This notion has no foundation in scripture, as some good men have supposed. The seven churches were seven congregations then existing. The minister of each is addressed in the singular number, by the appellation of "angel."—EDITOR.

[This work failing to make the number of pages promised in the prospectus, in order to supply the deficiency the following Essay on Justification, being the substance of a discourse recently preached by the editor to the people of his charge, is inserted.]

A Brief Essay on Justification.

“Being justified freely by his grace, through the redemption that is in Christ Jesus.”—Rom. iii. 24.

NOTHING more is designed in the present essay than a very brief and plain statement of the doctrine of justification, as it is believed and maintained by the reformed churches.

That we may understand the *nature* of justification, it will be necessary to inquire into the import of the term. By an examination of those passages of Scripture where the word occurs, its general meaning will be found analogous to a sentence of acquittal pronounced by the judge in a court of judicature, upon a person that had been charged with crime. Hence it is the opposite of condemnation. The word is sometimes applied to other subjects than the justification of believers. But in such cases, it will still be found to convey the idea of judicial process. It is said, Luke vii. 29, that “all the people and publicans justified God,” which intimates the sentence which they passed in their own minds, that God is just. It is also said the Pharisees justified themselves. The true meaning of the word, however, is not obscured, but rather made obvious by such instances of its use, especially if the following direct proofs from scripture be duly considered. “If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked.” Deut. xxv. 1. “He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.” Prov. xvii. 15. “Which justify the wicked for reward, and take away the righteousness of the righteous from him.” Is. v. 23. Consequently, justification is not the making the sinner actually holy, but declaring him to be legally righteous.

But the nature of justification will appear if we consider the SUBJECTS of it—the AUTHOR—the BLESSINGS CONFERRED—the PROCURING CAUSE—the INSTRUMENT—and the EFFECTS. And,

I. Sinful men lying under the curse of a broken law are the SUBJECTS of justification. “For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.” Gal. iii. 10. “As it is written, There is none righteous, no, not one;” “They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one.” Rom. iii. 10—12. “Tribulation and anguish upon every soul of man that doeth evil; of the Jew first, and also of the Gentile.” Rom. ii. 9. “Therefore by the deeds of the law, there shall no flesh be justified in his sight: for by the law is the knowledge of sin.” Rom. iii. 20. “He that believeth not is condemned already.” John iii. 18. “Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.” Rom. v. 6. “This is a faithful saying, and worthy of all ae-

ception, that Christ Jesus came into the world to save sinners: of whom I am chief." 1 Tim. i. 15. "But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance." Mat. ix. 13. "For the Son of man is come to save that which was lost." Matt. xviii. 11. "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. iv. 5.

Again: Sinners of all descriptions are the subjects of justification. "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 which shall justify the circumcision by faith, and uncircumcision through faith." Rom. iii. 29, 30. "Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness;" "and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised;" "For the promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. iv. 9, 12, 13. "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. iii. 8.

II. God is the author of justification. "It is God that justifieth." Rom. viii. 23. It is said in our text to be "freely by HIS grace." This leads us to observe,

1. That justification is an act of divine sovereignty. If it is done "freely," then it could not arise either from any necessity of nature in God, or from any obligation upon God towards the sinner. Consequently, the whole of salvation is referred by the apostle to the Ephesians i. 5, "to the good pleasure of his will," (verse 9,) "which he hath purposed in himself."

2. It is an act of divine authority. "For the Lord is our judge, the Lord is our lawgiver, the Lord is our King; he will save us." Is. xxviii. 22. "There is one lawgiver, who is able to save, and to destroy: who art thou that judgest another?" James iv. 12. "Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest." Ps. li. 4. "Why doth this man speak blasphemies? who can forgive sins but God only?" Mark ii. 7.

3. An act of sovereign unmerited favour, in opposition to any claim of creature merit whatever. "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness." Rom. iv. 3. "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." Eph. ii. 8, 9. "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. i. 9, 10. "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." Rom. ix. 15. These scriptures imply that there was nothing in us which could move God to justify us; but

every thing to call forth his wrath. "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." Eph. ii. 3. "And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live." Ezek. xvi. 6. All the glory of man's salvation is to be ascribed for ever to God. "That in the ages to come he might shew the exceeding riches of his grace in his kindness towards us, through Christ Jesus. Not of works, lest any man should boast." Eph. ii. 7—9. All confidence in human merit is a contempt put upon God's rich mercy; and all human boasting the mere ravings of corrupt nature. "Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith." Rom. iii. 27.

III. Pardon of sin and acceptance with God constitute the great blessings conferred in justification. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Is. xliii. 25. "I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins: return unto me; for I have redeemed thee." Is. xlv. 22. And here it may be observed,

1. The possession of these blessings presupposes union to Christ. "He hath made us accepted in the Beloved." Eph. i. 6. Our union to Christ lays the foundation for the imputation of his righteousness to us. Not that there is in justification any transfer of the moral character or personality of Christ to the believer; but there is a legal union between him as their federal head, and them as his representatives. They are one in law. "In the Lord shall all the seed of Israel be justified." Is. xiv. 25.

2. Pardon respects the guilt of sin, and is the removal of the sinner's obligation to punishment. "I will forgive their iniquity, and I will remember their sins no more." Jer. xxxi. 34. The pardon of a criminal by an earthly judge is at the expense of justice; but here it is not only in strict accordance with justice, but every way glorifying to it. Our God is "a just God and a Saviour." The civil ruler pardons from considerations of policy, God from a regard to justice; or the civil ruler pardons from a regard to the criminal, but God from a regard to his own glory. "I, even I, am he that blotteth out thy transgressions for mine own sake." It is then a total absolution of the sinner now and for ever from punishment. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. viii. 1. And this absolution proceeds on the ground of a perfect satisfaction to the law by the sinner's surety. "God, for Christ's sake, hath forgiven you." Eph. iv. 32.

3. Acceptance with God implies the restoration of his lost favour, together with a legal title to all the blessings of salvation. In human judicatures the acquittal of a person charged with crime, confers no additional privileges upon him beyond those which he previously enjoyed; but here the acquittal is accompanied with a legal title to heaven itself. "Thou art mine." Is. xliii. 1. "This people have I formed for myself." Is. v. 21. "I swear unto thee, and entered into a covenant with thee, and thou becamest mine." Ezek. xvi. 8.

“Fear not, little flock, it is your Father’s good pleasure to give you the kingdom.”

4. Pardon, which is the removal of the curse of a broken law, necessarily precedes this acceptance with God. For until the curse of the law be removed, our persons can neither be accepted, nor can we enjoy any spiritual blessing. In this pardon, sin is legally put away. “For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.” Heb. viii. 12. The conscience of the sinner is purged. “How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God.” Heb. ix. 14. He draws near to God in religious duties with a well grounded confidence. “Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus.” Heb. x. 19. In the fullest assurance that he shall be accepted. “Let us hold fast the profession of our faith without wavering; for he is faithful that promised.” Heb. x. 23. And that he shall be eventually saved from wrath and possess the full uninterrupted and eternal enjoyment of God. “But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.” Heb. x. 39.

IV. The righteousness of Christ, which consists of his obedience and sufferings, constitutes the *meritorious*, or *procuring* cause of justification. “Being justified freely by his grace, THROUGH THE REDEMPTION THAT IS IN CHRIST JESUS,” says the text. And it may be observed,

1. Justification cannot be on the ground of infused righteousness, as the papists vainly dream. It is true, that in regeneration a principle of holiness is infused into the soul, which is perfect in *kind* though not in *degree*. Corrupt nature still retains possession in the soul, carries on an unceasing warfare against the new principle of holiness, and frequently draws the believer into sin. But the law demands perfection, both in kind and degree. For “whosoever shall keep the whole law, yet offend in one point, is guilty of all.” James ii. 10. Again: the work of the Spirit is the fruit of Christ’s purchase, and cannot, therefore, be the believer’s merit. We do not say that Christ purchased the *love*, but the *work* of the Spirit. The Spirit is the gift of God, which he bestows on the ground of our Lord’s mediatorial work. “Who hath also given unto us his Holy Spirit.” 1 Thess. iv. 8. “If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?” Luke xi. 13. Consequently he is called in the economy of redemption, the Spirit of Christ. Phil. i. 19. He is given by Christ. “But whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life.” John iv. 14. He is the author of our faith, because he works that faith in the soul, by which the soul apprehends Christ. “He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive, for the Holy Ghost was not yet given, because that Jesus was not yet glorified.” John vii. 38, 39. If the Spirit be the gift of God, and the gift of Christ, his work in the soul cannot be the meritorious cause of justification.

