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THE

RELIGIOUS MONITOR,

AND

EVANGELICAL REPOSITORY:

DEVOTED TO THE

PRINCIPLES OF THE REFORMATION,

AS SET FORTH IN THE

FORMULARIES OF THE WESTMINSTER DIVINES,

AND OF THE

CHURCHES OF HOLLAND.

VOLUME IX.

In vain they do worship me, teaching for doctrines the commandments of men.....MATT. XV. 9

ALBANY :

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1832-1833

VOL. IX.

JUNE, 1832.

NO. 1.

MINUTES

OF THE ASSOCIATE SYNOD OF NORTH AMERICA, AT THEIR MEETING IN PHILADELPHIA, May, 23, 1832, AND CONTINUED BY ADJOURNMENT, BEING THEIR THIRTY-FIRST ANNUAL MEETING.

The Synod met according to adjournment, and was constituted with prayer by the Rev. James Adams, Moderator.

MEMBERS PRESENT.

Of the Presbytery of Cambridge.

MINISTERS.

A. Gordon,
J. P. Miller,
D. Gordon,
A. Bullions, D. D.*
D. Stalker.*

RULING ELDERS.

John Reid,
George Lowrie.*

Of the Presbytery of Albany.

MINISTERS.

James Irvine,
James Martin,
A. Stark,*
P. Campbell,*
J. G. Smart.*

RULING ELDERS.

James Geery,
Chauncey Webster,
John Hight.*

Of the Presbytery of Philadelphia.

MINISTERS.

Francis Pringle,
Thomas Beveridge,
William Easton,
A. Whyte.*

RULING ELDERS.

Alexander Wilson,*
James Hutchinson,*
William Morris,*
James Auld.*

Of the Presbytery of the Carolinas.

MINISTERS.

A. Anderson,
A. Heron.

Of the Presbytery of Miami.

MINISTERS.

James Adams,
David Carson,
James Templeton.*

RULING ELDER.

James Morrow.

Of the Presbytery of Muskingum.

MINISTERS.

John Walker,
Joseph Clokey,
Samuel Hindman.

Of the Presbytery of Ohio. [None.]

Of the Presbytery of Chartiers.

MINISTERS.

James Ramsay, D. D.
A. Wilson,*
William Wilson,*
A. Donnan.*

RULING ELDER.

Robert Henderson.

Of the Presbytery of Allegheny.

MINISTERS.

Joseph Scroggs.

On motion, it was resolved, that the reading of the minutes of last year be dispensed with, as they were read and approved before publication.

The following committees were appointed, to wit:

Of Supplies—Messrs. Miller, A. Wilson, and Anderson.

On the Funds—Messrs. Miller and Morrow.

To draft an act for a Fast—Messrs. Irvine and Clokey.

Those members marked thus (*) were not present at the opening of Synod.

Of Bills and Overtures—Messrs. Adams, Beveridge, and Walker.

Of Arrangement—Messrs. Martin and A. Gordon.

To transcribe the Minutes for the Press—Messrs. Clokey and Webster.

On motion, resolved, that the usual hour of meeting in the morning, shall be 9 o'clock, and of adjournment half past 12, and that the afternoon sederunt commence at 3 o'clock.

Adjourned till 9 o'clock to-morrow morning.

Closed with prayer.

THURSDAY, MAY 24.

The Moderator having preached last evening, from Prov. viii. 30, 31. "Then I was by him, as one brought up with him," &c. The Synod met this morning at the appointed hour, and was opened with prayer.

Members present as above, together with A. Bullions, D. B. and D. Stalker, ministers, and G. Lowrie, ruling elder, from the Presbytery of Cambridge; Messrs. A. Stark, P. Campbell, and J. G. Smart, ministers, from the Presbytery of Albany; and Mr. A. Whyte, minister, from the Presbytery of Philadelphia.

Mr. Alexander Wilson, ruling elder from the congregation of Guinston, being present, was invited to a seat.

The minutes of last sitting being read and approved, the Rev. James Irvine was chosen Moderator.

Papers being called for, the report of Robert Steele, Treasurer at Philadelphia, was read, and, on motion, referred to the committee on the funds.

Said report was accompanied with Mr. Steele's resignation of his office as Treasurer, which was, on motion, accepted, and Mr. Daniel Murphy, of Philadelphia, was elected in his room; and Messrs. Miller and Henderson were appointed a committee to inform Mr. Murphy of his appointment, and solicit his acceptance.

The report of the Presbytery of Muskingum was read, as follows, and, on motion, laid on the table.

REPORT

Of the Presbytery of Muskingum.

The state of our congregations, settled and vacant, has undergone no material change since our last report. We have to lament a great deficiency of supply during the past year, in consequence of which some of our vacancies are in a languishing condition. We hope the Synod will afford us seasonable aid, proportioned in some measure to our numerous and increasing demands.

On the 23d of August last, Mr. James C. Bruce was ordained to the office of the holy ministry, and proceeded immediately to fulfil his appointment on the western mission.

At a meeting of Presbytery, in October last, Mr. Samuel McLane was restored to the full exercise of his office, on his submission to the decision of Presbytery in his case. He has since been employed, a part of his time, in supplying our vacancies.

We hope the Synod will, at its present session, adopt measures to carry into full effect the act of last year, on slavery. We think the passage of that act an important attainment towards promoting the purity of the church, and we hope the Synod will see her own acts faithfully executed.

We are also anxious for a decision on the testimony of original seceders in Scotland; this will involve some important principles, on which we anxiously desire an expression of the Synod's views as early as possible.

By order of Presbytery,
THOMAS HANNA, *Presby. Clerk.*

The Board of Managers of the Theological Seminary reported as follows, and their report was, on motion, laid on the table.

REPORT

Of the Board of Managers of the Theological Hall.

According to order of Synod, the Board met at the Hall, on the last Wednesday of March. The following students attended the lectures during the session which then closed, viz: Messrs. William McClelland and Thomas Wilson, of the 4th year; Messrs. Bankhead Boyd, John P. Dickey, James Henderson, David Lindsay, William C. Pollock, James P. Ramsay, and David Thompson, of the 3d year; Messrs. Henry Blair, John S. Easton, Thomas S. Kendall, Alexander T. McGill, and James Patterson, of the 2d year; Messrs. William Bruce, James Dixon, Samuel Douthet, William Galbraith, and George M. Hall, of the 1st year.

Discourses were delivered before the board by all the students, except one; they were also examined, at length, on ecclesiastical history, on theology, and on several chapters of the Hebrew Bible; in all of which they manifested commendable diligence, and an intimate acquaintance with all those parts of sacred literature to which their studies have been directed.

Whilst the board regard, with lively interest, the present prosperous condition of this seminary, they would commend it to the special attention of Synod, and hope that such measures will be speedily adopted, as will, through the divine blessing, place it on a permanent basis.

By order of the Board,
ALEXANDER MURRAY, *President,*
THOMAS HANNA, *Secretary.*

The report of the missionary to Canada, was read, and referred to the committee of supplies and on the funds; and, on motion, also referred to a select committee to revise for publication. Messrs. Martin and Beveridge, said committee.

The report of the Presbytery of Ohio was read as follows, and, on motion, referred to the committee of supplies, and also that of Bills and Overtures.

REPORT

Of the Presbytery of Ohio.

While we acknowledge much weakness, and many failings, in the performance of our duty, we have reason to rejoice that the cause of religion, in general, and of the Secession church in particular, is prospering within our bounds. Our ministers, gene-

rally, have been endeavoring to inform their people on the subject of public covenanting, with a view to engage in that work.

While we acknowledge the good hand of God in giving countenance to the word of his grace in divine ordinances, we are at the same time to notice the trying dispensations of adversity among us.

Our reverend father, Mr. McClintock, departed this life in March last, after a long period of service in the church, and after a course of weakness and affliction; which he bore with resignation and submission to the will of God. This dispensation of Providence is a solemn warning to us all, to be diligent in our work, and looking to the Head of the church, that he would prepare us for giving an account of our stewardship. Our fathers, where are they, and the prophets, do they live for ever?

By this removal, his late ministerial charge is looking to us for supply; and the other vacant congregations, that have been frequently disappointed in their efforts to obtain a settled ministry, are anxiously looking for the stated settlement of the ministry; we submit their case to Synod, and solicit as liberal supply of preaching as the situation of the church and the engagements of Synod will admit.

Your decision of last year, on the subject of slavery, accords very well with the views of the brethren of the ministry, and of the members of the church in our Presbytery. The long suspense of the public mind, on that subject, occasioned considerable uneasiness with us; when it was fully understood by us that slave holders could not be sustained in our communion, we still believed the warning of 1810; and the act of 1811, fully justified such an opinion and construction of our views on that subject, and so we rested the matter.

When, after all this, by the report of Carolina Presbytery, in 1830, it was evidently the opinion of the members of that Presbytery, that it is lawful to hold slaves in bondage, to avoid greater evils, that civil laws enacted and rigorously enforced in these slave states, against the education of blacks, and in direct opposition to emancipation, are to be obeyed—that it is our duty to submit to such decrees of unrighteousness.

And, moreover, when a statistical report was made out by the order of Synod, for 1831, it appeared evident to us that slavery increased among the members of our communion since the passage of the act of 1811, we had of course entertained fears that nothing substantial had been done to remove the evil. It has much relieved our minds, and satisfied the consciences of our members, to find that our higher judicatory has taken such decisive ground by her act of 1831; and we do therefore hope that our brethren, who are involved in the sinful practice of slavery, will, by the grace of God, be led to a sense of duty, in obedience to Synod's act of last year; and that such of our brethren as have protested against that act, will drop their opposition to measures which the glory of God, and the reputation of the church, have long required should be followed.

A call for Mr. William Douthet, from the congregations of Windham and Milton, has been sustained, presented and accepted by him.

A call from the united congregations of Newcastle, Neshannock and Mount Prospect, has been moderated for Mr. James Wallace, and sustained by Presbytery. We understand that other calls for the same candidate will be before Synod, we make this report and submit the competition to the decision of Synod. We do earnestly solicit the particular attention of Synod to this call, as this charge has been using spirited exertions to obtain a regu-

lar settlement of the ministry; as frequent disappointments are discouraging to the members who are immediately concerned.

ALEXANDER MURRAY, *Pres'by. Clerk.*

The call referred to in said report, to Mr. James Wallace, from the united congregations of Newcastle, Neshannock, and Mount Prospect, was read, and, on motion, laid on the table.

The report of the Presbytery of the Carolinas, was read as follows, and, on motion, laid on the table.

REPORT

Of the Associate Presbytery of the Carolinas.

The Presbytery of the Carolinas report, that within the last ecclesiastical year, several occurrences, important to our interests, have transpired. Most of these have been of such a nature as to fill our hearts with sadness. But while we have sorrowfully to give the information that our course and strength have greatly declined, we feel grateful that we are not yet constrained to announce our total downfall. Our dissolution as a Presbytery, though it seems to be begun, is not yet entire. Nor is the hope extinct that the compassionate Head of the church will, in his own good time, award to us an exchange of beauty for ashes, and of the oil of joy for the garments of heaviness. It adds not a small portion of bitterness to the cup of our affliction that we feel ourselves prevented, upon the principles of delicacy, from claiming, and almost from expecting, a share in the sympathies of the Synod; as we yet desire to cherish the humble hope that Synod will feel an interest in our affairs, we submit a statement of the events, both such as have militated against our interests, and such as we have regarded as favorable to them—which have taken place in the last year. Since our last report, it has pleased the supreme Head of the church to remove one of our number by death. About the close of the last year, our aged father, the Rev. William Dickson, was called to render an account of his stewardship to his divine Master. To the steadfast resistance against the spirit of innovation, made by this venerable servant of Christ; to his warm attachment to divine truth, and his laborious exertions as a minister of the gospel, our little Israel is greatly indebted for the maintenance amongst us of the Associate Church's Testimony. On this account he was peculiarly endeared to us, and his loss of consequence is the more lamented.

At our last meeting, in March, Rev. Thomas Ketchen, the pastor of the united congregations of Shiloh and Neily's Creek, dissolved his connection with us by declining the communion of the Associate Synod and every of its judicatories. The reasons which Mr. K. has assigned for pursuing this course, will appear at length in the written declaration which will be forwarded to Synod.

In this act Mr. K. was joined by both of his congregations. At the same meeting of Presbytery, Rev. John Wallace and Rev. M. McEwee, resigned their pastoral charges, and obtained dismission from the Presbytery. These things have been against us. Our hands have been weakened, and our hearts much discouraged by them. But on the other hand, we desire thankfully to make mention of the kindness of the Lord, which has appeared in that while the stated dispensation of the gospel and its ordinances, have been taken from some of our congregations, it has been bestowed upon others of them. On the 15th day of October, 1831, Mr. Joseph Banks was ordained to the ministerial office,

and installed the pastor of the united congregations of Bethany, Pisgah, Nob Creek and Sardis.

Neither has the appointment given to Mr. William Douthet, to itinerate for three months in our bounds been fulfilled, nor has any reason for his failure made its appearance.

But Presbytery report with pleasure, that Mr. Horatio Thompson has discharged the duty allotted to him, in our vacancies, with punctuality and acceptance. The congregations of New-Stirling, Cambridge and Gilead, to which his labors were confined for the most part, have put into our hands a call for Mr. T. to accept of the pastoral oversight of them. The call was sustained by Presbytery, and will be forwarded herewith for presentation to the candidate. The cries of this people, who are ready to perish for want of the bread of life, have repeatedly gone up to the ears of the Synod. We hope their regard will be shown to the prayer of the needy and destitute, by using their influence to induce Mr. T. to accept their call.

An application was made this spring, at Presbytery, for admission to the study of divinity, by Mr. Robert McMillan, a graduate from the university of Pennsylvania, and having undergone an examination to our satisfaction, he was received. Permission was obtained by Mr. McM. upon request, to prosecute his studies a year under the care of Presbytery.

On the testimony of original seceders, Presbytery report, that though they find some difference between that testimony and ours, which they could wish had been removed, yet they rejoice to see such unity of profession between us as may warrant us to recognise them as brethren in ecclesiastical communion. The difference referred to does not appear to this Presbytery to be such as to justify a separation. On some points, our testimony is more full than theirs; and on some, it is the reverse.

On civil magistracy, their sentiments, found in page 63—65, may be compared with the testimony of the Associate Synod of North America.—Part 1st. Sections 15, 17, 18, 19, without discovering any real difference.

On public covenanting, their doctrines, found on page 70, 139, in the judgment of this Presbytery, are the same with our testimony. Part 1, § 20.

On the subject of common benefits, it is true they have no explicit testimony. On this point their express testimony would have been gratifying. But in page 61, they say, "The particular form which it, (the doctrine of universal redemption,) then assumed, (1754, and previously,) has passed away. Now, the doctrine of the purchase of common benefits, was in part the new form which the doctrine of universal redemption, at the time alluded to, had assumed in a book ascribed to Mr. Fraser, of Brae, and in the hands of a part of the Reformed Presbytery of Scotland; and this new form, at that time, was the occasion of the first express testimony by the Associate Church against the doctrine of the purchase of common benefits. As our brethren in Scotland, say that this particular form of doctrine has passed away, perhaps we may safely leave it to them to judge what particular doctrines call for an explicit testimony in their bounds. This seems to be admitted in our testimony. Part 3d, Art. 4, § 2. And this we may the more freely do, as their sentiments on this head may be fairly inferred from the same declaration, page 61; as they decisively condemn that form which the doctrine of universal redemption had assumed previously to 1754, of which form the doctrine of the purchase of common benefits was a prominent part. Presbytery therefore think that there is no serious obstacle to the recognition of our brethren in Scotland, under the new

name of Original Seceders, as one church with us.

With the act of Synod, passed at their last meeting, on the subject of Slaveholding, Presbytery are unanimously dissatisfied. As remonstrance is the only means now remaining in our power of staying the operation of this act, with which compliance is impossible, we have determined, with all due deference, to remonstrate against its enforcement. The remonstrance will appear in a separate paper. In relation to this matter, we fear that Synod's patience with us is almost, if not quite, exhausted; but while we use our privilege, we do humbly address you, by the solemnity of your responsibility as a superior court of Christ, to give the matter of this remonstrance a candid and full consideration.'

By order of the Presbytery,
JOSEPH BANKS, *Moderator.*
WILLIAM MCELWEE, *Clerk.*

A remonstrance from said Presbytery, referred to in the above report, was read, and, on motion, referred to the committee on Bills and Overtures, and is as follows:

To the Associate Synod of N. A. to meet in Philadelphia 4th Wednesday of May 1832.

The Associate Presbytery of the Carolinas taking into serious consideration the Act of Synod of 1831, respecting slavery, judge it their duty to present their respectful remonstrance against the said Act, to solicit Synod to review, and to modify or to repeal it.

Though Presbytery ardently desire that the natural rights of man might be restored to the slaves who are in bondage in this country, and that the burthen, the temptations and the snares of slavery might be removed from the people; yet they cannot see that the present act of Synod can effect these objects: and they believe it is, in several points, *unlawful*, in many things *cruel and unjust*, *unscriptural in its leading features*, *contradictory in its requisitions and provisions*, in a great measure *nugatory in its application*, *deficient in its provision for the slaves*, and calculated to *disturb the peace and hinder the edification of the church of Christ*. The following observations will show the grounds on which the remonstrance is founded.

1. By the first resolution of the Act in question, church members are suspended from communion for a former practice against which Synod had no law, and before opportunity is given for compliance.

2. By the same resolution church members are held under suspension till they adopt a measure which is not ready for adoption till they emancipate their slaves by means of the Synod's agent, who is not yet appointed. The limit of the suspension is not the members' consent but the Synod's action. What can be more arbitrary?

3. By the same resolution church members are suspended while they hold a person "in the condition of a slave;" and yet, by law, they can be retained in no other condition, whether it be those who are unwilling to remove, or those retained for remuneration, or for any other purpose allowed by the act itself.

4. By the second resolution church courts are required "forthwith" to execute the intention of the first resolution, and to require slaveholders to release their slaves. To do so "forthwith" would deprive the slaveholder of the benefit of the Synod's agent, for he is not yet appointed; it would be cruelty to the slaves exposing them to sale and perpetual bondage; it would therefore be a breach of the third resolution, an evasion of the provisions of the act; and it would be contrary to "State enact-

ments; and therefore contrary to Synod's own admission in the first *Direction*.

5. The fourth resolution in its operation would be cruelty to the slave whose benefit is intended. It would, in most cases reduce him to literal want and starvation. This shows the necessity of more knowledge and circumspection in legislating on this subject; and the necessity of more deference to the practice of the Apostles in a perplexed and difficult case.

6. The last clause of the fifth *Direction* would endanger the peace and safety of society; it is unnecessary; and it is in direct violation of State enactments, and therefore improper by Synod's own admission in the first *Direction*.

7. No exception is made in the act in favor of masters whose slaves are under deed of trust, or otherwise bound for debt, or under entailment, and who therefore cannot emancipate them. Such masters are suspended from communion by the present act.

8. All slaves retained, and they must be many even by the provisions of the act, must be held in the condition of slaves. Even under bill of sale, without value received, they may be seized and sold for debt. What good is effected by the act in their case?

9. No provision is made in the act for the continuance of church privileges to such slaves as are church members, nor for the religious instruction of any.

10. The act of Synod must in almost all cases, separate relatives, brothers and sisters, parents and children, husband and wife. What object is the act calculated to effect which shall justify these violations and their consequences?

11. The Presbytery believe that the Holy Scriptures do not enjoin emancipation in the manner and circumstances in which Synod enjoins it. The apostles in similar circumstances did not require emancipation: they did admit slave holders to communion; they gave instruction to masters and servants as such; and they did forbid to teach otherwise. Therefore to require emancipation where it is both just and practicable is the duty of both church and state, on the general principles of justice between man and man: yet to require the emancipation of slaves absolutely, whether practicable or impracticable, just or unjust, and without the necessary means and time; breaking in on sacred relationship, and severing all its sacred bonds, breaking in on the established order of society without the knowledge, the means, the power to meet and suppress the evils which may arise from such interference with the machinery of society; and to do all this, not only without, but contrary to the judgment of the church in former ages, to the instructions of the Scriptures, and to the example of the Apostles; it is believed, is the effect of misguided sentiment, and is not the duty of the church.

The considerations offered, Presbytery believe, are of sufficient weight to justify a suspension of the sentence of excommunication and the operation of the act at least till a trial of their validity be made. Could a pause be sinful, made for the purpose of proving by experiment whether the obstacles to emancipation be real or imaginary, whether there may be some way of removing them or not, and the proposed plans of emancipation be practicable or impracticable? Is it not sufficient to exclude from communion, after an act of disobedience to a law which Synod has proved to be practicable and just? Let Synod make a trial. If they can emancipate all justly, and slaveholders do not submit, then excommunicate. If Synod can emancipate a part justly, let them be emancipated. I

there be a part that they cannot emancipate, then let an exception be made in favor of masters who are in such circumstances.

By order of the Presbytery.

JOSEPH BANKS, *Moderator*.

WILLIAM M. McELWEE, *Pby. Clerk*.

The call for Mr. Horatio Thompson, from the united congregations of Gilead, Cambridge and New-Stirling, referred to in the above report, was, on motion, laid on the table.

The report of the Western Mission was read, and, on motion, referred to the committee of Supplies, and also that on the Funds, and the report is as follows:

REPORT

Of the Western Missionary Presbytery.

To the Synod of the Associate Presbyterian Church, to meet at Philadelphia, on the 4th Wednesday of May 1832.

The congregations included in the Western Mission are generally in a prosperous condition. Numbers have this year been admitted into our communion, in these vacancies, who have lately emigrated from different branches of the church in Europe, and in the eastern and southern States; and there are also many others not connected with any branch of the church, who manifest a disposition to lift a testimony for truth, to promote the cause of Christ, and the interest of true and undefiled religion. Although a lukewarmness prevails with some, yet an inquiring disposition, a regular and punctual attendance on gospel ordinances, and a strong attachment to secession principles, are generally found with the members of those vacancies.

Your missionary, Mr. Bruce, having been appointed to itinerate nine months on the Western mission, viz: from the middle of September 1831, till the middle of June 1832, and having arrived at Racoon, Park county, Indiana, the Presbytery, by order of the Synod, met on the 17th of September, when the necessary arrangements respecting the mission were made. He accordingly entered the field of labor, on the 22d of September, and proceeded to Sugar creek, Madison county, Illinois, where there are a few families in our communion, at which place he spent one Sabbath. From thence he passed on to Unity, Randolph county, Illinois, where he spent six Sabbaths, and dispensed the Lord's supper. This congregation has increased rapidly during the last year, and the present prospect of success is very encouraging. From thence he proceeded to apple creek, Green county, Illinois, where he remained four Sabbaths, and dispensed the ordinance of baptism to several adults and children. This place is looking forward with a view, in a short time, to be organized into a congregation, and the prospects of large accessions here, are more flattering now than they have been for some time past. From thence he proceeded to Henderson, Warren county, Illinois, where he is now employed. The rapidity of the emigration to this section of the state is truly without a parallel in the west, for in this place, where four years ago, there was not an individual belonging to our communion, there is now a large and flourishing congregation, able to support a settled ministry. The rapid increase of this vacancy may be owing, in some measure, to its location, being situated in one of the most fertile, and healthy counties of

the state, and possessing many superior advantages, is very inviting to emigrants.

Your Missionary has not as yet visited the vacancies in the state of Missouri, as it is intended to spend among them the remaining part of the time, which he was appointed in the west. The state of Illinois and Missouri, which contain all the vacancies included in the mission, form a very extensive field for missionary labor. The country presenting good prospects to emigrants from the east and south, is settling fast, and there is at this time, sufficient encouragement to take up several new stations for preaching. To this end, many urgent applications were made, by different individuals, in different parts, with some of which, your Missionary, owing to the inclemency of the season, the number of the vacancies, and the extent of the missionary field, was unable to comply. The congregations which have been visited, are this year unusually liberal in their contributions to the Synod's missionary fund. Sugar Creek, Unity, Apple Creek, and Henderson, manifest great earnestness in their solicitations for more abundant supply of preaching, and have petitioned for as much as can be conveniently granted. The demand for a pure dispensation of gospel ordinances is increasing in the west, and we trust that the period is not far distant, when the banner which God has given to them that fear him will be here more conspicuously displayed, and many shall assemble to the help of the Lord against the mighty. It is therefore hoped that the Synod will take the destitute condition of these distant and flourishing vacancies into consideration, and grant them a liberal portion of that supply, which is at their disposal. A statistical table of all the vacancies included in the mission, will in due time be transmitted to Synod.

JAMES C. BRUCE.

NATHANIEL INGLES.

ACCOUNT OF THE MISSIONARY.

Associate Synod to James C. Bruce—Dr. To Missionary services, from 4th Sabbath of Sept.

1831, to the 4th Sabbath of February 1832,
23 Sabbaths,..... \$138 00

Received from Unity congregation,
Illinois,..... \$24 00
Sugar Creek cong. Illinois, 2 00
Apple Creek 19 00
Henderson 78 00

123 00

Balance,..... \$15 00

The report of Daniel Houston, treasurer, was read, and, on motion, referred to the committee on the funds.

The following report from the Building Committee of the Theological Seminary, was read, and, on motion, referred to the committee on the funds.

George Murray in account with Associate Synod. To cash in Treasury, May 18th 1831 as per report to Synod, \$228 44
The accountant claims credit for the following disbursements, since that time—
Cash paid for rails for use of brick yard, \$6 25
Oct. 25th 1831—Cash paid J. Cochran, brickmaker, 100 00

April 27th 1832—Cash paid Francois Herdman in full for lot,..... 148 40
254 65
May 11th 1831—Balance in hands of Treasurer, .. . 33 79
\$288 44

The foregoing report was made out by the subscriber; Mr. Murray at this time being through sickness unable. The above payments were made through my hands. I certify they are correct. Mr. Murray may have made some other small payment not included in the above report, without my knowledge.
DANIEL HOUSTON.

In addition to the above report, I wish the Rev. Synod to know, that there has been a building contracted for by your committee 66 feet in length by 36 in breadth, three stories high, connected with which there is to be a wing building of 45 by 17 feet, with porch of 8 by 45 feet. Building will be divided into twenty-four divisions, one of which will be a hall of 36 by 38 feet, to be finished with pulpit, seats, and gallery, in which will be the Synod's Library, two rooms for use of Professors, fourteen rooms for occupancy of students, and seven apartments including kitchen for the use of Steward or Professors, the expense of which will be five thousand seven hundred dollars, which is to be paid to undertaker as he may want it for providing materials for the building. That we have not been called upon before this time for a considerable sum is owing to the low state of waters in our western rivers, which has prevented lumber from descending them.

From the above reports the Rev. Synod will see the necessity there is for adopting some prompt measures to provide funds for the relieving of your committee and completing the building; two members of your committee are personally bound to undertake for payment of the whole amount.

DANIEL HOUSTON, Clerk of Committee.

May 11th, 1832.

A communication from Dr. S. Murdock, in reference to the application of the Synod to the legislature of Pennsylvania, for an act of incorporation, was read, and, on motion, referred to a select committee, consisting of Messrs. Miller and Pringle.

A letter, addressed to Synod, by Titus Basfield, a man of colour, requesting aid in prosecuting his studies for the ministry, was read, and, on motion, referred to a select committee, consisting of Messrs. Carson, Adams, and Walker.

Adjourned till the usual hour.

Closed with prayer.

3 O'CLOCK, P. M.

The Synod met, and was opened with prayer.

Members present as above.

Read the minutes of last sitting.

Papers being called for, a letter addressed to Synod, by Lot Stirling, a man of colour, was read, praying for aid from the Synod in his efforts to purchase the freedom of his wife and children from slavery.

This letter was, on motion, referred to the special committee formerly appointed in the case of Titus Basfield, and Mr. Beve-ridge was added to said committee.

The report of Mr. Heron on the mission to Cincinnati, was read as follows, and, on

motion, referred to the committee of supplies.

In compliance with Synodical appointment I left home in the latter part of July, and reached Cincinnati in time to commence my missionary labors on the 1st Sabbath of August.

I found the state of things more unfavorable than I had anticipated. The number of people attached to our communion was small. They had no place of worship of their own, and not having received any correct information respecting the time that I was to be with them, (although I had previously written to them on the subject) it was with much difficulty that a place, at all suitable for the accommodation of a worshipping assembly, was procured. Cincinnati is not supplied with that variety of public buildings which distinguishes our eastern cities; and there is such a variety of religious sects, and these split into so many fragments, destitute of permanent places of worship, that almost every spot, that can at all accommodate a worshipping assembly, is occupied. The consequence of this state of things was, that during my stay in the city we were much tossed about from place to place, as during no portion of the time had we a place of worship that could be considered as commodious. Although I had received my appointment from the Synod, I considered myself as subject to the authority of the Presbytery of Miami, and dependent on them for specific instructions. Accordingly by the appointment of said Presbytery, I proceeded before the expiration of my mission to organize the congregation and administer the seals of the covenant. During the whole period of my labors the audiences continued small, but still it was somewhat encouraging to perceive that there was something of a gradual increase. It would have afforded me much satisfaction to have remained with them the whole four months that the Synod had appointed. This, however, was impracticable, owing to the state of the roads between Cincinnati and the place of my residence. But I considered myself as having substantially fulfilled my appointment, as I was absent from my charge nearly four months and a half, and provision was made for the supply of my pulpit only for three months of that time.

Mr. Thompson who was appointed to officiate in my place, fulfilled his appointment with great acceptability to all concerned. It was a source of much gratification to me that at my departure from Cincinnati, the Presbytery of Miami with commendable zeal, by the assumption of a considerable portion of personal labor, made such provision for our destitute people in the city as was calculated to keep up a regular (though not constant) dispensation of Gospel ordinances till the present meeting of Synod.

It now remains for Synod to adopt measures for carrying forward the work begun. I cannot flatter the Synod with the prospect of great encouragement, or large accessions immediately to our communion. But the encouragement appears to me sufficient to warrant the anticipation that steady perseverance in the use of appointed means, with dependence on the divine blessing, will ultimately succeed. The standard of the reformation has been raised, amidst great discouragements, and should it be permitted now to sink for want of support, a heavy responsibility will be incurred. The beginnings indeed, are small, but the Lord can make the latter end greatly to increase. And it has afforded me no small consolation to reflect that some of the most distinguished churches of the apostolic age, rose from small beginnings, and under circumstances far more appalling.

I know of no spot the occupancy of which appears to me more important to the secession cause than Cincinnati. Its local situation renders it an exceedingly important link in the chain of connection among our western churches; and the unparalleled rapidity of its increase in wealth and population, proclaims that no time should be lost, and that no practicable cost or efforts should be spared on its behalf. Emigrants from every portion of the Union, especially mechanics, are pouring into it with unexampled rapidity; and surely we ought to see to it, that such of

our people as find it expedient to make it the place of their abode, may not have cause to be "sorrowful for the solemn assembly," nor be exposed to the torrent of error and infidelity which is sweeping over the length and breadth of our land, and which perhaps no where rages more, and meets with fewer checks than in that city. Since my return home, I have heard of some movements among our people at Cincinnati, which indicate a wish to have a stated dispensation of gospel ordinances established among them. As, however, I have heard nothing but from general and vague report, it would be improper for me to say much on the subject. I would barely remark that however commendable the spirit which such an effort manifests, I fear it is somewhat premature. Before the expiration of my mission, the idea was suggested of applying to the Synod for a stated supply of one year. The idea met my approbation then, and in reflecting on it since I have been more and more convinced that it would be a judicious measure. I would then, respectfully suggest to the Synod the propriety of appointing some individual without a charge, and possessing such qualifications as the peculiarity of the station demands, to supply them for one whole year, and to commence his labors immediately. If, however, such a measure should be found practicable and expedient, it will probably be necessary for the Synod to defray some portion of the expense from its own funds; and when the importance of the object is considered, I trust the Synod will not for a moment hesitate. Cincinnati has been called the "Philadelphia of the west," and bids fair to rival its eastern archetype in population and commercial enterprise. May the Lord grant that it may not only rival but excel it in knowledge and attachment to the principles of the Reformation. Respectfully submitted.

ANDREW HERON.

May 1st, 1832.

The report of the Presbytery of Cambridge was read as follows, and, on motion, laid on the table.

REPORT

Of the Presbytery of Cambridge.

In reporting to Synod, we have no great or conspicuous change, in the state of practical religion, to record. We cannot complain of a want of outward attention to the ordinances of the gospel, or a want of liberality in supporting them, or of any great or visible defect in the outward duties of Christian life: so far our people afford reasonable ground of hope that they receive not the grace of God in vain. Yet in the progress of ministerial intercourse and of judicial cognizance, circumstances fall under our observation that give evidence of great and increasing deficiency in a particular knowledge of the peculiar principles of the Associate Church. And many, who understand them theoretically, manifest no particular regard towards them whatever. At the same time it is found to be extremely difficult, and frequently, altogether impracticable, to fix the attention of the rising generation on such subjects. Yet are they the principal reasons which we have for continuing to be a distinct Christian society. Although the progress of this defection has not, at any one time, been so great as to create any sudden alarm, yet we ought not to hide from our eyes, that much sooner than may be expected, it may go near to extinguish the knowledge and life of our witnessing profession, and ripen the people of our communion for division. And in so far as the numbers of our members and congregations are increasing faster than the understanding and love of the peculiar doctrines of our profession, it is hastening us on to this event.

If the united wisdom of this Synod could suggest any means that might contribute, more effectually, to preserve and extend the knowledge of our principles among our people, especially such as are peculiar to the profession of the Associate Church, we think it is loudly called for.

In the congregation of Putnam, the solemn duty of

covenanting was engaged in last June, when the bond was sworn and subscribed by forty-six members of the congregation. Some of our congregations are preparing for this duty.

We are sorry to have it still to report, that our brother, Thomas Goodwillie, has not been so far restored to his health as to justify his resuming ministerial labor, and is, we understand, on the continent of Europe. A call from the congregation of North Argyle, for the Rev. Duncan Stalker, was presented to him and accepted, and he was admitted to the pastoral inspection of that congregation, in October last.

Mr. Irvine offered to resign his charge of Hebron congregation, in September last, which the Presbytery agreed to accept; and that congregation was declared vacant accordingly.

A call was given to David Gordon, a licentiate, by the Associate congregation of Salem. A call for the same candidate came out in the Presbytery of Albany, which they agreed to present to him in February last, and to acquaint our Presbytery with this resolution. Whereupon it was agreed to transmit our call by a commission from the congregation of Salem, to be presented with theirs. Our call was preferred, and Mr. D. Gordon was ordained in the said congregation of Salem, on the 2d day of this instant. Several of our congregations have gone into operation upon the plan, for circulating the Scriptures, adopted by Synod, and have transmitted to us the sums annexed to their names, an account of which will be given to Synod.

We have to lament the death of a valuable member of the executive committee appointed by Synod for this purpose, James McDougal, of South Argyle; whose diligence and great concern in circulating the Scriptures, for a number of years, is widely known, and will make his loss to be deeply felt. In his last will and testament, he has left for Synod the sum of five hundred dollars, partly in money and partly in books.