2. Justification cannot be on the ground of repentance, because there is no merit in repentance. The law requires restitution along with repentance. The repentance of the murderer can never restore the life of his murdered victim;—consequently can never satisfy that law which requires his life. Again; repentance is the effect of justification. “And I will establish my covenant with thee; and thou shalt know that I am the Lord: That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified towards thee for all that thou hast done, saith the Lord God.” Ezek. xvi. 62, 63. And if the effect, it can never be the cause. Again; the scriptures no where assert that we are justified by repentance, but they every where assert that “it is by faith that it might be grace.”

3. Justification cannot be on the ground of good works. “Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.” Gal. ii. 16. “Therefore by the deeds of the law, there shall no flesh be justified in his sight: for by the law is the knowledge of sin.” Rom. iii. 20. Our Lord is expressly declared to be the “end of the law for righteousness to every one that believeth.” Rom. x. 4. Therefore it is “not by works of righteousness which we have done.” Tit. iii. 5.

4. Justification cannot be on the ground of imputed faith. To make faith the meritorious cause of justification, would be as absurd as it would be to make the hand of a beggar stretched forth to receive a free gift the meritorious cause of the bestowment of that gift. “For by grace are ye saved through faith; and that not of yourselves; it is the gift of God.” Eph. ii. 8. And even more absurd, because while faith is the gift of God, the believer cannot claim the poor merit of exercising this free gift without the constant assistance of divine power. “Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power.” 2 Thess. i. 11.

5. Justification, then, as to its *meritorious* cause, is on the ground of Christ's righteousness imputed to them that believe, consisting of his active and passive obedience. This righteousness is called “**THE RIGHTEOUSNESS OF GOD,**” Rom. iii. 21: and every where throughout the scriptures, both of the Old and New Testament.” And this

* As our everlasting welfare depends on the grace revealed in this truth, the inspired writers frequently assert it. Jeremiah, next in succession after the above proclamation, and well acquainted with it, prophesies, that the very name by which Christ should be adored is this, alluding to the proclamation, “The Lord our righteousness,” Jer. xxiii. 5. The angel appears to Daniel, and tells him, Messiah was to come at such a fixed time, not only to finish transgression, to make an end of sin, and to make reconciliation for iniquity, but to bring in everlasting righteousness, Dan. ix. 24. Our Saviour exhorts his disciples to seek in the first place the kingdom of God and his righteousness, the latter being the title to the former—and the office of the Holy Ghost, he affirms, is, “to convince the world of righteousness.” St. Paul, who did not receive the gospel he preached from man, nor was taught it, but by the revelation of Jesus Christ, after his kingdom was erected, insists on the imputed righteousness of Christ; he styles the gospel “the power of God unto salvation,” because “*therein* is revealed the righteousness of God,” Rom. i. 17; which a little after, in the same epistle, he declares is “by the faith of Jesus Christ, unto all, and upon all them that believe,” Rom. iii. 22.

This declaration I conceive, after great pains used to explain its meaning away,

righteousness is the subject of the apostle's discourse from the 21st verse of the *third* chapter to the end of the *fourth* inclusive; concerning which he declares it was imputed to Abraham and received by faith. "Now to him that worketh is the reward not reckoned of grace, but of debt," (iv. 4.) and that it was thus imputed *before* his circumcision. "How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision," (iv. 10.) which excludes totally and for ever all idea of human merit from the matter of justification. And the following considerations confirm the truth of this doctrine beyond all rational controversy. (1.) God gave him *for* us. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16. (2.) "He gave himself *for* us, to redeem us from all iniquity." Tit. ii. 14. (3.) God delivered him up for us all. Rom. viii. 32. (4.) He bought us. 1 Cor. vi. 20. "He redeemed us, not with silver and gold, but with his precious blood." 1 Pet. i. 18. "He bare our sins in his own body on the tree." "He was made sin for us." "He was made a curse for us." (5.) God has manifested his *acceptance* of our Lord's satisfaction for us, by raising him from the dead. "Who was delivered for our offences, and was raised again for our justification." Rom. iv. 25. "And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour." Eph. v. 2. "For by one offering he hath perfected for ever them that are sanctified." Heb. x. 14. "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. viii. 33, 34.

V. Faith is the instrumental cause of justification: as it is an exercise of the believer, it is that act of the soul which apprehends Christ, receives him and his righteousness upon which it *rests*, in assurance of the pardon of sin, of acceptance with God, of all needed grace and support in this life, and of eternal life in heaven. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." Gal. ii. 16. And here it may be observed,—

1. That when we speak of faith as the *instrument* of justification,

does clearly assert the obnoxious doctrine of imputed righteousness. For to say the essential righteousness of God is unto all, and upon all who believe, is nonsense—or that this expression means faith, or justification by faith, must be nonsense too, because it is plainly distinguished here as the object of faith, and the cause of justification. Cease from torturing the text, and according to its plain sense it must mean the imputed righteousness of Christ, who is God.

Further, St. Paul declares, that the perdition of the Jews, who rejected Christ, was from their ignorance of the righteousness of God, and refusal to submit to it—he affirms, that "Christ is made of God unto his church, righteousness; and the church is made in him, the righteousness of God." He states at large the way by which death entered, and by which salvation is obtained; that "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—for as by one man's disobedience many were made sinners, so by the obedience of one, shall many be made righteous."—*Mistakes in Religion Exposed*, by Rev. H. Venn, pp. 48, 49, 59.

it must be understood of the internal secret acting of the soul; and consequently not to the exclusion of the word and ordinances, which may be justly regarded as the *outward means* of justification, as they are of all other spiritual blessings. "By his *knowledge* shall my righteous servant justify many." Is. liii. 11. By the phrase, "his knowledge," we are undoubtedly to understand the knowledge of himself, which is communicated outwardly by the word and ordinances, as well as inwardly by the Spirit. This knowledge is the necessary foundation of that faith which justifies; for "how shall they believe on him of whom they have not heard?"

2. It is of the highest moment to understand the true office of faith in the matter of justification. The learned McKnight, in his work on the Epistles, falls into a sad mistake on this point, which leads him to erroneous views of many scriptures, greatly obscures the glory of Christ, the hope of the believer, and detracts largely from that otherwise meritorious work. His language on Rom. iv. 9, is as follows: "God pardons the believer from a regard to his *imperfect* obedience proceeding from faith." Again: "God counted faith to Abraham for righteousness, without requiring perfect obedience to his law." Here we have one of the most prevalent and dangerous errors of Papists, Arminians, Pelagians, Hopkinsians and New Haven theologians; an error which has broken the reformed churches into fragments, obscured their glory, and threatens their entire subversion. It is, indeed, a justification by grace, but at the expense of justice and truth. Against justice, because the law of God requires perfect and perpetual obedience. Against truth, for God has declared he "will by no means clear the guilty." But the text, Rom. iv. 9, gives no countenance to this delusive doctrine. Because faith always supposes its object and a knowledge of that object. In this place, it includes by metonymy its object, as Paul is said to preach the faith he once destroyed; that is, Paul preached the doctrines of the gospel, here called "the faith." So when it is said, that faith was reckoned to Abraham for righteousness, it can be understood in no other sense, than as it included Christ, its glorious object; and thus put Abraham into the possession of his perfect righteousness. And let all men be assured, if they have no better righteousness than their own imperfect obedience, they can never stand in judgment before the Holy One of Israel; can never obtain admission into those blessed mansions, where "there shall in no wise enter any thing that defileth." Rev. xxi. 27. Hence we observe,

3. That the scriptures speak of Christ, not faith, as *living* in the believer, as *being* in him; and the believer as *being* in Christ. There is one mediator between God and men, the man Christ Jesus. "Now a mediator is not a mediator of one, but God is one." Gal. iii. 20. "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Col. i. 27, 28.

4. Faith, as it is justifying, must be regarded as exclusive of all works. "Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. iii. 28. "Knowing that a man

is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." Gal. ii. 16. "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, 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." Phil. iii. 8, 9. "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all." Rom. iv. 16.

VI. As the righteousness of God, a divine righteousness of infinite value, is the ground of justification, so the effects which follow justification are infinite and divine. The contemplation of these glorious effects so ravished the great apostle to the Gentiles, carrying him through every grade of ignominy, and every degree of human suffering, that he was esteemed a madman by an unbelieving world. "And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad." Acts xxvi. 24. "For this cause I bow my knees unto the Father of our Lord Jesus Christ." "And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Eph. iii. 14—19.

1. It secures peace with God and spiritual joy. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Rom. v. 1, 2. Because they are without fault before his throne. "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God." Rev. xiv. 4, 5.

2. Freedom from condemnation. "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. viii. 33, 34. "Thou hast taken away all thy wrath: thou hast turned thyself from the fierceness of thine anger." Ps. lxxxv. 3.

3. They are delivered from the wrath and terror of the law. "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" Acts xv. 10. "For ye have not received the Spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." Rom. viii. 15. "Because the law worketh wrath: for where no law is, there is no transgression." Rom. iv. 15. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. vi. 5. "Who also hath made us able ministers of the New

Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life." "For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." 2 Cor. iii. 6—9. "Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar." Gal. iv. 24.

4. They are delivered from a guilty conscience. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. ix. 14. And obtain a good conscience. "Having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ." 1 Pet. iii. 16.

5. They are sure of holiness. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Tit. ii. 14.

6. They are sure of glory. "Moreover, 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.

7. They are sure of God's constant favour. "For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee." Is. liv. 9. "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve." Jer. i. 20.

8. They enjoy deliverance from the power of Satan, and from death itself. "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: And deliver them who through fear of death were all their life-time subject to bondage." Heb. ii. 14, 15. "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes." Hos. xiii. 14.

In conclusion we may see—

1. The truly wretched condition of men as they come into the world. They are so utterly lost under the dominion of guilt and misery, that nothing except the blood of the Lord Jesus Christ can deliver them; that blood which is called the blood of God. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts xx. 28. If they live, the death of Christ must be the condition of their life.

2. The miserable delusion of those who think they have *ability* to improve their spiritual condition in any respect. They cannot either believe or repent of their sins till they are united to Christ; and even if they could, neither faith nor repentance are meritorious of salvation. And if they can neither believe nor repent without union to Christ, how can they perform any good work acceptable to God? The church of God is "a holy nation, a royal priesthood, to offer spiritual sacrifices ACCEPTABLE TO GOD BY JESUS CHRIST." It is

truly deplorable to witness the vast amount of delusion, prevalent on a point so vital to the future happiness of our race. The pride and vanity of human nature prove its ruin. It is because men will not look at their helplessness and misery that they reject Christ—go about to establish a righteousness for themselves—substitute their own inventions in the room of divine institutions—secularize the church of God—and become mad with their idolatries. “For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God.” Jer. ii. 22.

3. The danger of engaging in many of the *moral reform associations*, which give a distinctive character to the present age. They are not founded in union to Christ; but have their origin in ignorance of him, and in alienation of mind from him. If men were united to the Lord Jesus Christ, it would remove those evils which these associations are formed to correct, and thus supersede their necessity. It is alleged that they *prepare* the way for the gospel, and consequently for union to Christ. But it is only the word and Spirit of God that can unite us to him. And as for preparation to come to Christ, none is required of us, none can be made by us. If we go to him, it must be in the character of paupers and prodigals. If we can go in any other way, then we have no need of him, and his death is in vain to us. “Ye will not come to me that ye may have life.” “Become a fool, that thou mayest be wise.” 1 Cor. iii. 18.

4. The foundation of the believer’s hope. It is the righteousness of God. Walk in its strength. “Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord’s hand, double for all her sins.” Is. xl. 1, 2. Rejoice in the hope of eternal life. Christ *died* for you while enemies; he will save you by his life. “For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.” Rom. v. 10.

Finally; contemplate the dignity of the believer’s character and prospects. He is adorned and beautified with a righteousness which exceeds that of the angels in heaven, who never sinned. For however much they may be indebted to the goodness and even electing love of God for their righteousness and standing in glory, it would be blasphemy to call their righteousness, **THE RIGHTEOUSNESS OF GOD.**

NOTE.—Should the present edition of this work meet with public approbation, it is proposed to publish a second edition, with a smaller page, making a neat pocket volume of about 300 pages. The editor knows of no work of the kind and bulk, better calculated to guard young persons against the prevalent errors of our own time, and communicate an accurate knowledge of those truths of which it treats.

It is hoped the *plain* reader, who has not access to larger works, will find in the *Essays* “On the Gospel Call” and “Justification,” such an *outline* of those important doctrines, as will direct him to the right method of acquiring a more extensive knowledge of truths so necessary to salvation: and in Dr. Gill’s “Cause of God and Truth,” a satisfactory refutation of the popish, and soul-destroying tenets of Arminianism.

Christian Magazine.

WE find in the March number of this resuscitated periodical, the following passage:—

“ We cannot here avoid making the remark that the Scottish Secession has done more to bring the sentence of deposition from the Christian ministry into contempt, than any other portion of the protestant church. They have pronounced the awful sentence for very trivial causes, on men admitted on all hands to be eminently faithful and devoted ministers of Christ; and, in addition, they have utterly disregarded their own sentence. Take, for example, the first instance that occurred, in 1746, when the antiburghers deposed the Burghers. If the sentence was a valid one in 1746, it surely was not less so in 1820: if the sentence of deposition had any force when it was passed, it entirely denuded the Burghers of their status as ministers. It was, of course, regarded by the Burghers as null and void; but the antiburghers deemed it valid, and therefore if they were consistent with themselves, they must have looked upon the Burghers as having no more right or authority to exercise the ministerial office than so many unordained laymen. This sentence of deposition never was reversed, yet in 1820, the successors of the deponents, and the successors of the deposed united, recognising each other as Christian ministers, acting, in short, as if no such sentence had ever been passed.”

This, perhaps, may be designed to pave the way for the consummation of the proposed union of the Reformed churches, and to include the excised brethren of the Associate church, as it evidently contains an indirect hint to our church to imitate the course pursued by the antiburghers, in 1820. But it may be observed,

1. To be involved in insnaring oaths, is sufficient cause for deposition.

2. That the APOSTACY of the antiburghers in 1820, could not invalidate, in the sight of God, the scriptural deeds of their reforming ancestors.

3. That the Associate church in this country has never yet been “ a city of refuge,” for fugitives from discipline; nor do we believe she has now any ambition to become such.

4. The obvious favour with which the A. R. Synod of New York regard immoral men who have been justly denuded of office in the church, will undoubtedly excite in our church a due degree of caution in entering into the proposed union.

The Constitution of the United States.

THE framers of this instrument disavowed the intention of legalizing slavery as a national institution. They professed merely to permit the continuance of an evil entailed upon them by the mother country. Any attempt to remove it, at that time, would have defeated the union of the states. Consequently, they introduced a clause providing for the return of “ persons held to service ” in one state, who might escape to another. It was then maintained, that this provision did not involve the whole nation, but only the slaveholding states; and that the free states could not be chargeable with a “ domestic ” evil in the slave states, each state being sovereign in respect to its own internal policy. The strong desire felt to consummate a union so vitally important to the security and prosperity of all, induced the non-slaveholding states to acquiesce in this reasoning, overlooking the important fact that they obligated themselves, by ratifying the above mentioned clause of the Constitution, to assist the slave states in perpetuating their domestic institution.

John Quincy Adams has said, if the bargain were to be made again, he would not agree to it.

As should have been foreseen, Congress soon enacted laws in favour of the slave-holder's construction of the constitution. And the several slave states have enacted from time to time severe laws, binding still firmer the chains of the oppressed African; and rendering still more intolerable the burden of his oppression.

In an official document recently issued from the Department of State, it has been declared to the civilized world that "*slaves, or persons held to service, are recognised as PROPERTY by the Constitution of the United States in those states where slavery exists.*"* The Hon. Secretary has been not inappropriately styled the expounder of the Constitution, and he now speaks by authority. And this decision has been confirmed by the Supreme Court of the United States:—

"The points decided by a majority of the Court were—

"1st, That the provision in the Constitution of the United States relative to fugitive slaves executes itself so far as to authorize the owner or his agent to seize the fugitive in any state of the Union, as property; and that no state law is constitutional which interferes with such right.