We have deemed it expedient to use means to encourage and aid the erection of societies, among our people, long known in the Secession church by the name of fellowship meetings; the number of which, we regret to say, has been hitherto very limited;—and for this purpose to digest and publish a variety of rules and directions, for the use of such societies.

In the case of Dr. Bullions, which was laid before Synod, at its last meeting, for advice how to proceed in issuing it, with accompanying papers, Synod directed that Dr. B. be enjoined to submit to the censure which his Presbytery had agreed to inflict, without any limitation.

This submission was required of Dr. B. in September last, and by him refused. A delay of further proceedings, till our next ordinary meeting in February, was moved and carried. At our meeting in February, this submission was again required from Dr. B., and again refused. Whereon Presbytery voted to suspend Dr. B. from the exercise of his ministry, for disobedience, until he submit to the censure voted according to the Synod's direction. Against this decision Dr. B. protested, and appealed to Synod, to meet in Philadelphia, and has continued exercising his ministry. His reasons of protest with Presbytery's answers to the same, and extracts from the minutes on the case, are herewith transmitted.

At a meeting, February 29, a memorial from the session of Cambridge was read in Presbytery, which gave reason to expect that Dr. B. was now ready to submit to the admonition without limitation; and Presbytery agreed to ask Dr. B. if he was ready to submit. But he was not ready, except with the limitation of not approving of Presbytery's decision respecting the last two sentences. At our meeting, April 30, another paper from Cambridge session was read, stating that Dr. B. had given it from under his hand that he would submit according to the terms of their own memorial; and that thereon they had continued to wait on him in his ministry.—Whereupon it was moved and carried, to take up again Dr. B.'s case. Against this decision, Messrs. Millar and Gordon protested, but after some conver-

sation, a motion to postpone the further consideration of the case was agreed to.

It may likewise not be improper to mention, in this connection, that an anonymous pamphlet has been published, professing to give "a true and faithful history of Dr. B.'s trial;" in which the truth has been grossly misrepresented, and the Presbytery of Cambridge, together with the Presbytery of Chartiers, and the Synod, has been calumniated and slandered. It insinuates that the author is amenable to the authority of this church, if not a minister, and appeals to Dr. B. for the truth of every fact which it states. Whether any order can or ought to be taken, in relation to it, we leave Synod to judge.

The records of Presbyteries being called for, Messrs. Adams and Beveridge were appointed to review the records of the Presbytery of Cambridge:

Messrs. Stalker and Wilson, those of the Presbytery of Albany:

Dr. Ramsay and Mr. Anderson, those of Philadelphia:

Messrs. Walker and A. Gordon, those of the Carolinas: and,

Messrs. Martin and Easton, those of Miami.

From the Presbyteries of Muskingum, Ohio, Chartiers, and Allegheny, no records were brought up.

Excuses for the absence of Messrs. Hanna and Murray, were offered, and sustained.

On motion, resolved, that a standing committee on the Theological Seminary be appointed. Dr. Ramsay, and Messrs. Heron and Adams, were appointed said committee.

Agreed to spend a portion of to-morrow's forenoon sedentary in the exercises of prayer and praise; and Messrs. Pringle, Stalker, and D. Gordon, were appointed to lead in these exercises.

The committee of arrangement reported in part, and the report was received and adopted.

Proceeded to the consideration of the business referred to in the report of the Presbytery of Cambridge, respecting the protest of Dr. Bullions against the decision of said Presbytery in his case, and his appeal to the Synod.

Extracts from the minutes of the Presbytery of Cambridge, relative to the case, were read, and the appeal decided to be regularly before the Synod.

The reasons of protest were then read, and the answers to said reasons. Before the parties were fully heard, the Synod adjourned till the usual hour to-morrow morning.

Closed with prayer.

FRIDAY, MAY 25.

The Synod met, and was opened with prayer.

Members present as above, together with Messrs. W. Willson and A. Donnan, ministers, from the Presbytery of Chartiers;

James Hutchinson, ruling elder, from the Presbytery of Philadelphia; and John Hight, ruling elder, from the Presbytery of Albany.

After the religious exercises of the morning, the minutes of the last sitting were read, and the excuses of Messrs. Wilson and Donnon, for absence from the former sittings, were heard and sustained.

The reports of the Presbyteries of Philadelphia and Albany, were read as follows, and, on motion, referred to the committee of supplies.

REPORT

Of the Presbytery of Philadelphia.

The state of religion, and the situation of the congregations under our inspection, continue nearly the same as when we last reported to Synod. And while we have to lament the open denial of many of Christ's precious truths, and the abounding of error around us; yet we would desire, with gratitude, to remember the kindness of the Lord, in enabling our people to remain steadfast in defence of the truth; and to express our thankfulness for the measure of peace and prosperity that we enjoy. It may be proper to notice that a call from the united congregations of Guinston and Lower Chanceford, for Mr. W. Douhet, has, at the request of said congregations, been withdrawn; and it is their earnest desire, in which Presbytery would concur, that Mr. Graham be appointed their constant supply for one year. Our venerable father, the Rev. F. Pringle, has, owing to infirmity and indisposition, been forced to tender his resignation of the pastoral charge of the congregations of Carlisle and Dickenson, and they are now in the list of our vacancies. Petitions have been received from individuals in Juniata township, Perry county, from the borough of Lewistown, from East and West Kishacoquillas, and other parts of the county of Mifflin, for supply of ordinances; and these, together with the destitute condition of former vacancies, induce Presbytery earnestly to solicit as liberal a proportion of supplies as may be at the disposal of Synod.

Signed by order of Presbytery,
F. PRINGLE, *Moderator.*

W. EASTON, *Presby. Clerk.*

REPORT

Of the Associate Presbytery of Albany.

The Presbytery feel bound to acknowledge the goodness of the Head of the church toward that portion committed to their oversight. Though the additions to our churches have not been numerous during the past year, there has been in some of them an increased attention to gospel ordinances, and in our vacancies a strong desire manifested to obtain a stated ministry. And we may notice as a favorable circumstance, that while we are constrained to admit that there is much ignorance of and indifference to our peculiar principles, our people have in general increased in knowledge, and are becoming more decidedly attached to these principles than formerly.

At the meeting in October 1831, a call from the Associate congregation of Dumfries Upper Canada, for Mr. D. Gordon preacher, was sustained, and a special meeting of the Presbytery appointed to present said call to the candidate. It being understood that there was a call in the hands of the Associate Presbytery of Cambridge for Mr. Gordon, information of the proposed meeting of our Presbytery and its object, was communicated to that Presbytery, and the competing calls were at the appointed time presented, and that from Cambridge Presbytery accepted.

At the same meeting a call from the second Associate congregation of New-York for the Rev. James Irvine, late of Cambridge Presbytery, was sustained,

and the candidate being present the call was presented and accepted, and Mr. Irvine was installed Pastor of said congregation on the 17th of November 1831.

At the same meeting Mr. John Easton who had studied one year under the care of Presbytery, having signified his intention to attend the Theological Seminary it was agreed to certify his standing. Mr. George Hall a graduate of Union College was at the same time admitted to the study of Divinity, and recommended to the Professor.

At a meeting of Presbytery in November 1831, Mr. John Graham preacher from the Associate Synod of original seceders, having expressed his adherence to the subordinate standards of our church, was received as a preacher under our care.

At a meeting on May 1st 1832 a petition from sundry individuals in Newark, New-Jersey praying to be organized as a congregation, and for supply of sermon was granted, and the organization has since taken place; by which means another has been added to the list of our vacancies.

At a meeting on the 24th of May 1832, a call from the Associate congregation of Bovina, for Mr. John Graham, preacher, was sustained, but has not yet been presented.

At the meeting in May, Presbytery had an extrajudicial conversation with Mr. P. Bullions in reference to his returning to the ministry, and he expressed a willingness to return to the exercise of his office as soon as circumstances would admit, but stated that at present he had no prospect of being able to do so. Presbytery hope that Synod will give them as liberal a portion of supply as possible, and would especially urge upon Synod the necessity of immediate attention to our vacancies in Canada. The rejection of the call from Dumfries has been most discouraging to the vacancies, and, if substantial proof is not soon given that it is the intention of Synod to sustain that mission, may be attended with the most disastrous consequences to our cause in the upper province.

By order of Presbytery,
JOHN G. SMART, *Clerk.*

Requests were made in behalf of the Presbyteries of Chartiers and Miami, that the Synod would, in their case, dispense with the standing rule which excludes Presbyterial reports after this sitting, which requests were granted.

The Presbytery of Cambridge requested that their report might be returned to them, for the purpose of supplying an omission, which request was granted.

The rules of procedure inserted in the book of discipline, were read.

Mr. Stark asked and obtained leave of absence.

The following additional report of the Presbytery of Cambridge, was given in and read, to wit:

We have to acknowledge the kindness of Albany Presbytery, in allowing us the services of Mr. Graham for some time. We have still one vacancy besides the congregation of Barnet, to supply, together with the eastern mission, to which we have been able to do nothing, for want of supply. We solicit, therefore, as much supply as Synod can, in their present scarcity of preachers, allow.

Proceeded to the business left unfinished last evening, viz. the protest and appeal of Dr. Bullions. Parties were heard in continuation and removed, and the Synod adjourned till the usual hour.

Closed with prayer.

3 O'CLOCK P. M.

The Synod met and was opened with prayer.

Members present as above, together with James Templeton, minister, from the Presbytery of Miami.

Read the minutes of last sitting.

The committee appointed last year, on the question respecting the celebration of marriage on the Lord's day, reported, and their report was, on motion, laid on the table.

The committee appointed on Dr. Murdock's communication, respecting the act of incorporation, reported, and, on motion, their report was laid on the table.

Proceeded to the business left unfinished in the forenoon, viz : Dr. Bullions' protest. The remarks of the members of Synod were heard in rotation. Before going through the roll, the Synod adjourned till the usual hour to-morrow morning.

Closed with prayer.

SATURDAY MORNING, MAY 26.

The Synod met, and was opened with prayer.

Members present as above, with the addition of Messrs. William Morris and James Auld, ruling elders, both from the Presbytery of Philadelphia.

The minutes of last sitting being read, the excuse of the Rev. S. Irvine, for absence from the present meeting of Synod, was offered and sustained.

The committee appointed to confer with Mr. Daniel Murphy, relative to his acceptance of the office of Synod's treasurer, reported, that Mr. Murphy agreed to accept the appointment.

The report of the Presbytery of Chartiers was read as follows, and, on motion, laid on the table.

REPORT

Of the Presbytery of Chartiers.

The supply appointed to us at last meeting was duly received. Mr. James Rodgers having accepted a call from the united congregations of Noblesburgh and Ohio, was, in September last, ordained to the holy ministry, and to the pastoral charge of these congregations. Mr. Samuel Douthet, a graduate of the Western University of Pennsylvania, was admitted to the study of theology, but with consent of Presbytery, did not enter the Hall till the beginning of February. A call for Mr. James Wallace, from the united congregations of Service and King's Creek, has been sustained, and is herewith laid on the table. It is the earnest desire of this Presbytery, that the Synod would, if possible, at this meeting, come to an issue of their deliberations respecting the Testimony of Original Seceders in Scotland.

ALEXANDER DONNAN, *Mod. Pro Tem.*

JAMES RAMSAY, *Presby. Clerk.*

The call for Mr. James Wallace, from the congregation of Service and King's Creek,

referred to in the above report, was read, and, on motion, laid on the table.

Resumed the consideration of the business left unfinished last evening, viz : the protest and appeal of Dr. Bullions. After a full discussion, the question was put, "Sustain the appeal, or not," and carried, "Not sustain."

Adjourned till the usual hour.

Closed with prayer.

3 O'CLOCK P. M.

The Synod met and was opened with prayer.

Members present, as above.

After reading the minutes of last sitting, the Synod proceeded to issue the business left unfinished in the forenoon sederunt, viz : the case of Dr. Bullions. After some conversation the following resolution was offered and adopted, viz :

Resolved, That the sentence of admonition passed by the Presbytery of Cambridge upon Dr. Bullions be now executed, agreeably to the direction of the Synod of last year, and that he be restored to the exercise of his office.

At the request of the Moderator, Mr. Pringle the senior member of Synod took the chair, and administered the admonition; and the Synod adjourned till Monday morning at the usual hour.

Closed with prayer.

MONDAY, MAY 28th.

The Synod met and was opened with prayer.

Members present as above, except Mr. Highet, whose excuse for absence was offered and sustained.

The report of the Presbytery of Miami was read as follows, and on motion laid on the table.

REPORT

Of the Presbytery of Miami.

The Presbytery of Miami to the Associate Synod, report as follows, viz :—

Since our last communication to Synod the Rev. N. Ingles was according to appointment of Presbytery, solemnly installed pastor of the United congregations of Racoon and Burnet's creek, on the 17th of September 1831. Mr. John Wallace, whom we reported in our last to have accepted of a call from the united congregations of Carmel and Clark, was ordained to the office of the holy ministry without relation to any particular charge, on the 6th April 1832. Upon account of continued ill health he deemed it his duty to decline for the present a final settlement and instalment, but has agreed to accept of the call, upon permission given him with the congregation's consent, of making further trial of his health for six months; part of which time it is his intention to spend in travelling. Some families who reside in and near Bellefontaine, Logan county, Ohio, having been for some time supplied with preaching have been organized, and united with the congregation of Darby. In these united congregations a call

has been moderated and sustained for Mr. James Wallace, which is herewith transmitted. Two calls have also been made out and sustained for the Rev. Andrew Heron, who has for some time acted as missionary in our bounds under appointment of Synod; the one from the congregation of Cincinnati, and the other from that of Caesar Creek. These calls are also transmitted for the disposal of Synod. An authenticated copy of a call has been received for the Rev. James C. Bruce, from Henderson River, Warren county, Illinois. The call has been sustained, and is retained in the hands of Presbytery in order to be presented; Mr. Bruce being notified of the time and place of our next meeting. It is hoped that the Synod will see the expediency of continuing Mr. Bruce for some time longer in our borders. We are happy to state that another of our congregations, to wit, that of Pistol Creek, and Big Spring, Blount county, Tennessee, has lately observed with great unanimity, the duty of public solemn covenanting. The late act on slavery has been executed in our bounds, so far as practicable. Grateful for the portion of supplies allotted us the last year, and which has been received, with the exception of the appointed portion of Mr. Samuel Hindman's time, whom we understand to have accepted a call, we hope that Synod will continue in this respect to extend to us their former liberality. By order of Presbytery.

D. CARSON, *Pby. Clerk, pro. tem.*

The calls for Mr. Heron from Cincinnati and Caesar's Creek, referred to in the above report, were read, and on motion, laid on the table.

The following resolution was offered, viz:

Resolved, That as the Presbytery of Cambridge had admitted the protest and appeal of Dr. Bullions against their sentence suspending him from the exercise of his ministerial office, which should have suspended the execution of the sentence, the Synod agree to express their disapprobation of the attempt, subsequently made, by that Presbytery to execute their sentence.

After some discussion the following motion was made and carried, viz, that the above resolution be indefinitely postponed, there being no evidence of the facts as stated, and the Presbytery having no previous notice of the motion.

From this decision Messrs. Beveridge, Heron, and Adams, caused their dissent to be marked, for reasons to be given in.

On motion proceeded to the disposal of the calls laid on the Synod's table.

In reference to the calls for Mr. Heron, the following resolution was offered and adopted, viz:

Resolved, That the common order in such cases be dispensed with in this case, on account of its peculiar circumstances, and that the calls from Miami Presbytery be presented.

The calls were accordingly presented, and the call from Caesar's Creek accepted.

The competing calls for Mr. James Wallace, were called up, and in reference to them it was, on motion,

Resolved, That Mr. Wallace have his choice of Presbyteries, viz: Chartiers, Ohio, Miami, and Muskingum.

Mr. Wallace was accordingly called upon to make his choice, and selected the Presbytery of Miami.

The following students were ordered to be taken on trial for license, viz: William McClelland, and Thomas Wilson, both by the Presbytery of Chartiers.

Adjourned till the usual hour.

Closed with prayer.

3 O'CLOCK P. M.

The Synod met and was opened with prayer.

Members present as above.

The minutes of last sitting being read, Mr. Alexander Wilson ruling elder, asked and obtained leave of absence during the remaining sittings of the Synod.

A petition from certain members of the Presbytery of Chartiers, praying for a division of said Presbytery, for reasons assigned in the petition, was read, and on motion referred to a select committee, consisting of Messrs. Walker, Martin, and Anderson.

Reasons of dissent by Messrs. Beveridge, Adams, and Heron, from the Synod's decision, of the forenoon sederunt in the case of Dr. Bullions and the Presbytery of Cambridge, were read; and Messrs. Martin and Walker were appointed a committee to answer said reasons.

REASONS

Of dissent from the decision of the Synod, postponing indefinitely a resolution to disapprove of the conduct of the Presbytery of Cambridge, in endeavoring to execute the sentence of suspension upon Dr. Bullions, after admitting his protest and appeal.

The subscribers dissent from this decision, because it is chiefly founded on a reason not strictly agreeing with facts, viz: That there was no evidence that the Presbytery had endeavored to execute their sentence. It was stated by several members of said Presbytery, before Synod, that some of their number had been sent to occupy Doct. Bullions' pulpit, in consequence of his suspension; his right to a seat in Synod was questioned on the ground of his having been suspended by the Presbytery, and it was well known that he had been refused a seat in the Presbytery itself. These things were stated before the resolution for postponement was passed. How then could it be said that there was no evidence of the facts alleged in the resolution postponed? If the evidence had not been given officially, it could easily have been obtained in this form; and if the Presbytery desired time to prepare a defence, this could have been granted without an indefinite postponement.

The subscribers regard this measure of the Presbytery, as arising from oversight, and not from any intentional perversion of justice; yet feel bound to dissent from a course of procedure, which, if admitted as a precedent, would destroy the very end of an appeal, which is to suspend the execution of a sentence, until the case is tried before the court to which the appeal is made. There may be cases where it would be proper forthwith to execute the sentence of the court, but in these cases the appeal should be refused; and then the proper resort of

the accused, if aggrieved by the decision, is to appeal against this refusal of his appeal. But when the appeal is admitted, it amounts to a consent that the matter should go before the superior court. See *Pardovan's Collections*, Book 4, Tit. 5, Sec. 11.

T. BEVERIDGE,
JAMES ADAMS,
ANDREW HERON.

Extracts from the minutes of the Presbytery of Miami were read, relative to a protest and appeal by the Rev. James Adams and Messrs. Joseph Kyle and James Gallo-way, against a decision of said Presbytery reversing the decision of the session of Massies Creek congregation in the case of Thomas Mealy Esq. charged with irregular conduct in celebrating marriage without publication of banns. All the documents connected with the case were read, and on motion laid, for the present, on the table.

Adjourned till 8 o'clock this evening.

Closed with prayer.

8 O'CLOCK P. M.

The Synod met and was opened with prayer.

Members present as above.

Read the minutes of last sitting.

Extracts from the minutes of the Presbytery of Miami were read relative to a protest and appeal by John Sterret against a deed of said Presbytery, confirming a decision of the session of Massies Creek congregation, in his case. All the documents relating to the case were read, and the appeal decided to be regularly before the Synod.

A communication was read from Mr. Sterret, enforcing his appeal; and the Presbytery of Miami were heard in support of their decision.

The parties were then removed, and after the remarks of members, the question was put "sustain the appeal or not?" and carried "not sustain."

From this decision Messrs. Walker, Hindman, Geery and Webster, craved their dissent to be marked.

A written excuse was offered for the absence of Dr. Bruce from the present meeting of Synod, but not sustained.

The standing committee on the Theological seminary presented a report, which was, on motion, laid on the table.

On motion proceeded to the election of an executive committee for the Bible association.

The following gentlemen were appointed, viz: Mr. William Stevenson of Cambridge, Rev. James Martin of Albany, Rev. James Irvine, and Messrs. William Whitewright, and James Geery of New-York.

The Rev. Thomas Beveridge of Philadelphia, was appointed treasurer and deposi-tary.

Adjourned till the usual hour to-morrow morning.

Closed with prayer.

TUESDAY, MAY 29th.

The Synod met and opened with prayer.

Members present as above.

Read the minutes of last sitting.

A communication relative to the act of incorporation was read, and on motion, referred to the select committee formerly appointed on that subject.

The report of the standing committee on the Theological Seminary given in last evening, was, on motion, taken up and after discussion adopted, as follows, viz:

Your committee having had the subject of the Theological Seminary under their consideration, respectfully recommend the adoption of the following measures, viz:

1. That the Synod proceed at the present meeting to the appointment of a professor of Biblical literature, and ecclesiastical history.

2. That the Board of Managers be instructed to require each professor, before entering on the duties of his office, to make and subscribe the following declaration and promise, viz:

"I declare that I approve with all my heart the whole system of doctrine, worship, discipline, and government, taught in the standards of the Associate church; and I promise that I will study to teach accordingly; and that I will not teach any contrary doctrine, or encourage any contrary practice, while I remain a teacher in this institution."

3. That in order to acquaint our students more fully with secession principles, and prepare them for their illustration and defence, it shall be the duty of the professor of didactic theology, not only to exhibit the distinguishing principles of our profession, as they may be connected with his course of lectures; but also to devote a portion of each course to a series of lectures, the immediate object of which shall be to illustrate our distinguishing principles, in their connection with, and bearings upon, each other as a system.

JAMES RAMSAY
ANDREW HERON.
JAMES ADAMS.

In pursuance of the object of the above report as adopted, it was on motion,

Resolved, That the salary of the professor about to be elected, shall be fixed at \$500 dollars per annum, and that should said professor obtain a pastoral charge, the salary promised by such charge shall be deducted.

On motion resolved, that the copies of

the book of discipline remaining on hand, be disposed of at the rate of 6¼ cents per copy.

The order of the day was on motion dispensed with, in order to make way for the reasons of protest against the Synod's enactment of last year, on the subject of slavery.

These reasons of protest were read, and Messrs. Scroggs, Walker, and Martin, were appointed a committee to draught answers, with orders to report as soon as practicable.

The next meeting of Synod was appointed to be held at Massies Creek, on the first Wednesday of October next.

Adjourned till the usual hour.

Closed with prayer.

3 O'CLOCK P. M.

The Synod met and was opened with prayer.

Members present as above.

Read the minutes of last sitting.

A communication addressed by Mr. John McAllister of Philadelphia to the Clerk of Synod was received relative to the bequest of Mr. John McAllister deceased, to the Theological Seminaries. This communication, was, on motion, laid on the table.

On motion, the vote of the former sederunt fixing the time and place of the next meeting of Synod, was reconsidered, and the next meeting was appointed to be held at Canonsburgh on the 1st Wednesday of October, 1833.

The protest and appeal of Messrs. Adams, Kyle, and Galloway, against the decision of the Presbytery of Miami, in the case of Thomas Mealy Esq. was on motion taken up.

The necessary documents connected with the case, were read, and the parties heard; but before the remarks were concluded, the Synod

Adjourned till 8 o'clock in the evening.
Closed with prayer.

8 O'CLOCK P. M.

The Synod met and was opened with prayer.

Members present as above, except Dr. Bullions, Messrs. Scroggs and Smart, absent without leave.

The minutes of the last sitting being read, the Synod resumed the consideration of the business left unfinished in the afternoon sederunt. Parties were further heard and removed.

The members of Synod then expressed their views; and after a free discussion the question was put, "sustain the appeal or not?" and carried, "not sustain."

Mr. Geery asked and obtained leave of absence for to-morrow forenoon.

Adjourned till the usual hour to-morrow morning.

Closed with prayer.

WEDNESDAY, MAY 30th.

The Synod met and was opened with prayer.

Members present as above.

Read the minutes of last sitting.

Mr. Pringle craved leave to mark his dissent from the decision of last evening, refusing to sustain the appeal from the decision of the Miami Presbytery in the case of Thomas Mealy, which request was granted.

Dr. Bullions' excuse for absence last evening was heard and sustained. The excuses of Messrs. Scroggs and Smart were not sustained.

The committee appointed to examine the records of the Presbyteries of Albany and the Carolinas reported, and their reports were accepted.

On motion, it was resolved, that the Synod will adjourn on or before Friday evening of this week.

Mr. Miller asked and obtained leave of absence for the remainder of this sitting.

The call from Mr. Thompson from the United congregation of Gilead, Cambridge, and New Sterling, referred to Synod by the Presbytery of the Carolinas, was presented to Mr. Thompson and rejected.

Mr. Smart asked and obtained leave of absence from the remaining sittings of Synod.

The attention of Synod being again called to the business issued at last evening's sederunt, the following resolution was offered and adopted, viz:

Resolved, That though Synod have affirmed the deed of the Presbytery of Miami, in the case of Thomas Mealy Esq., and maintained the charge against him to be relevant, yet it is the judgment of Synod that the session of Massies Creek, should dismiss the case on the ground that he was not aware that the rule of Synod respecting publication of banns extended to him as a Justice of the Peace.

Mr. Adams offered reasons of protest against the decision of last evening in the above cases, which protest was admitted, and Messrs. Walker, A. Gordon, and Anderson, were appointed a committee to answer said reasons.

While the above reasons of protest were under consideration, the following resolution was offered and adopted, viz:

Resolved, That it is the judgment of this Synod that protests are admissible in an ec-

clesiastical court of the last resort, but do not shield the protesters in disobedience.

From this decision, Messrs. Donnan, Wm. Wilson, and A. Wilson, craved their dissent to be marked, for reasons to be given in.

Proceeded to the order of the day, to wit, the testimony of the Associate Synod of Original Seceders. After some discussion, but before coming to a decision, the Synod adjourned till the usual hour.

Closed with prayer.

3 O'CLOCK P. M.

The Synod met and was opened with prayer.

Members present as above.

The minutes of last sitting being read, Messrs. Lowrie and Hutchinson asked, and obtained leave of absence from the remaining sittings of Synod.

The committee appointed on the case of Titus Basfield reported, and their report was adopted as follows, to wit :

REPORT

The Committee appointed on the letter of Titus Basfield (a free man of color) beg leave to report, that from his letter it appears that his desire is to obtain an education for the gospel ministry with a view, if the Lord open his way, to labor in one of the colonies of colored people. That he is yet in debt for his freedom to the amount of about four hundred dollars. It also appears from the testimony of those who have had more or less acquaintance with him, together with the evidence contained in the letter referred to us, that he ought to be encouraged and aided in the course he proposes to himself.

Your Committee do not consider it necessary to state the facts which go to show that at no very remote period the free people of color, and among them some of the members of our own church may be compelled to leave these United States.

Our duties as watchmen require us to devise ways and means to meet such an exigency, and provide them with the public and stated dispensation of gospel ordinances. We therefore recommend to Synod for adoption, the following resolutions :

1. Resolved, That said Titus Basfield ought to be encouraged and aided as far as practicable in the prosecution of an education for the ministry.

2. Resolved, That it be recommended to our congregations to raise funds in addition to those already raised, either by collection or subscription.

3. Resolved, that a committee of three be appointed to take charge of the funds collected, to superintend his education, and report to Synod. And that the funds raised be transmitted to said committee.

D. CARSON.
J. WALKER.
J. ADAMS.
T. BEVERIDGE.

Proceeded to the appointment of the committee contemplated in the third resolution of the above report, and Dr. Ramsay, Messrs. Carson and Walker, were appointed said committee.

Mr. Reid asked and obtained leave of absence.

The Synod proceeded with the business left unfinished in the forenoon, viz: the testimony of the Associate Synod of Original

Seceders. After a free discussion, but before coming to a decision, the Synod adjourned till the usual hour to-morrow morning.

Closed with prayer.

THURSDAY, MAY 31st.

The Synod met and was opened with prayer.

Members present as above.

The minutes of last sitting being read, an overture on the subject of slavery, signed by Messrs. Miller and White, was read and on motion, laid on the table.

On motion, resolved, that the treasurer be ordered to pay to Mr. H. Thompson, the sum of \$25 30, as it appears that this balance is due to Mr. Thompson for services performed in the Presbyteries of the Carolinas and of Miami,—\$19 30 in the former, and \$6 00 in the latter.

On motion resolved, that the aforesaid Presbyteries of the Carolinas and Miami be ordered to make up the above sum, and remit it to the Synod's fund.

A paper was given in by Dr. Bullions, containing a representation and complaint against the Presbytery of Cambridge.

Another paper was read, signed by Messrs. Miller and A. Gordon, containing a request that Synod take some order in reference to the existing difficulties in the Presbytery of Cambridge.

In order to issue these papers the following resolution was offered and adopted, viz :

Resolved, That as some judicial measures appear to be necessary to the restoration of peace and order in the Presbytery of Cambridge, and as Synod's time at its present meeting will not allow that patient investigation which is necessary, a commission be now appointed to issue the cause now laid before Synod, and all matters relating to the peace of said Presbytery.

In pursuance of the above resolution, Messrs. Beveridge, Walker, and Anderson, were appointed said commission, with authority to assume any additional members, whether ministers or ruling elders, with consent of parties.

The commission were ordered to proceed to the business assigned them immediately after the adjournment of Synod; and the Presbytery of Cambridge were ordered to defray any additional expenses which may accrue to the members of the commission in consequence of this appointment.

Dr. Bullions requested a copy of the paper given in by Messrs. Miller and Gordon, which request was granted.

Dr. Bullions also gave in a paper purport-

ing to be a dissent from and protest against the Synod's decision, rejecting his appeal from the decision of the Presbytery of Cambridge, suspending him from his ministerial office; this protest was rejected.

The committee of supplies reported, and the report was on motion recommitted.

Adjourned till the usual hour.

Closed with prayer.

3 o'CLOCK P. M.

The Synod met and was opened with prayer.

Members present as above, except Mr. Stalker, absent without leave.

The minutes of last sitting being read the Committee of bills and overtures presented a report on the Remonstrance of the Presbytery of Carolinas against the decision of last year on the subject of slavery, which report was on motion adopted, and is as follows :

The committee of bills and overtures, on the remonstrance from the Presbytery of the Carolinas, report the following resolution, for the consideration of Synod, viz :

Resolved, That a committee be appointed to inquire whether any further or more efficient measures be necessary to carry into effect the Synod's act on slavery, passed at their last meeting, and to report as soon as practicable.

JOHN WALKER.

T. BEVERIDGE.

J. ADAMS.

Messrs. Martin, Miller and Walker were appointed as the committee contemplated in the above report.

The Committee appointed to draught an act for the fast, presented a draught which was on motion recommitted for correction and publication, and Mr. Martin was added to the committee.

The Committee appointed to frame an act for a Fast respectfully submit the following :

Although we are called upon to record with gratitude God's goodness to all, there is nevertheless great cause for lamentation, and deep humiliation.

The nations of the earth are exceedingly guilty. *Great favors* are, in divine providence, conferred upon the human family, but we *will not* learn righteousness. *The judgments of the Lord* are abroad in the earth :—The pestilence walketh in darkness, and destruction wasteth at noonday. But although the Lord's hand is thus lifted up, we *will not see*. In the kingdoms of this world there are *strange commotions* :—There are signs in the sun, and in the moon, and in the stars; and upon the earth, distress of nations with perplexity; the sea and the waves are roaring. But amidst these revolutions, the strength of infidelity is increasing, and there is comparatively but little endeavor that the kingdoms of this world may become the kingdoms of our Lord and of his Christ.

In our own land the authority of God is not sufficiently respected, unnecessary oaths are required and imposed, in a superstitious manner: sinful lotteries are established, Sabbath mails are authorized; the lives of duellists, guilty of murder, are

spared; incestuous, and other unlawful marriages, and sinful divorces are tolerated.

Great wickedness prevails among the *people* also. Infidelity travels the length and breadth of the land. Many are guilty of blasphemy against the Most High. God's holy day is profaned by idleness, worldly employments, amusements and vain conversation. Disobedience to parents, and parental indulgences are greatly prevalent. Although the destructive influence of drunkenness is greatly abridged, yet thousands are by this vice, destroying themselves. Uncleanness is a crying evil. The earnings of others are taken by fraudulent dealings;—falsehood, and malignant slanders are prevalent; and covetousness, manifesting itself in numerous ways, is the sin of thousands.

The visible church of Christ is in a low condition. Millions called Christian, are yet involved in all the darkness, and contaminated with all the gross abominations of Popery. Multitudes are publicly joining their ranks, or secretly giving their influence, to support this man of sin and son of perdition.

Reformed churches have made great defections. The authority of God has been virtually contemned by the substitution of human inventions for divine institutions, and by the introduction of *pretended* "aids to devotion." Many churches which once very faithfully contended for the faith delivered to the saints, have dropped their former testimonies in behalf of the truth; and in some instances, where the *form* of an explicit judicial testimony is still retained, the *power* and *efficacy* is wholly lost, by refusing to make an adherence to the truths contained, a term of church fellowship. By many, schemes of union are embraced which virtually place truth and error upon the same level; and peace is often sought at the expense of truth. The deadly errors of Arminianism, Pelagianism, Hopkinsianism, and Socinianism, are spreading. Pretended revivals, effected through means of error, and leading to the explicit rejection of Bible truth, prove undeniably, that many are given up to strong delusion to believe a lie.

The Associate church has many sins to lament; There are sins with us, even with us against the Lord our God. Although hitherto the Lord has enabled us to hold a testimony for truth, yet it is too evident that there is much carelessness in holding it *fast*. There is sometimes an appearance of speaking lightly of some parts of that profession to which we have solemnly sworn adherence. There is too great a disposition to court popular applause at the expense of truth, and apparently, more concern to secure *large* congregations, than to have *pure* ones.

But even where a good profession is adhered to, there is much evidence of a want of practical godliness. Brotherly love, both among ministers and people, has greatly declined. Levity of manners and conversation, is too frequent. There is not a proper care to maintain a strict observance of the Sabbath. Multitudes of professors neglect meetings for social prayer and conference. For these and similar reasons the Associate Synod agree to call the people under their charge, to the important and seasonable exercises of fasting, humiliation and prayer.

The third Thursday of November next was appointed to be observed as the day of fasting.

On motion, Messrs. Donnan and Wm. Wilson were appointed a committee to

draught an act for a fast to be presented at Synod's meeting next year.

A majority of the Committee on bills and overtures presented a report on the report of the Presbytery of Ohio, which had been referred to said committee. This report was, on motion, laid on the table.

The committee of bills and overtures submit the following:

Resolved, that the Presbytery of Ohio have expressed themselves rashly in their report, in imputing to their brethren of the Presbytery of Carolinas, the opinion, that civil laws enacted and rigorously enforced in slave states, against the education of blacks, make it our duty to submit to such decrees of unrighteousness.

J. ADAMS.

T. BEVERIDGE.

Mr. Walker, as a minority of the same committee, gave notice that he intended to offer a counter report.

The committee appointed on the petition for dividing the Presbytery of Chartiers presented a report which was, on motion, laid on the table.

The following statement, respecting the legacy bequeathed by Mrs. Eleanor Henry of South Argyle, was presented by Mr. Miller, executor.