"2d, That this provision also contemplates legislation by Congress, to make the delivery of a fugitive slave more effectual against all state or other interference.

"3d, That Congress having legislated, such legislation is the supreme law of the land, excluding all state legislation upon the same subject; and with which legislation by Congress, no state can pass any law to qualify, impede, or control the remedy given by the act of Congress.

"4th, The power of legislation by Congress is exclusive; and no state can pass any law to carry into effect the constitutional provision in regard to fugitive slaves, even though Congress had not legislated upon the subject.

"5th, That the points thus decided are in no manner intended to interfere with the police power of the states to take up runaway slaves, and guard against their misconduct or depredation."

It is, therefore, avowed, demonstrated, that the fundamental law of our national existence is a direct, explicit, unequivocal contradiction of the divine law—the authority of the United States arrayed against the authority of God—the United States at war with the King of Heaven, the Lord of the Universe. Can the issue of such a contest be doubtful? "Let the potsherd strive with the potsherds of the earth;" but "wo unto him that striveth with his Maker." Is. xlv. 9.

If the Secretary's exposition be correct, which no one can seriously doubt, it fixes the stigma of indelible infamy upon the Constitution, and upon the people of the United States so long as they continue to recognise it as the fundamental law of the land. If this saying be treason, we earnestly wish all our countrymen were traitors.

The iniquity of slavery, however, is only one item of our national guilt. The desecration of the Holy Sabbath, the profanity, fraudulent legislation, general infidelity, murder, &c. Sympathy for the vilest criminals, the lax administration of justice, with the efforts to repeal penal laws against crime, all originating in contempt of the Supreme Lawgiver, fill the pious mind with sad forebodings respecting the future destiny of this great country. *O Lord, are not thine eyes upon the truth? They have refused to receive correction; they have made their faces harder than a rock. What will ye do in the*

* Instructions of the Hon. Daniel Webster, Secretary of State, to the Hon. Edward Everett, American Minister at the Court of St. James.

day of God's visitation, and in the desolation of his hand. To whom will ye flee for help? and where will you leave your glory?

This decision of the Hon. Secretary, confirmed by the Supreme Court, places a certain religious denomination in an awkward predicament, viz: those, who all along, till within a few years, have prohibited their people from taking the oath of allegiance, from the exercise of the elective franchise, and from the jury box, because the government was antichristian, a usurpation, and the ordinance of Satan; but now have acknowledged it to be such a government as the scriptures require, have permitted their people to enjoy its privileges, &c., and homologated all its corruptions. A nice question this for the Convention of Reformed Churches.

The Authority of Church Rulers must not infringe Christian Liberty.

THIS important subject is now before the church, and must be discussed. And as it is not without its difficulties, it should be approached in humble reliance on divine aid, with a single eye to the glory of God, and irrespective of worldly interests of any kind. "If, indeed, he felt any difficulties connected with church government, they referred to *the proper adjustment of the authority of the rulers of the church and the due liberty of the Christian people.*"*

The fixed laws of Zion's King must be the constitutional laws of the church, and are necessary to her being; while the faithful, impartial, uniform application of these laws to *all* her members, is essential to her well-being. Consequently, the church cannot exist without the exercise of discipline, which is the application of the divine law to particular cases, and is necessary for the protection of the innocent, the punishment of the guilty, the peace, purity and prosperity of the church.

Rulers have *no will of their own* in their administrations; and whenever through prejudice, interest, passion, party spirit, ignorance, or even impatience in their investigations, they fail to execute justice, they incur a fearful responsibility. "The sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness." "The innocent and the righteous slay thou not." Nothing then can give validity to the decisions of rulers, except "the eternal rule of right; namely, the Master's will." Consequently, "a decision inflicting punishment upon an innocent person, can never be agreeable to the Bible, or God's revealed will." Because God's revealed will is the revelation of the eternal rule of right by which he governs; and there is no contradiction in God.†

The monstrous doctrine has not only been broached among us; but is vindicated, that, "depositions from office on relevant charges, even though founded in errors of judgment, are valid, are binding," that "decisions, even though *unjust* towards the innocent, are valid, are 'sanctioned' by the Head of the church," and that "a decision inflicting punishment on an innocent person, may be agreeable to the Bible, or God's revealed will."

The following are the principal arguments relied upon in support of this error. 1. The right constitution of the court, its purity of purpose, relevancy of the charge, &c. (See Mon. pp. 437, 438, 534.) 2. Supposed contradiction between the revealed and secret will of God. (Id. p. 438, 533.) 3. Because "there is no violation of plighted faith." (Sermon of Mr. Martin, p. 15.) 4. "The Bible affords no relief." (Id.) 5. "And

* Life of M'Crie, p. 207.

† See Number for March, p. 438.

because if such decisions be not valid and binding, there is an end put at once to all government and discipline in the church." (Id.) 6. The will or good pleasure of the Courts. (Sermon, p. 10, 20, 21. Mon. p. 434.)

To these arguments we humbly propose the following reply:—

1. *Of the right constitution of the court* nothing need be said; no party recognises any other. *Of purity of purpose*, it may be observed that this can never give validity to injustice. For, 1. Men may think they do God service when they slay the righteous. John xvi. 2. It is not probable that any court of uninspired men, of any considerable number, ever met on earth, where all the members were upright or disinterested. And the idea that either the mistakes or perjury of witnesses can give validity to the injustice they inflict, is not entitled to a serious answer. 3. Many questions of great importance turn upon principles beyond the grasp of the majority, whose votes are influenced by others in whom they place confidence. 4. "Party spirit will blind the judgment and bias the decisions of church courts, composed of men, whose piety and good sense in private life are unquestionable."* 5. Inexperienced men are prone to go with the majority. 6. The plea of strict integrity is not allowable in courts: "Behold, I will plead with thee, because thou sayest, I have not sinned." 7. So far then from pleading the validity of injustice, on the ground of *purity*, a court sitting in the great and dreadful name of the Lord our God, should tremble with fear lest she fall into injustice. For the want of this fear, God gives the wisest of them up to delusion. "For, behold, the Lord, the Lord of Hosts, doth take away from Jerusalem, and from Judah, the prophet and the prudent, and the ancient. And I will give children to be their princes, and babes shall rule over them." Accordingly, so far from giving validity to any degree of error or injustice, the scriptures every where condemn both as among the greatest evils which afflict this apostate world. Solomon "saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there." *Of the relevancy of the charge.* We have seen in our March number that it amounts to nothing, if the *matter* of the decision be unjust. But it may be observed farther, that Dr. M'Crie and his associates were deposed on a relevant charge. They constituted themselves into a Presbytery without either seceding or declining the authority of Synod, any farther than secession was implied in their act of constitution, which act was not promulgated officially till some time afterwards. This act was designated by Synod as a "disorderly and schismatical course," which it undoubtedly was.† The charge then was relevant, the decision *technically* just; and yet who believes that entire cessation of office followed in that case? If so, then all the ministerial acts of the Constitutional Presbytery, from 1806 to 1827, and all those of the original Seceders from 1827 to the present time, have all been null and void! The just reply to all this will be that the Constitution of the Presbytery was not the *real* point in dispute, but the principles of their profession: So Dr. M'Crie himself looked upon it, and anticipated *suspension*, though not *deposition*; to the former of which he knew the Synod were shut up. The Synod acted uprightly, necessarily, according to the principles which had been solemnly adopted by the body; and every act against the established principles of the body is a relevant charge, as the Constitution of the Presbytery certainly was; yet their deposition was not *valid*; that is, did not divest Dr. M'Crie of office. How then can *unjust* decisions, even though on a relevant charge, do this in every case? But it is objected, the charge did not affect moral character. Insubordination is an

* Life of M'Crie, p. 131.

† Id., pp. 104—108.

immorality. Farther, the relevant charges brought against our Lord were against moral character, and those who brought the charges sat in Moses' seat; "facts" and "circumstances" were also specified. Compare John x. 30—33, with Matt. xxvi. 64—66. The error of the Jews was an error of judgment, respecting the character of the person arraigned before them; yet the charge was relevant, and the truth of it admitted. No doubt they thought themselves safe; and had he been a mere man, as they supposed, they would have been safe; yet how awfully have they suffered for that decision!

2. *Of the contradiction between the revealed and secret will of God.* (See Mon. p. 438.) But as the case of Abraham offering up Isaac; and the extermination of the inhabitants of Canaan have been adduced as evidences of a contradiction between the secret and revealed will of God,* they must be explained. And,

(1.) *Of the case of Abraham.* 1. The command to offer up Isaac was nothing more than a personal application of the law which requires the death of the sinner, by the Supreme Lawgiver himself. 2. Abraham acknowledged God's sovereignty over both him and Isaac, and the justice of the requirement, which constituted that act of obedience that is so highly commended. 3. Isaac's release was on the ground of a substitute, which was a typical illustration of the redemption of the church by the substitution of Christ. 4. Abraham had the promise of a substitute, (Gen. xxii. 8,) and he firmly believed that this substitute would be provided, if not then, at a future period; so he knew that the Messiah should descend from the loins of Isaac. Heb. xi. 19. Did our limits permit, we could clearly illustrate these positions.

(2.) *Of the nations of Canaan.* 1. God was himself the witness and judge in the case of the Canaanites. 2. The Israelites were appointed executioners of the divine sentence against them. Nor, 3. Could they take possession of that land till the inhabitants fully merited the punishment. Gen. xv. 16.

The use made of these instances, tends to infidelity, as it implies injustice in God. Let such authority be shown for church courts, and it would be rebellion against God, for the people even to judge of the expediency of their acts in any case; much more so, to judge of the legal character of those acts.

3. "*Because there is no violation of plighted faith.*" We reply that the people promise subjection "only in the Lord," and that unjust decisions, as we have seen, are not in the Lord, nor of him, in any respect. And that God never gave authority to any body of men to give validity to error and injustice.

4. "*The Bible affords no relief.*" All the relief that is necessary. John x. 27; ix. 35—41, and every where throughout the Bible.

5. "*And because if such decisions,*" &c. By no means; but the very reverse follows; because the government of the church is a just government, and is brought to an end by injustice persevered in; besides, good men will submit to every thing in the church, which does not deprive them of their spiritual interests, because it is the will of God that they should suffer for righteousness' sake; and thus set an example for others. And the sooner bad men rebel and go out the better.

6. "*The will or good pleasure of the courts.*" We have already seen that the court has no will of her own in the matter of inflicting censure, neither can she possess any such will. Mon. p. 449. It is said "the doctrine can never be seriously maintained, at least by sober people, that if once a ruler, always a ruler." This is not in accordance with the word. The apostle "finished his course." "I give thee charge in the

* Mon. p. 533.

sight of God, that thou keep this commandment, [namely, the ministry which had been committed to him] without spot, unrebukable, until the appearing of our Lord Jesus Christ." It is only those who "continue faithful unto death," that receive the "crown of life." Consequently, ministers of the gospel can never voluntarily lay aside their work; no human power can, in the sight of God, divest them of their office wrongfully. The only way in which they can lose the office is "by transgression," like Judas: by gross immorality or perseverance in error; it is not every immorality that justifies deposition; consequently, when we say they hold their office by the same *tenure* as did the apostles, we do not mean that they are not subject to the courts in all lawful commands, but that they cannot surrender their office to any unrighteous mandate of human authority. It is an awful thing for church courts, by injustice, even to tempt any man to break such a solemn covenant as exists between God and every regularly ordained minister, and also between him and the church. Much more is their responsibility tremendous who unjustly sever such bonds. The allusion, then, to our popular political contests, "that it can never be maintained, *if once a ruler, always a ruler,*" is misplaced; and reminds one of the language of Dr. Mc'Crie on the same point. "Are no greater immunities due to those who occupy the sacred office of 'ambassadors for Christ,' who speak in Heaven's name, and are bound under the most solemn responsibilities to declare the whole counsel of God—than to the demagogue who panders to the lowest passions of the mob assembled round the hustings? Is not this to chain them up like the animal employed to keep sentry while the family are asleep, which alarms passengers by its noise, licks the hand that feeds it, and is let loose at its master's pleasure? Who would undertake such a degrading office, but hirelings, parasites, or dastardly, grovelling and slavish souls?"*

The reader will bear in mind that the authors of the doctrine which we combat, admit it to be an innovation on the established principles of the church. It was hatched within the bounds of the Presbytery of Cambridge, and the chicken was in the last gasp of its mortal existence, for the want of brooding, till Mr. Martin spread his broad wings over it. We heartily wish he had permitted the *thing* to die. It is no domestic fowl at all, but a genuine hawk, of the vulture kind. Indeed, it appears that Presbytery has sent forth a strange progeny for the last twenty years, sufficient to destroy almost any cause.†

This *will* of men, whether in courts or individuals, destroys the church. There is such a thing as party, and men form parties unconsciously, sometimes on account of agreement on a mere question of expediency; and thus acquire the *habit* of going with party associates on almost every other question, which leads to suspicions and jealousies of those who do not fall in with them—a breach is commenced—it gradually becomes wider—numbers enlist on both sides. It then becomes the *will* of each party to obtain the ascendancy over the other. The party who happens to be wrong will yield nothing to the other, for that would weaken their personal and party influence; this at once concentrates in the other party religious zeal, party spirit, and personal interest, which, when combined, become irresistible as the mountain torrent. This *state* of things throws the minority into a course of independency, or licentious conduct, in order to counteract and resist, if not the positively unjust, yet severe and unfeeling acts of the majority. Thus the matter continues to make progress, gathering magnitude and strength till their course terminates in the ocean of apostacy. The majority are now quite certain that they are right, and in the main they may be; but to claim entire

* Life of Melville, vol. i. p. 212.

† See Mr. Miller's Letters.

innocence is preposterous. The mischief is generally done by the want of forbearance and prudence in both parties in the incipient stages of the sad catastrophe. If any person reply to all this, "that such a state of things is not to be presumed," we have only to say that we may as well be told, that we never saw the sun at mid-day. Besides, Mr. Miller's letters prove more than we have said. An intelligent friend once remarked that he attended the long meeting of a certain Presbytery for the greater part of two days, till he discovered that every vote on every question was 7 to 4, and then, with grief and sorrow, left the meeting, not to return. At such a time the few wise and prudent men are overwhelmed; and their efforts to preserve the order, dignity and purity of courts are utterly unavailing. Certain conflicting measures have been adopted by each party, and are pushed with a zeal which could not be surpassed, were the salvation of the soul certainly involved. Rules of procedure become ropes of sand; the testimony of the word and the voice of conscience make but feeble resistance.* In allusion to transactions similar to those we are contemplating, the judicious M'Creie says— " 'When it is determined to sacrifice the victim,' says the old proverb, 'it is not difficult to find a stick in the forest to despatch it with.' And when a church is bent on introducing a change into its profession, it will go hard if they do not find something in the protesting minority, which will afford a plausible pretext for condemning them; and resting their condemnation, not on the cause in dispute, but on some informality or disorderly tactics, in their mode of prosecuting it.' "† So, on the other hand, when a disappointed party fail to carry their *self-will*, they will, with equal readiness, find a plausible pretext for apostacy. And it may be, the *self-will* of both parties was equally criminal. But even should such be the case, the defection of the apostatizing party will ultimately prove their ruin, unless they should retrace their steps, which is hardly to be expected.

But all this admonishes church courts to take heed to the incipient steps of procedure. The mischief is generally done years before it is developed. Nothing can be more dangerous than a slight regard to causes on account of their supposed insignificance or the inferiority of the parties. "Behold, how great a matter a little fire kindleth." Nothing can be more dangerous than personal friendships or enmities. The one is no less a trap than the other; for both generate that fear of man which brings a snare. Nothing can be more dangerous than changes of any kind, especially *the application of different rules to similar cases*. Let the courts never stretch their power, never act in a doubtful case, but leave such cases in the Master's hand; but when they do act, let it be with moderation and firmness; never suffer their deeds to be despised. Our subordinate standards are the rich legacy of reforming ancestors; and may God give our rulers grace to apply their principles in such a manner, that with his blessing, the Associate church may speedily, as in days of old, become a peaceful, happy and prosperous community.

In conclusion, we observe—

1. That we have purposely avoided the points in dispute between Messrs. Heron and Martin, so far as could be done, while vindicating our own sentiments.

2. We agree with Mr. M. respecting *submission*, and have practised it. We have submitted to decisions, of the injustice of which we had not even a shadow of doubt; not because we acknowledged them valid, but because they did not divest us of any spiritual privilege; and we did so on the principle laid down, 1 Pet. ii. 19, and in other

* The incidents noticed, in the *Rel. Mon.*, vol. vii. p. 24, and vol. xviii. pp. 391, and 486, 487, fully illustrate our meaning.