A statement respecting the legacy bequeathed by Eleanor Henry, deceased, of the congregation of South Argyle.

From the 1st of May 1832, there will be due, according to the Will of the deceased, the sum of thirteen hundred and ninety-seven dollars and five cents, as soon as Synod, or the Trustees of the Theological Seminary, shall obtain an act of incorporation. This money is now all bearing interest, at the rate of 7 per cent. per annum, and it is believed, on good security. The Will provides that the legacy remain in the hands of the executors, until the act of incorporation be obtained; errors excepted.

J. P. MILLER, *Executor, &c.*

May 31st, 1832.

Proceeded to the business left unfinished last evening, viz: the testimony of the Associate Synod of original seceders. After discussion, and prayer by a brother, the following resolution was adopted, viz:

Resolved, That the following minute be adopted. There was laid on the table of Synod the testimony of original seceders, and members being called on to state whether any of them individually or any of the Presbyteries, had any thing to object, as a sufficient reason why we should not continue in union with said Synod of original seceders, as constituted under said testimony; and nothing of this kind being stated, the Synod do accordingly resolve, that we still continue in union with said society.

From the decision adopting the above resolution, Mr. Pringle requested his dissent to be marked. Mr. Hindman also requested his dissent to be marked, and craved

leave to protest, if he should see cause. Messrs. Donnan, Wm. Wilson, Clokey, A. Wilson, and Dr. Bullions, dissented, for reasons to be given in.

Resolved, That a committee be appointed to correspond with the Synod of original seceders, and inform them of the above decision. The moderator and clerk were appointed said committee.

On motion resolved, that a commission be appointed to meet at Canonsburg, or elsewhere, on their own adjournments, to transact such business as shall at this meeting, be referred to them. Dr. Ramsay, Messrs. Wm. Wilson, Donnan, Clokey, Blair, J. Scroggs, Rodgers, Murray, Walker, and Hanna, were appointed, and said commission was appointed to meet at Canonsburg, on the last Thursday of March next. Six of the above to constitute a quorum.

On motion, Mr. David Lindsey was appointed to be taken on trial by the Presbytery of Muskingum, with a view to license.

Messrs. Webster, Geery, Whyte, and Easton, asked and obtained leave of absence from the remaining sittings of Synod.

Adjourned till the usual hour to-morrow morning.

Closed with prayer.

FRIDAY, JUNE 1st.

The Synod met and was opened with prayer.

Members present as above.

The minutes of last sitting being read, the committee appointed to review the records of the Presbyteries of Cambridge and Miami, reported, and their reports were adopted.

The committee appointed to consider the communication of Mr. Clarke, relative to the act of incorporation, reported as follows:

The committee to whom was referred Mr. Clarke's letter relative to the act of incorporation for the Seminary, beg leave to report, that, in their opinion, it is most advisable for the Synod to continue their application to the legislature, for such an act, as is recommended in the former report; and, if that measure should fail, during their present session, to adopt that proposed by Mr. Clarke; and in the mean time, that Mr. Clarke be respectfully solicited to use his influence in aid of the present application to the legislature.

Respectfully submitted, F. PRINGLE.
J. P. MILLER.

This report was adopted, and Mr. Clarke was, on motion, associated with Dr. S. Murdock, as a committee to take the necessary steps in relation to this business, and Dr. Ramsay was appointed to correspond with Mr. Clarke on the subject.

Dr. Bullions presented a paper, which was read, containing an inquiry relative to

the views, with which a person censured, should submit to the censure. While this paper was under consideration, the following resolution being a part of last year's unfinished business, was adopted, viz: That a committee be appointed to review the book of discipline, and report to Synod.

Messrs. Adams, Miller, and Heron were appointed said committee, and to them the above inquiry was referred.

The committee to draught answers to reasons of dissent by Messrs. Beveridge, Adams, and Heron, in the case of Dr. Bullions, presented a draught of answers to said reasons, which answers were read, and on motion adopted.

In answering a paper entitled, "Reasons of dissent from the decision of Synod postponing indefinitely the resolution to disapprove of the conduct of the Presbytery of Cambridge," &c. subscribed by Thomas Beveridge, James Adams, and Andrew Heron, your committee report:

That they find nothing in said paper to convict Synod of an error in judgment in the matter referred to. Because the principal, if not the sole reason, advanced by the dissenters, in support of their dissent, is a mere assertion, standing in contradiction of the deliberate judgment of the Synod. The Synod said that there was no evidence before them that the Presbytery of Cambridge had endeavored to execute their sentence in the manner alleged. The dissenters say there was; and in order to fortify this contradiction of Synod, they make some incorrect and irrelevant statements. They say, that "it was stated by several members of Presbytery before Synod, that some of their number had been sent to occupy Dr. Bullions' pulpit in consequence of his suspension." Even admitting this declaration to be correct, can it be maintained, that mere random statements made by individuals in the discussion of an appeal, are to be received as legal evidence against the correctness of the procedure of a court, and as the ground of disapproving of that procedure? But this declaration of the dissenting brethren embraces a mistake, as but one member of the Presbytery of Cambridge, and he the advocate of Dr. Bullions' appeal, made the statement which is said to have been made by several members of said Presbytery. Truth requires it to be stated that the Presbytery of Cambridge did only make provision for supplying Dr. B.'s pulpit in case his session and congregation required it. The dissenters complain of the indefinite postponement of the resolution referred to; but they should remember that one of themselves was the mover of said postponement. In justice, however, to the Presbytery, it ought to be mentioned, that they were opposed to the postponement of the resolution, and expressed a strong desire that they might be allowed to justify their procedure before Synod.

The remaining remarks of the dissenting brethren are grounded on a mere presumption, and consequently might have been spared. They take for granted the very thing in dispute, viz: that the Presbytery adopted the measure which the resolution imputed to them. But it appears from what has been stated already, that the Presbytery did not adopt that measure; consequently ecclesiastical order, as laid down by the brethren in the close of their paper, does not appear to have been violat-

ed by the Presbytery of Cambridge, in their conduct towards Dr. Bullions, subsequent to their vote suspending him from the exercise of his office.

Respectfully submitted,

JAMES MARTIN,
JOHN WALKER.

A paper was offered by Dr. Bullions, in reference to a note in the narrative prefixed to the declaration and testimony respecting the United Associate Synod. This paper was, on motion, laid on the table, and Mr. Miller requested a copy of it for the use of the commission appointed to settle the difficulties with the Presbytery of Cambridge, which request was granted.

The report of Daniel Murphy Treasurer, at Philadelphia, was read, and on motion, referred to the committee on the funds.

The executive committee of the Bible Association reported as follows, and the report was, on motion, laid on the table.

REPORT

Of the Treasurer of the Executive Committee for the purchase and distribution of Bibles, with the Psalms in metre.

There has been received, from the Session of Massies Creek Congregation, per Col. James Morrow,.....	\$21 50
From the congregation of Albany, per C. Webster,.....	80 00
From the congregation of Salem, per D. Gordon,.....	20 00
From Rev. Francis Pringle,.....	5 00
From Mr. William Morris,.....	25 00

In the hands of Mr. Wm. Stevenson, subject to order

From the congregation of Hebron,.....	56 00
From the congregation of Putnam,.....	40 00
From Argyle, ready to be paid in,.....	100 00

T. BEVERIDGE.

The committee on the funds reported the following resolutions, which were, on motion adopted.

The committee of the funds would respectfully recommend the adoption of the following resolutions:

Resolved, That a collection be taken up in the congregations settled and vacant under the care of this Synod, for the immediate purpose of enabling the building committee to fulfil the contracts which they were authorized to make, by the decisions of Synod last year. And that the amount thus collected be transmitted as soon as possible to Mr. Daniel Houston, the Synod's Treasurer at Canonsburgh.

2. That the Treasurer publish in the Religious Monitor, once in three months, the state of the funds, which have been received for the purpose of erecting the building; particularly showing what is wanting to enable the committee to comply with their contracts.

3. That if there should still be a deficiency to enable the committee to complete their contracts, that said committee be authorized to borrow on the credit of any property belonging to Synod, whatever sum may be necessary to supply such deficiency, at a rate of interest not exceeding six per cent.

J. P. MILLER,
JAMES MORROW

REPORT

OF THE COMMITTEE ON THE FUNDS

The committee find by the report of the several treasurers, that, at this date, there is in the treasury in Philadelphia, belonging to the Synod's fund, the sum of,..... \$994 19
In the treasury at Cannonsburgh, including \$104 92, reported on the Student's fund, 586 17

Making a total in Synod's fund, of..... \$1,580 87

This amount, excepting the \$104 92, is not appropriated to any specified purpose.

In the treasury in Philadelphia, belonging to the Theological Hall fund,..... 853 88

In the Missionary Fund in Philadelphia, there remains a balance of..... 49 49

At Cannonsburgh, this fund is indebted the sum of \$154 58, to supply which deficiency, this amount has been drawn from the Synod's fund.

In the treasury, belonging to the Student's fund, in Philadelphia, the committee find the sum of,..... 85 62

In the hands of the treasurer of the building committee,..... 38 79

The above is a correct statement of the funds, as appears from the documents referred to the committee.

There is then in the treasury in Philadelphia, altogether, the sum of \$1,933 19, viz:

In Synod's fund,..... \$994 19
Theological Hall fund,..... 853 88
Missionary fund,..... 49 49
Student's fund,..... 86 62

----- \$1,933 19

And in the hands of the two treasurers at Cannonsburgh, the sum of \$619 96, viz:

In the Synod's funds,..... \$586 17
In the hands of treasurer for building,..... 33 77 \$619 96

Making a total of..... \$2,603 16

Of this there is appropriated for missionary purposes,..... \$49 49

For the Student's fund, for the purpose of aiding students of theology,..... 190 54

Leaving in both treasuries at this time, unappropriated to any specified purpose, the sum of,..... 2,353 12

From the statement of the clerk of the building committee, it appears that \$5,700 will be required to complete the building contracted for, for which the credit of this Synod is bound. The current expenses of Synod for the ensuing year, are estimated at the sum of \$400, viz: for salary of the present professor \$100; for the salary of the professor to be elected, \$300, depending on the congregation of Washington to make up the remaining \$200.

To provide for the sum required by the building committee, your committee would recommend that out of the unappropriated funds, there be applied to the building the sum of \$2,100, leaving \$253 12, to pay orders not yet presented, and to meet contingencies. And further, your committee would recommend that all the monies, now in the treasury at Philadelphia, excepting what belongs to the Missionary fund, be transmitted to the treasury at Cannonsburgh.

To provide for the current expenses of the ensuing year, your committee would recommend the appropriation of the interest of the 22 shares of Commercial Bank stock, \$67; and the interest of Ellenor Henry's legacy, \$98, and the above mentioned sum of \$253 12, be recommended to be retained in Synod's fund, amounting in all, to \$423 12.

There is then on hand, \$2,100, to meet the sum of \$5,700, required by the building, leaving a deficit of \$2,600. To meet this deficiency, your committee are informed that there is on hand and subscribed, in the congregation of Chartiers, the sum of \$700, the one half on hand, and the balance available in the current and succeeding years. In the congregation of Massies creek, available also in a short time, the sum of \$250, leaving however still a deficit of the sum necessary to complete the building, \$2,650.

It is the opinion of your committee that Synod should recommend to ministers and people, great diligence, liberality and promptitude in their endeavors to relieve the two individuals of the building committee, who generously engaged their own responsibility for the amount necessary to complete the building. And it is also the opinion of your committee, that it would not be unreasonable to expect from each congregation, which has been for some time in an organized and settled state, a sum equal to one dollar for each communicant, understanding still that the contributions already given by any of the congregations, be taken into the account.

J. P. MILLER,
JAMES MORROW.

DANIEL MURPHY, IN ACCOUNT WITH SYNOD, IN SYOD'S FUNDS.

May 26, 1832. DR.

To Cash received from Robert Steele, former treasurer, per Rev. Thomas Beveridge,..... \$691 68
From Argyle cong. per Rev. D. Stalker, From South Argyle, cong. per Rev. J. P. Miller,..... 24 14
From Barnet cong. per do..... 18 50
From Books of Discipline, sold per do.... 1 12
From Florida cong. per Rev. P. Campbell, From Steel church cong. per Rev. A. Anderson,..... 5 50
From Rev. A. Anderson, donation,.... 5 00
From Hebron cong. per Rev. A. Gordon, From a friend, per do..... 1 00
From Pistol creek and Big spring cong. per Rev. D. Carson,..... 8 00
From the Miss Bell's Washington county Tenn. per do..... 1 26
From Baltimore cong. per Rev. A. Whyte, From Albany cong. per Mr. C. Webster, From Packard, Hoffman and White, for Testimonies sold,..... 30 00
From Chauncey Webster, donation,..... 5 00
From 2d cong. New-York, per J. Geery,.... 24 56
May 28, To cash on account of note held by Synod, for one hundred dollars, per Rev. A. Gordon,..... 80 00
May 31, To cash from Piney Fork cong. per Rev. S. Hindman,..... 4 00
From Cadiz cong. per do..... 11 00
From Rev. T. Hiveridge, for Books of Discipline and Testimonies sold,..... 15 50
From Massies creek cong. per Jas. Morrow,..... 20 00

\$1,054 69

CR.

1832, May 26, By cash paid for postage on letter to Synod,..... \$1 00
By do. for Testimonies of Original Seceders to Rev. D. Stalker, per of Rev. A. Stark, 9 50
By cash paid Rev. A. Heron, Synod's Clk. 80 00

60 50

Balance, 994 19

\$1,054 69

DANIEL MURPHY IN ACCOUNT WITH SYNOD THEOLOGICAL HALL FUND.

1832. DR.

May 26, To cash received from Rt. Steele, former treasurer, per Rev. Thomas Beveridge,..... \$534 71
To cash from Theological Hall contributing society of Philadelphia,..... 3 00
From quarterly collections in cong. do..... 57 66
From Geo. McCoy, Blount co. Tenn. per Rev. D. Carson,..... 1 00
From Robert Love, do..... 2 00
From Hugh Hammill, do..... 1 50
From Josiah Johnston, do..... 1 00
From Robert A. Tedford, do..... 1 00
From James Gillespy, do..... 2 00
From S. Johnston, sen. Monroe co. Ten. do. 2 50
From Samuel McKinley, Knox co. Ten. do. 1 00

From Thomas Anderson, do. do.	0 50
From Francis Hodge, Sallivan co. do.	1 00
From Rev. A. Heron, donation,.....	10 00
From Rockbridge, Vir. per Rev. A. Heron,	
John Findley, \$5, John McCampbell, \$5,	10 00
Andrew Kinnear, sen.5, Jas. Anderson, 5,	10 00
Jas. F. Harper, 5, William Harper, 3....	8 00
James Lindsay, 2, Thomas Harper, 2,...	4 00
Robert A. Banc, 2, Hugh Harper, 2,.....	4 00
Jas. W. Harper, 1 50, Henry Black, 1 50,	3 00
James Lecky, 1, Thomas Moore, 1,.....	2 00
From John Ashton, Washington co, N. Y.	
per George Lowrie,.....	20 00
John Robertson, do. do.....	1 00
Chauncey Webster, donation,.....	5 00
J. Hutchinson, East Nottingham do. Penn.	2 00
Joseph Fulton, do. do.....	2 00
John Hutchinson, do. do.....	2 00
Matthew Gibson, do. do.....	2 00
John Gibson, do. do.....	1 00
David Hutchinson, do. do.....	2 00
May 31, From Rev. T. B. Clarkson, Mercers-	
burgh, Franklin co. Penn.....	10 00
Rev. F. W. McNaughton, do. do.	10 00
John Johnston, do. do.	10 00
James P. Carson, do. do.	10 00
From A. B. Rankin, Greencastle Franklin	
county, Pa.....	5 00
James McCullough, do do.....	2 00
J. C. Rankin, do. do.....	2 00
Jane Milligan, Hagerstown,.....	1 00
Rev. D. Carson,.....	20 00
Jane Barcroft, Leesburgh, Wash. c. Ten.	2 00
Missies creek, cong, per James Morrow,	75 00
Rev. Francis Pringle, for himself,.....	10 00

Amount in the treasury, \$553 88

DANIEL MURPHY IN ACCOUNT WITH SYNOD IN
MISSIONARY SYNOD.

May 26th, 1832, DR.	
To cash from James Todd, Shelby county,	
Ken. by Rev. James Adams,.....	\$5 00
From James Shepherd, Richmond co. Va	
per Rev. A. Heron,.....	23 87
John Ashton, Washington co. New York,	
per George Lowrie,.....	10 00
James McDougall, donation, late of South	
Argyle, deceased, for missionary pur-	
poses, and aiding weak congregations,	
per Rev. J. P. Miller,.....	200 00
	\$288 00
1832, CR.	
May 26, By cash paid Rev. A. Heron, for	
Missionary services, in Cincinnati,.....	\$78 00
May 29, By cash paid D. Gordou, for mis-	
sionary services in Canada,.....	2 58
May 31, By cash paid John Kendall, for	
missionary services,.....	93 50
By cash paid Rev. H. Thompson, for mis-	
sionary services in the Presbyteries of	
Carolinas and Miami,.....	25 30
	199 38
Balance, 49 49	
	\$248 87
May 31, To balance in treasury,.....	89 49
To cash received from Rev. Francis Prin-	
gle,.....	5 00
To cash received from John Bishop, of	
S. Argyle, N. Y. per Rev. J. P. Miller,...	5 00
	\$49 49

DANIEL MURPHY IN ACCOUNT WITH SYNOD IN
STUDENT'S FUND.

1832, DR.	
May 26, To cash received from Robert	
Steele, former treasurer, per Thomas Be-	
veridge,.....	24 81
To cash from Stephen McKum, interest on	
legacy of Mrs. Mary Jane Whiteside,...	9 00

To cash from dividend on 22 shares Com-	
mmercial Bank Stock,.....	86 50
To cash from female society of Messies cr.	
per James Morrow,.....	13 31
	85 62

The above statement is a correct report of Synod's, Missionary, Theological Hall, and Student's Funds.

DANIEL MURPHY, Treasurer.

Philadelpa, May 31, 1832.

DANIEL HOUSTON IN ACCOUNT WITH SYNOD IN
SYNOD'S FUNDS.

1831, DR.	
May 19, To balance in hands of treasurer,	\$548 85
Interest allowed by treasurer,.....	\$12 00
August 23, To cash received from A. Miller,	
executor of James Smith, deceased,	
of King's creek congregation,.....	138 00
May 4, 1832, To cash from Robert Hender-	
son, contribution of Chartiers cong.....	22 00
May 8, To cash by Rev. William Wilson,	
contribution of King's creek cong.....	6 68
May 9, To cash, contribution of Unity con-	
gregation, by Rev. J. Walker,.....	8 00
May 12, Margaret Moore, int. on legacy,...	1 00
" Cash received by the hand of the Rev.	
Daniel French, N. Buffalo cong. contrib.	9 00
	\$740 64
1831, CR.	
By cash paid Dr. James Ramsay, per rect.	\$100 00
By cash paid Adam Harbison, candles, &c.	
for use of last Synod,.....	0 37
June 28, By cash paid John Brown, per re-	
ceipt,.....	8 00
By cash paid postage on A. Miller's letter,	0 10
By cash paid discount on Carolina bank pa.	0 63
	104 10
Balance due Synod,.....	635 94
	\$740 04

DANIEL HOUSTON IN ACCOUNT WITH SYNOD IN
MISSIONARY FUND.

1831, DR.	
May 19, As per report,.....	\$65 57
Balance due the treasurer,.....	154 68
	\$220 25
CR.	
By payments as per last report,.....	220 25

May 11, 1832, Balance due Daniel Houston, in Missionary funds,..... 154 68

DANIEL HOUSTON IN ACCOUNT WITH SYNOD, STU-
DENT'S FUND.

1832, DR.	
May 11, To cash in treasurer's hands, as per	
report to Synod, May 19th, 1831,.....	104 92 ⁺
May 12, To balance due Synod, in Synod's	
funds,.....	685 93
Due Synod in Student's fund,.....	104 92
	740 85
Due from Synod to Treasurer, on Missiona-	
ry funds,.....	154 68
	\$596 17

The foregoing reports are a true state of funds in the hands of treasurer. DANIEL HOUSTON, May 12, 1832.

ROBERT STEELE IN ACCOUNT WITH THE ASSOCI-
ATE SYNOD IN SYNOD'S FUND.

1832, DR.	
April, To balance in hand, April, 1831,.....	\$691 68
1832, CR.	
April 19, By balance paid to Rev. Thomas	
Beveridge, in trust for the Associate Sy-	
nod,.....	\$691 00

* Incorrectly stated last year to be \$114 92.

ROBERT STEELE IN ACCOUNT WITH THE ASSOCIATE SYNOD IN STUDENT'S FUND.

1832.	DR.	
April, To balance in hand, as per former reports,.....		\$24 81
1832.	CR.	
April 19, By balance paid to Rev. Thomas Beveridge, in trust for Associate Synod, \$24 81		
22 Shares Commercial Bank Stock, belonging to this fund, I have transferred to Rev. Thomas Beveridge, in trust for the Synod.		
ROBERT STEELE IN ACCOUNT WITH THE ASSOCIATE SYNOD IN THEOLOGICAL HALL FUND.		
1831.	DR.	
April 29, To balance in hand,.....		\$457 71
May 17, To half a year's interest on Students' fund,.....		38 50
Nov. 14, To half a year's do, do.....		38 50
		\$534 71
1832.	CR.	
April 19, By balance paid Rev. Thomas Beveridge, in trust for Synod,.....		\$534 71

The Missionary Fund has remained balanced, since May, 1830, there being no additions to it since that time.

My leaving the city of Philadelphia, will render it necessary that the Rev. Synod should accept of my resignation, and appoint a new Treasurer in my place.

ROBERT STEELE.

Philadelphia, April, 1832.

The following resolution respecting the bequest of George Sanderson deceased, was offered, and adopted, viz :

Respecting the estate of George Sanderson the following resolution was offered.

That Mr. Daniel Houston of Washington county, Pennsylvania, be authorized to receive the legacy left to the Theological Seminary, under the inspection of the Associate Synod of North America, by Geo. Sanderson, late of North Middleton, Cumberland county, Pennsylvania, and to give a refunding bond, if required by the executors; and that the property which may be received, be held by Mr. Houston, as security to him for such bond, as he may be required to give.

The committee of supplies reported, and the report was, on motion, laid on the table, for the present.

A letter addressed by the corresponding committee of the General Synod of the Reformed Presbyterian church to this Synod, was read as follows, and on motion, laid on the table.

NEW-YORK, MAY 29, 1832.

To the Reverend the Associate Synod of North America.

DEAR BRETHREN:

In conformity with their injunction, I submit to you without remark the following extract from the minutes of the General Synod of the Reformed Presbyterian church, met in Philadelphia, August 9th, 1831.

Yours with due respect,

JOHN N. McLEOD,

Chairman of Committee of Foreign correspondence.

Extract from Minutes of Synod of Reformed Presbyterian church. Philadelphia, August 9th 1831.

The reading of the letter from the Associate Synod was resumed, and finished, and the following order taken on it :

Whereas, this Synod is persuaded that the subject in discussion between it and the Associate Synod,

from the turn it has taken, might be carried on indefinitely, without advantage to the interests of truth; and being desirous of promoting that object and nothing else in the historical narrative to our testimony; therefore, resolved, that the committee of foreign correspondence be directed to inform the Associate Synod, that if furnished with a brief and distinct statement of the views entertained by seconds, on the points in question, such statement shall be embodied in the next edition of our narrative."

(A true copy.) J. N. McLEOD, Clerk.

To the Reverend the Associate Synod of North America, meeting in Philadelphia, May 1832.

Adjourned till the usual hour.

Closed with prayer.

3 O'CLOCK, P. M.

The Synod met, and was opened with prayer.

Members present as above.

The minutes of last sitting being read, the following resolution was offered and adopted, viz : Moved, that the Synod, finding from the report of the Presbytery of Ohio, that said Presbytery had offered a call to Mr. Wm. Douthet, and he had accepted it, and that they did so at a time when both they and he knew that there was a call for him pending in the Presbytery of Philadelphia; therefore the Synod agree to express their disapprobation of their and his conduct in this matter, as irregular and of injurious tendency.

On motion, resolved, that Rev. S. Hindmann be appointed a missionary, in the province of Upper Canada, for five months from the first of July, and that the Presbytery of Muskingum supply his pulpit for four months during his absence.

On motion, resolved, that Mr. Pringle be authorised to receive the money bequeathed by Mr. Peter Fenton, deceased, on the terms recognised by the Synod last year, and transmit whatever monies may be received by him to the treasurer in Philadelphia.

On motion, the committee of supplies were permitted to withdraw, for the purpose of completing the report, and Mr. Beveridge was added to the committee.

The letter from the corresponding committee of the Reformed Presbyterian Church, was taken up, and on motion, it was resolved, that a committee be appointed to draft a digest of our views on the subject alluded to in the said letter, and report to Synod at the next meeting. Messrs. Adams and Irvine were appointed said committee.

On motion, resolved, that the clerk be ordered to give information to the corresponding committee of the Reformed Presbyterian Church, of the reception of their letter, and the way in which it has been disposed of.

REPORT

Of the Canada Mission for 1831.

To the Associate Synod of North America—

Your missionary appointed to itinerate in the province of Upper Canada, from the 1st of July till the end of December, begs leave to report:

That immediately on receiving Synod's appointments, I proceeded to fulfil them: but from the distance at which I was, could not be on the ground the first day of the time; and it being recommended by some members of Albany Presbytery, I spent the first three Sabbaths in York, Livingston county, New-York. I then proceeded into Canada. It was judged expedient that my time should be chiefly employed in stations already formed, rather than in attempting to form new ones, especially as I was not ordained. Accordingly the next three Sabbaths were spent in Dumfries, which is the principal station in the province, both for numbers and location. The people are mostly from the different branches of the Secession in Scotland, lately emigrated, and the settlement is still on the increase by new arrivals. The usual attendance, when the weather was not inclement, was from four to five hundred persons. For a considerable time they have been both able and willing to support constant supply, but have never had more than six or eight Sabbaths in the year till now.

The second and third Sabbaths of August I was in London. This is a small vacancy, organized by the last missionary in what are called the Dutch and English settlements. At the time of its formation it consisted of thirteen families, but great opposition being made to the Secession by those around, eight families again withdrew before the Sacrament of the Supper was dispensed; leaving only the five families in the English settlement; and to these my services were confined with the exception of one discourse in the other branch. Such cases are discouraging, but need not be surprising, stony ground hearers have abounded in every age, who received the word with joy and for a while believed, but when trouble arises for the word's sake, then they are offended. All missionary reports bear witness that a first visit seldom discovers the true character of a place; many are then found all life and zeal, and ready to forsake all for the gospel, but when the effervescence of novelty and curiosity has subsided, they sink down more cold and careless than ever; the few that still hold fast the profession, however, have given good ground to believe better things of them: and though they be but few they deserve the most watchful care.

I returned again four Sabbaths to Dumfries, on one of which the Sacrament of the Supper was dispensed by Mr. Russell, and twenty-four persons were admitted to our communion.

By request of some persons I went to Esquising and preached the fourth Sabbath of September. The history of this place has been disastrous from the beginning; and it is not easy to give an adequate idea of its situation to those who have not seen it. Nearly the whole settlement are connected by the ties of country and kindred, and common circumstances, and the name of Presbyterian, (though with all the diversity which that name is made to cover) and from a notion that the same differences do not exist here as in Scotland, they thought to be united so as to maintain a stated dispensation of gospel ordinances; but every man having brought his differences with

him, each was still for pursuing his own course, so that they only embarrassed one another; plans were frequently devised, and as often defeated, for accomplishing the desired object: at length it was proposed to apply to the United Seceders in Scotland. Judging as favorably as possible of that body, weary with jangling, and decoyed by the hope of peace and unity in the enjoyment of stated ordinances, they consented. In this posture they were, when your missionary of last year visited them. That step was taken by them not without hesitation, and no sooner was it taken than to many of them it was matter of regret, and the project having now failed, they desire to adhere to their former profession. I visited a number of the families in order to ascertain their views on the subject, and received this as their express answer. From this place I visited Chinguacousey, where former missionaries had gone. There are but two or three persons here, who as members of the Secession church have received baptism for their children, and on their account a visit to the place would still be justifiable. I preached a discourse to a small company who assembled, but did not think there was any opening for doing any thing further. On the first Sabbath of October I assisted Mr. Russell at the dispensation of the supper in London, where one family was admitted to communion. The second and third Sabbaths I was again in Dumfries, on the fourth assisted at the Sacrament in Stamford, on the fifth at the Sacrament in York, Livingston county, New-York.

The first and second Sabbaths of November I was in Stamford, while Rev. J. Russel according to previous arrangement, went to Esquising. On his return he stated that having had personal and particular conversation on the subject, there were twenty-two persons who in a very decided and satisfactory manner, declared their resolution through the strength of divine grace, to adhere steadfastly to the profession of the faith, as set forth in the standards of the Secession church. The ordinance of baptism was administered to those of them who desired it, and their earnest wish was, to have the Lord's Supper also dispensed as early in spring as practicable. About this time an application was received by letter from Mr. Neil McQuarie, living in Harwich township, Western District, representing the very desolate state of that region, and of himself and family in particular, in respect of gospel ordinances, and earnestly praying for what measures of supply could be afforded, expressing also some expectation that more or less would be done for the support of the same. Although appointments were already made for the small remains of my time, this application could not be neglected, and therefore the consent of those concerned was obtained, to dispense with my services on the first two Sabbaths of January.

The last two sabbaths of November I was in Dumfries, the first of December in London, and then proceeded to Harwich where I remained two Sabbaths; in the intervening week I visited a settlement of Scotch Highlanders on the St. Clair river; in Scotland they had belonged to the church of Scotland, but having been many years altogether destitute, have become in general, lamentably ignorant and careless. I preached a discourse to such as could be collected, and some among them expressed a desire to be again visited by your missionaries; in Harwich also where I preached again during the week, some expressed the same desire; but it is little I can say of the particular

state and prospect of the place, though my audience was always small that was no criterion, as the weather was intolerably severe, and there was no comfortable place in which to meet. I understood there were some others professing to be Presbyterians besides those who attended; but the shortness of my time and inclemency of the season prevented me even visiting them. One thing may be confidently said, their necessity is great, and from the measure of desire already expressed, a portion of missionary labor ought to be afforded them in a more favorable season of the year.

I returned the last Sabbath of December to London, and had intended then also to visit Lobo, but was prevented at the time by the state of the roads and weather, and by the statements of some of the people themselves, was not encouraged to persist.

The first Sabbath of January I spent in Dumfries, the second in Esquising. In the latter of these in addition to the number reported by Mr. Russell, I found some others expressing the same resolution; and upon the whole, the prospect appears rather encouraging.

In most of the places I preached occasionally during the week, and in Dumfries and London also held some days of public catechising.

The state of the province in general, as respects religion, is truly melancholy; in some whole settlements, there is no form of religion whatever, but the grossest ignorance and carelessness reigns. In very many instances we have to lament the shipwreck of the faith by those who had formerly made a good profession before many witnesses. In many places, self authorised men take upon them to be teachers of others while they have need that some one teach them which be the first principles of the oracles of God, and thus the wildest fancies are given and received for the gospel of salvation. Still however, there are many intelligent and godly persons to be met with, who are earnestly desirous of a pure dispensation of the gospel stately; but to enjoy that is a very rare privilege indeed.

There are several things that particularly require the attention of Synod as of vital importance to the mission, and which, it is hoped, will not be forgotten.

1st. Granting a larger measure of supply than heretofore. It might be very easy for your missionaries to find other places of preaching, and not difficult even to form other congregations besides those I have visited; but what then? surely to gather congregations and leave them destitute, especially here, is only to expose them for a prey; and it is a fact that the quantity of supply they have received, in time past, has been little more than a tantalizing of them: the labor of one missionary the whole time, even previous to this year, would not have been too much, while they have never had half of it. And now the demand is increased, not merely by the addition of new places, but also much more by the increasing urgency of their circumstances. When your missionaries first visited the province, the most they could say of it was; what numbers attended their ministry, bore the Presbyterian name, were desirous of being again visited, &c., but now congregations are organized, under solemn engagements of adhering stedfastly to the faith as maintained by the Secession: have put themselves under the care of Synod, and look for a supply of gospel ordinances from them, and that on the ground of encouragement given by them. Again when your missionaries first visited the province, the whole land was before them, there was no other body of the Presbyterian name in it, at least none who were

making any observable efforts; now there are two others, a Synod of eighteen ministers in connection with the kirk of Scotland; thirteen of whom are in the Upper Province; and the United Presbytery of Upper Canada, (now also a Synod) of fifteen ministers. What these bodies are, it is not now my business to show, but I may freely say they greatly increase the difficulty of stedfastly adhering to the principles of a covenanted work of reformation; both for ministers and people.

2d. If in the power of Synod, that they would adopt measures to establish a permanent mission of ordained men in the province. The present transient nature of the mission is attended with many and great disadvantages, which would thus be avoided. The missionary now, is seen in one place or another only for a few months in summer and then goes off, leaving it quite uncertain when another, a stranger, may appear; this uncertainty detracts much from the benefit of his services while he is there; no scale of appointments can be made for the different places of which they might be previously notified; a large part of the most favorable season of the year is still past before the missionary can reach the ground after the meeting of Synod, during which time, the other bodies are not idle and our vacancies are exposed. If it were not thought proper to continue one individual all the time, yet if one were not recalled till another arrived to fill the place, it would in a great measure, answer the same end, and the constant labor of one, together with a supply for a few of the summer months, would be sufficient and not more than sufficient to answer the demand. Here I may notice, that the difficulty of giving a few month's supply is not so great as is generally thought; not greater than supplying remote Presbyteries. The most convenient route in respect of distance between the east and west of the church is through the province, and as most of the places lie nearly in a line across it, they could receive some supply very easily. They are situated as follows: from York, Albany Presbytery, to Dumfries or Esquising by Stamford, 140 miles; from Esquising to Dumfries, 50 miles; from Dumfries to London, 70 miles; from London to Harwich 75 miles, from Harwich to Eden in Muskingum Presbytery, 165 miles; or to Bellefontaine in Miami Presbytery, 208 miles.

3d. That measures be taken to supply Canada more fully with the means of acquaintance with our church. The want of these is an exceeding great want, and the difficulty of obtaining them is also great. The Religious Monitor which has been useful for that end elsewhere, would be very beneficial here also; but the expense of postage is so great as to put it out of reach; to the nearest place in the province it is almost double of what it is to the most remote corner of the United States, and to any part in the interior it is more. The standard books of our church are indispensable to a knowledge of her or her principles, and they are also extremely scarce; among a hundred members I could not find more than seven Testimonies, and almost none of the last edition, which is more particularly necessary. It would be of great benefit that a missionary have it in his power to distribute a few gratis, but instead of that he has sometimes the utmost difficulty to find one from which to satisfy inquiries, or to which those wishing to join our communion may give their assent. As a mission to Canada cannot be called expensive, and if Synod would see good to apply a portion of missionary funds to reduce the prime cost of such copies of the Monitor as are or may be taken there, at least as low as they come to persons in the states: and to furnish books, testimonies, confessions of faith, catechisms, or such

others as Synod may judge proper, to be deposited in a suitable place for circulation, it would be as great service to the cause as in any way can be; for heretofore none of these books could be obtained upon order but at the highest retail prices; add to that the expense of carriage, hazard of total loss, and if duty is paid on them thirty-three and a third per cent. of their value more, and they are placed out of reach, and only the few that missionaries have from time to time carried there, have found their way. Submitted by D. GORDON.