† *Life*, p. 104.

places—a principle to which good men are compelled frequently to resort in such a state of the church as exists at present.

3. While the Presbyteries of Cambridge and Albany were contending against the riotous, disorderly, and grossly immoral conduct of the excised brethren, the church sustained them. It would have been treachery to them had she not done so; but to adopt this new principle would be treachery to herself.

4. We have watched with painful anxiety, for nearly twenty years, the conflict in our church between the antagonistic principle of Mr. Martin's sermon on the one hand, which though not before avowed, was easily perceived, and that of Mr. Heron's on the other. The one is despotic, the other licentious; the one is popish, the other independent; and the latter feeds upon the former, like vultures upon a dead carcass. These two principles are like the fabled *Scylla* and *Charybdis* of the ancients, whose mutual co-operation caused the schism, and have also hitherto not only destroyed the unity of the church, but the liberties of mankind; paralyzed the efforts of the Christian and patriot; and crushed the brightest hopes of churches and nations, considered as public bodies.

5. We give no countenance to the mad, riotous, and headlong spirit of this age, which is thus characterized by a late writer:—"Changes of great importance have been treading upon each other's heels, and pushing each other forward. Every element of the social system seems to be in a state of dissolution and confusion. Every thing is running to extremes. The men of business are perplexed and troubled on every side. Shock has followed shock, and crash crash, till the wisest among us are confounded. The most stable institutions and men have trembled on their bases, and tottered like a drunken man. So frequent and enormous have been the abuses of trusts, and so complete the loss of confidence, that history scarcely furnishes a parallel. Our wisest men seem like perplexed and disappointed children, and our legislative halls resemble mad-houses. And with respect to human life, the preservation of which is the great object of the divine law which we have been contemplating, it is held to be cheaper than dirt. He that slayeth a man, is as he that killeth an ox. Men rush on each other like tigers, and they devour as ravening wolves. The bonds of humanity sit as lightly on men as those of moral obligation. But who saith, 'Where is God, my Maker?' Who seeks the rock of his salvation?"* Not to submit to "lawful authority, and the lawful exercise of it," is rebellion against God. "Discipline obeys, even where it cannot always esteem or respect the agents and ministers of the law. Nor need impatience ever be evinced at large restraints; for, in submission to them there is implied neither humiliation nor reproach. True, it is obedience—but it is obedience to what should be supreme over all—to law, which formed and sustains the universe; law, which governs angels as well as men. When we violate such obligations, and those other laws which we ourselves have helped to enact for ourselves, insubordination evinces not only a want of discipline but a breach of compact. It is recantation—disloyalty—dishonour—wickedness. It is not resistance to aggression or injustice, lawless force, or usurpation and tyranny, for that kind of resistance is rightful—it becomes a duty as well as being patriotism; but the vice or defect consists in yielding to false promptings of interest—to seductive passion, or fanatical feeling; and then, under their undisciplined influences, disobeying not what is wrong, but the lessons of experience and the dictates of reason. Freedom from such a yoke may be called liberty, but it is only licentiousness; it is the rule of rude violence, of unrestrained passion; we

* Dr. Cuyler on Capital Punishment for Murder.

select for a master childish anger, grovelling appetite, or ignorant and sudden impulse. Such a master soon becomes a tyrant—the worst of tyrants; and we, by such a course, soon become slaves—the most menial of slaves.”* Not to submit even to injustice in the church when our spiritual privileges and those of others are preserved entire to us, is to refuse the cross of Christ. But to surrender voluntarily any principle or privilege committed to us by our Divine Redeemer, or to acknowledge the validity of error and injustice in any case, is to become not only slaves, but traitors to God and men.

If these principles be applied to the excinded brethren, they will justify the church in that act, without a resort to the validity of unjust decisions; but a claim of entire innocence on the part of all the agents, now in the church, in every incipient step which led to that transaction, would be as preposterous as are the claims of those who made the schism.† “Except ye repent, ye shall all likewise perish.”

We have purposely omitted any notice of Mr. Martin’s *ex cathedra* style, also his disrespectful language and application of the term “ignorant” to his brethren in the ministry, because any notice of such things would tend to divert the reader’s attention from the merits of the question.

It is also necessary to state that Mr. Martin’s “painful suspicion” is unfounded; as Mr. Heron was supplied with a copy of the Sermon by the editor of the Monitor. In respect to his agency for the Magazine, it might be justly expected from his well known and uniform course on that subject.

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Reply to the Memorial of A. Whyte and others.

This pamphlet is now ready for gratuitous distribution to such as may order it. We hope it will be extensively read by the excinded brethren as well as others. We are confident that sober, pious people, who desire to know the truth, and who it is that has disturbed and persecuted the church of God, will not only read it, but give it a cordial welcome, and an active circulation. We know not which most to admire, the accuracy, patient investigation of facts, or Christian spirit which characterize this production.

✉ Orders for it must in all cases be free of postage.

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Mr. Miller’s Letters.

These letters are not as well received as they should be. We doubted the *expediency* of their publication, fearing that they might produce an effect the very opposite of that designed by the writer. And this objection is made by many others. But in addition to this general objection, in our opinion, private sayings, of deceased persons, which are legally dead, affecting private character, should not be made public. If the character of ministers is to rest upon such a basis, who would accept the office? Have we not living scandal enough without raking the ashes of the dead? Or is it proper to invade their sacred abode for materials to injure the private character of the living, however unworthy that character may be? Are the *ex parte* statements of individual prejudice, ignorance, or personal hatred, which never passed through the ordeal of judicial investigation, sufficient? The action of the Synod did not rest on such a basis.—Her proceedings should not be subjected to such a suspicion. Consequently we regretted, among other things in the letters, the introduction of Mr. Irvine’s name as authority. 1. Because he is beyond the reach of any human tribunal. 2. Because he was not good authority on the

* Hon. Levi Woodbury.

† We see one another’s faults, and laugh or fume at them, while the One above sees ours and bears with them.—M^CCRICK.

points for which his name has been adduced. It was from Mr. I. those incorrect statements were received, which were published in a pamphlet of mine referred to by Mr. Miller, Mr. I. knowing the use I intended to make of them, and no doubt believing them true. Yet it turned out that he relied too much on ruinour. This supplied Mr. Stark with a kind of shield against more important things which were true, and tended greatly to embarrass the proceedings of church courts, to screen him from merited censure, and to roll over that censure upon the innocent. The truth is beginning to be discernible through that shield. The disclosures brought to light by Mr. Stark's explanation of his letter to Mr. Campbell sheds a flood of light on these transactions and will ultimately do good.

The affair of the students as it is twice alluded to should have been explained.

It will be perceived from Mr. Miller's letters that personal hostility existed between the Messrs. Bullions on the one side, and Messrs. A. Gordon and Irvine on the other. Mon. p. 389, 390, 391. Mr. A. Gordon was the brother of the student most active; and he and Mr. Irvine managed their cause in Presbytery. (See, for farther particulars, Rel. Mon., vol. vii. pp. 16, 24.) This, together with the account given of Dr. A. Bullions' appointment to the professorship, presents the Presbytery of Cambridge at that time in a very bad light.

It should be also remembered that these things all occurred before Mr. Miller was a member of that Presbytery—that he and others, with the editor, came into the church just in time to reap those bitter fruits, the seeds of which had been sown by others. Mr. Miller could not well bear the horrid iniquity he was compelled to witness at every Presbytery, and indeed in this he was not singular, and undertook to apply the constitutional remedy; but he had not proceeded far till he and others were met with the basest kind of treatment that ingenuity could invent. I mention this to show the persecution which the brethren in that region, who adhere to the Synod, have been compelled to suffer. But would it not be better to leave reckless and wicked men, since they are out of the church, in the hand of him who has said "Vengeance is mine, I will repay!" Their success in sin is one of the blackest evidences of their true condition. Ps. xxxvii. 34—40. We make no apology for our freedom of remark on these topics; they have been introduced by correspondents, and we only exercise a privilege extended to all.

Notes on various Topics.

Our country, if not a nation of infidels, is, in respect to its national character, an infidel land. The heathen maxim, *vox populi, vox Dei*, is the supreme law, to such an extent that the whole country literally groans under the despotism of *misrule*.—Confidence among men exists only in name, honest industry loses half its reward, and even the sanctuary of God affords but a feeble protection from the overwhelming desolation. Nor need we look for better days till nations and churches make GOD'S LAW, BOTH TABLES OF IT, the fundamental law of their corporate existence, distributing to the magistrate and the church the several parts of this law which appropriately belong to their respective and distinct, yet conjoint functions. God has given to nations this constitution, yet the ingenuity of man has been exhausted by fruitless efforts to make a better, till God has covered them all with confusion and dismay.

Ecclesiastical government, even that which has a scriptural basis, through its lax, partial, unsteady, and, in some instances, unjust administration, ceases, in a great measure, to accomplish its legitimate ends,

and of course becomes tyrannical—a mere engine of power on the one hand, and of oppression on the other. There does not exist a single abomination in the land, except, perhaps, mere bestiality, which has not found a public, yet secure asylum in some one or other of the denominations professing Protestant Christianity, while Romanism *gulps* the whole in a mass without any exception whatever.

Party spirit, or a determination to carry any *measure*, which may have been adopted, although unforeseen obstacles should arise, is another prevalent sin of the church and nation. Any dominant party, either in church or state, can carry almost any thing, however erroneous; the minority are wantonly stripped of rights, however just and sacred, by a spirit and in a manner worthy of the dark ages.

The exercise of discipline has nearly become a mockery,—a farce.—If ignorant, profane, and conceited persons, of which many have crept into the church, wish to obtain a little notoriety, they have only to rush against the inferior courts, and they will find many ready to take them by the hand and give them importance; and when ignorant and violent men are thus elevated above the true witnesses of Jesus Christ by the thrones of judgment, the faithful will be consoled by the good advice to be more prudent—let these things alone, i. e., let alone drunkenness, fraud, slander, insubordination—contempt of good men—false swearing, sabbath-breaking, and the like. Let them find a secure asylum in the bosom of the church—their removal will give trouble; for they will not submit; public opinion will sustain them. The Old Testament injunction—“Thou shalt rise up before the hoary head, and honour the face of the old man,” and the New Testament command, “Obey them that have the rule over you,” have become obsolete. We must take men as we find them; human nature is rebellious: and it seems, also, we must leave them as we find them, in their rebellion, and yet dispense to them the seals of God’s covenant.

The unity of the Church scarcely exists, but in name. The adhesive properties of the dissevered fragments are so feeble, that coalescence is attempted in vain; simply because men have lost the only bond of union,—*truth, and the love of one another for the truth’s sake*. The prevailing spirit of the Church is not dissimilar from the dominant spirit of the nation. Such must ever be the case, on account of their intimate connexion.

Heresies are now and then peeping up in the midst of us, some in a more, some in a less public manner. Many errors are prevalent among the people; which, as they lie beneath the surface, fail to attract public notice. Some of these are of a pernicious tendency, and evidently have their origin in the neglect of secret devotion, of parental instruction, of family religion, and of public ordinances.

Doctrines and opinions both in religion and politics are embraced more from a regard to the worldly possessions of those who hold them, their supposed respectability, and probability of success, than from evidence, or conviction of conscience. They would crucify Jeremiah, Paul, or even our Lord himself, to obtain a temporary triumph over those whom they hate; or perhaps merely to gratify self-will, respecting a matter of indifference; and change their principles in order to carry a point, or gratify their pride.

The state of the church and world is peculiar, foreboding convulsions such as have not been witnessed in modern times. Popery is making rapid strides for the ascendancy in every part of the world. The testimony of the witnesses of Jesus Christ against this mystery of iniquity

ceases in a great measure to be felt, yet infidelity and licentiousness threaten to devour the mother of abominations, especially in Spain and South America.

Protestant Christianity has lost its primitive purity and simplicity. It is universally tinctured with the elements of Popery and infidelity, to such a degree that the souls of men wither and die under its blighting administrations. Spiritual pride, worldliness, anarchy and that insatiate maw, the desire of personal distinction, are visible, by their desolating influence, in the purest church on earth. *Persecution* of the worst species, that of the tongue, is *rife* among us. Ministerial confidence is nearly gone, and the office of the holy ministry is but little respected. People will not suffer Satan to be dethroned, so that he who renounces "the works of the Devil," unless it be done in the abstract, becomes at once the victim of popular odium; while the few faithful men yet remaining, who struggle to purify the church by sound doctrine, and the just exercise of discipline, are made to suffer the penalty due to the guilty, who escape with impunity. Yet the Bible is rapidly penetrating the darkest regions of Paganism, throughout the whole world.

The spirit of crimination and recrimination and misrepresentation prevails extensively, making men offenders for a word, or merely for the exercise of necessary Christian liberty and free discussion, because somebody's personal or party interest is affected.

But though we thus write, we do not despond; for whatever may become of this generation, the church of God is founded in the eternal purpose, upheld by the almighty power, and saved by the infinite mercy of God; and "the gates of hell shall not prevail against it."

EXPLANATION.—It has been supposed that the use made of Ezra ii. 61—63, and Joshua xxii. 10—31, page 445, does not harmonize with the use made of those texts by Synod's committee, pp. 415, 420. This is an error. They are used correctly in both instances. The committee use the *first* named text to prove the necessity of submission during process; and the *second*, to prove the duty of the courts to prosecute where there is *probable* evidence of guilt; though the accused should be really innocent. The editor introduced them to show that they give no countenance to the validity of unjust judgment on the final issue; and not to correct the committee. They require no correction. To arrest and bring to trial, in a lawful manner, in a case of probable guilt, is not injustice, but a mercy to the innocent. It is a high degree of injustice and cruelty in a church court not to bring a suspected brother to trial. It is only those, who, like the excinded brethren, are bent on wickedness, that refuse to come to trial. Conscious of guilt, they know that falsehood, slander, and rebellion are their only hope. The usefulness of many an innocent man is destroyed by a refusal of the courts to bring him to trial. They will hear and even give currency to injurious reports; they will allow *charges* to be made vitally affecting ministerial character, and not try them; and yet maintain a practical separation from the accused, as though they were true. If the victim of such treatment demand an investigation, then he is a *litigious*, troublesome and dangerous man. This is the modern method of despatching ministers. But, in such cases the court is not only unjust, but manifests a want of due self-respect; and but little zeal for the glory of God and the good of his church. The excinded brethren and their adherents are entirely welcome to any consolation they can draw from any thing we say, unless they *garble*, as is their usual custom.

LETTER FROM REV. ANDREW STARK.

TO THE EDITOR OF THE RELIGIOUS MONITOR.

SIR—I observed in your last number, (for April,) in one of Mr. Miller's letters, a piece purporting to be part of a private letter written by me, and addressed to Mr. Peter Campbell, in 1824, reflecting on the conduct of the Rev. Dr. Bullions; I have no copy of the letter in question, but for any thing I know to the contrary, the extract may be correctly given. Indeed I am the rather inclined to believe this, because it expresses sentiments similar to those which I was led to entertain for a short time about the year 1824, but which I soon after discovered to be incorrect and unjustifiable.¹ For this reason, I feel it to be an incumbent duty, which I owe to the injured parties, to explain how I came to write such a letter to Mr. Campbell.

This matter admits of a very easy and natural explanation. The letter was written in reply to one from Mr. Campbell, in which there were some statements reflecting severely on some parts of the conduct of the Rev. Messrs. Bullions in Presbytery, at a meeting which had been lately held. At that time, I had been a member of the Presbytery only for a short time, between two and three years, and had not been present at more than two or three meetings. At that time, also, I had but little acquaintance with either of the Messrs. Bullions, having seldom seen them, except at these meetings of Presbytery. Mr. Campbell was in the habit of writing to me after the meetings of Presbytery, and his letters gave an account of its proceedings, with statements respecting the measures proposed or supported by the Messrs. Bullions, accompanied with such strictures as conveyed to my mind the impression that these gentlemen were given to intrigue, and wished to have all the power of the Presbytery in their own hands.²

Being then but little acquainted with the views and projects of the several members of the Presbytery, and still less acquainted with church politics,³ I placed too much reliance, as I afterwards found, on the representations made to me by Mr. Campbell, which were sometimes accompanied with very warm expressions of personal friendship. Having watched the proceedings as detailed and illustrated by Mr. Campbell, and being somewhat irritated by the false reports I had heard, about my being a candidate for the Academy at Albany, I felt myself considerably aggrieved; and in this state of mind, without taking time for mature reflection, I wrote this confidential letter to Mr. Campbell, relying too much on his integrity and honour, as I should be inclined to think, by his publishing it without my consent.⁴

Soon after writing the letter in question, I began to consider how I ought to act in regard to the Messrs. Bullions; and on reflection, I thought I had been too hasty in writing such a letter, remembering the excellent legal maxim, "that we should disbelieve the existence of guilt till it be actually proved."⁵ On this, I came to the conclusion that it would be proper to ask in the first place, from Rev. A. Bullions an explanation of his conduct in relation to the story about the Academy. He readily admitted that he had recommended the Rev. P. Bullions before he wrote to me, but then he had afterwards written to me at the special request of one of the Trustees, (Dr.