My receipts from July 1st till December 31st, 27 Sabbaths, are—

Of money in the hand of Rev. John Russel, received for the time of last missionary.....	\$12 00
From York, Livingston county, N. York	27 00
Dumfries,	72 00
London,	22 07
Esquising,	8 35
Stamford,	8 00
Mr. Neil McQuarie of Harwich,	10 00

\$159

STATISTICS.

Places.	Families.	Comm.	Catechumens.
Dumfries, 4	110	150	
Esquising, 16	24	50	
London, 6	12	82	
Harwich, 1			

The committee of supplies gave in their report as corrected, and the report was adopted, and is as follows :

SCALE OF APPOINTMENTS.

John Wallace, Ohio, June, July; Allegheny, August, September; Philadelphia, October, November; Albany, December; Cambridge, two Sabbaths in Jan. and Feb.; Albany, March, April.

W. M. McElwee, Carolinas, July, August, September; Philadelphia, October, November, December; Chartiers, January; Muskingum, February, March; Miami, April.

A. Boyd, Allegheny, June; Ohio, July, August, Sept; Muskingum, October, November, December; Miami, January, February, March, April.

Thomas Wilson, Chartiers, August; Philadelphia, September, October, November; Carolinas, December, January, February; Miami, March, April.

McClelland, Allegheny, August; Ohio, September; Muskingum, October, November, December; Carolinas, January, February, March; Philadelphia, April.

H. Thompson, Cambridge, June; Canada Mission, July, August, September, October; Albany, November; Cambridge, December, January; Albany, February, March; Cambridge, April.

J. C. Bruce, Muskingum, June, July, August; Ohio, September, October; Miami, November; West. Miss. December, January, Feb'y., March; Miami, April.

S. McLean, Muskingum, June, July; West. Miss. August, September, October, November; Miami, December; Muskingum, January, February; Ohio, March, April.

D. Lindsay, Muskingum, August; Miami, September; Ohio, October; Allegheny, November; Philadelphia, December, January, February, March; Chartiers, April.

Your committee recommend that the supply of Cincinnati be committed to the Presbytery of Miami, till April, 1833; and that from the above dates till the next meeting of Synod, the arrangement of all supplies be made by the commission of Synod appointed to meet at Canonsburgh.

On motion, resolved, that the overture on slavery be transmitted to the committee formerly appointed to devise measures for carrying the Synod's enactment into effect.

The report of the committee in favor of granting the petition for dividing the Presbytery of Chartiers, was taken up, and after considerable discussion, rejected.

The Synod proceeded to the election of the Board of managers of the Theological Seminary, for the ensuing year, and the following members were appointed, viz:—Messrs. William Wilson, Donnan, Rodgers, Hanna, Murray, Clokey, and Blair.

Ordered, that the treasurer pay to William Gracy, the sum of ten dollars, as a compensation for his services as sexton.

On motion, resolved, that the books formerly belonging to the library of the Eastern Theological Seminary, be transferred to the library at Canonsburgh. Messrs. Walker and Miller, with Mr. Stevenson, of Cambridge, were appointed a committee to attend to this business.

On motion, resolved, that in consequence of the lateness of the hour, and the thinness of the house, the election of the additional professor be postponed till next meeting of Synod.

On motion, resolved, that the subject of the publication of the banns of marriage, be laid over till the next meeting.

On motion, resolved, that the commission appointed to meet at Canonsburgh, be authorised to decide what students are to be licensed next year, and that students be taken on trial for licensure according to their order.

On motion, resolved, that congregations be required to forward their contributions to either of the the treasurers, in the spring, as heretofore.

On motion, resolved, that the minutes be published in the Religious Monitor, and that six hundred extra copies be published.

After spending some time in consultation on the subject of the Bible question, the minutes of the present sitting were read, and after prayer, singing the 133d Psalm, and the Apostolical benediction, pronounced by the moderator, the Synod adjourned to meet at Cannonsburgh, on the 1st Wednesday of October, 1833, at 11 o'clock, Sermon at 1 P. M.

STATISTICAL TABLE OF THE PRESBYTERY OF MIAMI.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
James Adams	Massies Creek	Xenia	Greene	Ohio.	125	270
David Carson	Pistol Creek	Maryville	Blount	Ten. }	70	158
	Big Spring and		do	do }		
	Fork Creek		Monroe	do }		
Nath. Ingles	Racoon	Crawfordville	Park	Ind. }	50	
	Sugar Creek		Montgomery	do }		
James Templeton	Burnets Creek	Bellbrooke	Cass	do }	50	126
Samuel Wilson	Sugar Creek		Greene	Ohio.		
John Wallace	Xenia	Gallatin	do	do }	50	128
	Carmel		Jefferson	Ind. }		
	Madison		do	do }		
James Wallace	Big Creek		do	do }		
	Clarke		Clarke	do }		
A. Heron	Bellefontaine		Logan	Ohio.		
	Caesar		Greene	do }		
Vacancies.	Darby		Madison	do }	16	45
	Salem		Knox	Tenn. }		
	Limestone		Washington	do }	9	30
	Cincinnati		Hamilton	Ohio.		
	Otter Creek		Jennings	India.		
	Wild Cat			do	Ky.	
	Salt River			do		
	Rocky Spring			Washington	Va.	

STATISTICAL TABLE OF THE PRESBYTERY OF MUSKINGUM.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.	
John Walker	Unity	New Athens	Harrison	Ohio	90	209	
Samuel Irvine	Wooster	Wooster	Wayne	do	75	120	
	Salt Creek		Harrison	do	59	126	
Thomas Hanna	Cadiz	Cadiz	Jefferson	do	45	92	
	Piney Fork		Muskingum	do	78	150	
Daniel McLane	Bloomfield	Cambridge	Guernsey	do	18	36	
	Cambridge		Jefferson	do	23	60	
Joseph Clokey	Mount Pleasant	Mt. Pleasant	Belmont	do	27	50	
	McMahon's Ck.		do	do	26	50	
Andrew Isaac	Belmont	Londonderry	Guernsey	do	56	120	
	Londonderry		Harrison	do	15	30	
Samuel Hindman	Sharon	Mansfield	Richland	do			
	Mansfield		do	do			
Vacancies.	Clear Creek		do	do			
	Washington		Marion	do			
	Jonathan's C'k.		Somerset	do			
	Licking		Irville	Muskingum	do		
	Truro		Columbus	Franklin	do		
	Goshen			Perry	do		
	Millersburgh		Millersburgh	Holmes	do		
	Carmel		Leesburgh	Tuscarawas	do		
Mohican		Wayne	do				
Newman's Creek		do	do				
Paris	Plymouth	Richland	do				
Eden	Bloom	Seneca	do				

STATISTICAL TABLE OF THE PRESBYTERY OF THE CAROLINAS

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.	Ca'ns.
A. Anderson	Steel Creek	Charlotte	Mecklenburgh	N. C.	27	60	94
	Bethany		Chester	S. C.	28	68	107
James Lyle	Smyrna	Youngs	Fairfield	do			
	Little River		Winsborough	do	do		
Joseph Banks	Bethel	Wilson's	Lincoln	N. C.			
	Nob Creek		do	do			
Vacancies.	Pisgah	Yorkville	York	S. C.			
	Bethany		Union	do			
	Sardis		Iredel	N. C.			
	Virgin Spring	Statesville	do	do			
	New-Stirling		do	do			
	Cambridge	do	do	do			
	Gilead	Mount Mourne	do	do			
	— Creek	Morgantown	Burke	do			
	Cochran's Vale	Old Fort	do	do			
	Piedmont	Franklin	Macon	do			
Ebenezer	Lexington	Rockbridge	Va.	62			
Timber Ridge	do						
Broad Creek	Fancy Hill	Monroe	Va.				
New Lebanon	Union	York	S. C.	28	102	167	
Sharon	Yorkville	do	do	48	59		
Tirzah							

STATISTICAL TABLE OF THE PRESBYTERY OF OHIO.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
Daniel McLean	{ Venango Salem	Hart's x roads	Crawford Venango	Penn.	200	450
David Imbrie	{ Darlington Bethel	Darlington	Beaver do	do	60 70	140 150
Alex. Murray	{ Newcastle Mountsille Slippery Rock	Portersville	do do Butler	do do	32 64 80	70 125 150
Elijah N. Scroggs	{ West Beaver West Union 4 Mile Square	New Lisbon	Columbiana do	Ohio. do	do 75	do 290
John Donaldson	{ Yellow Creek Poland	Scroggsfield	Columbiana Trumbull	Ohio. do	70 67	150 139
Dav. Goodwillie	{ Liberty Deer Creek Mercer	Poland	do Mercer	do Penn.	79 100	115 205
Isaac Beggs	{ Springfield Rocky Spring Connant	Mercer	do do Crawford	do do	28 36 31	73 92 89
M. Snodgrass	{ French Creek Cherry-Run	Meadville	do Venango	do	15 25	30 80
Wm. Douthet	{ Neshannock Mount Prospect	Mercer	Mercer do	do	20 20	43 35
Vacancies.	{ Unity Silver Creek Harmony	Harrisville do	Venango do Butler	do do	25 15 85	60 200

STATISTICAL TABLE OF THE PRESBYTERY OF ALLEGHENY.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
Robert Bruce	Pittsburgh	Pittsburgh	Allegheny	Penn.	150	320
John France	Glade-Run	Bakerstown	Butler	do	60	200
John Dickie	Rich-Hill	Kittanning	Armstrong	do	100	150
Joseph Scroggs	Fairfield	Ligonier	Westmoreland	do		300
Hugh Kirkland	Bethel, &c.	Freeport	Allegheny	do	140	250
David Blair	Indiana, &c.	Indiana	Indiana	do		350
James M'Carrell	{ Cherry-Run Upper Piney		Armstrong do	do		65
Vacancies.	{ Concord Lower Piney Mahoning Berachah Blairsville Jefferson		do do Indiana do do Jefferson	do	25 8 15	60 30 50

STATISTICAL TABLE OF THE PRESBYTERY OF CHARTIERS.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.	Cat.
Wm. Wilson	{ Monteur's Run Noblesburgh	Clinton	Allegheny do	Penn.	67 35	157 80	
Thomas Allison	{ Mt. Hope and Cross Creek	W. Middletown	Washington Brooke	do Va.	46 26	114 61	
James Ramsay	Chartiers	Cannonsburgh	Washington	Penn.	122	330	260
David French	{ N. & S. Buffaloe Peter's Creek	Washington	do do	do	110	240	
Alex. Wilson	{ Pigeon Creek Mt. Pleasant		do do	do			
Alex. Donnan	{ Burgetstown Congre'n. of Ohio	Hickory	do Beaver	do	105 85	220 180	
Vacancies.	{ Washington Ser. & King's Ck.		Washington Beaver	do	116	264	

STATISTICAL TABLE OF THE PRESBYTERY OF PHILADELPHIA.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
T. Beveridge	Philadelphia	Philadelphia	Philadelphia	Penn.	80	170
F. W. McNaughton	{ Mercersburgh McConnellsburgh	Mercersburgh	Franklin	do		102
W. Easton	{ Octarara Muddy Run E. Nottingham	Georgetown	Lancaster do	do	50	150
A. Whyte, Jr.	Baltimore	N. Lond. x rds.	Chester	Md.		68
Tho. B. Clarkson	{ Carlisle Dickinson	Carlisle	Baltimore Cumberland	Penn.	16	45
Vacancies	{ Guinston Lower Chanceford Huntingdon Lewistown East and West Kish- acoquilla Juniata		York do Huntingdon Lewistown Miffin do Perry	do	42 20	118 54 100

STATISTICAL TABLE OF THE PRESBYTERY OF CAMBRIDGE.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.	cat's.
Alex. Bullions	Cambridge	Cambridge	Washington	N. Y.	131	337	
James P. Miller	Argyle	Argyle	do	do	140	348	553
A. Gordon	Putnam	Putnam	do	do	66	162	
T. Goodwillie	Barnet	Barnet	Caledonia	Vert.	46	89	
Wm. Pringle	Ryegate	Ryegate	do	do	80	200	
D. Gordon	Salem	Salem	Washington	N. Y.	50	110	
D. Stalker	North Argyle					35	
<i>Vacant.</i>	Hebron	West Hebron	do	do			
<i>Without cha.</i>							
A. Whyte, Sen.							

STATISTICAL TABLE OF THE PRESBYTERY OF ALBANY.

Ministers.	Congregations.	Nearest P. O.	Counties.	States	Fam.	Com	cat's.
Andrew Stark	New-York 1st	New-York	New-York	N. Y.	100	275	
James Irvine	New York 2d	New York	New York	do	38	98	
James Martin	Albany	Albany	Albany	do	60	125	
Peter Campbell	Florida	Florida	Montgomery	do	42	100	
John G. Smart	Johnstown	Johnstown	do	do	19	40	59
John Russell	Stamford	Queenston		U. Ca.	25		
John Graham	Bovina		Delaware	N. Y.		100	
<i>Vacancies.</i>	York		Livingston	do		0	
<i>Without cha.</i>	Dumfries			U. Ca.		6	
Robert Laing	Esquising			do		3	
Thomas Ferrier	London			do			

SUMMARY OF THE PRECEDING TABLES.

Presbyteries.	Ministers.	Congregations set'd. and vacant.	Fam.	Com's.	Catechumens.
Cambridge	8	8	512	1481	553
Carolinas	8	22	360	764	961
Ohio	9	25	1220	2736	
Chartiers	6	13	590	1656	
Miami	8	24	480	980	
Philadelphia	5	11	269	773	
Allegheny	7	14	498	1775	
Muskingum	7	25	517	1030	
Albany	9	9	286	837	59
Ministers without charge	11				
	73	151	3982	12033	1573

[From the Presbyterian.]

GENERAL ASSEMBLY.

The General Assembly of the Presbyterian church in the United States of America, met agreeably to appointment, in the first Presbyterian church in the city of Philadelphia, on Thursday, 17th May, at 11 o'clock A. M. and was opened with a sermon by the Moderator of last Assembly, the Rev. N. S. S. Beman, D. D. from Acts xix. 20. "So mightily grew the word of God and prevailed."

"The preacher, says the Presbyterian, advocated the doctrines and style of preaching which are ranked among the *improvements* of the age; and advanced some things which were thought more plausible than scriptural." Dr. Hoge was elected moderator.

Friday, 18th May, 9 o'clock, A. M.

After the minutes were read, a member wishing to correct the roll, objected to the name of a commissioner from Susquehanna Presbytery, who had been formerly an elder, but had laid his function aside—belong-

ed to a congregational church—had been sent to presbytery as a standing committee man—and had been commissioned to General Assembly as a ruling elder. A motion was made for the appointment of a committee to investigate the case. Mr. R. J. Breckenridge objected to this, and contended that the delegate ought to be received, on the ground that having been once ordained an elder, he was always an elder, unless deposed; and consequently he had as good a right to a seat in this assembly as any other delegate. The motion was then withdrawn.

4 o'clock, P. M.

Dr. Martin read a reference from the Synod of Philadelphia, respecting the right of Presbyteries to examine ministers coming from other presbyteries as applicants for admission.

It was moved that it be referred to the judicial committee; and after considerable discussion, it was moved to lay the reference on the table, for the present. After some remarks, this motion was withdrawn.

It was then moved, that it be referred to a special committee to bring in a minute upon this subject. Considerable discussion ensued, and the order of the day was repeatedly called for; when at last the motion for the commitment of the reference to a special committee prevailed.

The permanent clerk reported several papers, which, with the exception of the complaint of the minority of the Synod of Philadelphia, respecting the reference already mentioned, were ordered to be put into the hands of the judicial committee.

Dr. Hill, Dr. Spring, Dr. M'Pheeters, and Messrs. Baird and Wisner, were appointed a special committee on the reference from the Synod of Philadelphia. The complaint of the minority of the Synod against the reference was also committed to the same committee.

Saturday, 19th May, 9 o'clock A. M.

Dr. Spring, chairman of the judicial committee, reported Nos. 1 and 2, of the matters referred to them, and recommended that the Assembly take up the latter, being a complaint of a minority of the Synod of Philadelphia against the Synod, for refusing to divide the Presbytery of Philadelphia.

As the complaint embodied the minutes of the proceedings, the Assembly then proceeded to hear the parties.

Dr. M'Auley, on the part of the complainants, urged the propriety of dividing the Presbytery upon the principle of affinity of views and feelings.—because there was want of harmony among the brethren in this Presbytery. They entertained different views on the subject of discipline; some for taking the constitution according to the letter,—others, according to the design of its framers. This want of harmony produced many bad effects upon the world, upon the churches, and upon the cause of religion.—Those who thought alike, on points of ecclesiastical polity and measures for the good of the church, thought it best to be together, in order to avoid perpetual collision with their brethren, who, in these things, differed from them. The want of harmony was so great, that they could not pray together—They could not agree; and therefore they wished the Assembly to bid them part, as Paul and Barnabas parted, each retaining his standing in the church after the separation.

Dr. Skinner followed on the same side. He viewed the minority of the Presbytery as having rights; the rights for instance, of being delegated to this General Assembly—and the complainants came to ask from this

the highest ecclesiastical court of the church, their rights, as ministers of Jesus Christ, and approved by the churches. For many years past, there had been divisions and difficulties in the Presbytery—there had been difficulties relative to certain peculiarities in doctrine of his own. He stated that the proposed second Presbytery would contain as much diversity of doctrinal sentiment, as would be found in this Assembly. They would differ on the subject of general and limited atonement—and they would differ upon the belief that God always accompanies his truth by a divine moral suasion.

Dr. Ely appeared next, on the part of the complainants.

Mr. Patterson, on the same side, pleaded his personal feelings as his reason for joining with the complainants. He stated that there were two pastoral associations in the Presbytery—that the complainants had erected a separate association, because they could act, pray, and preach together, better than they could with the other brethren of the Presbytery. He complained of the exclusive spirit of the majority—and contended that his brethren acted on the principle of proscription and exclusion. He could not agree with them. He was harassed by the conflict of views in Presbytery—his own personal piety was effected by these conflicts—the churches were affected—and the cause of Christ suffered.

The complainants being heard, Dr. Annan rose in defence of Synod. The parties applying for a division of the Presbytery of Philadelphia, were neither agreed upon the mode nor upon the line of division. The arguments employed to show that a division was necessary or expedient, were deemed insufficient by the Synod. He traced the desire of a division of the Presbytery to difference of opinion existing in that body—and this again, was radically owing to the opinion of some that improvements as in the natural and experimental sciences might be made in theology.

Monday Morning, 21st May, 1832.

The unfinished business of Saturday was resumed.

The Rev. Mr. Musgrave of Baltimore, spoke, in defence of the Synod. He argued, that a division of the Presbytery in any other way than by a geographical line would be, not only unconstitutional, but highly inexpedient; and calculated to perpetuate, instead of removing the existing difficulties; and would, in fact, be a virtual division of the church. He denied the power of the Assembly to divide the Presbytery. He

contended, that the Assembly could not, regularly and constitutionally, dispose of the complaint; and that, therefore, it should be dismissed.

Dr. Martin spoke in defense of the Synod. The Presbytery came up to Synod in a regular manner, with a prayer to be divided, and this prayer might have been granted. The division sought by the minority, then, was different from that which is sought now. Four names, he believed, were now omitted, which were, then, included in the petition. The case now presented to the Assembly should be the same as that complained of but it was altogether different. They complain of the Synod; but they do not bring the subject of their complaint before this Assembly; hence it does not appear that the complaint is properly before this House. The division sought by the Presbytery was that of nature and of reason. They sought no serrated line—no zigzag line of saw-teeth—but a line running along Market-street, and extending east and west, as far as the bounds of the Presbytery extended in these directions. The dissatisfaction of the minority was no good reason for asking a division of Presbytery. Is it come to this, that Christian men and ministers of the same denomination cannot live together? Beasts of the same species live in the same den—and do these brethren complain that they cannot pray, cannot worship, or act with their brethren?—Is the fault all on one side? There are probably faults on both sides:—but at any rate, if they have suffered wrong from their brethren, they should practice the grace of forgiveness. If they cannot commune with their brethren in prayer, they cannot agree with them in Presbytery. If this principle upon which they found their complaints be carried out, it will lead to fearful conclusions. If they cannot worship together, they ought to associate in different ranks, and hold different names. Time was, when if a Presbyterian minister was presented to him, he could infer his doctrines from his name; but that time has passed away. Difference of doctrinal sentiment lay at the bottom of the difficulties of this Presbytery.

Mr. M'Calla rose, and although laboring under a hoarseness, from cold, he spoke for upwards of two hours and a half. By turns, familiar, argumentative, playful, pathetic, severe, and deeply impressive; we find it impossible to present even an outline of the minute details into which he entered. We present a sketch of the main features of his defence. They did not ask a division ac-

ording to doctrine or discipline, but according to personal affection. While this was the ostensible reason offered, he thought it questionable whether it were the real ground for the proposed division. When a division was requested, there should be a previous consultation of ministers, sessions and churches. Had they been consulted on this occasion? The question had been put by himself in Synod, to the petitioners, through the moderator, and as they did not reply to the question, the moderator took the liberty of answering for them. He answered, No: and not one of the petitioners contradicted him. Some of the ministers were present in Synod, whose names were included in the Presbytery of the petitioners, and one of them, Mr. Boyd, declared that he had not been consulted; and another of them, Mr. Steel, solemnly protested against his being separated from the Presbytery of Philadelphia, and affirmed that his church would not tolerate it. In these circumstances it would have been intolerable tyranny in the Synod, to have granted the petition of the complainants. He then proceeded at considerable length to show the impropriety of admitting the plea of *affinity* as a just ground of division. The complainants put a geographical division out of the question. They sought to strengthen their plea by an appeal to analogy. They suppose that the principle of affinity pervades and prevails in all the departments of society. Following out this analogical argument, he applied it to a family—for the church is the household of God—and supposing that an affinity of affection existed between certain members of a family, would this be a good reason for dividing them into two families? He applied the same analogical test to a fold—a nation—and a church.

He supposed an affinity of this kind to exist among certain members of a church session, founded, as in the present case, on difference of opinion; and in such a case would the Assembly approve of a division into two sessions and two churches? He solemnly admonished them against giving sanction to such a principle of division as this. If they should authorize it, they would touch a spring, the reverberations of which would be felt throughout the whole extent of the United States—they would set an avalanche in motion, which would overturn and sweep before it, trees and houses, and farms, with resistless impetuosity, into the unfathomed deep—they would rouse the lion from his lair, and who would appease his fury, or allay the ferment of his severed blood?—If

on this principle, a session or a presbytery may be divided,—then may a synod—then may this Assembly.

He proceeded next to consider the cases, quoted in the complaint from the minutes of the General Assembly, as authority for the interposition of the power of the Assembly to effect the present division, and showing that they were not parallel, or even similar cases, and therefore were not in point, as proof that the Assembly could divide the Presbytery. He also met the argument attempted to be raised on scriptural authority, from the example of Abraham and Lot. In their case, there was no division; for they already constituted two distinct families. He then examined the constitutional authority, and contended, that the Assembly had no right to act directly in the case—that it belonged to the specific jurisdiction of Synod to divide presbyteries—and if division were begun, it would go on, and who would predict its stopping place?

TUESDAY, 9 O'CLOCK, A. M.

Assembly met, and agreed to postpone the order of the day, in order to proceed with the unfinished business of yesterday.

A motion was made to read the complaint of the minority of the Synod of Philadelphia, which was negatived.

Dr. Green appeared in behalf of the Synod.

He opposed this kind of division because it would satisfy neither of the parties—the request was not the same as that which had been before the Synod, therefore it was irregular—the consent of those proposed to be set off, had not been obtained—the Assembly had not the power to divide by its own *immediate act*. The complainants themselves were the cause of all the uneasiness, and Presbytery had accommodated them as far as they could with a good conscience—there was no precedent for the measure.—The request before the House, proceeds upon a principle that is absurd, viz: that if a certain number of members of a Presbytery be dissatisfied, they must be set off into a new Presbytery. How many persons must be thus dissatisfied, to make it necessary to relieve them? Shall it be one? two? three? Three may constitute a Presbytery—and shall every Presbytery, in which there are three dissatisfied members, be divided?—What the complainants ask for, is unequal and unfair—that which cannot be applied equally to all the church. Will every Presbytery follow their example, and divide on their principles? It is not their intention or their wish, that the thing for which they petition, should be general. They ask for

what would be extremely injurious to the church. Establish the principle, and if carried out, it will divide all the judicatories of the church. If the principle is to be adopted, it should be adopted here. There is no Presbytery in all our connection, more divided than this General Assembly. Their request is unconstitutional.

Dr. Ely rose to reply to Dr. Green. In speaking of the doctrinal sentiments of some of the brethren, he affirmed, that whatever common fame might say to the contrary, Dr. Skinner, Mr. Barnes, and Mr. Hoover were nothing more than Hopkinsians. He adverted to intimations that had been made that he was disaffected to the standards of the church; and took occasion to declare that the Shorter Catechism contained his sentiments, and that he would not wish to see a single letter of it altered.

He was followed by Dr. M'Auley, on the same side. He rose now to throw off some part of the slander, which was cast upon the orthodoxy of the complainants. He asked, if they should be traduced as heretics before this Assembly. He looked to them for protection.—He reverted to the subject of the prayer meetings—the brethren had prayed together, and he had the consolation to believe that their prayers had been heard—their labors had been remarkably blessed—during the past twelve months, hundreds had been added to their churches. He thought that God had thus testified against the slander, that they were heretics.

The complainants having now finished their reply, the Moderator asked if the Assembly would take up the order of the day, when it was moved and carried, that the order of the day be postponed, until the business now before the House be finished.

Some conversation ensued upon the propriety and right of the Synod to a rejoinder to the reply of the complainants; and it was determined by a vote, that after the complainants have replied, the Synod may rejoin.

Dr. Green then rose in reply to Dr. Ely. He contended that none of the cases referred to by Dr. Ely, as authority for the direct interposition of the General Assembly in the present case, were in point. He answered the statement of Dr. M'Auley relative to the pastoral prayer meeting—that it had been of long standing—had at first been rotary, but for a number of years had been stationary, and held weekly in his study—that the other prayer meeting had been formed long afterwards—consequently, whatever amount of blame was due to the formation of a separate prayer meeting, belonged

not to him or his brethren who acted with him, but to the complainants themselves.

Dr. M'Auley explained, from which it appeared that he had never received a formal invitation to attend the prayer meeting at Dr. Green's, although an invitation had been sent to him.

Mr. Patterson rose to explain, from which it appeared, that partly from having his feelings hurt at one of the meetings, at which, as he expressed it, one of the brethren prayed, and another *prayed it all back again*, and partly owing to feeble health, he had first opened a separate prayer meeting at his study.

Mr. M'Calla rose and recapitulated the evidence from the preceding speeches—and met the allegation of Dr. M'Auley.

The parties were then removed. A debate ensued which lasted till Saturday afternoon. We have only room to notice a few of the speakers.

Judge Platt, Dr. Nott, Dr. Beman, Mr. Wisner of the Presbytery of Rochester, Dr. Cummings of Florida, Dr. Cox, Dr. Alexander, Dr. Hill of Winchester, Va., Messrs. Koss and Hall of Tennessee, and Messrs. Hoyt and Lumpkin of Georgia, were among the prominent speakers in favor of dividing the Presbytery, on the principle of affinity; and Mr. Crawford of Le Roy, New-York, Dr. M'Elroy, Judge Bayard of Princeton, Mr. Adair of Hartford, Messrs. Hervey and McKee of Wheeling, Virginia, Mr. Baird of Pittsburgh, Mr. Dickey, of Greenfield, Ohio, Mr. Culbertson of Zanesville, Ohio, Mr. Cameron of Shelbyville Kentucky, [his remarks were able] Dr. Blythe of Kentucky, and Mr. Breckenridge of Kentucky, were among the speakers against the division, in the manner asked for by the minority of Presbytery.

The Presbytery was finally divided on the principle of affinity, as it was termed, by a vote of 166 to 87.

We have no room left for comment in the present number, but the proceedings of the late General Assembly, may be again adverted to. We must not however, omit to state, that this body have now judicially sanctioned the principle, which has long been acted upon in many places that her standards are a *dead letter*—that Presbyteries may receive and ordain ministers, and sessions admit members, without even an assent to her public standards—and thus this church judicature has become a mere consociation or council of Independents, and the General Assembly of the *Presbyterian* church no longer exists.

The men who have recently made a show of resistance to these innovations, (we say it with unfeigned sorrow) have apparently died without a struggle. The Presbyterian, the organ of those of whom we speak, says, the meeting of the Assembly "**TERMINATED IN PEACE!**" This naturally brings to mind a recent annunciation to the world, by the Premier of France, that "*order reigned at Warsaw.*" It was the order of the grave. In the General Assembly, a long course of defection has now been consummated, and the few to whom we looked with anxious solicitude to stand up for Christ and his cause in this perilous crisis, have, to all human appearance, looked on, while truth has been buried, and instead of unfurling a standard on its behalf, have listlessly cast themselves upon its tomb.

HEADSHIP OF CHRIST.

An old and esteemed correspondent complains that the Monitor teaches differently on the subject of Christ's Headship, from what he considers himself bound to teach his people, by maintaining that Christ, as Mediator, is the moral governor of the world.

"Was I convinced, says he, that Christ, as Mediator, is the moral governor of the world, in the proper sense of the words, from what appears to me at present, I must turn covenanter at once, and go further than those so called in this country go, and believe that magistracy is from Christ as Mediator, and is founded in grace: because I believe, with the original Seceders, on this subject, that "magistracy was instituted by God as the *moral governor of the world*, as in page 46, of the Overture, though they add, with which I also agree, "and *not derived from Christ as Mediator.*" By which they seem to suppose that Christ, as Mediator, is not the moral governor of the world. I believe also, with the late General Associate Synod of Scotland, as expressed in the New Exhibition of their Testimony, that "Christ, as the Mediator, is the only Head of the church; but God, as the *Creator and moral Governor of the world, is King of nations.*" In other words, that the Creator and moral Governor of the world, is one and the same, and differing from Christ as Mediator."

Had our correspondent pointed to the paper of which he complains, it would have enabled us to discover more clearly his difficulty. We will, therefore, be obliged to him if he will do so; for we are not aware that the Monitor has taught any thing contrary to our standards on this subject.

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NO. 2.

[For the Religious Monitor.]

ON DIVINE LOVE.

(Continued from page 713, of vol. viii.)

6. The Father delighteth in the Son, as **he** is the sum and centre of all revealed truth, gives a value to it, and makes it effectual to his people for their salvation. Let us contemplate each of these in order.

The Son, as God, is truth itself. As **Moses** calls the Most High, "a God of truth," so **Christ** is called "He that is true." All truth is in him, as the fountain from which it flows. He is also said to be truth; as he hath given a full, and clear revelation, of divine truth. "The only begotten Son, who is in the bosom of the Father, *He* hath declared him." Lastly, he is the truth, as all revealed truth necessary for our salvation centres in him. "The law was given by **Moses**, but grace and truth came by **Jesus Christ**." And he himself saith, "I am the truth."

All divine truth necessary for our salvation, is comprehended under two heads, viz: **The Law** and the **Gospel**. In contemplating the law, we must consider both the **moral** and **ceremonial** law.

First: The moral law is founded in, and flows from the nature of **God**, is a doctrinal representation of his moral perfections, and is of perpetual obligation. It was impressed upon the soul of our first parents in their creation. **God** created man in his own image, which consisted in knowledge, righteousness, and holiness. The eternal power and **God-head** were to be seen every where, by the things that were made. **Man** was the only creature on earth which represented the holiness, justice, and rectitude of the divine nature. "Man was made after the similitude of **God**." And this similitude he was bound to preserve in his nature, and express in his conversation, by a course of perfect and perpetual obedience. But, alas!

man by his fall lost the glory of his first composition, and became wholly "alienated from the life of **God**." Therefore, if he was to be saved, the divine image must be again impressed upon human nature. He who was to engage with **God** for us, must be equal to him in *holiness* as well as in *majesty*. Now, these you can find no where but in **Christ**. As to his divine nature, the **Father** spake in vision to his *Holy One*. And as his human nature was not represented by **Adam** in the covenant of works, he had no imputed guilt: and as it was formed, and purified by the **Holy Ghost**, it was perfect in holiness, hence called "that holy thing." The apostle lays a mighty stress upon this: "Such an high priest became us who is holy." As **God** could not look upon one that is evil, so one sinner could not engage to make atonement for another. But **Christ** being come, an high priest of good things to come, by a greater and more *perfect* tabernacle, (one that is finished) not made with hands, that is to say, not of this building, (or not of this creation, it is not made to be destroyed like all things here below.) **He** through the **Eternal Spirit** offered himself *without spot* to **God**." Thus we are said to be "redeemed with the precious blood of **Christ**, as of a lamb without blemish and without spot." "He hath a two-fold dignity to make his blood precious, and sufficient to purchase the happiness of his people."

First. "He was **Christ**, the son of the living **God**:" That may be called his *natural* qualification. And then, Secondly, He was as the lamb under the law ought to be, "without blemish; and without spot," which is his *moral*. "Without blemish," to show that he was complete as to matter, or parts; "without spot," to show that it was exact, as to manner, or kind. If a creature, with any deformity, could not as much as represent the

atonement, certainly the person himself must be complete who undertook it. So that you see, that those who deny that the holiness of Christ's human nature is a part of his righteousness, are so greatly mistaken, that, next to the divinity of his person, it is the very first article in which the Father delighteth in Christ, as "he is made of God unto us righteousness." Let us, therefore, improve it as the apostle did. "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."—As the purity and perfection of the moral, were expressed in his person, so he exemplified them both in his conversation. "He was holy, harmless, undefiled, separate from sinners." "As God gave man a law, so if it never had been fully obeyed, it might have been thought this was impossible."* But, "he will magnify it, and make it honorable," though man had treated it with contempt. He "sent forth his Son, made of a woman, made under the law."—As "made of a woman," he was what we were; as "under the law," he did what we should have done, as he himself declared, "I came not to destroy the law, but to fulfil it. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall not pass from the law, till all be fulfilled." "It does not only mean that it shall be an eternal rule to us. for that it might be, and several tittles and iotas have perished: There is no man, and no just man upon earth, that doeth good and sinneth not." But if sincerity was to pass for obedience, as our righteousness, his coming would have destroyed the law. And what honor is it to a constitution that it is pure in itself, but never answered by the people that are under it. And, therefore, that glory of the law that will survive the heavens and the earth, is in his obedience. There we see it fulfilled, with a perfection and beauty, that can be found no where else.†

As in the covenant of works, there was a connection between obedience and happiness: "If thou wilt enter into life, keep the commandments;" so Christ maintained this connection. Thus he said to his Father, "I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was."