¹ See Remarks.

Chester, if I remember rightly) and not of his own motion. This explanation I thought satisfactory.⁶ With respect to the statement made by Mr. Miller, I found he had nothing whatever to do, not having seen Mr. Miller at all. On inquiring of Mr. Miller, he allowed that he had mentioned to several persons that I was a candidate for the Academy, but that he had not heard it from Mr. Bullions, but from some person in Albany whose name he refused to tell.⁷ Being satisfied about this matter, I proceeded to examine the statements that had been made to me by Mr. Campbell. After investigation, I thought I found reason to conclude that some of them had no foundation in fact, that others of them were greatly exaggerated, while others were mere misrepresentations.⁸ Some of those speeches that were characterized as the development of schemes of profound policy designed to overthrow the Secession Church from its foundation, I found to be merely incidental observations called forth by the remarks of other brethren.⁹ On farther conversation with those members of Presbytery who were opposed to Dr. A. Bullions, the conviction forced itself on my mind that they also had schemes of policy which appeared to me to be inconsistent with the fundamental principles of Christianity.¹⁰ These discoveries and convictions led to a considerable change in my views respecting the Messrs. Bullions, and to the conclusion that I had acted too hastily in writing, as I had done, to Mr. Campbell, respecting them.¹¹ Subsequent intercourse with them effectually confirmed me in the belief that their views had been grossly misrepresented to me in Mr. Campbell's letters, and of course that there was no ground for the strictures made in my letter to him of December 1824.

I confess, I feel it to be rather humiliating to be obliged to make such an explanation,¹² but I feel it to be imperatively demanded from me, by your publication of part of a letter written by me in very peculiar circumstances, and containing reflections on gentlemen, which I have long known to be unwarranted. Had this matter concerned myself only, I would not have troubled you with this explanation, but as other individuals are reflected on, I trust you will not refuse to publish this letter in your next number. As to these productions of Mr. Miller, they appear to me to be of such a low and libellous character,¹³ and the objects and aims of their author are so apparent, that I think he must be a very weak person who would allow himself to be disturbed by them.

I am,

ANDREW STARK.

NEW YORK, April 1, 1842.

Remarks on Mr. Stark's Letter.

The foregoing Letter was received after the present number was all in type, and in order to prevent any complaint of unfairness we have incurred the additional expense of adding four extra pages to the present number. The letter is valuable, as the following notes will demonstrate.

1. Extract from the testimony of Rev. James Martin taken on the trial of the libel brought by Rev. Andrew Stark and Rev. P. Bullions against C. Webster in 1835. "James Martin sworn, saith, I heard Mr. Stark state that he had no confidence in Dr. Bullions (meaning Dr. A. Bullions) as a man of veracity. This declaration was made to me in the fall of 1830." Again: "that I must not consider him as vindicating Dr. Bullions as a man of truth, for he himself had no confidence in him as a man of truth, but that the Presbytery could not make him any better." So, it seems, according to Mr. Stark's reckoning, a period of six years is only "a short time, about the year 1824!"

2. Mr. Campbell was a fellow student of Mr. Stark and they were for a long time on terms of intimate friendship; but according to the statement here made, Mr. C. betrayed the confidence reposed in him by the innocent and unsuspecting Mr.

Stark ! But it looks not a little queer that Mr. Stark in the letter quoted by Mr. Miller is giving Mr. C. information respecting the Messrs. Bullions ! Yet Mr. C. is held responsible for Mr. Stark's own statements !

3. It must be confessed he has made rapid progress since that period.

4. Mr. Campbell was compelled to give that letter in testimony on the issue of a libel brought in part by Mr. Stark against C. Webster. What a breach of "integrity and honour" to give testimony when lawfully called thereto ! Had Mr. C. imitated the conduct of his friend Dr. P. Bullions who refused to give testimony till threatened by the court, we suppose it would have harmonized with Mr. Stark's standard of "integrity and honour."

5. Why did not Mr. S. correct his "too hasty" letter before it was given in evidence in 1835 ? Why did not Dr. B. intimate that he did not write "of his own motion ?" Six years ! a long time to disregard a legal maxim.

6. What strange reconciliations take place on earth in the prosecution of the war against the church of God ! How easily are they effected !

7. James Miller, at that time, minister at Putnam, N. Y. Mr. S. was easier with Mr. M. than is customary with him in similar cases.

8. Let the reader turn to his letter to Mr. C. and compare it with this statement. It will open his eyes.

9. Does the occasion of uttering erroneous sentiments affect the intrinsic evil of them ?

10. That they were in earnest in their efforts to bring those men to repentance or exclude them from the communion we firmly believe, and it is quite possible when we reflect upon the men with whom they had to deal, that they may not in every instance have selected the very best means for the accomplishment of their purpose. But we are unable to discover any error affecting the merits of these cases.

11. Why was not Mr. Campbell informed of this change and of the reasons of it ? Who can tell but it might at that time have reconciled him to the Messrs. Bullions ? He appears to have been influenced in part by the statements in Mr. Stark's letter.

12. Humiliating indeed, that Mr. Stark could be so readily reconciled to men of the character described by himself, when a *joint* effort against the church was to be made.

13. Why not institute legal proceedings ? Especially as Mr. Miller has informed the public that he holds the evidence *in retentis*. For if Mr. M. has published these statements, with all the deliberation and care which appear on the face of his letters, and in cool blood, without substantial evidence, public opinion will award to him the severest censure.

We are not displeas'd at the appearance of this letter for the following reasons :

1. Taken in connexion with Mr. Miller's letters, it shows the *real author* of the schism which has been made. It will enlighten the church respecting the causes of the calamities she has suffered, and serve as a beacon for the future.

2. It seems as if divine Providence is at work among us, humbling his own people for their errors, and compelling the guilty to make *voluntary* confession. No enemy could have drawn Mr. Stark's portrait so completely to the life as he has done it himself. From the heart we commiserate that professed Christian minister who is compelled to creep through such loop-holes and turn such corners.

3. It furnishes an admonition to all ministers of religion which may not be disregarded, that honesty is the best policy in the Church. For though such a course will subject a man to many trials and sad perplexities ; and may lead to his depression between conflicting interests and parties ; yet God will uphold him mightily, and he shall ultimately come out of the furnace like burnished gold.

4. The reader should bear in mind that almost simultaneously with Mr. Stark's declarations to Mr. Martin, he was writing anonymous pamphlets condemnatory of the Presbytery for calling Dr. A. Bullions to account.

5. There is not a shadow of doubt respecting the truth of Mr. Stark's letter to Mr. C. It is the most serious and candid production we ever saw from his pen. But when Mr. S. took umbrage at the Presbytery, it seems he was willing to use the Dr. as a rod for their backs, reckless alike of the consequences to individuals or the public interests of religion.

6. Combination in the Church between two or more individuals to carry any specific personal or party measure will ultimately bring desolation upon the parties, and perhaps also upon the Church.

7. The people who have been temporarily deluded by these schismatics, did they know all, would not long wear their chains ; but time reveals secrets. Let us then still hope that the Church may yet enjoy the benefit of sanctified affliction in this matter. Indeed, we confidently believe, had not the obnoxious doctrine, that "unjust decisions are valid," been broached, the charm would by this time probably have lost its power to deceive.

8. We see here the reason why Mr. Stark so contemptuously declined the authority of Church Courts, when cited to answer charges similar to those which appear on a comparison of this letter with the evidence furnished by Mr. Miller's Letters, namely, HE COULD NOT MEET THE CHARGES PREFERRED AGAINST HIM.

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