Lastly: As in the covenant of works, there was a connection between disobedience and death; "In the day thou eatest thereof

thou shalt surely die:" So Christ maintained this connection also. "He was obedient to death, even the death of the cross." In this he was considered also, as our surety. "Christ hath redeemed us from the curse of the law, being made a curse for us"—And here it is worth while to observe, "that the law was never so glorious in man's obedience, as it is in his recovery, because now it has the glory of a rule, and a sanction too. In paradise it had the honor of being a rule, in hell it has the honor of pouring out a vengeance;" but in Christ both these glories meet. In the obedience of a Saviour, it appears to be a perfect rule, in his sufferings it has a perfect satisfaction; he then "finished transgression, made an end of sin, and made reconciliation for iniquity."

Christ is also the substance of the ceremonial law. Separate from him, it consisted only of "beggarly elements." It differs from the moral law, as it did not proceed from the nature, but from the free will of God. As it was incomplete, "the law made nothing perfect" As it was typical "the shadow of good things to come, and not the very substance of the things themselves;" and lastly, as it is now abolished. Though it had a dignity for several ages; yet it must in its own nature wear out: for the glory, of which it was both a figure and a pledge, would come, first to answer it, and then to remove it. Accordingly the apostle says, that "Jesus was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers." As his parents brought him to do for him after the custom of the law; so he always "appeared before the Lord," at the temple, in those seasons that all the males were appointed to be there. He submitted to John's baptism, not as an emblem of regeneration, but as he himself said, "Thus it becometh us to fulfil all righteousness." All his life time he "observed days, and times, and months, and years;" those things that "consisted of meats and drinks, of divers washings and carnal ordinances." As a Jew, they were part of his duty; as a Mediator, they were types of his service." He always eat the passover with his disciples at the appointed time. And, in fine, he said to them, "With desire have I desired to eat this last passover before I suffer." And when he did suffer, "as our passover, he was sacrificed for us." Then there was no longer need of a temple to be an earnest of his incarnation; of an high priest, to represent the person of the Mediator; of a paschal lamb, to pre-

* Dr. Owen.

† Bradbury.

figure the great atonement ; of the *sprinkling of blood*, to signify the virtue of his death. All the order of the Aaronical priesthood, all their altars, sacrifices, and whole burnt-offerings, were laid down at the foot of the cross. For now, " We have a minister of the *true tabernacle* and sanctuary which *the Lord pitched*, and not man. An high priest that is not entered into the holy places made with hands, which was the *figure of the true*, but into *heaven itself*."

The second, and indeed, the principal article of revealed truth necessary for our salvation, is the Gospel.

Here observe first : As the moral law consists of precepts ; " Be ye holy, for I the Lord your God am holy ;" and of severe threatenings ; " Cursed is every one that continueth not in all things written in the book of the law to do them ;" So the gospel, taken stric tly, contains gracious declarations, free, absolute, and unconditional promises. It is all comprised in the message which the angel delivered to the shepherds. " Behold, I bring you good tidings of great joy."— These words are expressed by one word in the Greek, and may be translated, " I preach the gospel to you ;" which is. " unto you is born a Saviour, which is Christ the Lord."

Secondly. Though the ceremonial law was the gospel of that day, and directed the people to Christ ; yet it was a " yoke of bondage, which neither they nor their fathers were able to bear." But now they had a *liberty*, in which Christ himself had made them free. Nay, as has been observed, it was *typical* and *incomplete*. " The law made nothing perfect, but the bringing in of a better hope did. by which we draw nigh unto God." " Grace and truth came by Jesus Christ." He brought life and immortality (not to their first but to their clearest) light by the gospel.

We enter upon this branch of our subject with distinguished pleasure ; and as we proceed, following the Holy Ghost, who presents it to us in his word, we shall find that Christ is all. Every doctrine of the gospel receives a dignity from him. He made them sacred ; he made them sure. Though the doings of God's love were always holy, and always perfect, yet they appear to be more so, upon the ground of a satisfaction. " For this cause he is the Mediator of the New Testament, that by *means of death*, they who are called may receive the promise of eternal inheritance.

When believers were chosen by the Father to salvation, they were chosen in Christ.

Saith the Apostle, " He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." When he obeyed the precept, and endured the curse of the law, believers were viewed in him : " He was made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."— Nay, as believers died, so they rose again in him. " He was delivered for our offences, and was raised again for our justification." Justifying is more than pardoning ; a pardon only remits the punishment : But justification is an act of favor, a character, an approbation of the person ; he that is pardoned is supposed to be a sinner, but he that is justified, stands as righteous in the eye of the law. Now, this must be either by a declaration of our own innocence, which often happens in the courts of this world ; or, by the imputation of a righteousness, and foreign to us, which is the only way of being cleared at the bar of God, and, therefore, it is said to be " through the redemption that is in Jesus." Here the gospel fixes. This shows us the only sure "*way of salvation*," in opposition to all the Arminianism in the world. Christ gave himself *for us*, that he might redeem us from all iniquity, and purify us unto himself, a *peculiar people*, zealous of good works. Yea, farther, when he ascended up on high, believers ascended in him, as he said to Mary, " I ascend to my Father, and your Father, and to my God and your God"— " and there he ever lives to make intercession for us." Nay, he is more than an *Advocate*, he is also a *Forerunner*. As an advocate he pleads that we *may* come, as a forerunner he secures that we *shall* come. We have our title from his death. " Boldness to enter into the holiest of all, by the blood of Jesus." We have this explained in his resurrection ; but as if that was not enough, he is gone not only to make all sure, but to make all ready. " I go to prepare a place for you." In fine, believers " are complete in him, as their *head* : And when Christ, who is our life, shall appear, then shall we appear with him in glory," and " be filled with all the fulness of God." This is the gospel ; and you see, it all centres in Christ: and all its dignity, value, and efficacy, is derived from him. " Whatever natural knowledge men may have of divine truths, as they are doctrinally proposed in the scriptures, yet if they know them not in respect unto the *person of Christ*, as the

foundation of the counsels of God : if they discern not how they proceed from him, and centre in him, they will bring no spiritual light into the understanding ; an instance hereof we have in the Jews. They have the scriptures of the Old Testament, where in the substance of all divine truth is revealed, and they are diligent in the study of them. Howbeit their minds are not at all illuminated, by the truths contained in them, but they live and walk in horrible darkness. And the only reason hereof is, because they know not, because they reject the relation of them unto Christ.*

Let us conclude this very important branch of the subject, by contemplating the mutual delight of the Father and the Son, in making all revealed truth effectual to the people of God for their salvation. All this power is lodged in the Son, not to the exclusion of the other persons. This he declared in the morning of his government, "All power is given to me in heaven and in earth. Go ye therefore, and teach all nations,—and lo, I am with you always, even unto the end of the world." This was his Father's design. He "exalted him to be a Prince and a Saviour to give repentance." He is still the "Head of the church," and that he may have a *body* upon earth, he has authority to make constant *additions*. His people are scattered in the common heap of *corrupt nature*, lying "under the power of the wicked one." He sends his gospel by which many are called, and by his blessing upon it, a few appear to be chosen : One of a city, or two of a tribe are brought to Zion. As they are his people from the beginning in design and prospect, ordained to everlasting life, so he makes them willing in a day of his power." He gathers them of his own good will out of every kingdom, and tongue, and nation. He causes his wind to blow from the four quarters of the heavens. "He says to the north, give up : and to the south, keep not back ; bring my sons from far, and my daughters from the ends of the earth." He sends the persons that treat with sinners, gives them a message, helps to deliver it, and carries it home : makes the mind passable, opens the door, and puts in a glorious instructor." He opens our understandings, that we may understand the scriptures. Nay he smooths the most rugged dispositions of men. He does not confine himself to such as are the most likely objects, or would be the most easy workmanship, but he takes the chief of sinners, and brings down the strong man armed. "He breathes life into

dead bones, and lays flesh upon dry ones." He finds them in *Cæsar's household*, and where *Satan's seat* is. He takes them from among drunkards, covetous, adulterers, and unrighteous, with whom they had their conversation in times past. Nay he makes a persecutor an apostle, and to say, "Lord, what wilt thou have me to do." And of him whose tongue was set on fire of hell, it is observed, "Behold he prays." Well might Paul say, "The grace of God was exceeding abundant towards me. I obtained mercy." He did so run for it as to make him obtain : so that his experience was the ground of his doctrine : he preached as he felt, that "it is not of him that wills, nor of him that runs, but of God that shows mercy." Lastly, Christ makes divine truth effectual for the salvation of sinners by his Spirit, not as an *instrument*, for, though he be sent both by the Father and the Son, he acts as a *Sovereign and Supreme Agent*, "dividing to every man severally as he will.—Saith Christ, "When he is come, he will reprove (convince) the world of sin because they believe not on me." The sin of not believing in him gives no trouble till they see what he is in himself, and what he must be to them, if they are happy. But when the Spirit does his office in the conscience, then, as it is said of the Jews, who gloried in having shed his blood, they were "pricked in their hearts, and cried out, "men and brethren, what shall we do? then this sin lay heavy upon them. The Spirit does the same as to righteousness. He convinces sinners of the utter insufficiency of their own righteousness, and of the perfection of Christ's and that because he is gone to the Father, what hath pleased him is suitable for us, and we ought to desire to "be found in Christ." And lest we should be afraid of being ruined by Satan, the Spirit tells us that "the prince of this world is judged." And, "there is no place found for him in heaven."

7. The Father delighteth in the Son, as all the blessings of the gospel are treasured up in his person, that he may bestow them on his people for their salvation. First, the person of Christ, as Emmanuel is the repository of all the blessings of the new covenant. Thus the apostle speaks of him, "He is the head of the body, the church : who is the beginning, the first born from the dead : that in all things he might have the pre-eminence," (the government among all persons) "For it pleased the Father that in him should all fulness dwell." The word *Father* is not in the Greek. It may read, "All

* Dr. Owen.

fulness pleased to dwell in him; or it pleased himself, that all fulness should dwell there."—As one expounds it.

Here observe, first, bow free, sovereign, and self moved, divine grace and mercy is. No reason can be assigned but the mere good pleasure of God. "So it seemed good in his sight." Secondly the words imply the largeness of Christ's capacity. Who but a divine, an infinite person, could contain all this fulness, all the blessings of grace and glory? But, there are "unsearchable riches in Christ." Thirdly, the words tell us, that this "all fulness" is completely safe, no enemy can plunder, or steal it away: it is all "hid with Christ in God." Fourthly, Though this fulness dwells in Christ, it is not "a spring shut up, or a fountain sealed," it is opened out, in the gracious declarations, free promises, and kind invitations of the gospel, that out of his fulness we may receive and grace for grace." "Incline your ear, and come unto me: hear and your soul shall live; and I will make an everlasting covenant with you, (I will convey an everlasting covenant to you) even the sure mercies of David." All spiritual life, and light, all pardon, and holiness, all strength, consolation, victory, and glory, dwell in him. And then;

Secondly, He hath authority, and love to give them to sinners, that they may be saved. "Him hath God exalted with his right hand to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins." Thus he displayed his authority and love on earth, by giving the most earnest and generous invitations. "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." In the same manner he speaks from his throne. "I will give to him that is athirst of the fountain of the waters of life freely." These are the words of Christ himself; eternally blessed be the mouth that spake them. Here again observe,

The harmony and love of the Father and the Son. To the disciples the Son said, on earth, "It is your Father's good pleasure to give you the kingdom." And yet he mentions this as disposed by himself. "I appoint unto you a kingdom, as my Father hath appointed unto me." Correspondent to these gracious and harmonious declarations, he will give the last, and best invitation. The King shall say unto them on his right hand, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." As if he had said

"This kingdom was prepared in the Father's decree; nay, he promised it to you, in me as your head and surety, before the world began: I have bought it with my blood, and prepared you for it by my Spirit, and now both the Father and myself make you welcome to enter into the full and eternal possession."

8. The Father delighteth in the Son, as he was to "make reconciliation for iniquity," and "all things, both which are in heaven and on earth would be gathered together in him." He laid the foundation of this in his death. "He made peace by the blood of his cross." i. e. he restored it when it was lost, and established it when it was continued. Reconciling things on earth, is purchasing and opening a treasure of happiness for us. Thus they sing in heaven, "Thou hast redeemed us to God by thy blood." Reconciling things in heaven, i. e. the angels, is closing them in, and giving the stamp of eternity to the purity, and felicity which they enjoy. And therefore they admire what he did upon the cross: the purchase he made for us, was a confirmation to them. So that the apostle saith, "I beheld and heard the voice of many angels about the throne, and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, worthy is the Lamb that was slain, to receive power and riches, and wisdom, and strength, and honor, and glory, and blessing." Nay, the Father hath raised him from the dead, and set him at his own right hand in the heavenly places, (the heavenus). Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." He hath an empire over all nature, for the success of his government over all grace. And this supposes his divine nature. "A head of authority he may be by constitution, but his being a head of influence supposes a nature agreeable to what is done by him, and that is "to quicken those who are dead in trespasses and sins."

In conclusion, "The Father hath made known unto us the mystery of his will, according to his good pleasure which he purposed in himself. That in the dispensation of the fulness of times, he might gather together in one, all things in Christ, both which are in heaven, and which are on earth even in him." Now at the head of all this dis-

nity and glory, he is to be seen, who "is fairer than the sons of men," among the "melodies of his angels, and the gratitude of his saints." Upon him the streams of adoration flow. Angels express the wonders of his love that *secured* them: the saints tell the power and victory of his grace that *redeemed* them: and both join in gratitude to their Great Undertaker. There is a confederacy of affections, and Christ is the *meeting place*. He is seated to a general advantage for that purpose." Saith John, "I beheld, and, lo, in the midst of the throne, and of the four beasts" (living creatures) "and in the midst of the elders stood a Lamb as it had been slain."*

Thus we have contemplated the mutual love of the Father and the Son, not to the *exclusion* of the Spirit, displayed in laying, and in accomplishing the plan of our salvation, as revealed in "the scriptures of truth." Indeed, here we know but in part. But, saith Christ himself, "At that day ye shall know that I am in my Father, and you in me, and I in you." And though *now* with many, this delightful subject be *nothing*, in *eternity* it will be *all*. Saith one, "Heaven is a place of study, the college is made up of learned spirits; Christ is the filling subject there; and all the knowledge they impart is thrown out in eternal praises to him that sitteth upon the throne, and to the Lamb for ever."

(To be Continued.)

[For the Religious Monitor.]

AN EXHORTATION TO USE THE INSPIRED PSALMS IN THE WORSHIP OF GOD.

[We commend these observations of a Layman to the serious consideration of all into whose hands they may providentially come. They are the sentiments of a plain, practical man, couched in inoffensive language, and evidently dictated by an earnest desire to promote the best interests of his fellow men.]

Addressed more particularly to the members of the church called "Presbyterian."

Dear brethren in Christ Jesus:—

You profess in all your doctrine, worship, discipline, and government, of the Presbyterian church, to be directed solely by the *authoritative* rules of the Bible; and that the religion you hold, is the pure and holy religion of our Redeemer. The whole "Book of Psalms," in common with all other books in the Bible, you have by solemn church acts, for time immemorial, declared to be the *Word of God*. The Holy Scrip-

tures, you know, are the kind, faithful, and sweet messages of Jesus Christ, to his bride the Lamb's wife; sent to her at different periods of the world, by inspiring her prophets, evangelists, and apostles with his Holy Spirit. "God is speaking peace to us, by them, through Jesus Christ." Never would fallen man have heard a word of comfort from the throne of the Eternal, more than was spoken from thence to the fallen angels, but for the designs of sovereign love and grace to man through a glorious mediator; and therefore the principles taught in the scriptures of truth, are such that with and by the authority of the Almighty, *bind the whole human race to whom they come, to BELIEVE and OBEY them*; while at the same time, they "teach us all things necessary to be known and believed in order to salvation," and give us the promise and oath of our covenant God, that "he will not be wroth with us nor rebuke us forever," in his vindictive displeasure, when we embrace by faith his Eternal and well beloved Son: for in him he "sees not the iniquity of Jacob, nor the perverseness of Israel." This Almighty God, whose "throne is forever and ever," the second person in the glorious Trinity, is our *Mediator*, in which *character* he humbled himself by taking human nature into union with his Divine Person, and in this respect was bone of our bone, and flesh of our flesh, near of kin to his bride whom he came to redeem, by the sacrifice of himself.

All the Divine Revelation then which God has made in the Bible, are the overtures of peace and pardon to perishing sinners; presenting to the eye of faith, and the heart of love, the bright side of the cloud of testimony, that they who believe may be drawn with the "cords of love," to reciprocate the love of Jesus; and that they may fall in love with him "who is fairer than the sons of men, the chief among ten thousand, and altogether lovely;" so that they may not only be delivered from eternal sin and death, but enriched with all the glory and bliss that such a bridegroom has to bestow, freely "without money and without price." To the virgins who follow him he is precious! It is true, there is a dark side to this cloud of testimony, to unbelievers, and threatenings of divine vengeance of the most awful and terrific nature to the wicked; but they are the faithful warnings of a merciful God to inform mankind sinners, that if they do not forsake all other lords and lovers to whom they are idolatrously wedded by the corruption of nature, and be only and alone

* Bradbury.

married to Christ, that the reality of his vindictive wrath will forever drink up their spirits. Thus the word of God is infinitely precious: in it is contained the manifestations of that Pearl of matchless price, that if we sell not all that we have and purchase it, we shall be eternally poor indeed.

Seeing then that the Bible is more valuable and precious than all that is contained in the Providential fulness of earth, and that you and I are deeply interested in the commanded and holy use of it, I beseech a candid hearing, while I offer a few thoughts about *one use* of it which we ought to make, namely: that it ought to be our "*song* in the house of our pilgrimage."

You know, we are commanded again and again, in the Book of Psalms, to "sing psalms, &c." In Paul's epistles to the Ephesians and Colossians, and that of the apostle James, the injunction is reiterated; consequently it is a duty obligatory on all God's saints, in every age of his church. And we would mildly, but confidently ask Bible christians, if they had never seen any poetical compositions passed off as psalms, hymns, and spiritual songs, other than those which are found in the volume of Divine Inspiration, and were thus entirely unprejudiced, unsophisticated, and not prepossessed in favor of something else, if they ever would have dreamed of finding them any where but in the book of God? Would they in such circumstances of simple truth and *innocency* ever have thought the apostle meant any thing else but scripture psalmody when he commanded us to sing psalms, hymns, and spiritual songs?

But I will offer to you a few candid, solemn, and plain remarks, and humbly beseech you as fellow travellers to that good land of which the Lord hath said, I will give it you, to weigh them well in the balance of the sanctuary, as in the sight of God.

1. "The Book of Psalms" has received its title from the mouth of the Eternal God himself, and that *title* is recognized by our Lord Jesus Christ when he tabernacled with us in the flesh.

2. The scripture songs were given by inspiration of the Holy Ghost to the church of God, for the very purpose of solemn sanctuary songs in the worship of the Almighty.

3. Christ is the alone King and Head of the church, as all Presbyterians maintain; that church which is his mystical body; and it was by his legislation that she was furnished with these songs, to be in her heart, in her mouth, and on her tongue, while she is passing through the wilderness of this world.

4. This solemn act of his legislation he has never repealed; this glorious deed of gift he has never cancelled; and he never will cancel it, but it will stand fast while sun and moon endures, as the faithful witness in heaven; and so the bride is bound by his enactment, and also by the law of love in her heart to her husband, to sing in solemn worship *these songs* to the end of the world.

6. All this is most suitable for the church of God which he has purchased with his own blood; she being his spouse, his bride, the Lamb's wife, she is bound to worship her Lord, her husband, (the Lord of Hosts being his name) and to speak his language, as becomes a *chaste virgin* to Christ.

7. She knows nothing in religion but what her husband by his word and Spirit has taught her; therefore she cannot describe the nature and perfections of this husband in a *solitary note of praise*, unless she learns his inspired song, as the "hundred and forty and four thousand," who are redeemed from the earth, are said to have done. No finite capacity of man or angel, cherubim or seraphim can conceive adequately of nor truly *describe* the attributes and perfections of the Almighty: and therefore it is absurd, and preposterous to pretend that human songs or loose paraphrases are equivalent to the true *descriptions* of the Eternal in his praises; to say nothing of the danger of blasphemy in attempting to compose any thing to supplant the sacred songs of Zion.

8. There is nothing that comes up to the description, or is worthy of the title of "Psalms, hymns, and spiritual songs," but the pure word of God, the songs which the Holy Spirit hath given. Poetry composed by man on spiritual subjects, even if orthodox, is far beneath that high sense of *spiritual songs*, which is intended by the Holy Ghost speaking by Paul to the Ephesians and Colossians; and to call them such is little less than solemn mockery of the word of God. To paraphrase the Psalms and pass them off as original, is spiritual forgery and counterfeiting. And to imitate them is to play fantastic tricks with sacred things.

9. Take away the scripture songs, the bride's psalter, the book of Psalms, and it will be impossible to prove that the Old Testament saints sung a song of praise in the public assemblies of his church to Christ as God. But retain that blessed book, and the fact that she sung praise to him as "God, whose throne is forever and ever" is abundantly evident.

10. Take away this immaculate book of divine songs, out of the New Testament

church, and in another century the whole body of professing christians will be Unitarians. Such fruits now abundantly grow on the one half of the trees, whose predecessors were indeed "trees of the Lord's planting" in New England, where our puritan forefathers first raised the song of praise to our covenant God in the wilds of America. Look at the desolations and moral wastes of Zion, which have followed the removal of these holy spiritual songs out of the habitation of the Lord's house, and the dwelling places of his saints!

11. The most prominent author of new psalmody for the presbyterian church, (psalmody, however, is a misnomer for human songs,) whose "imitation" has superseded the pure scripture psalmody, himself was grossly guilty of doubting, and indeed, denying the Eternal Sonship and personality of Jesus Christ; full evidence of this is furnished to the world in his "sermons on the glory of Christ as God-man," and in his "Arian invited to the orthodox faith." I will give one quotation from many of his words:—"Nor is Christ in his divine nature an express image of the personality of the Father"—"Since, therefore, Christ in his divine nature is neither the image of his Father's *essence*, nor of his Father's personality, these words must be spoken with regard to Christ's *human nature*, and in *this respect* he is "the express image of his Father, or the image of the invisible God." [Glory of Christ, page 206—209]

"If we can but suffer ourselves to believe what I have intimated before, that the *Sonship of Christ* does not belong to his *divine nature*, but rather to his *human soul*, considered in its original *derivation from God the Father, &c.*" p. 214. Here, and every other place in those sermons he admits of no *personality* to Christ, and ascribes his *Sonship* to his *human nature*.

12. The grand error of human songs appears to me to be an attempt to worship the *human nature* of Christ. The flat, tame, fulsome addresses of puny mortals, in many of their human hymns, are almost exclusively paid to that *nature* which he assumed, or rather took to himself, that body, that gift of sacrifice which he offered through the Eternal Spirit to God for us, and which gift was sanctified by the altar of his divine nature on which it was offered; his Divine person being the High Priest, who entered into the holy of holies by his own blood. But the human nature of our Lord, although highly honored by its union with his Divine

person, is not an object of worship, although He who wears it most unquestionably is. His human nature has not, nor ever had, any separate existence from his person, being miraculously created by the Holy Spirit for the express purpose of the hypostatical union; nor has it as a *nature* any of the *incommunicable properties* of Godhead; therefore, no worship is due to his nature; but we worship him who liveth forever and ever, whose is this humanity. Christ considered in the character of Mediator, is the door and the way, and the medium of worship to the Godhead. Through him as Mediator we are to worship Father, Son, and Holy Ghost. But we are not to pay divine honors to the soul and body, the human nature which he took for mediatorial purposes. Time was when it did not exist, therefore it is not eternal. His body was formed of the body of Mary, and his soul was a created finite spirit, which "true body and reasonable soul" he took unto himself, that he might have a sacrifice to offer to a three-one God for our sins, according to the scriptures, and might manifest himself thereby to be the resurrection and the life; ~~not~~ without the shedding of this blood there was no remission of sins, and if a resurrection had not followed, this holy ~~sacrifice~~ would have seen corruption, and we could not have the fellowship of his sufferings, and the power of his resurrection; nor could he have been justified in the spirit.

Man, by dint of reason and mere finite philosophy, has often been bewildered on such subjects as this, and no better can be expected if he depend not on the word and Spirit of God to direct him. But God cannot become man, nor can man become God, in whole or in part; there is then no blending the divine and human natures of Christ, and the human nature is only identified in his personality as God, and by a divine constitution made subservient for the great and glorious purposes of our salvation, yet not to be worshipped or receive divine honors. But he who in the character of mediator has this human nature, is truly and really God, one in substance and equal in power and glory with the Father and the Holy Spirit. There is no acceptable approach to the Godhead but through Jesus as mediator for us, and through his mediation we are to offer our spiritual sacrifices of prayer and praise continually.

13. We know nothing of all this glorious system of divine truth but what is taught us in the Bible, and therefore can form no substitute or imitation of psalmody which can in its own nature supersede or supplant the

sacred songs of Scripture, besides it would be high and daring presumption to attempt it; to undervalue is to blaspheme; therefore to suppose that human genius can form songs of praise adequate to the descriptions of the infinite God in his inimitable perfections, is a high species of blasphemy; it is undervaluing the descriptions of praise found in the word of God, when we imagine we can amend, equal, or excel them by human songs.

14. People may put their religious meditations into poetical style, blank verse, rhyme, or any form they please, for their own or other's religious recreation, in a pious train of thought; but let every saint of God beware that thereby he do not attempt to put his best performances in the room of God's oracles, or ordinances, assuming the place of holy writ, or attempt to jostle out the word of the Eternal from the courts of his own house, and practically turn the inspired songs of Zion out of the sanctuary of the Lord of Sabbaoth. O the responsibility which those who are teachers in Israel, brought upon themselves, when they turned God's psalms out of the church, and took an image, an imitation, in their room! They have broken one (not of the least) of God's commandments, and are zealously teaching others to do so.

15. What is commonly called the Scottish version, and some call it Rouse's version, is truly the version of the General Assembly, an imperfect draft of which was furnished at first by Mr. Rouse, an English baronet, to the venerable Assembly of divines, who met at Westminster in England, and to whom the Presbyterian church is indebted for the Confession of Faith, Catechisms and Directory; and being approved by them, the different Presbyteries and Synods of the church of Scotland had it under consideration for the space of three years, amending, inspecting, and critically preparing; and at last, the General Assembly adopted it, as the most correct translation of that part of the word of God, ever before brought into the English tongue; and which to this day stands nearest to the Hebrew text, of any translation extant. I challenge all the Hebraists in the United States, to show a translation of the whole Book of Psalms equal to it as a close literal version; and I do not believe that such a one can be found either in prose or verse, unless it is very modern, and such as the world are yet unacquainted with. This translation then, despised, for some few obsolete words, is as

emphatically the *word of God*, as any other translation of that book in English.—The Presbyterian church, then, in America, demonstrate, by practically keeping this version out of the church, and adopting Watts' "Imitation," that they prize not the labors or the faithfulness of the venerable fathers of the Presbyterian church at the time this version was adopted; labors confined neither to making hymns, nor "imitating the scripture psalms; but to a faithful translation of these inspired songs into the English language.

16. No Christian can rely with true faith on any human testimony so as to venture the eternal safety of his immortal soul thereon; but he can with unwavering confidence, repose on *Divine testimony*. When we sing God's pure and holy Psalms, and not man's poetry, we can exercise a divine faith on the matter of this song, and the Holy Spirit will always approve his *own truth*. Our glorious High Priest upon his throne will present such acceptable services before a holy God. Thus the matter of our song being the real word of God, accompanied with the operations of the Spirit on the heart, illuminating the understanding, taking the things of Christ and showing them to us, raising, exciting, and animating holy affections, our devotion will be accepted by the Holy God through the beloved Mediator. When we follow the ordinances and appointments of the King and Head of the church, we may expect the promised blessings and comforts of the Holy Spirit.

To conclude, my dear fellow Christians and fellow candidates for immortal glory,—I beseech you to consider your ways, and see if you have not sinned a great sin in wandering like the backsliding churches around us, after the bewitching jingle of human songs, until the Lord is provoked, and has a heavy controversy with the Presbyterian church. In God's name I beseech you to return to the ancient purity of the Presbyterian church in your solemn worship, and take scripture, and scripture only for the matter and words of your psalmody. The Holy Ghost will then descend on you in copious profusion, and his holy truth will distil on you like the dew, and drop as showers on the mown grass, until all the places around his holy hill become a blessing. Cast visionary Watts, who never was of your society, to the moles and to the bats, and return to your first love.

A LEARNER IN THE
SCHOOL OF CHRIST.

ON PUBLIC COVENANTING.

By a committee of the Associate Synod of Original Seceders in Scotland.

Among the approved ways of displaying a banner for the cause of God, Public Covenanting has held a distinguished place. It was by leading and inspiring our fathers to this exercise, that the Spirit of the Lord lifted up a standard against the antichristian enemy of the Church, in the morning of the Reformation. In the same way was the enemy repressed, when he threatened to come in like a flood afterwards, under various forms; particularly that of prelacy; and although contempt is now poured on this work by many in the generation among whom we live, the Lord, who, unlike changeable man, is a covenant keeping God, has stamped the seal of his approbation on this exercise, by conferring distinguished favors on these lands, so solemnly devoted to him; for with all that is to be found in them, too justly affording matter of lamentation, they still stand pre-eminent among the nations, not only in respect of liberty and general intelligence, but even for scriptural light, and perhaps also for morality and religion. And it is a distinguished part of our profession to acknowledge the continued obligation of these highly laudable federal deeds upon posterity, as well as to engage in similar exercise ourselves.

"A vow" (as you have been taught in our Confession) "is of the like nature with a promissory oath; whereby we more strictly bind ourselves to necessary duties, or to other things, so far and so long as they may fitly conduce thereunto; and that it may be accepted, it is to be made voluntarily, out of faith and conscience of duty." A social vow or religious covenant necessarily includes confederation, whereby the persons entering into it mutually pledge themselves to pursue the ends of their common bond. We may be said to renew former federal deeds, when, in our covenanting, we recognize their obligation, and engage to promote, to the utmost of our power, and in a manner suited to our circumstances, the scriptural reformation engaged to by our fathers. And, in our circumstances as a church, it is proper that our covenanting include a solemn and explicit avowal of our faith in God's covenant of rich and free grace, of our personal dedication to him, and of our dependence on promised grace to enable us to perform our vows.

It is difficult to conceive of a time when it can be improper for the subjects of Zion's King to give him the most solemn pledges of their allegiance; but this exercise seems

eminently dutiful and proper in present circumstances. The spirit of opposition to the cause of God, although not discovered in the same manner, is as really in operation as it was in the days of our fathers. Indifference to the concerns of his declarative glory has, in a great measure, taken the place of that violence which formerly characterized the measures of the enemies of truth. The idea of testifying for the scriptural attainments of the church, is treated by many with contempt. The authority of Christ, as king of his church, is even systematically opposed; for, under the name of liberality, but falsely so called, many have laid it down as a principle, that we ought to drop or leave out of the church's profession, even what we may be convinced has his authority, when those whom we may think good people profess a different opinion,—which virtually amounts to a conceding to men a power to dispense with the laws of Christ.

Now, it must be particularly seasonable for dutiful subjects to step forward with the most solemn avowments of attachment to authority, when that authority is not only treated with cold indifference, but also with marked contempt and determined opposition. The King of Zion, indeed, needs not our feeble testimony. He is exalted above all blessing and praise, yet he inhabits and delights in the praises of Israel. He is God, whoever denies it: yet he honors his people by appointing them his witnesses that he is God. He commits his declarative glory into our hands, weak and worthless as we are; and by this means transmits the knowledge of his name through the world, and from one generation to another.

The mournful defections of many who professed attachment to the covenanted reformation, furnish also a powerful excitement to this duty. The more the confidence of the generation in professors is weakened, and they are tempted to stand in doubt of one another, the louder is the call upon us by confederation, to endeavor to restore the public confidence in our professions, as well as to promote confidence in each other, and thus to strengthen one another's hands in the way and work of the Lord.

We would call upon you, then, to consider the warrant you have for engaging in this duty. As it would be no acceptable service if attempted without regard to the divine authority, so, with the conscientious Christian, that authority will be felt powerfully constraining to every act of obedience. It is not the design of this address to enter formally into discussion or proof on this subject.

But it is your duty, humbly and prayerfully, to search the Scriptures, and to weigh the evidence in behalf of the duty which has been often adduced by its friends.* Seldom has this been even attempted to be overturned, and the arguments in its favor have certainly never been refuted. Supposing you, however, in some measure established in the present truth, we would press upon you the performance of the duty, in agreeableness to the truth which you have been taught, by reminding you of the few following considerations as motives to this duty, beseeching you to allow them all due weight.

1. To present yourselves living sacrifices to the Lord in this exercise is a highly reasonable service. It is founded, indeed, in reason, or the law of nature. As is stated materially in our Testimony, it is not founded, like Circumcision and the Passover under the former dispensation, or Baptism and the Lord's Supper under the present,—in the mere sovereign appointment or positive institution of the great Lawgiver of the church; but, like the duties of Prayer and Praise, it arises immediately out of the relation between God and the rational creature. Hence it is a dictate of the moral natural law, or of the law of nature engraved upon man's heart in his original creation.

It is evident that prayer and praise are duties of natural religion. By this it is not meant that they can be acceptably performed by fallen man without faith in that glorious gospel which is contained in the word of revelation. But, on the other hand, it is maintained that reason itself sufficiently teaches that they are duties. It is surely reasonable to consider certain tokens of respect as due to a superior and benefactor; and that he should be acknowledged as such, both by the presentation of requests for favors, and by expressions of esteem, gratitude, and love, in return for his kindness. Here, then, we have the general principle of divine worship: for it must appear reasonable, that veneration, love, and similar emotions, should correspond in degree with the dignity of the object, and the value of the benefits sought or conferred. Accordingly, Jehovah himself places his worship upon this footing: "If I be a father, where is mine honor? If I be a master, where is my fear?" And we are told that the heathen, who have not the written law, are a law unto themselves, their reason and conscience dictating that worship is due to God; and it is evident, they are thus brought under ob-

ligations to its observance, for they will be judged, although without the written law.

But it is no less evident, that vowing rests upon the same general principles. If it be natural to express our dependence on a parent by asking from him the supply of our wants, and to thank and extol him with our hearts and tongues, it is equally rational and dutiful to feel and to express regret when we have acted undutifully to a father or benefactor; and not only so, but to feel and to express devotedness to him for the future.—Would it not be natural and proper for a person to say, even to a friend who is not a superior, but who has conferred some signal benefit upon him, "You have brought me under obligation; whenever it is in my power I will serve you:" Even here, then, we find what is of the nature of devotement. But it is easy to see, that devotement ought to assume a more proper form, and to be more unreserved, according as the person to whom it is made rises in dignity, and his relative claims upon us advance; for example in the case of a father. Is it not, then, in the highest degree, reasonable and meet to say to him to whom we owe life and breath, and every blessing, "I have borne chastisement, or I have been reproved: I will not offend any more;" or, "In thee I live and move, and from thee I have my being: in thy strength therefore, I will be entirely thine."

But this is not only substantially, it is even formally, to vow to Jacob's mighty God. And it is founded, you observe, in right reason or the law of nature, as really as prayer and praise are; for it is deduced from similar principles, by an equally simple process of reasoning. Accordingly vowing, as well as prayer and praise, has entered into the practice even of heathens in all ages. The mariners who sailed with Jonah made vows; and heathen philosophers have pleaded for the practice, and even deduced its obligation from the principle now stated. "To this God ye ought to swear," says one of them*, "as the soldiers do to Cæsar. But they, indeed, for the sake of wages swear that they will above all things study the welfare of Cæsar; and while you are loaded with so many and so great benefits by God, will ye not swear to him? Or, when ye have sworn, will ye not perform? And what should ye swear? That ye will always obey his voice,—that ye will never complain of him,—that ye will never find fault with any thing he measures out to you,—that ye will always willingly do and suffer whatever he shall think necessary to put upon you."

* See Messrs. Morrison, Paxton, and Stevens on the subject.

These considerations, we think, clearly evince the truth of our proposition, that vowing is taught by the very light of nature. We apprehend indeed that the natural aversion of the heart to an entire devotement to God, or opposition to the matter of our public covenants, lies at the root of the indifference or hostility of many to the duty: and that the influence of prejudices thus produced, weakens the perception, often unconsciously, both of the evidence in behalf of the duty, and of the futility of the arguments employed against it. Whatever be in this, every real Christian must have engaged in secret in the essentials of covenanting according to his light. All such have mourned over their own sins and those of others, as dishonoring to God. All of them have taken hold of his covenant of grace; and they have all said, implicitly at least, "If I have done iniquity, I will do so no more." Surely every Christian has devoted or given himself to the Lord, and engaged, in divine strength, to use all his influence for the promoting of general reformation. Now, all this is done even in secret prayer, as in the immediate presence of God, and in the way of solemnly calling on the name of him who is the witness and judge of our sincerity. That there is vowing, and public vowing, in baptism, few will deny. An adult, when baptized, devotes himself to the Lord; a parent devotes himself and his child; and although Christians do not formally, and with the solemnity of an oath, engage in vowing at the Lord's table, it will scarcely be questioned that this is done there materially, and is implied in rightly observing the ordinance of the Lord's Supper. Now, from all this we would infer, that there can be no valid objection to formal, explicit and public vowing, or devoting ourselves to God in public covenanting, on proper occasions,—since vowing, or devotement, enters so much into the Christian's exercise materially. If the King of Zion be worthy of our vows in any form, will a Christian say that it is possible to make them with too much solemnity, or too explicitly, when circumstances call for it? Can that be a Jewish peculiarity, as some say it is which enters substantially into all devotional exercises under the full dispensation of the gospel?

2. This is a scriptural duty. It is required in the moral law as promulgated in the Bible: "Vow and pay to the Lord your God" is expressly enjoined (Ps. lxxvi. 11). And David obediently devoted himself to God: "I have sworn, and I will perform it, to keep thy righteous judgments," (Ps. cxix.

106). Further, it is commanded (Jer. iv. 2), "Thou shalt swear, The Lord liveth, in truth, judgment, and righteousness."—Here swearing to a religious profession is evidently enjoined; for the distinguishing profession of God's ancient people was this, That Jehovah is the living God, in opposition to dead idols. This they were called to do as his witnesses: "Ye are my witnesses, saith the Lord, that I am God." In the 50th Psalm this exercise is conjoined with prayer and praise, as contradistinguished from duties of a ceremonial nature. These are, as it were, set aside to establish the following: "Offer unto God thanksgiving, and pay thy vows" (which supposes making them) "unto the Most High, and call upon me in the time of trouble."

It plainly appears, from what has been stated, that vowing may be public and social, as well as private and personal. It seems absurd to suppose that acts of moral worship, which are dutiful when performed by individuals in private, can be undutiful when performed along with others, and in public. Every other piece of moral worship is understood to be binding both privately and publicly. Prayer, praise, and fasting, are all admitted to be dutiful in both situations. But we have seen that vowing is equally an act of moral worship as the others. Why, then, should it alone be confined to the closet? Indeed, as vowing is implied in these duties, it must be implied in them when publicly, as well as when privately, performed. And therefore, as we have also seen, explicit, public, and social vowing, must be warrantable. Moreover, men in their social state depend upon God, are under his government, and receive mercies from him. All we have said, therefore, as to this duty being founded in the law of nature, applies to societies as well as individuals. And the moral precepts referred to, evidently include this. The command "Vow and pay to the Lord your God" is not only addressed to all that are round about him; but, being an injunction on the Israel of God, must respect them as a people, called to this way of testifying gratitude for national mercies; as is evident from the whole Psalm. Accordingly, it cannot be denied that Israel did often engage in this exercise as a people. Again, the command to "swear, the Lord liveth," cannot be confined to individuals; for the profession which is made of God by his witnesses is the profession of his people collectively under both dispensations. The first commandment is also clearly addressed to the Israel of God as a society. God was the God

of his ancient people, who brought them as a body out of the land of Egypt, as he is the Redeemer of his people still. And again, we say, the fact is undeniable, that that people collectively, and in obedience to this and other precepts, were bound to avouch God as their God, and to oppose all false deities.

Accordingly, we have many approved examples of the people of Israel devoting themselves to God as their God by covenant, and with all the solemnity of an oath. They did so at Sinai,—on the plains of Moab,—during the government of Joshua and Asa,—under the direction of Jehoiada, and again in the reign of Josiah, when all Judah rejoiced at the oath;—under the management of Ezra and Nehemiah also, after the captivity. Now, we have proved that the duty is moral in its nature, and if so, it is no peculiarity of that people. We are laid under the divine authority as much by these approved scriptural examples, as if they had all been found in the New-Testament.—Their engagements were substantially the same as ours. They avouched the Lord to be their God, “and to walk in his ways, and to keep his statutes, and his judgments, and to hearken unto his voice.”

We have many prophecies on record that this duty shall be performed in New Testament times; as Is. xix. 18, 21, “In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of Hosts,—yea, they shall vow a vow to the Lord and perform it.” Again, Isaiah xlv. 3, 5, “I will pour water on the thirsty, &c. I will pour my Spirit upon thy seed, and my blessing upon thine offspring.” Then it is promised, “One shall say, I am the Lord’s, and another shall subscribe with his hand unto the Lord,” &c. Again, Is. xlv. 23, 24, “Unto me every knee shall bow, every tongue shall swear. Surely shall one say, In the Lord have I righteousness and strength.” And, to add no more, it is predicted by Jeremiah, l. 4, 5, that, “In these days, and in that time, the children of Israel shall come, they and the children of Judah together,—saying, Come and let us join ourselves to the Lord, in a perpetual covenant that shall not be forgotten.”

In the New Testament, also, Christians are required to present (or dedicate) their *dies* (i. e. themselves, for the body alone does not live) a *living sacrifice, holy, acceptable* to God, Romans, xii. 1. And this was exemplified by the Gentile churches of Macedonia, when called to contribute for the poor saints in Judea. The apostle says,

“This” (viz. making the contribution) “they did not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God,” 2 Cor. viii. 5. This was a public social deed; for the churches of Macedonia (Gentiles, be it observed) joined in it. Their being called to devote a part of their substance to the Lord, it would seem, suggested to them most naturally the duty of devoting themselves—their all to him; just as thanking a church for a pecuniary supply suggests to Paul thanksgiving to God “for his unspeakable gift.” To use the words of an eminent modern critic*, “The sense seems to be—they gave and devoted themselves first to the Lord, to do his will in every good work; and then to us to fulfil all our wishes, and observe our admonitions.” This cannot refer to their original constitution, for they were previously churches; nor to the ordinance of the Supper, for this would not have exceeded the apostle’s hope, nor have been remarkable enough to have put on record. Neither do the expressions imply that the transaction was so extraordinary as not to be for imitation; for it was done “by the will of God,” deduced no doubt from the Old Testament Scriptures. The strain of the whole passage shows also, that their conduct is held up as a pattern or stimulus to the Corinthians and to us. And such is the example which we now call upon you to imitate.

3. But again, we exhort you to consider how eminently calculated engaging in this duty is to promote the glory of God. This, we trust, is the high end you aim at in all your actions. You, of course, cannot join with many in saying, “We may be Christians, or we may be saved, without publicly and socially engaging in this exercise.” No; we hope your minds are under such an impressive sense of the Lord’s goodness to you in the gift of the Redeemer, and that you have received such a measure of the spirit of his children, as that every thing connected with his glory is dear to you; and that you are disposed to say, that if there be any way of testifying this that is more public, more decided, more solemn than another, that is just the way that you would choose. The natural language of a Christian is, “What shall I render to the Lord?” not “How little can I do for the interests of His glory in the world, consistent with safety?” Now, in this ordinance, there is an express recognition of his glorious perfections; for we take him as our God. He glories in his people as his portion, and there-

* Bloomfield.

fore avouches them to be his: "I will say, It is my people;" and they, having infinitely higher reason to glory in him, "shall say, The Lord is my God." We cannot give a person a higher demonstration of esteem and affectionate attachment, than by giving ourselves to him, saying, as some did in another case, "Thine are we, O David." It is a worthless gift when rendered, yet it is all we can render. But it was also honoring to David that the tribes declared themselves on his side. And when, as in the present times, a loud call is heard, "Who is on the Lord's side?" "Who will stand up for me against the workers of iniquity?"—can you sit still and refuse to arrange yourselves publicly and solemnly under his banner? Every error, every corruption, is dishonoring to him; and your public solemn covenanting is a public solemn testimony against these, and for his crown rights, which many attempt to trample in the dust. Thus you join in spirit the noble army who resisted corruption often unto blood, striving against sin, and who overcame Antichrist by the blood of the Lamb and the word of their testimony. Thus you join, as far as possible, the noble company who, as instruments, achieved deliverance for your dear native land from ignorance, superstition, idolatry, and tyranny; and whose success was, in a great measure, owing to their covenant devotement and confederation. You unite with them in the glorious strife for the faith of the gospel, by recognising the obligation of their deeds, and renewing them in correspondence to our circumstances. You do not, indeed, as they did, stand in the front rank,—you do not occupy the post of honor which they held; but you honor the same exalted King, by taking your place in the same army. You honor him by taking that position in it to which he appoints you; and you thus declare that, had He appointed you to the front, there you would have stood. You are called to swear allegiance to Him, when there are few in the age to join with you, and when your doing so is accounted by many disreputable; therefore, the louder is the call to glorify him by feeling and testifying that his authority does, and ought, to bear sway over you.

4. Covenanting, if performed in any measure of right exercise, is a delightful service. We read, that, on an occasion already referred to, all Judah rejoiced at the oath. They certainly had good reason for joy, and you have the same. They, no doubt, had ground of mourning; and they did mourn on account of their many and heinous breach-

es of covenant; yet it is the more remarkable that they rejoiced at the oath. Since they mourned on account of what they were in themselves, their chief joy must have been in God. In all their covenanting, they recognised him as their God, and the God of their fathers. He had called Abraham: He had entered into covenant with him, and renewed it with Isaac, Jacob, and so downwards, in their generations, and to the people of Israel. What was his part in the covenant? Promise. What was the great promise, including every other boon? "I will be to you a God, and ye shall be to me for a people;" and all this through the blessed seed,—the Saviour promised to Abraham. The promise was pregnant with goodness, divine goodness; for, even giving them a law, which was necessarily included in giving himself to be their God, was a proof of love, its tendency being to assimilate them to his own image; and the promise included his writing his law in their hearts. Had they not then reason to rejoice? The Most High had, in wonderful condescension, bound himself to them: He had pledged his faithfulness to be to them a God. The extent of such a promise cannot be told; its richness no arithmetic can calculate,—its magnitude no measuring line of men or angels can reach. They were also swearing, and their joy was of the nature of a shout of victory over their sins, and consequently, over their other foes; for the victory was secured when, by faith, they recognised him as their God. Besides, they had sworn with their whole hearts. Indwelling sin was for that time conquered, and their hearts were elevated to the living God.

Now, all this has been experienced in our land. The oath of God has been sworn in Scotland, while the nation rejoiced in the oath, and with feelings of joy which could only find vent in tears. We have all the ground of joy which they had: We are still called to recognise God as our God, and the God of our fathers. We can say with the Israelitish nation, "Our fathers trusted in Thee; they trusted, and were not put to shame." We can lay claim to him in consequence of our Covenants, National, and Solemn League, as having a covenant claim to these isles, and rejoice that still better days are in store for them; and we can rejoice in God as our God, conveying himself to us through Christ in the promise of his everlasting covenant, and promising all the grace in dependence on which we engage to testify against whatever is contrary to his will. How delightful, in short, to recognise

or enter into what the Scriptures often represent, in astonishing condescension, as a marriage transaction between God and his church!

5. Covenanting, rightly engaged in, is most profitable to yourselves. But, having already adverted to the most prominent views of this, we shall only here observe, that every Christian in proper exercise must feel, that whatever tends to impress his mind with the importance of truth and duty, must be useful to him in a high degree. This the solemnities of covenanting are calculated to effect. The Lord, indeed, who knows our frame, has wisely and kindly provided excitements to rouse and impress us; and we ought chiefly to look for his blessing on his own ordinances as the source of their effect. Yet there is an evident suitability in his appointments, which is not to be overlooked. This duty, then, is calculated to awaken attention to our own exercise, and the state of the public cause of religion; thus leading to prayer, and to an improving of the grace of the covenant. It affords an opportunity of voluntarily laying engagements on ourselves, and bringing ourselves under new obligations to duty. You all know with what force these considerations come home upon the mind. Hence David says, "I have sworn, and I will perform it, to keep thy righteous judgments." If he had temptations, the consideration, "I have opened my mouth to the Lord," would tend to preserve him. If he resolved on a difficult duty, the same thought would tend to stimulate him: if in danger of apostacy or backsliding, it would minister to his establishment: if sluggish, it would be a mean of rousing him. Now, every advantage obtained over his corruption, is so much gain to the Christian. Grace must do all; but all suitable means must be used, and this among others. "He meeteth him that rejoiceth and worketh righteousness."

6. Consider the effect of covenanting on posterity. Our fathers devoted themselves and us to the Lord, and we reap the fruits of their dutifulness. Do we wish to hand down a testimony for truth, pure and entire, to the succeeding race? (and what dutiful parent would not?) Will you, by neglecting this duty, not only set a chilling example to your own families or connexions, but also strengthen the hands of those who never teach it to their children? Will you refuse to do what you can, that the promise may have its accomplishment, "The fathers to the children shall make known his name:" Do you wish that God's covenant should be

remembered through all generations, that a seed should serve him, and be counted to him for a people? Neglect not, then, this mean of transmitting his testimony and his law to the succeeding age. Cast in your mite to preserve, in this way as well as otherwise, the generations yet unborn, from ignorance of, and opposition to, the great things the Lord has done for us in the days of our fathers. It was the Lord's method to deposit his testimony and his law with Israel, and he charged our fathers to show them to their children; that the generations to come might set their hope in God. Let us be "workers together with him."

The aspect of our political horizon is gloomy and portentous. Britain, with all its declensions and corruptions, has long maintained a national protest against Popery; but that protest is now, in a great measure, withdrawn. Our liberties are henceforth to be partly entrusted to the votaries of the court of Rome, which has always shown itself the determined foe of political and religious freedom. What may be the consequence can only be known to Him who sees the end from the beginning. But it is not unlikely, in an age when iniquity abounds, and the love of many waxes cold, that increase of numbers will accompany increase of power and influence. Many mere nominal Protestants, who have not received the truth in the love of it, may be given up to the delusions of Popery; and even if that self-called infallible, and of course unchangeable church, should, in mercy, be withheld from practically exhibiting the unchangeableness of her persecuting principles in our country, yet many precious souls may be endangered, and the cause of truth may be still further wounded in what was once the house of its friends. Surely, if covenanting was ever reasonable since the period of the Reformation, it must be peculiarly so at present. Is the cause of Zion's glorious King threatened? Then it must be the time to give the most solemn proofs of attachment to it. Are we or our posterity in danger? Safety is to be found in being devoted to God.

But now, brethren, is this a duty for which so much evidence can be brought of its being the will of God? We leave it with your consciences to allow that evidence its due weight. Search the Scriptures with fervent prayers to the Father of lights, that He would guide you into all truth, and to the right performance of every duty. "In all your ways acknowledge Him, and he will direct your paths." Seek to be divested of

prejudice. This is a duty every where spoken against, or despised. You are exposed, therefore, to prejudices arising from the fashion of the age and popular opinion. But endeavor to rise superior to them. Dare to think for yourselves. Glory not in singularity on its own account, but in being among the flock of Christ. Glory in such singularity as that of Noah in a corrupted world, of Lot in the wicked Sodom, of Daniel in a heathen court, and of the few witnesses under the reign of Antichrist. Nor are ye alone; ye are compassed about with a great cloud of witnesses. The eye that takes an enlarged view from the mount of revelation, sees you in one company with the people of God in all reforming times, with the martyrs and confessors, and those who were not ashamed to devote themselves to God in every age, with our reforming fathers of all ranks, and also associated with the children of Israel and the children of Judah, who, with the fulness of the Gentile nations, in the glory of the latter days, shall say "Come let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." Consider the honor put upon you in your having an opportunity, in such an explicit way, to witness for His declarative glory who was the faithful and true Witness. And, Oh! is his truth and faithfulness dear to you, and are ye overcome by that astonishing love which condescends to swear to you, "As I live, saith the Lord, I have no pleasure in the death of the wicked?" "And this is as the waters of Noah unto me, saith the Lord, for as I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I will not be wroth with you nor rebuke you?" Do you feel His love, who engaged his heart to approach unto God in your room and place;—who, as the Father's servant, swore and vowed to Jacob's mighty God, to build a glorious temple from the ruins of the fall? Are you impressed with all this, and will you think it too much to give him the most solemn pledges of love, and devotedness to his cause and interest? Remember he has said, "Him that confesseth me be before men, will I confess before my Father and before his angels." And explicitly to witness for truth and holiness in opposition to error and corruption, is confessing him. The doctrines of his cross dignify the Christian; and his gospel is the power of God unto salvation,—the glorious gospel, as that in which his glory is made great. Nor are we to forget the glory of His crown who is King in Zion. When men make void his laws, when his sole right to reign

in Zion is opposed, when immorality and profaneness abound, when he seems to say, "Who will stand up for me against the workers of iniquity?" does he not honor you in giving you an opportunity thus to witness for him? We are few and feeble; and the many may say, "What do these feeble Jews? What prospect have they of doing any thing to purpose in promoting reformation?" So, looking to appearances, might have been said of the two witnesses in the dark ages. So might have been said of the few fishermen of Galilee, going on the apparently hopeless expedition of converting the nations. The Lord can save by few as well as by many. The work is his, and he is the more glorified that the instruments are mean. It is something, in the mean time, to have our own faith confirmed, our resolutions strengthened, and our confidence in each other increased; to do what we can to point the fearers of God in the generation, (many of whom are too inattentive to this duty), to the good old path of Reformation; to keep up the memory of this work, till the time when the Lord *shall arise to build up Zion and appear in his glory.*

OBJECTIONS ANSWERED.

The object of the foregoing pages being chiefly exhortation to duty, it was not intended to treat the subject of public covenanting argumentatively at any length, or to enter formally into the consideration of the objections that have been adduced against that exercise. But still it may be useful for some readers that we should state and answer in this place, as briefly as possible, some of the most specious of these objections.

It is evident, that if the duty be established by such proofs as those to which we have very briefly adverted, there can be no valid objection against it; although aversion to any duty will always supply something more or less plausible as an excuse for neglecting it. Had it been consistent with our design, we might have shown that these objections possess so little plausibility, as to discover the weakness of the cause for which they are employed, and thus indirectly strengthen our argument. For example,

1. We have been told that our engagements are useless, as we cannot add to the authority with which the law of God previously requires obedience; that authority being infinite. Now, if this argument proves any thing, it proves that those who use it are wiser than God; for the authority of his law was always infinite; yet who will deny that he has required and encouraged covenanting, at least in Old Testament times? The great

Lawgiver surely knows the infinite obligation of his own law better than the objectors do, yet he requires personal devotement to himself in baptism. In fact, the obligation to vow and pay is founded upon, and supposes the perfect authority of his law. Who knows not that we may thus come under a new obligation to the law, from its requiring the fulfilment of our engagement, as well as the duty engaged to? It is surely most unreasonable to say, that, because a person is under an infinite obligation from the law, therefore he cannot also bring himself under that of a promise. Would not the common feeling of every unsophisticated mind decide that a person's guilt is aggravated in refusing to pay a just debt, from his having promised to pay it, although he was previously bound by the law to do so? Besides, the engagement is calculated to impress a sense of obligation more deeply on the mind. Although we are under an infinite obligation to speak truth at all times, is it therefore sinful to require, or to give an oath in a court of law? Because we are under an infinite obligation to remember the love of the Saviour in giving himself for us, is the Sacrament of the Supper to be laid aside, notwithstanding its divine authority, and evident fitness for renewing and deepening our impressions of his love? The satisfying of others as to our sincerity also, is an important end served by giving solemn pledges to them. And this is not inconsistent with the perfect obligation of the law.

2. It has been said that covenanting was not exemplified by our Lord, although he set us a perfect example. This objection assumes the very absurd principle, that we are not to look for the rule of duty in any part of the Bible but that which records the life of Christ; as if he had come to annul the authority of the moral law expressed in both testaments, and also the law of nature; whereas he came not to destroy the law, but to fulfil it. Our Lord did, indeed, set us a perfect example. In him was no sin. He was holy, harmless, undefiled. But does this mean that he exemplified in detail every duty binding upon us? No. His very perfection rendered this impossible. It is degrading and irreverent almost even to speak of his doing many things which are duties incumbent on us. Could he mourn over personal sin, or repent of it? Could he wrestle with indwelling corruption? Could he perform the very first work of a Christian, betaking himself by faith to the righteousness of a surety? Could he literally perform certain relative duties, as those of a husband

or a father? No; but he performed these in a way altogether peculiar to himself. And with similar latitude of interpretation, it is easy to prove, that he "vowed to the Lord, and sware to the mighty God of Jacob." It is our unspeakable mercy, that, in a manner which is competent alone to him, he did enter into covenant with the Father. He also, not only before Pontius Pilate, witnessed a good confession; but before the Sanhedrim he actually swore substantially to the same confession, viz. his Messiahship, divinity and future glory; for he did this when adjured or put upon oath by the high priest; Matth. xxvi. 63, 64. He was therefore a covenanter as far as was possible, and thus set an example to be so as far as is competent to us. He could not, but we can, imitate the church in Nehemiah's time, who, feelingly confessing sin, and sensible of weakness, said, "Because of all this we make a sure covenant."

3. Often has it been objected that covenanting is unnecessary, since Christians devote themselves to God in other ordinances, particularly in the Sacrament of the Lord's Supper. But, let those who speak in this manner duly consider, that it belongs to the great Lawgiver alone to judge what duties are necessary and proper for his service. We are subjects, and as such, have only to inquire what he has enjoined, and to obey. If the duty rests on divine authority, it must be high presumption for his creatures to pronounce it unnecessary, even were it more difficult than it is to point out its utility. If we have a right to set aside an ordinance, because we judge that the exercise called for under it may be performed in another, why might not the Lord's Supper itself be laid aside in the same way? Might it not be said, that we can remember the Saviour's death, fed upon him by faith, and devote ourselves to his service, in the duty of prayer or hearing the word, as really as at his table? The answer to all such reasonings is this, "To the law and to the testimony." The Lord's Supper has divine authority; and a similar answer applies to the present subject.

But, after all, it is easy to see that there is such a marked distinction between this and other ordinances, as sufficiently shows the fitness of its appointment. We have seen that, substantially, devotement to God is implied in other duties. But it will surely be granted, that we do not *explicitly* and *formally* vow or swear to God even in the Lord's Supper. Covenanting is therefore not superseded by any other ordinance. But

this is not all. A duty, which is involved or implied in other duties, must also have a separate standing, or be a duty to be practised by itself on proper occasions. We may praise God in our prayers; but this, so far from superseding praise as a distinct ordinance, affords a presumption in its favor. We may remember the death of Christ in ordinary meditation; but this, so far from setting aside the ordinance of the Supper, shows the wisdom of Zion's King in its appointment. Accordingly, covenanting being involved and implied in other duties, rather affords evidence, which, with the proof already referred to, rises to demonstration, that it is also to be engaged in as a distinct duty.

4. Some may be found excusing their neglect of this duty, by saying, that, however proper or necessary it might be in the days of our reforming fathers, who were called to combine against external force in guarding their liberty to profess the truth, our circumstances are so different, that there is no call for the same confederation, or the use of the same means of excitement. But surely, Scripture does not, either by precept or approved example, confine the exercise to times when the church is visited or threatened with external violence. On the contrary, we find it often exemplified in circumstances, and from motives, which clearly apply to ourselves. When the people of God engaged in the solemn transaction at Sinai, they were in no immediate danger from enemies. They were safe under the wings of the Almighty, indicated by the pillar of fire and cloud. But they needed to be trained to obedience, having acquired many evil habits in Egypt. Can we say, we need no training to obedience? In the case of covenanting on the plains of Moab, (Deut. xxix.) gratitude for mercies, and danger of declension, are recorded as the motives, not any special external danger, for, in the way of obedience, they were assured of entering Canaan in triumph, as the joyful end of their wanderings. There was no external danger when, in the time of Joshua, (chap. xxiv.) the people engaged to serve the Lord. The recorded motives here also are thankfulness for mercies, and holy jealousy of instability. In the days of Asa, (2 Chron. xv.) a prophet's reproving them for their defections, prompted to this duty. The occasion was similar in the time of Josiah. (2 Chron. xxxiv.) Sins and judgments, mixed with mercies, evidently furnished calls to this exercise under Ezra and Nehemiah. We also have to complain of defections deep

and manifold, whilst we have judgments to deprecate, and mercies to acknowledge, as all must see who are observers of the times:

Even supposing the hypothesis of the objectors to be well founded, arguments for this duty might be found in the present state of affairs, and in the danger to which the Protestant interest is exposed. But we must maintain that spiritual enemies are the most dangerous foes of the Christian; and we ought to rouse all our energies, and use all appointed means, for repelling their attacks. Can it be seriously held by the fearers of the Lord, that we may and ought to confederate for guarding against persecution, but that when the dearest interests of present and future generations are in danger from the encroachments of error and immorality, we need not trouble ourselves with such engagements, however calculated for maintaining the cause of truth and holiness?

ON PRACTICAL RELIGION.

By a committee of the Associate Synod of Original Seceders in Scotland.

We would now, brethren, affectionately remind you, that though a seasonable and decided appearance in behalf of truth and righteousness, and against every thing opposed to them, is an important part of the Christian duty, and one of the ways in which we are called to testify our love to Christ, yet it is quite possible for us to make such an appearance, while we are destitute of the principles of grace in our hearts, and of the practice of holiness in our lives. The profession of such as have nothing more of Godliness than the mere form, can neither be accepted as a service to God, nor be of any profit to themselves or their fellow men. The allegation, indeed, that all contentings for the interests of truth or lively concern about the public cause of religion are incompatible with due attention to the work of our own salvation, is utterly groundless, and at variance with the express command of God, "Hold fast the profession of your faith," and "Contend earnestly for the faith once delivered to the saints;" but it is an alarming consideration, that many have made a distinguished profession, and done much for its maintenance and defence, who have nevertheless remained indifferent about personal purity and the state of their own souls. It is from a conviction of this, and the fear "lest you should fall after the same example of unbelief," that the Synod, after the publication of the Testimony, have agreed to appear in the manner they now do, earnestly

calling upon and beseeching all under their inspection, to aspire after those personal attainments in religion, which, while they correspond with the profession they have espoused, are best fitted to recommend it to the world. We would call your attention more especially to that part of your Christian profession, relating to the dispensation of grace and mercy, which it is your high privilege to enjoy. The gospel is a revelation of eternal life, as a means appointed by Christ for the salvation of those that were given him by the Father. But you can realize its value in no other way than by believing it in obedience to the will of God, receiving the Lord Jesus as he is therein revealed, and thus coming to the enjoyment of that life which God hath given us in him. We entreat you to regard it, not only as a declaration of mercy which God has been graciously pleased to make to perishing sinners, but as a word of salvation addressed to each of you in particular, and which you are bound to receive with reverence and gratitude, and improve with diligence, in compliance with his great commandment, which is, "that we should believe on the name of his Son Jesus Christ." You have all sinned against the God that made you. The declarations of his word concerning guilt and condemnation and danger of eternal death, are applicable to every one of you, from the time you came into the world, and so long as you have not obeyed the gospel. And be assured, that sin is no less hateful in the sight of God, and that the consequences of sin are no less dreadful, than the word of God represents them to be. If so, can we be too serious in urging and obtesting you to prize that revelation of mercy which God, in sovereign kindness, hath sent unto you? And can you be too eager in listening to his proposals, and yielding immediate compliance with his will? He has set before you a salvation worthy of himself, and commensurate with your utmost needs and your highest susceptibilities; holding forth to the greatest offenders the invaluable privileges of pardon and peace with God, communion with him, conformity to his image, victory over enemies, and at length an entrance ministered abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. And he has clearly pointed out the manner of life which leads to the enjoyment of those privileges, namely, a life of faith in the Son of God, of prayer for the communication of his promised blessings, and of universal obedience to his revealed will. Surely it is the present and most pressing

duty, as of all to whom the gospel has been sent, so more particularly of those who have made a distinguished profession, to be earnest in endeavoring to comply with the will and fulfil the gracious designs of heaven, and in imploring the special aids of the Holy Spirit, who is promised to guide into all truth, that they may be directed in and disposed to the practice of all his holy requirements, and that, along with a faithful profession, and an outwardly corresponding life, they may attain to those spiritual exercises of faith, love, and the other graces of his divine implantation, which, though least observed by the world, form the vital and most important part of true religion. Let it then, be your daily study, not only to hold fast all his truth as your faith in profession, but to get your minds moulded into its form, to have his law written in your hearts, and to honor and obey him by a constant faith in his Son, by loving him supremely, longing after his enjoyment as your chief good, and aiming at his glory as your chief end. Covet earnestly the ennobling privileges which have afforded the saints in all ages ineffable felicity,—the light of the Lord's countenance and the love of God shed abroad in their hearts. Beware of inordinate attachment to the things of this world, and abound in meditation on the things that are above, remembering that "to be carnally minded is death, but to be spiritually minded is life and peace." This is the sure way to attain to steadfastness in the profession of your faith, and to a profitable maintenance of it, both for yourselves and others. He who is above all, and who, in the sovereignty of his control, can make all things, and even the evils of men, subservient to the ulterior ends of his own glory, often employs those "that have believed not" as instruments to preserve and promote his work, and that too with manifest success; but as the motives of such persons are entirely of a selfish character, so the persons themselves, not being of God, nor supported by him, cannot prove faithful to his cause, but may be viewed as ever ready to turn aside after their own crooked ways. And bear always in mind, that, though you should gain a character for steadfastness and zeal which may never be questioned nor impeached by men, yet, if you do not form a saving acquaintance with the Lord Jesus, it will avail you nothing on the great day of his appearing. None of you will have so much to say as some mentioned by Him who is appointed of God to be your judge, "Not every one that saith unto me, Lord, Lord, will enter into the

kingdom of heaven ; but he that doeth the will of my Father who is in Heaven. Many will say to me in that day, Lord, Lord, have not we prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then I will profess unto them, I never knew you : depart from me, ye that work iniquity."— (Matthew vii. 21.)

Practical religion, to which we are now calling your attention, includes the discharge of your duty to man as well as to God. Love to God is the first and great commandment, and the second, which is like unto it, is love to our neighbor. You are enjoined to love all men, but especially those who belong to the household of faith. Let not your love lie merely in natural affection, but seek that it may be sanctified by the Spirit of Christ, and by a sense of Christ's love to you ; and let it pervade all your dealings with your fellow creatures. We would particularly call upon parents to remember their many and sacred obligations to bring up their children in the nurture and admonition of the Lord. We beseech you, by the love you bear to them, and as you would desire their happiness for time and eternity, to use your best endeavors to awaken within them an early and becoming concern for the glory of God and their own salvation. There is reason to lament, that the children of witnessing professors in our day have too often abandoned the profession of their fathers, become regardless of religion altogether, and mingle in the fashionable courses of the world. This, it is to be feared, may, in a great measure, and in many instances, be traced to neglect or misrule on the part of the parents, in abstaining from the reasonable exercise of parental authority ; in failing to store the minds of their children betimes with useful instruction ; in acting towards them with a spirit and temper unbecoming the Gospel of Christ, and the endearing relationship of parent and child ; and in not combining, with their other efforts, fervent prayer to God for that blessing which alone can render them effectual. This demands the close and serious consideration of all among you whom " God hath set in families ;" for, assuredly, the natural consequences of criminal neglect in this matter are such as you would all wish to avoid, and such as, if ever it should be your lot to witness them, must recal the most poignant remembrance of your own delinquencies. Many are the express injunctions and gracious encouragements which God has given for the discharge of the duty we are

now recommending. " He established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children ; that the generation to come might know them, even the children which should be born, who should arise and declare them to their children," (Psalm lxxviii. 5). God mentions what Abraham would do in instructing his family, as a reason why he would not hide from him what he was to do, and as a means of accomplishing the great promise concerning his posterity : " For I know him that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment ; that the Lord may bring upon Abraham that which he hath spoken of him," (Gen. xviii. 19). If, then, there be any reality in the good things made known by the gospel, as you profess to believe, earnestly employ your whole influence to bring your children, whose souls, as well as bodies, are entrusted to your care, to know " the God of their fathers," and to " walk before him with a perfect heart." Make the doctrines of grace, and the cause of religion at large, the subject of frequent conversation with them, that they may become gradually familiarized with divine things. Abound in every part of family duty, and beware of becoming formal and remiss in the morning and evening worship. Train your families to go along with you to the house of prayer, and to seek the honor and enjoyment of God in his ordinances.

Those who are united together by the bonds of a public profession, should remember the commandment of their Lord and Redeemer : " A new commandment I give unto you, That ye love one another ; as I have loved you, that ye also love one another," (John xiii. 34). Love to the brethren is surely a most reasonable service, as it recognises them to be the objects of God's love, the subjects of the same grace with ourselves, partakers of the same privileges, and heirs of the same inheritance. The decay of this grace is one of the most woful symptoms of the present times, and a principal cause of many of the evils that prevail in the church of God. Where it is wanting, no union in sentiment or profession can be either permanent or pleasing. Nor do we know if there be any one grace more warmly commended, or any one duty more closely inculcated in the Scripture, than brotherly love. Be concerned, however, not merely to cherish it as an affection of the mind, but to give it unequivocal expression in active and in-

cessant endeavors for the good of the brethren. When you meet together in the ordinary intercourse of life, abound in testimonies of loving regard, and study to order your conversation to mutual profit. When you go to the house of God, or return from it, in company, guard against that worldly converse which is one of the great sins of the present age, and use your endeavors to prepare one another for appearing before God, and to improve what you have been hearing. Do not, in any case, arrogate the pre-eminence, but ever comport yourselves towards each other with humility and submissiveness, remembering the words of the Lord, "If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet; for I have given you an example, that ye should do as I have done to you," (John xiii. 14); and the words of his apostle, "Likewise, ye younger, submit yourselves unto the elder: yea, all of you, be subject one to another, and be clothed with humility," (1 Pet. v. 5). In so far as your situation and circumstances will admit, form yourselves into societies for prayer and spiritual converse, and take care to regulate and improve them in the best way fitted to gain the ends of mutual excitement and edification. Experience has shown that such meetings, when properly managed, conduce to promote the acquaintance of Christians with one another, and generally to advance personal religion. Be faithful in reproving one another; but let all your admonitions be tempered with love, meekness, and humility, which are best calculated to give them effect. Check the first risings of envy, and every evil affection, and seek to be more and more influenced by that charity which "suffereth long and is kind; which envieth not, vaunteth not itself, is not easily puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth."

When waiting on the public ordinances of divine grace, remember that you are called to the exercise, not of understanding and judgment only, but of faith, and love, and all holy affections; that you are to receive the word of the Gospel as the word of God, and while you hear it to worship Him; and that you are to regard it, not merely as an intellectual gratification, but as the food of your souls, praying that it may nourish you up to eternal life. Show due regard to those who minister to you the word of God, bearing in mind the high authority with which they are invested by the Lord Jesus,

and receiving them as his ambassadors who speak in his name. Though compassed with infirmities, they are called to the discharge of holy and important work, and He who "hath chosen the weak things of the world to confound the things that are mighty," can make them successful. Give them a prominent place in your prayers, and do your utmost to strengthen and encourage them in the work of the Lord. Respect those who are in the eldership among you, and whose work it is to rule, though they do not labor in word and doctrine. Honor them for their office, and support them in the scriptural discharge of it, against those that walk disorderly. "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works' sake: and be at peace among yourselves." "Brethren, pray for us."

Your profession is in one way published to the world, by our printed Confession and Testimony, which may be known and read of all men; but its success depends greatly on the manner in which you conduct yourselves. Many who will not read your Testimony will observe your conversation, and judge of your principles by your practice. A conversation consistent with a scriptural profession, not only meets the approbation of God and of all good men, but will, in some degree, affect the minds and consciences of others in favor of the truth; whereas the professor who acts at manifest variance with what he professes, and with the the commonly acknowledged principles of religion and morality, does what has a direct tendency to strengthen both the natural and acquired prejudices of mankind, to make them turn away with disgust from our publications when offered to their perusal, and to harden them in their indifference about religion. Let these considerations excite you to becoming consistency in every part of your conduct. In your common intercourse with the world be careful to keep the path of truth and strict honesty. It is much to be regretted that some who make high professions of regard for the word and ordinances of God, and no common pretensions to sanctity, act, in ordinary life, as if they considered the principles and practice of common morality beneath their notice. Be assured, beloved brethren, that the religion of such men is vain. We exhort you to be exemplary in your attention to your secular callings, and to receive with thankfulness what is given as the fruit of your industry.

"Let your conversation be without covetousness, and be content with such things as ye have; for He hath said, I will never leave thee, nor forsake thee."

You cannot go the same length in religious intercourse with those from whom you differ in sentiment and profession, as with one another; but there are many ways in which you can, without approving of what is wrong or defective, show your regard for what is good about them. Act so as to convince them that you are not selfish in your contentings for truth, but are actuated by a simple view to the glory of God. By your candour and Christian temper manifest your disposition to promote the cause of union among all that love the truth. Make yourselves well informed in the knowledge of what you profess, that you may be "ready to give unto every one that asketh you, a reason of the hope that is in you, with meekness and fear." Be not forward in introducing subjects that may lead to debate, and ever treat the word and truth of God with reverence and with real concern for the best interests of those with whom you hold intercourse. Much prudence is necessary to the reasonable introduction of sacred things in our conversation with the world, and you can only attain it under the guidance of the Spirit of wisdom and all grace.

May the Lord grant you the true knowledge of himself, enable you to hold fast the profession of your faith without wavering, and adorn the doctrine of your Lord and Saviour in all things; make you instrumental in promoting the interests of his glory upon earth, and preserve you into his heavenly kingdom. Amen.

[From the Christian Magazine.]

Memoir of the Rev. Mr. ALEXANDER MONCRIEFF, sometime minister of the gospel at Scoon in Fife; collected from the Historians of the period between the Restoration 1660, and the Revolution 1688.*

Memoirs of the life, labors, and sufferings of godly Christians, and particularly of eminent ministers, are sure to be read with avidity, and thus plainly bid fair to be profitable. The language of them is, "Go thou, and do likewise." Example is known to have an engaging influence. This is not intended to be understood of mere commendations for learning, godliness, charity, benevolence, and such like; these can have

* Chiefly Wodrow.

small effect on the mind, without facts to verify them. A few historical anecdotes will have a better effect than thousands of panegyrics without them.

It is indeed to be lamented, that, through the indolence of contemporaries, and the waste of time, so few facts can be stated with certainty concerning many worthy men; from what are known, it may be probably inferred, that they were very eminent and useful in their times. This naturally awakens in the mind a desire to know more, and a regret that so few are left on record. This holds eminently of the worthy man whose name is prefixed. Wodrow relates, that "his papers were burnt some time before his death, and his contemporaries much gone," (in the year 1720, when he wrote his History); "and it is to be regretted, so lame an account can be given of this man of God." Mr. Wodrow adds, "He had a sore sickness about the beginning of June 1680. I have in mine eye a large collection of heavenly expressions he then had, too long to be inserted" in his History. But it is highly probable, that in the course of more than fourscore years, they must have perished.

Mr. Moncrieff must have been ordained a considerable time before the restoration of Charles II, 1660; for we are informed, that, during the usurpation of Oliver Cromwell, he was noted for his attachment to the then exiled royal family, and suffered persecution for it. "His house was many times searched and rifled, and he was obliged to hide. On Sabbath he had spies set upon him, and was closely watched where he went after preaching. Frequently he was hotly pursued, and one time a party of horse came after him when fleeing, and, by a special providence, though attacked once and again by men, by his own fortitude and resolution he got clear of them, and escaped at that time. Thereafter, in a neighboring congregation, he was seized and imprisoned some time, merely for praying for the King." But we shall afterwards see what a sorry reward he had for his loyalty.

It was, no doubt, previous to the Restoration that he suffered the severe trial related by the author of the "Fulfilling of the Scripture." It was briefly as follows: A gentleman of his parish conceived, as it would seem, a prejudice against his minister. To gratify his malevolence, he forms a libel against him, and prosecutes him upon it before the Synod of Fife. He is, however, defeated, and his minister acquitted; nay, on the spot, where he thought to have

wreaked his resentment on his righteous pastor, he is seized with a violent distemper, which obliged him to hasten home. The trouble of his mind, particularly on account of that false and injurious libel, was greater than the trouble of his body. Earnestly did he desire to see his injured minister, that he might ease his conscience by confessing the wrong he had done him, and would often cry out, "O to see his face!" But, strange to relate, his haughty lady would not suffer it; so the old gentleman dies without being indulged in the small satisfaction. The lady herself, not long afterwards, is seized with trouble, and also with agony of conscience, for the part she had taken in the prosecution. She, in like manner, cries for the minister's coming to see her; and though he was from home at the beginning of her trouble, he takes the first opportunity to pay her a visit; when, with much grief, she acknowledges the great injustice which she had done him. A young man, who lived in the family in the character of chaplain, and who had appeared as a witness in the cause, is also seized with great agony of conscience for the part he had acted. He goes to an after meeting of the Synod, on purpose to retract his testimony; but, being somehow withheld from appearing, his trouble increases, till he loses the exercise of reason, and in that melancholy condition dies. After all, the young gentleman who succeeded to the estate is so hardened, as still to prosecute the quarrel. The times being now changed through the Restoration, the worthy man is banished from his parish, though under a different pretence. But the young gentleman also dies in like manner as his father and mother had done. Thus Providence justified his righteous servant. This, Mr. Fleming says, he had related to him by a grave Christian, which the party himself did decline, though he could not but assent thereto.

Mr. Moncrieff, though he be not named by Mr. Fleming, was certainly the minister intended*; and it is plain from his silence, when the dismal story was told in his presence, that he bore the trial with exemplary meekness and patience, without retaining any resentment against those that had injured him, or rejoicing at the signal judgments executed upon them. He committed his cause to Him that judgeth righteously, who accordingly gave judgment; and that was enough to this gentle servant of Christ. God has taken the character of his saints, and particularly of the ministers of the gospel, under his special protection; and he

* See Wodrow, vol. i. p. 78.

may be safely trusted with it. How often has his promise been verified! "Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues," Psal. xxxi. 2).

But the end of one trial is often only the beginning of another. No sooner is Charles II. restored, which the zealous Presbyterians of those days so ardently desired, than he began to persecute them. In a short time after the king's return, the subject of this memoir, with several of his brethren, in the simplicity and zeal of their hearts, met in a private house in Edinburgh, to prepare an address to his majesty. In this address, they perhaps exceeded in loyalty, but not in what is very common with aspiring men at such seasons, fulsome flattery; for they at the same time acted a faithful part; they declared, "how hateful the actings of the late usurping powers were to them in murdering the late king; how thankfully they acknowledged the Lord's signal preserving his majesty's person, and in bringing him back after a long exile; how it was their purpose, as it was their present practice, to pour forth their fervent supplications for his majesty, hoping that he would allow them that protection, countenance and encouragement, which they had reason to expect from a gracious king." They did indeed remind him of the solemn engagements he had come under for the maintenance of religion and reformation, and admonished him of the sin and danger of acting contrary to these engagements. But surely there could be nothing seditious, far less treasonable, in their doing so: some of them perhaps, or, which was the same thing, some of their brethren, had administered the oath of the covenant to him; they themselves were determined to abide by it, and they only desired him to do the same; and this, however much it has been misunderstood, was nothing more than what the law of Scotland at that time, not to say the law of the Most High God, bound both king and subject to do. This will recall to the reader's remembrance what he has read in Josh. xxiv. 15.

Nevertheless, while this dutiful supplication was so far from being a finished deed, that they were writing letters to other brethren, inviting them to hold a meeting elsewhere to consider upon it; even while these unfinished scrolls were lying on the table, they were apprehended and thrown into prison by the command of the rulers at that time; and they continued in confinement, first in the castle of Edinburgh, and then in their

own houses, till the meeting of the parliament in the beginning of next year, 1661. This was a great hardship to their respective parishes, as well as to the ministers themselves, and particularly to Mr. Moncrieff, after the sore trial he had met with from the gentlemen of his parish, as above related. During their confinement, he and his brethren presented a petition, praying to be released; but it was insisted, that, in the first place, they should acknowledge their fault in meeting for the purpose of drawing up the address above mentioned. This they could not in conscience do, as they firmly believed they had done nothing but what it was their duty, as loyal subjects and good Christians, to have done. To intimidate them, the King's Advocate, who had formerly taken what was called the "tender," and thereby renounced the King and his family, when many of them, and particularly the loyal Mr. Moncrieff, as above related, were suffering for praying for him; even he threatened to found a process against them for high treason. Here, surely, is a wonderful contrast; the disloyal threatening to prosecute the loyal for treason. But he, it seems, is resolved to chime with the times, as might be most for his worldly honor and interest, and they were determined, at all hazards, to continue upright for God,

It was not long before the Advocate executed his threatening as to Mr. Moncrieff; he had his indictment given him about the same time with Mr. Guthrie, who afterwards suffered. He would have been in no danger, if he had fallen in with the course of the times; but, to his great praise, no solicitations or hazard could move him to retract his principles. The Earl of Athol, and others of considerable note, warned Mrs. Moncrieff, that it would be impossible to save his life, if he did not recede in some things; but, instead of being a snare to him, she was an help-meet for him in the critical juncture. This excellent gentlewoman, with more than manly fortitude, replied, "That they all knew she was happy in a good husband; that she had great affection to him, and many children; yet she knew him to be so stedfast in his principles, where his conscience was concerned, that nobody needed to deal with him on that head; for her part, before she would contribute any thing that would break his peace with his Master, she would rather choose to receive his head at the cross." Indeed, for a considerable time, there was no probability of his escape. Some ladies of the first quality made a handsome present of plate to the Advocate's la-

dy, (which, it is said, was not uncommon in those corrupt times), thinking by this to soften his Lordship; but it had no effect, and was even rejected. In the mean time, he was often brought before Parliament; so that, had it not have been for his magnanimous spirit, he might have suffered a thousand deaths in the dread of one. Slavish as the members of this Parliament were, it would appear they were more favorable than the officers of the Crown. So great was his reputation for godliness and integrity, that great intercessions were made for him by persons of the first rank; and no doubt, "prayer was made without ceasing of the church unto God for him." So Parliament did not pass the sentence of death upon him, but they inflicted a punishment which to him was worse than death; they declared him incapable of any public trust, civil or ecclesiastical, and discharged him from returning to his parish. And all this for nothing worse than a faithful adherence to that cause, to which the King himself and his judges, as well as he, were engaged by solemn covenant. This was a severe trial to the people of his charge; by their lawful pastor's banishment from his parish, they were left as sheep wanting a shepherd, and were a ready prey to some mercenary clergyman, who would conform to the fashion of the times. It was an equally severe trial to their minister, to be deprived of liberty to preach the gospel to that dear people, over whom the Holy Ghost had made him an overseer, an exercise in which he delighted as the great happiness of his life. This, indeed, was the trial of thousands of parishes, and of thousands of worthy ministers besides, in this trying time. By this iniquity, the Government of those days brought the blood of all those precious and immortal souls on their wretched heads.

Great were the hardships he underwent in this tragical period. In 1664, when it was understood that people came to hear him in his own family, he was compelled to remove, and to live twenty miles from his charge, and seven or eight from a bishop's seat, or royal borough. Once and again he was compelled to remove his family. At last he retired to a remote place in the Highlands, where he had some quiet, and preached the gospel as he could get opportunity. The fury of the persecution somewhat abating, he came down to Perth for the education of his children; here also he preached the gospel. "A few at first, but afterwards a great many, attended his ministry. Being

informed against, a party of the horse-guards were sent to apprehend him; but he escaped, though his house was narrowly and rudely searched. This forced him from his family, and he was obliged to lurk a good while." At length he came to Edinburgh with his family; here also he continued to preach the gospel as he could find opportunity. But being intercommuned (outlawed) in 1675, he run still greater hazards. But, if his hazards were great, his preservations were equally signal. It is pleasant to give an instance or two; "When he was lodged in a remote part of the suburbs, a captain with a party searched every house and chamber of the close, save the house where he lodged, into which they never entered, though the door was open." At another time, when he was lurking in a private family, without the wall of Edinburgh, a party was sent to apprehend him; providentially he had gone out to walk by the house where he was. The party observing him, and by his gravity suspecting him to be a minister, one of them said, "That may be the man we are seeking."—"Nay," said another, "he would not be walking there." Thus they entered into the house, and searched it narrowly for him. Again, when advertised that the soldiers were coming to search for him in his own house, he lingered till another minister came in to him, and said, "Sir, you must surely have a protection from Heaven, that you are so secure here, when the town is in disorder, and a general search to be made;" and immediately he went off. In a short time Mr. Moncrieff went out; and he was scarcely down stairs, when the guard came up and searched the house. He took a little turn in the street, and came to his house just as the guard went off. These, and many other preservations, he could not but remark: but the persecution still continuing, and turning hotter, he was obliged to dismiss and scatter his family for some time. He was solicited, when in these circumstances, to leave the kingdom, and had an ample call to Londonderry in Ireland; yet he always declined to leave his native country, and, in his pleasant way, used to say, "he would suffer where he had sinned, and endeavor to keep possession of his Master's house till he should come again." And he may be said to have done it, for he lived till harvest 1688. Mr. Wodrow says*, "His memory is yet (*viz.* in 1720, when he wrote his history) savory to many; and there are several alive who can bear witness, that God was with him and in him of a

truth." But these must now be all gone: "Our fathers where are they? and the prophets, do they live forever?" Zech. i. 5.

This worthy minister and faithful sufferer was the grandfather of the Rev. Mr. Alexander Moncrieff, of Culfargie, minister at Abernethy, one of the four brethren who were thrust out of the church of Scotland in the year 1733, and the father of those Moncrieffs who have been so famous in the Secession church. In their noble ancestor, Mr. Moncrieff at Schoonie, they have a blessed example set before them; may the family follow it to the latest generations!

This memoir may be fitly concluded with these two reflections:

First, We see here the honor which God in his providence puts on *faithfulness* joined with *peaceableness*. These two excellencies appear to have been the prominent traits in this worthy gentleman's character, and God preserved him, and provided for him beyond many of his fellow-sufferers.

Secondly, It deserves to be commemorated with all gratitude, that our lot has been cast, not in such oppressive times as have been mentioned, but in an age of liberty and internal peace. The Associate Presbytery, the genuine successors of the subject of this memoir, so long ago as 1743, celebrated with gratitude, that amidst our manifold defections, "security is given by the present civil government unto our religion, lives, and liberties, such as no other people now on earth enjoys the like." And in 1761, soon after the accession of his present majesty, the Associate Synod, in the true spirit of Christian loyalty, declared, "That they can yield to none of their fellow subjects, in prizing the civil government under which they live, as the best modelled government throughout the known world; in respect to the memory of our late sovereign, King George II. as one of the best of kings, of the mildest administrations, who ruled over us as the common father of his people; in thankfulness for the peaceable accession of our present sovereign, King George III. to the throne of these kingdoms; in rejoicing at the auspicious beginning of his reign; in a firm resolution to support and live dutifully under his government in our several stations and capacities, according to the word of God, and our received and known principles founded thereon, to which we are bound by solemn covenant; in an inviolable attachment to the protestant succession in the illustrious family of Hanover; and in a full purpose still to maintain these principles among the people under their inspection."

* History, vol. i. p. 71.—73.

And all praise to the Ruler of the world, that we have still reason to make the same declaration! that liberty and peace may continue till time shall be no more, is the ardent prayer of
SPICILEGUS.

N. B. In the title of this memoir, for *Scoon in Fife*, read *Scoonie in Fife*.

[The following letter, which was never before published, is printed from the original, which has been sent to us by a descendant of the writer.]

LETTER from Mr. MONCRIEFF to his wife, written during his confinement in the Castle of Edinburgh.

DEAR HEART,

I received yours this morning, and bless the Lord that I hear you and the children ar well. As for John Moncreife, if Mr. George Kilgour think it fittest that he enter and — with his master, Lundie, I sall give my consent to it; so ye may put him to him, and let him enter with him. Bot if ye have occasione to meet with his pedagogue, ye will deal with him, that he take pains upon him to instruct him in his Latine, because he has beene much lost that way. Put him to him as soone as ye thinke it fite, and let him enter to the same classe with his master. Dear heart, be much in employing the Lord, who is easie to be intreated; his presence is sweet and comfortable, quhich ye may surely expect, specially in a day of triall and tentatione. I know your difficulties are many, bot your mercies fare exceede your difficulties, and he sall be as ane hiding place from the winde, and a covert from the tempest, as rivers of waters in a dry place, and as the shadow of a great rock in a wearie land. This ye may expect to be made out to you, if ye sall follow on to know him. O to stand near him, and to clinge crosse by him; now, quhen the windes ar blowing, and the waves ar raging, there is no saiftie bot under the shadow of the Almightye, Your condition calls on you to be much and frequent in renewing your petitions to him, and this ye may doe hopefully; for, though ye had beene kept at the door formerly, yet now quhen you're approaching to him, he sall discover himself to be ane verie present helpe in the time of trouble. Wherefor, bestirre yourself, for to you he hath said by name, Knock, and it sall be opened to you. He waits to see you at his gate, and your answer is prepared, before your request be offered. My dearest heart, cast not away your confidence, neither give way to your unbelieving thoughts, bot endure hardness as ane good soldier of Jesus

Christ. O quhat an day sall that be, quhen we sall stand joyntly before the throne, clothed with quhyt robes, and palms in our hands. Then sorrow and sighing sall flie away, and all tears be wyped from our eyes. Grace be with you and the little ones.

I rest yours,
CASTLE OF EDINBURGH, } MR. MONCRIEFF
November 12, 1660. }
Send my old Bible to me.

INFLUENCE OF ARMINIANISM.

From Jamieson's Inquiry into the Causes of the Rapid progress of Infidelity in our present age.

On the influence of the Arminian system, as it respects fundamental articles; the state of the heathen in regard to salvation; the reason of faith; the depravity of human nature, divine sovereignty, free will, and the operations of the spirit.—*Alarm to Britain, John Jamieson, D. D.*

While Socinians have contributed so liberally to the support, and even to the spread of deism, *Arminianism* cannot be entirely acquitted from the charge of encouraging the same system. I am far from supposing that they have had any design to do so. I will not presume to impute this even to Socinians. I am abundantly sensible that the Christian world is indebted to Arminian writers for many valuable works against the deists. In these they have shown the insufficiency of the light of nature in a variety of respects, and done much to illustrate some of the evidences of Christianity. But in this important controversy, they have been necessarily crippled by the peculiarities of their system.

They are convinced of the tendency of the *Socinian* scheme to support infidelity. But inasmuch as their own leads to Socinianism, it must eventually have the same fatal tendency. They may not indeed perceive, that it is friendly to Socinianism. But the fact is indisputable. The denial of absolute predestination necessarily leads to the denial of divine prescience. For, as faith is not of ourselves, but the gift of God, it is impossible that he could certainly foresee that some should believe, without a certain determination to confer on them this good gift. The doctrine of universal redemption directly tends to the denial of the atonement. For if many, for whom Christ died, finally perish, it must follow that a sufficient satisfaction was not made for their sins. If the full price of their redemption was paid, why are they not liberated? If this work fails as to

any, the ransom was not of infinite value, and he who paid it could not be the son of God. The denial of the perseverance of the saints has the same issue with the doctrine of universal redemption. It supposes either a failure as to purchase, or a defect as to the power necessary for the preservation of the redeemed. If the will of man, in his natural state had a freedom to what is spiritually good, it will be difficult to prove that his understanding should not also know it; and of consequence, that any work of the spirit is necessary. If the act of his own will made him to differ from others, and be the immediate cause of his justification, the Socinian doctrine must be true, that a man is justified by his own works. "But if righteousness comes by the law, then Christ died in vain." If the Spirit may be resisted in his gracious operations on the heart, it follows, that our destruction is more a human than a divine work, which is the very soul of the Socinian scheme. For, in any business, that must be the principal, which is eventually victorious.

It is certain that the steady prosecution of Arminian principles has landed many learned and able writers in downright Socinianism; while *perhaps* there is not an instance of one, who has adhered to the doctrines called Calvinistic, making a transition to the Socinian system, without taking Arminianism in his way. Such was the effect of the errors of Arminius in Holland, that many, who did not plainly own their accession to the Racovian school, very soon assimilated their tenets to it, as nearly as they could without assuming the name.

Popery has been greatly indebted to Arminianism. I need scarcely say that this scheme, although it has received its name from Arminius, as he was the great instrument of its propagation among protestants, had been adopted, as an essential part of the anti-christian system, long before Arminius had a being. The doctrines of predestination on the ground of foreseen faith and good works; of the self-determining power of the will in conversion; of the possibility of resisting efficacious grace; and of perseverance as the effect of our own goodness, necessarily open a wide door to creature merit. But the doctrine of merit is the great basis of the anti-christian fabric. The complicated system of indulgences, dispensations, and pardons, of prayers for the dead, and to the dead, of penances and pilgrimages, nay, of purgatory itself, rests on this broad foundation. What, but this inexhaustible mine

of spiritual riches, has made Rome the mistress of the dross, treasures of nations? Therefore, we need not be surprised, that she hath still kept the doctrines formerly mentioned, as the apple of her eye; that she hath reserved her fulminations, and kindled her fires, for all who dared irreverently to touch them. From the history of the church during the dark ages, it appears undeniably, that in general, those who opposed the tyranny of antichrist, equally opposed the doctrines now called Arminian; and that they were condemned as heretics, and suffered martyrdom, on this ground, as well as on the other. Need I say, that, under God, the great mean of the glorious reformation, was the faithful preaching of justification through the righteousness of Christ alone, to the exclusion of faith itself, considered as a work, or as having the least degree of merit. Nothing is more certain, than that however the worthy reformers differed in other respects, they all cordially agreed in leaving to "the mother of harlots," the corrupt spawn of Pelagius, as her natural property. Not only the writings of the reformers, but the confessions of all the protestant churches, however different their tongues, however distant their situation, however adverse their rites and discipline, will stand to the end of time, as irrefragable proofs of the unity of their faith, as to salvation by sovereign grace.

DIRECTIONS TO CHRISTIANS

Labouring under Spiritual Desertion.

[The following essay was found among the manuscripts of an eminent Clergyman, after his decease.]

Nothing hath been more common among the people of God since there were any in the world, than complaints of God's withdrawing from them, or deserting them, and the prevalence of heart-evils. Many instances we have recorded in Scripture, both of the one and of the other, for our instruction and consolation. Many causes might be assigned for the former. Grace is free, and it belongs to God to give or withhold it, as he sees meet; and yet we have reason to think, he seldom withholds it out of mere sovereignty, but either to chastise his children for, or make them sensible of some misdemeanor, or some greater advantage he designs them by it, such as acquainting them with the plagues of their own hearts, which they could not have had access to have known to such a degree, had they been con-

stantly kept under by overpowering grace ; rooting them in lowliness and humility of mind, under the sense and feeling of their vileness ; training them unto a due dependence upon sovereign grace, and endearing Christ and his grace more and more to their soul ; and engaging them to a more tender and circumspect walk.

Upon these and such other kind and merciful considerations, our heavenly Father sees it necessary often to hide his face, and withhold his grace ; and no wonder, if the vigilant enemy of our souls does then take the advantage of our natural darkness and unbelief, to lead us into distrust of God and his love, and fill the soul with disquietude and uneasiness, if he can carry it no further. Great pity it is that we should be so ready, as, alas ! for the most part we are, to join with the grand enemy of our salvation, and facilitate his designs against us, by the mistakes we commit in this condition, either in misjudging our state, and casting away our confidence, or taking wrong methods of relief. An instance or two I shall give.

And *first*, We are ready to judge of our state and condition, rather by what we feel in ourselves, than by the free and rich mercy of God perceived by faith ; without which, it is impossible for the most eminent saint that ever was upon earth to be satisfied with his condition, unless he is very much a stranger to his own heart. But possibly it may be said here, " When that pleasure and delight in religion, and those enlargements of soul in duties as formerly felt, are now so far gone, that nothing remains but a heartless indifferency and deadness, is not this a certain evidence of rather going backward than advancing in religion ? "

I answer, it may be so, and it may not be. I say again, it may not be ; and there is more than a possibility that a soul under the greatest sense of the prevalency of heart-evils, may be in a better (as I am sure they are generally in a much safer) condition, than under the greatest enlargement of soul.— The reason is plain, those sensible exultations of soul, which are generally allowed believers at first conversion, unless very warily managed under the conduct of extraordinary grace, are in habit of taking up too much of the soul ; and drawing one off from a needy dependence on Christ, which, in other circumstances he is necessitated to ;— and to hide from his eyes those heart-plagues, the sight of which should keep the soul in a due measure of humility and self-diffidence : And as there is just as much occasion, if not more, for the soul to be rooted downward in

these and such graces as are founded upon the true knowledge of ourselves, as there is for its growing up in the knowledge of God in Christ, and joy in the Holy Ghost, why may not God be as kind to us, when he is working these in us, and grace be as really thriving then, as at any other time ?

There is *another* advantage we give Satan, by judging our state by such marks and signs, as can only be discovered when grace is strong and vigorous ; and thus instead of growing up unto these in the way that God hath appointed, we foolishly stand still, because we find them not in ourselves already, and bestow that time in searching for that which either is not, or is not observable, which if duly employed might have raised us up to it in such a manner as it would have discovered itself. Surely nothing can be more unreasonable than to stand trying the grace we have, rather than endeavoring to get more ; and yet I am afraid there will be something worse found in this conduct, if it were searched to the bottom. Were it asked now, what is the design of this enquiry, and what they would do, when thus assured of the truth of their grace ? I know nothing could be answered, but that then they would be easy, and could go on with comfort in the ways of God. I will not say how hard and next to impossible it is, for any to come to such a measure of assurance in this manner, as will prove a sufficient foundation for peace and comfort, there being such fair counterfeits of every grace one can pretend to try ; nor yet how dangerous it is to build our peace and quiet upon any created grace we may find in ourselves : But this I will say, that it is little honor to God's grace, faithfulness, and veracity, that all God can say to make us easy will not do it, until we find his promise fulfilled in us. For if all the assurances a faithful God can give us, of bestowing grace and glory, and every good thing upon us in his own time and way, will not satisfy us, so as to quiet and settle our minds in a dutiful dependence on him, for making good every part of his promise to us, I know nothing will. There is nothing to hinder us from taking comfort, whenever we believe his promise, let our case be what it will ; and it is no wonder that comfort is withholden from those who will not look upon that as a sufficient security.

There is another method which I have observed people follow in their distresses of this kind which exceedingly contributes to bind them under it ; and that is promising relief by such and such a duty, at such a time and place, and perhaps by such a per-

son, as they, without any warrant from the promise of God, propose to themselves to be edified by; all which circumstances God hath reserved in his own hand, to give how, and when, and by whom he pleases; and when their expectations are not answered, as it would be a wonder if they should, they are ready to conclude God's promise fails, their faith receives a deep wound, they are brought into a grievous strait, and begin to doubt whether such disappointments be not a certain indication of God's absolute refusal. Whereas, upon the whole, it is only the promises they made to themselves that fail: the faithfulness of God stands sure to all generations, and never any that trusted in him were made ashamed.

I will not mention the misunderstanding and wrong applications of scriptures, both promises and threatenings; seeking relief by our own duties and performances; or in general, laying more stress on appointed means than God hath warranted;—all which have a tendency to carry us out of God's way, and consequently in some measure deprive us of the influence of his grace. I shall rather give some hints of what seems proper to be done in the mean time.

And surely, in the first place, it seems necessary to study the language of the present dispensation, that we despise not the chastening of the Lord, neither faint when we are rebuked of him. God takes no pleasure in the uneasiness of his creatures, much less to see his child heartless and discouraged.—Beware therefore of misconstruing the ways of the Lord; these things that appear to us most against us, are many times the best and kindest things he could do for us. Let us search and try our ways, and return again to the Lord, and say as his people have done before us, "Wherefore hidest thou thy face, shew me therefore why thou contendest with me?"

Consider, the best and kindest thing God can do for us, is to make us like himself.—Holiness in heart and life is the great design of the gospel; and all gracious providences concur to promote it. It is by them we are prepared for an eternal weight of glory;—and whatever methods contribute to this (no matter how seemingly harsh they are) ought to be made welcome.

Comforts will come time enough, and eternity will give space enough to enjoy them, though they should be quite hid from our eyes during this momentary life; and is it not enough that God brings us to heaven at last, though we were to pass all our present time in misery? Sure, if we knew ourselves,

and reflected upon our demerits, it would appear infinite grace to have the least chink of hope left open to us!

Let holiness therefore be your study, and take comfort as God pleases to give it; and when you cannot perhaps have what you choose, take thankfully what God is pleased to allow, and bless him for it, as infinitely above your deserts. If you cannot love God and rejoice in his salvation; yet bless him that he hath not left you altogether careless and unconcerned about it, as, alas! too many are. If you cannot get free of that load of unbelief, hardness of heart, deadness to spiritual things, and other heart plagues; yet acknowledge the goodness of God, that they are in any measure a burden to you. And when you cannot rise up to the more sublime exercises of grace, improve that call of Providence unto humility, self-diffidence, abasement, and a needy dependence on assisting grace.

Make it your main study to know God in his being and glorious attributes, especially as he hath manifested himself in Jesus Christ. Ignorance of God, and the mistakes which partial broken views of him lead us into, are the cause of our unbelief, and all the miseries that follow upon it. The view that God gives of his Son in the gospel, and of himself in him, can only cure our natural atheism. "No man hath seen God at any time; the only begotten Son of God, who came from the bosom of the Father; he hath manifested him." And let men say what they will, 'tis only in Christ that we find the true knowledge of God. And as he is set forth to us in the gospel, we cannot see him, but at the same time we must see the Father, and in that very point of view which suits our present case. 'Tis there that his eternal power and godhead, his unsearchable wisdom and knowledge, his impartial justice, his unspotted holiness, his inviolable faithfulness and veracity, (both in his threatenings and promises), and above all, his loving-kindness towards man in the unsearchable riches of his grace, shine forth with such consistent glory, that we cannot see it without seeing a God, whom we must both love and fear. There it is that God shows himself upon a throne of grace, a God of salvation, a promising and performing God; just such a God as a sinner would choose to deal with, a God every way fit to be believed on and trusted in, for all that belongs to salvation.

If therefore you would thrive either in holiness or comfort, study Christ as God hath set him forth to us in the gospel, and study

him with this view, to see God in him, and in that light, in which that marvellous economy sets him forth to us; and as in this dispensation he manifests himself and his glorious perfections and excellencies to the children of men in such an attractive light, so he hath fully declared his mind and will concerning man in his word, which therefore must be studied with the utmost carefulness as a matter of the greatest moment, and particularly the covenant of grace in the whole administration of it, which he hath laid down as the measure according to which he designs to manage matters, now that he manifests himself upon a throne of grace: When all mankind stood condemned by the law, and had no right to God, or any the least favor from him, he was graciously pleased to make a new gift of himself to them, to be a God to us in Christ, and that without any regard to our merit, but purely to his own mercy. By believing this gracious declaration and promise, we may be as much assured of our right to God as our God, and eternal life in him by virtue of that free gift, as ever Adam could be by his perfect obedience. And we have just as good reason to believe God will fulfil his free promise to us, as he had to believe his conditional one; the faithfulness of God is alike in both.— And even in point of justice, 'tis at least as rational to think God will give what he hath promised upon his Son's obedience, as upon Adam's, or any man's else. And when God hath promised the same thing for Christ's sake, in a way of believing, as he did to Adam in a way of obedience, what should hinder us as confidently to expect it from God?

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CRITICISM ON ROMANS, ix. 1,—3.

The wish of Paul in the third verse of this passage has long exercised the ingenuity of critics; and the great diversity of opinion among them respecting its import, is an evidence, that the true interpretation of it is attended with considerable difficulty, and, perhaps, has not yet been discovered. The entire passage, in our translation, runs thus: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness, and continual sorrow in my heart. *For I could wish that myself were accursed from Christ, for my brethren my kinsmen according to the flesh.*"

Chrysostom, and many after him, consider the apostle, in the ardor of his affection for

his brethren the Jews, as wishing their salvation, even at the expense of his own eternal destruction. But two formidable objections oppose this interpretation: For *first*, it is not easy to see how the apostle could conceive, that his damnation could in any respect promote the salvation of his brethren, for whose guilt his sufferings in a future state would be no atonement. Besides, I hesitate not to pronounce it unlawful for any man, either seriously or in jest, to wish himself eternally damned; and inconsistent with the very nature of grace, for a soul, whose highest happiness is the enjoyment of the divine favor, and whose most ardent wish is fellowship with Christ, to be willing, on any consideration, to be forever separated from the love of Christ, and to lie eternally under his curse.

Others, aware of these difficulties, have adopted the idea thrown out by Dr. Guyse, and have supposed, that the apostle only expresses a willingness to be deprived of the delights of fellowship with Christ, and of all the comforts of religion in this world. But though we should allow this to be a lawful wish, and what charity ardent as that of Paul, would cheerfully submit to for the eternal welfare of others; yet surely this is not to be *accursed from Christ*. It is the lot of many who are precious in his sight, to be deprived, often for a long season, of this blessedness; but the deserted Christian is not abandoned as hateful to his Lord; he has not fallen totally from grace; though refused the comforts of religion, he is not, while in this condition, separated from the love of God, which is in Christ Jesus our Lord, and is not therefore accursed from him.

By others the prayer of Moses and the wish of Paul have been considered as of the same import, and illustrative of each other. Moses prayed, Exod. xxxii. 32. "If thou wilt, forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written;" that is, as I understand it, he desired to be no more remembered with the living; he desired to die, rather than that he should live to see Israel, the people whom God had chosen, miserably destroyed for their sin. But neither does this afford a satisfactory explanation of the phrase used by the apostle. Paul doubtless was willing to lay down his life for the brethren, and was, in fact, to use his own expression, "in deaths often," in consequence of his zeal for the salvation of men. But though life had peculiar charms to him as a scene of usefulness, yet to him to die was gain; for in-

stead of becoming by death *accursed from Christ*, he would become by means of it, more than ever present with the Lord.

Doddridge, after Waterland, has attempted to solve the difficulty, by translating the preposition *απο*, *after the example of*;—thus making the apostle to express a wish to be accounted accursed after the example of Christ, who was considered by the Jews as an execration, and died in their estimation accursed. But though it should be admitted that *απο* has, on some rare occasions, this meaning, it must be evident that it is too strained an interpretation to be admitted, while it is possible to find one more natural. The same remark is applicable to the attempt of others to translate *απο* by *Christ*; as if the apostle wished to be devoted to temporal destruction, to martyrdom in all its horrors, by him whom he served, rather than that he should be a stumbling block in the way of the conversion of the Jews.

There is only one other mode of interpretation which I consider as entitled to any notice, namely, that Paul wished to be excommunicated from the society of the faithful, and to be accounted by the church as a heathen man and a publican, rather than that his connection with her should beget such prejudice in the minds of the Jews as to prevent their entrance into her communion.—This I should willingly adopt in preference to any other interpretation which I have seen, were it not that there lies one objection against it, in common with all those above mentioned, which I must now state.

The original Greek reads thus: *ψυχουμην γαρ αυτος εγω αναθεμα ειναι απο του Χριστου.*

Now it will not, I suppose, be denied by any person who has any pretensions to acquaintance with the Greek language, that the verb *ψυχουμην* is in the first person of the imperfect tense of the indicative mood, and that its most literal interpretation is, *I wished*, or *I was wishing*. It is remarkable, however, that not one version that I know of translates it thus, excepting the Vulgate, which is otherwise not in high repute for its accuracy. They all translate, as if the original had been *εψυχουμην αυ*, giving it a present optative sense, *I could wish*. I cannot account for this, but from the idea which all the translators had, that the apostle was expressing the present sentiment of his heart, and from the difficulty they found of conceiving his meaning, if his words should be supposed to refer to his former sentiments when a Jew. Let us, however, unshackled by authority, take the expression according to its natural meaning, and

not translate unfaithfully, in order to serve a purpose, by helping us out of a difficulty. Let it be no longer *optaverim* with most modern translators, *I wish*, or *I could wish*, but for once let us follow the Vulgate, and, after Jerome, translate *optabam*, *I wished*, *I was wishing*. And let us consider it as expressive of Paul's sentiments in his unconverted state; for then his heart was full of rancour against Christ; it was then his wish to have no concern with him, and he joined as cheerfully as any of his countrymen, in the imprecation, "his blood be on us and on our children." He desired to be an Anathema from Christ; to be considered as at the greatest possible distance from him, and opposition to his name and interest, and to be held by him and his followers as an execration, *"I was a blasphemer, and a persecutor, and injurious."* I wished myself accursed from Christ.

A difficulty remains, how to connect these words, if this be their genuine meaning, with the rest of the passage. But it is not insuperable. In the two preceding verses, the apostle had in the most solemn manner expressed the sorrow of his heart, on account of his brethren the Jews, who were obstinate in infidelity: and when he adds, in the beginning of the third, *for I myself wished myself to be accursed from Christ*, he mentions a circumstance which gave him pain on the recollection of his former condition, and contributed much to increase his sorrow on his brethren's account. He remembers the bitterness and gall. He knows, from what took place in himself, the strength of their prejudices against Christ. He feels for them in their infidelity, as one who was once as hardened as they; and knowing the awful consequences of their continuance in unbelief, he introduces the recollection of his own former condition, as exciting so much more powerfully his desire for their conversion.

It only remains that we dispose of the words which follow, *for my brethren my kinsmen according to the flesh*, which it is evident cannot be connected with those in the first part of the verse, according to the interpretation now given. The present division of the New Testament into verses, and the punctuation adopted in it, are modern inventions, and are to be followed no farther than they approve themselves to our minds as done with judgment. We are entitled to take the same liberty as Robert Stephens, who first divided the New Testament into verses, or whoever he was who first pointed it, and in so doing offer no vio-

lence to the sacred text. Let us throw out the point at the end of the second verse, substitute a comma in its stead, inclose the first part of the third verse in a parenthesis, and thus connect the words *for my brethren, &c.* with the close of the second verse. The whole passage will run thus:

1. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2. That I have great heaviness and continual sorrow in my heart,

3. (*For I myself wished myself to be accursed from Christ,*) for my brethren my kinsmen according to the flesh,

If this criticism on a very difficult passage should be deemed unsatisfactory, it has this to recommend it, that, as far as I know, it is new, and that it cannot possibly do any harm.

PHILOBIBLUS.

DISGUSTING AND ABSURD ACCOUNT OF THE ORIGIN OF A HINDOO GOD.

Some of the following paragraphs would not be admitted, were it not to show what amazing sottishness and stupidity the human mind can sink to, even when called to act on religious subjects.

May 11.—A few days ago I visited two of the pagodas, (Hindoo temples) in Mahim; or rather places of idol worship, which consist of several temples each. There are frequently a cluster of several temples together. Sometimes a dozen separate buildings are ranged in a line, six on each side, with an open space between, forming a kind of court. The first of the reputedly holy places above mentioned, contains five places of worship, and a large number of gods. As I was permitted to do no more than to stand at a small distance and look in at the door, I know not how many there were within. I counted in all twenty. Except the cow which is one of the most sacred and venerated objects of worship, and a few small rude figures of men, I saw none that could be called an image or likeness of any thing in heaven above, or in the earth, or in the waters under the earth."

At one of the temples I was permitted to ascend the steps upon the virandah, but not to set foot in the holy place, where was the dwelling of their god. When it was seen that I stepped upon the virandah without pulling off my shoes, they were quite displeased and impatient for me to go. Observing a hideous figure at the door that led into the habitation of the great god, which

had the body of a man (though such a body I have never seen a man have) and the head of an elephant, (which by the way I fancy a half reasoning elephant would scorn to own,) I inquired who that god was, and what office he held among their 336,000,000 deities. I was told his name, and that he was the guardian of their houses. Hence his proper place is at the door of the temple. That he is fully competent to discharge the duties of his office, I think a Hindoo will deny, if he understands and believes the story of his origin.—The history of this clay god is this: A certain woman, in a certain country, known only in the silly legends of this superstitious people, went to the river to bathe. Finding herself well incruited with dirt, as thousands of others might at any time, she, it seems, determined to collect the dirt as she washed it from her body and mould it into a god. Whether he was not at once deified, or whether his divinity was asleep, the Hindoo shasters I believe do not inform us; but her husband who had been absent, returning in the night and meeting some resistance at his door, drew his sword, and unconscious of the dignity of his antagonist, thrust at the god and with one blow severed his head from his body. On entering his house and relating what he had done at the door, the woman exclaimed, "You have killed my god!" Unwilling to lose her labor and have all her sanguine hopes of usefulness to posterity blasted, she flew to the relief of her god, and seeing him headless, the god Siva brought him an elephant's head, and this he took as a substitute for his own. Thus we see him now with the body of a man and the head of an elephant. I should judge, from what I have seen, that any thing which had been consecrated by a brahim might be worshipped by the people.

CHOLERA.

This dreadful disease has, in the Providence of God, visited our city. To what extent it may prevail here and throughout our land, is only known to Him "who worketh all things after the counsel of his own will." One thing is certain, as a nation we are ripe for the judgments of God; and if we be not severely scourged at the present time, this will be owing to the wonderful patience and long-suffering of Jehovah. Our subscribers will please to attribute to the existence of the "pestilence" among us and the alarm which it has excited, the delay attending the publication of the present No., and it may be, that on the same ground, we shall have to claim a still further indulgence. The following cases of cholera and deaths have occurred in this city:

Date.	New cases.	Deaths.
July 8.....	2.....	2
4.....	0.....	0
5.....	7.....	4
6.....	12.....	2
7.....	10.....	3
8.....	11.....	3
9.....	18.....	5
10.....	21.....	8
11.....	28.....	9
12.....	10.....	3
13.....	28.....	7
14.....	27.....	6
15.....	17.....	6
16.....	29.....	7

In New-York yesterday, (July 16.) there were nearly 200 new cases of cholera, and 100 deaths.

THE
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AND
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AUGUST, 1832.

NO. 8.

[For the Religious Monitor.]

THE MEMOIRS OF MRS. CAMPBELL,

From the year 1674 to 1692.

[Never before published.]

Mrs. Campbell was one of those that lived through the last persecution in Scotland, which was carried on by the bishops, under Charles II. and his brother, James, Duke of York; and she, herself, had a share in the sufferings of that time. It may be reasonably expected that she therefore knew the worth of that for which she suffered; and that it was not too dear bought, with bonds and imprisonment, or death, if that should be called for. And in this, the reader of her memoirs is not disappointed. He will find a person, possessed of clear views on the doctrines of grace, the way of salvation through the righteousness of Christ, imputed and received by faith alone. He will discover in her narrative, the practical effects which these doctrines produced, not only in her, but in many thousands, and which, when accompanied with the power of the Holy Ghost, they always produce. Among these fruits in her, he will find that an internal, satisfying enjoyment of the soul in fellowship with Christ, was one, and not the least—a deep humility—a mind weaned from the creature, and devoted to God, as revealed in the New Covenant—given to meditation, self examination, and prayer—a delight in the ordinances of the Gospel—a great concern for the maintainance of revealed truth, and the purity of instituted worship—and a strong desire to promote the good of God's people. The reader cannot fail to find here, a strong practical testimony to the truth, from one who saw it by the eye of true faith, and *felt* it in her soul. He will discover an extensive acquaintance with the Scriptures, and a heavenly skill in the spe-

cial application of them to particular cases and situations, which is of great price to a soul who knows any thing of the inexpressible delights of converse with God, although it is now but little understood. There is an ardency of spiritual love, tempered with true humility, perceptible through her narrative, which may be a means of fanning into flame that holy fire where it is weak and languishing. I acknowledge that the perusal of the manuscript has afforded a feast to me, and the circumstance, that Providence has brought to my hand in a manner altogether unthought of, such a manuscript, immediately after attempting to prove Reformation principles to be Bible religion, by practical proofs of this very sort, claims my gratitude. While the publishing of it will, I hope, afford entertainment to some of the Lord's hidden ones, it will be in accordance with one of the leading desires of the departed worthy, often expressed, viz; that she might be of service to the cause of God. Once more I invite the readers of the Monitor to look here and see what sort of Christians the principles of the Reformation, accompanied by the power of the Spirit, can bring forth.
ALEX. GORDON.

Mrs. Lilius Dunbar, spouse to Alexander Campbell, of Torrich, wrote with her own hand all that is contained in the following sheets, which has been faithfully transcribed under my eye, from the original manuscript, at the desire of some of this gentlewoman's pious posterity, and other worthy Christians, who cannot read the old hand in which it was originally written. It is transcribed in the plain, pleasing simplicity of its native dress, without any material alteration, except the omission or leaving out of some passages of a more private and domestic nature, which, though they breathe the same amiable spirit of vital religion which ani-

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mates her whole *Diary*, yet are of little importance to many who may have access to see this copy of it. I learned a great deal of the private character and history of this excellent person, my ever honoured grandmother from her worthy son, and my uncle, the Rev. Hugh Campbell, from her pious brother-in-law, Mr. John Campbell, of Langniddery, who attended and supported her in the time of her persecution, and from that eminent saint of God, Mrs. Jean Taylor, her fellow-prisoner for the glorious gospel of our Lord, her inseparable companion in tribulation and in the kingdom and patience of Jesus Christ. As to her parentage, she was the only daughter of Mr. Dunbar, of Boggs, and Mrs. Christian Campbell, daughter to Sir John Campbell, the fifth Knight of Calder. Being deprived of both her parents by death, when very young, she came under the tutorage of her cousin, Sir Hugh Campbell, who succeeded her grand-father, as the nearest male-heir of the family of Calder. But she owed the best part of her education to her cousin, German, the pious Lady Duffus, who acted the part, not merely of the kind cousin, but of the indulgent mother to her for 12 years. But Lady Duffus, this young and eminent saint of God, being called home from the house of her pilgrimage, to the kingdom of her Father, her young pupil and cousin, the author of these memoirs, was quite disconsolate, and looked on herself once more, as a waife* orphan, being unexpectedly deprived of her best friend on earth. But the Lord had, precisely at this mournful juncture, of the Lord Jesus Christ, as her adorable Redeemer and heavenly husband, and of God in Christ as her God and Father, did infinitely more than supply the wants of all creature comforts and mortal friends, and spread through all the region of her soul, joy unspeakable and full of glory.

Sometime thereafter, Providence brought about her marriage to Alxr. Campbell, of Torrich, a pious young gentleman, a cousin of her's, being also descended from the family of Calder. She had not been long married when the persecution, which then raged through the greatest part of Scotland, reached Murray, and brought no small trouble on her family; her husband being intercommuned, for hearing and countenancing the persecuted Presbyterian ministers, was obliged to flee for safety, first to Strathnaver, and afterwards to Ireland. And for the same cause

she was carried prisoner to Elgin, being great with child. And being brought before the Lords Commissioners, who held court there, she witnessed a good confession, and made so noble and steady an appearance for the honourable cause in behalf of which she suffered, as to strike its adversaries with conviction, and the judges with admiration, one of whom spoke in her favor in face of the court. There was, however, a sentence of banishment passed against her; and the above named Mr. John Campbell, her brother-in-law, attended her during her confinement at Elgin, and from whom I had an account of the whole affair, became security for her under a great penalty, that she should depart out of the British dominions, within six or seven weeks after her delivery.— Meanwhile, Charles II. dying, his brother, the Duke of York, succeeding to the crown, the well known act of toleration, which made so much noise in England, procured relief for the persecuted in Scotland, and prevented the sentence of banishment taking place with respect to this gentlewoman, and many other worthy persons.

As her diary was written in different parcels. that which relates to the story of her persecution, and some other passages of her life and spiritual experiences, are lost. I was, however, particularly informed by the above named Mrs. Jean Taylor, who resided with her at the end of the persecution till her death, that she attained to very great glory with respect to the state of her soul, and a glorious sunshine of spiritual comfort and joy in the Lord, for some years before her death, at the approach of which she expressed a holy exultation of soul. And a little before she expired, being perfectly sensible, and possessed of heavenly tranquility of mind, she called on her pious attending friends to sing with her once more, the praises of her best beloved. In such exercise, I was told she joined with particular ardour, in so much that the sweetness, the melody, and elevation of her voice, was distinguished by all who were present. Then having spoken a sentence or two, in the language of a triumphant faith, with eyes lifted up to heaven, and arms stretched out, this heaven-born soul quitted its cottage of clay with a smile, and sprung forward to meet her celestial bridegroom, who was now come to receive her into the beatific embraces of his everlasting love.

This short, and imperfect account, of the worthy person who wrote the following sheets, I have prefixed to this copy, at the

* The meaning of this word seems to be *sorrowful* and desolate.

desire, and for the satisfaction of several of her pious descendants, who had little access to know her story. May we be followers of Christ, and of them who through faith and patience inherit the promises.

J. C.

EXPERIENCES OF THE GOODNESS OF GOD,

In his word and providence to me, who am the ill and unthankful.

When I was near seventeen years old, in the year of God 1674, I took the small pox in my Lord Duffus' family at Elgin, and was in danger of my life. Before that time I had no religion. But education and good company had influence on my conscience enough to keep me from hating and reproaching the serious seekers of God, and was kept from gross sins in the sight of the world. When I was in this sickness, I promised to God, if I should recover from it, I would strive to be his servant, and make it my business to hear those ministers preach that had not dealt falsely in the covenant, if occasion offered, and not despise such offers as I had done formerly. Yet at that time I did not truly perceive how much it was my duty to take heed whom I heard, and to consider them who were my ministers, and to follow their faith, looking to the end of their conversation and to mark them that make divisions and turn aside for reward. Neither did I understand that there was so much of popery and will-worship in episcopacy as truly there is. Neither did I know that the Presbyterians' laying down of life and liberty was for such a weighty matter as owning Jesus Christ in his kingly office. The end for which I intended to hear Presbyterian ministers preach, was because I heard and saw that the Lord had blessed their labors to many, and souls were getting good by them. It pleased the Lord that I recovered of that sickness, and when I was fully come to my health, I went to Calder again, from whence I had come to Elgin. There was then in Calder several godly ministers, viz: Mr. Thomas Ross, Mr. Thomas Hogge, and Mr. James Urquhart. I observe from this passage of my life, 1st, that the Lord many times makes use of the rod to move folks to come to him who hath appointed it; 2d, that God often answers folks according to their desires. The getting Christ and a new heart was not my first desire; but to get something in myself to answer God's goodness with; and to get and embrace the means of salvation: So I wanted Christ and a new heart days and

years after this, even until I did see myself miserable without Christ, and glad to sell all in me and without me to get that enriching pearl, who brings salvation with him. And I got my desire, even the gospel, preached from faithful messengers of the Lord—and I aimed at serving the Lord, and seeking a righteousness; but I sought it long in myself, before I attained to that which cometh by faith in Jesus Christ. The first two Lord's days after I came to Calder, I went to the old town of Kilaick, where Mr. Thomas Ross, then dwelt, and heard him preach. I found my hearing of him imprint a kind of zeal for God on my affections, and I began to find a growing love in my heart to Mr. Ross's hearers, and I found a greater fear to sin in myself than I did formerly. I then thought within myself, although I loved, to hear him preach, rather than any of the Episcopal persuasion I had ever heard, yet it would give offence to several I loved, if I would not go sometimes to the church. On this consideration, I resolved to go sometimes to the church, and sometimes to hear Mr. Thomas Ross. Accordingly, next Lord's day, I went to the kirk of Calder, where I heard Mr. Donald McPherson preach. I got no good there, but rather evil. What I heard had no impression on my affections or memory. It was a dead sound to me. Neither did I discern so much as reverence to God among the people I saw there. I was even ensnared by the carnal carriage and discourse of that congregation. From this, I observed that the word of God doth good when coming from them that walk uprightly; and when it is otherwise, his holy name is profaned by the speaker, and it tends to harden the hearts of the hearers. Then I began to consider what was my duty; and my experience made it out to me, that I got no good where I was the Lord's day before, nor had ever got any good to my soul, tho' I was that man's hearer three years, and I could say at the same time, that the hearing of Mr. Thomas Ross did beget desire in me after God, my conscience convincing me that I had a soul to care for, made me resolve that I would take the opportunity of the gospel preached in purity, as long as I could get it. From that time I continued to hear Mr. Ross, and profited in head knowledge, in formality of duties, and in outward zeal. Half a year after this, I went to Elgin, to see my Lady Duffus, and contrary to my intention, I was kept there over Sabbath. On Saturday it was a trouble to me to think that I should hear the

Bishop preach the next day, having the experience how fruitless his sermons were, for I had been his hearer half a year. I could have no peace in thinking to go and hear him, and there was no motion moving me but the fear of men and to please man. My conscience bearing witness to this truth, that it was better to offend man rather than God, I stayed at home on the Lord's day, for which I suffered reproach. From this I observed, 1st, that a natural conscience will move men to their duty, although they should suffer for doing the same, and yet be void of true love to God; and 2d, that it is good to walk according to one's light, both in his judgment and outward performance, although he have not yet attained to be right in the more weighty matter in the heart. It was love I had to my own soul, that made me stay from that polluted ordinance, rather than to witness for God in my station, against the evil of the time. Yet I did never repent it, though Satan and my own corruption were busy to make me repent my professing so far; 1st, by holding out to me the worldly disadvantage I would have by it, and that many better than I went to hear these men preach, although it was very evident that they were lovers of themselves more than lovers of God, and that they did not profit the people. And when I was not prevailed over with that, Satan did at last employ his power to make me repent that I had professed so far, because I wanted the root of the matter in my heart. Men and angels praise him who was manifested to destroy the works of the Devil, and overcome the Deceiver for me. When I had stayed one Lord's day at Elgin, I returned again to Calder, intending to go to Elgin and stay with my Lady Duffus the next Spring. Then Satan and self rose, and carnal reason did much persuade me to go along with the pollutions of the time, under the pretence that many better than I, did hear and comply with those men that took upon them the name of the Lord's messengers, although they turned aside to crooked ways. And by temptation I was made to fear that my non-compliance with them should cause my Lady Duffus and the family I was to have my residence in, to be offended at me, and by this my life should be unpleasant to me there; and there were no faithful ministers in Elgin at that time.

On these considerations, I intended in my heart, but did not utter it to any, that I would go with the multitude to hear the prelates and their curates, on the Lord's day,

when I had not the true ministers to hear. A few weeks after I had thus intended, I was going to the old town of Kilaick, to hear a sermon from Mr. Ross, as I used to do on the Lord's day. The water of Naish was greater than ordinary, yet several were crossing it on horseback and on foot. When I came to the water side, I was possessed with fear, and meditated within myself, that I was sure that it was a good way that I was going, and drew a conclusion in my thoughts, that if the Lord loved me, he would bring me out of that water, and if he did not love me, I was indifferent whether I perished there or not. I was on a strong horse, behind a man, and when we were come to the midst of the water, the horse lay down, and the strength of the water carried me away. When I was almost at the last breathing, the Lord, who is a present help in time of need, made Evan Campbell, a servant of the Laird of Calder, the means to save my life, by running into the water and taking me out. When I met with this deliverance, my soul was filled with love to God, yet not a continuing love, because not founded on Christ. This deliverance begat much forwardness in me to do any thing that the Lord would discover to me to be my duty, whatever I might come to suffer for it. Then I set myself to know why the Lord had dealt so with me besides others, and I found the Lord was angry with me for intending to take the example of a few persons for my rule, that so I might further my worldly interest, rather than suffer reproach for abstaining from the polluted ordinance. [N. B. What this worthy gentlewoman has recorded of her experience from 1674 till 1677, has been cut out of her manuscript.]

Elgin, May 1, 1677. The Lord who is the Almighty, by his power made my soul to close with the Lord Jesus, wholly on the terms that the gospel holdeth forth; and the Lord himself gave me faith to believe in Jesus Christ, that he was my Saviour, which I could never attain to before that time on good grounds. On that blessed morning to me, I got the Rock of ages to be my support, and I got Christ Jesus to be to me the end of the Law for Righteousness, to comfort me inwardly, under my disconsolate condition outwardly; for it was but fifteen days after the death of my Lady Duffus, who was in place of my parents and all my relations to me. Now I cannot pass by without observing the wisdom and goodness of God to me, in choosing that day and time for my deliverance out of the

hands of all mine enemies, that I might serve him without fear. It was the time wherein I was most desolate. I was deprived of my parents by death, and had not the expectation of other means to supply my wants. It was then I was deprived of the only person in the world, who took care of me, when it pleased the wise Lord, by death, to put a separation 'twixt my Lady Duffus and me, who died April 16, 1677. Then it was that the gracious God who delights in showing mercy, did enlarge my heart, and made me to take hold of him who is the pearl of great price, in whom all fulness dwells.

That was the day on which I gave up the charge I had in her family, came out in the evening without any creature to comfort me, nor knew I then where my next residence should be. In this desolate condition, to show how great the Lord's goodness is, he made the warm beams of his love in Christ to comfort me, in a cold wilderness-like world. Three weeks after the Lord gave me peace and soul ease in Jesus Christ, I went to Moiness, where Don Campbell the Laird of Calder's brother was dwelling. There I had occasion to hear Mr. James Urquhart preach several times. The first day I heard him preach, I was much exercised in desiring of God, that he would, by the preached word, make known to me, if the work that was on my spirit these two years by past, and the peace I then had got, was a real work of conversion, or if it was a delusion. The words of the text were "many shall seek to enter in, and shall not be able." My spirit was in heaviness till near the end of the sermon, and was in fear of being deceived, when he was holding forth, how great a length folks might go, and yet fall short of heaven; but when he began to hold forth the marks of those that should enter in, my spirit revived, and I was helped to apply them; and when he was speaking of love to God, he cited these words in the 91st Psalm, "Because he set his love on me I'll deliver him, and be with him in trouble," then my soul was filled with joy, in believing the love of God to me, and that himself had begotten love in my soul to him. That night the good Lord admitted me to sweet fellowship in secret; the soul-refreshing beams of the love of Christ did shine on my soul, and produced such happy effects there, that I believed I felt without doubting, that the blessed marriage knot was cast betwixt Christ and myself, so that neither men nor devils, things present nor to come, life nor death,

should be able to annul it. Yet I desired to be tried by some ministers, who ordinarily know most of conversion. When I got an occasion, I spoke to Mr. James Urquhart, and told him of my condition. He did the more confirm me, and exhorted me much to hold my grips, (*to keep my ho'd,*) and to be watchful, and to be daily making use of Christ for justification. The Lord continued to confirm me in his love, and made peace to run as a river to me. I found light and understanding in myself, far above what I had when I could not act faith in Christ. I attained to some more understanding of the Trinity than I formerly had, and to take up what Christ is in his offices to my own profiting, and I got light in the Scriptures I never had before. As the shining of the sun beautifies the world, so did the presence of God and my being united to Jesus Christ, put a loveliness on me I never had before. When I was in the open field, lying in my blood to the loathing of my person, he passed by and said unto me, live. He did cast his skirts over me, he entered into a covenant with me, and I became his, and through his comeliness he made me beautiful. The God of peace did maintain peace in my soul, and I had often much joy in the Lord Jesus. When I found ill in myself, I was helped to rely on Christ's fulness to satisfy for me, and when I was in trouble my relation to Jesus Christ made my burden easy to bear. Yet I was not without fears and clouds; not that I doubted that the Lord had dealt bountifully with my soul, but that I was fearing my own miscarriage, and that I would fall under desertion. I was afraid that God would permit Satan to take away my memory, so that I might come to question my interest in Christ. Yet the Lord did by his promises sweetly satisfy my soul under all my fears. One morning, I being under a cloud and in heaviness, the Lord was pleased to shine in on my soul with that word, "The Sun shall not smite thee by day, nor the moon by night," which did hold forth to me the Lord's care over me at all times, and that I should not get harm even by the night of desertion. The first time I went to Torrich after I got peace in my soul, I did not conceal the loving kindness of the Lord from such of that family as feared the Lord. When I was there, Jean Taylor and I retired to pray together, and the Lord was pleased to shine on our souls, and I was made to desire Christ as a prophet, priest and king to us, even to us, and that he would be very liberal to our souls, promising

in the Lord's strength, that we would improve to him all that he would be pleased to give us. I went to Calder five weeks after my bonds were loosed, where I had formerly passed near four years of my time. When I was there, I was made to reflect with a grieved heart on the vain carnal life I lived the first three years I was there, and I was helped to wrestle with God for the pardon of my sins committed there. And the Lord was very gracious to me, in sending that word to my soul, "If a man forsake his wickedness, and follow after righteousness, his wickedness shall no more be remembered to him." And I felt hatred and aversion in my heart to my old sins. And what is said of Ammon, concerning his sister Tamar, was sweetly brought to my mind, "that the hatred wherewith he hated her, was greater than the love wherewith he loved her." I was made to wonder at the free love and condescension of God to me, and to rejoice in Christ Jesus with joy full of glory, and to delight in God more than I ever did in sin. I went to Tain in the month of June, 1677, to see blessed Mr. Ross, who was a prisoner there for the gospel. One part of my errand was to inform him of my condition, and to be tried by him; that if I was right, I might be the more confirmed, and that my good Lord might get praise for his goodness, and for his wonderful works to me. I came to Tain on a Friday, in the afternoon, and Jean Taylor with me, who likewise had a desire to see Mr. Ross, whom the Lord had made use of to do much good to her soul. Mr. Thomas Ross being sickly, and having a pain in his throat, he could neither lecture nor pray in public. Yet he spent the time with us in very edifying discourse, and in opening up to us the meaning of several places of Scripture we desired to be informed of. We found much of the presence of God in his company, and our hearts opened to one-another to tell of the goodness of God to our souls. I being with him alone next morning, I told him all the particular steps I could remember of my soul exercises, since I was taken from being his hearer in the old Town of Kilraick, which was two years before that time. When I told him of my soul trouble, and began to tell him of my deliverance, and the loving kindness of the Lord to me, how my will was broken, and faith wrought, and Christ Jesus manifested to me, our souls were filled with the joy of the Lord. Mr. Thomas wept for joy, and I was so filled with a sense and feeling of the wonderful power of God, and his

love to my soul in Jesus Christ, that I was put to silence for a while, and could not get expressions to vent the ocean of his love;—and O, what incomparable blessedness did I find in being united to Jesus Christ. When I had given this account to him of my deliverance, and the manifestations of the love of God to my soul, I told next day of the effects it had upon me; and in particular, how I was helped to give up to the Lord in my thoughts and in my words, and to subscribe my name unto the Lord, as I found it allowed in the word of God. Mr. Thomas approved of my doings; he was much refreshed, and in a praising frame for the goodness of God to me, not questioning but that the blessed contract between Christ and my soul was bound up. I told him of two particular requests I was helped much to seek from God, yet could not attain to either of them. The first was, that I might be in a special manner for God, more than professors ordinarily are. The next was, that I might be for the people of God, and use my moyen (*diligence*) with God for their advantage. The good Lord was very gracious to my soul in secret that Lord's day I was with Mr. Thomas, in giving manifestations of the Lord Jesus and of his love to my soul, and great promises in behalf of his church in this land, so that I was filled with joy in believing. I returned from Tain to Moiness, where I stayed some weeks with Mr. Campbell's Lady, who was kind to me. And I had freedom to communicate my mind to her, she being one that had tasted that the Lord was gracious. I may say indeed, that these were days of espousals to me, and of gladness of heart. O what soul-satisfying discoveries of the near relation that is betwixt Christ and my soul did I get; the evils he had delivered me from, and the good he had purchased for me in time and eternity. I cannot express what blessedness I felt in being in Christ: to be brought from a dunghill, from bondage and slavery, and innumerable fears, to be a princess, to give love and to receive love of the most pleasant and glorious Object in earth or heaven:—fallen, miserable man's being raised again, and made happy in Christ, excels any resemblance that can be made to it, as the light of the sun exceeds the light of the stars. Union with Jesus Christ, his love and benefits to believers, are such a good, that eye hath not seen, ear heard, nor heart understood, further than to know that it passeth knowledge.

Though all the capacity, theory, and eloquence of men were in one person, he

could not draw or describe Christ's love and the believer's happiness in him in all its lineaments. That which is infinite is of too great extent for a finite reach. Yet here is the wonder that hath fed my soul, that though the saints of greatest knowledge know but little of this mystery, yet the true believers of the meanest capacity know as much as is necessary for salvation. In this, infinite greatness and infinite condescension are displayed, in being above the greatest and yet graciously bowing down to the lowest. Great and blessed is the difference betwixt the knowledge and love of Christ and the knowledge and love of earthly things. The knowledge of the latter doth not satisfy, gives sorrow and puffeth up, but the saving knowledge of Christ satisfies, takes away anxiety, and yet doth not sit down with a received measure: it humbles because that is the nature of grace, and because it beholds him, a sight of whom humbled Isaiah and Job. As to the vast difference there is betwixt the love of Christ and the love of all other objects, it is felt more than it can be expressed by those who have the experiment of both. As to the object, how great is the disproportion! What are the trees of the wood to the apple-tree?—The bramble to the vine? A night-gourd to the shadow of a great rock in a weary land? The brooks of Teman that run dry in summer, to rivers of water in a dry and thirsty land? What are broken cisterns to the fountain of living waters? What is the flower of the grass that fades, to the noble plant of renown, who is the Eternal? To tell what this object of love is, is a theme above the theory of angels. But worm I, must be silent that I may not darken counsel with words without knowledge, except in so far as he hath called me to confess with my mouth what he hath made me believe with my heart, and not to conceal his loving kindness.

While I was at Moiness I received a letter from a young man who was in suit of me some years before, but I had declared myself against it a year ago; it being made clear to me that it was my duty to do so by a sermon I heard from Mr. Thos. Ross.—Yet the young man, knowing that my expectations were much broken by the death of my Lady Duffus, thought I would be content then to embrace his offers. The next day after I received his letter, when I was seeking the Lord in secret, I found the Lord Jesus manifesting his love to me with his kingly power, so that my soul was ravished with love to him, and my heart made His

captive and no other's. I beheld him so full of glory, beauty, riches, and of all things that would content me; so that there was no more spirit in me, but to behold him, as being the King Solomon indeed, whose fame and all that can be said of him is but little, in respect of what is truly in him; whose presence has such influence on the beholders of him as makes them blessed, so that no affliction can make them miserable; but all things shall work together for their good. Here am I who may say that Christ's presence hath this peculiar virtue, that it weans the most whorish heart from the love of the creature, from sinful pleasures, yea, from a will to sin. This cannot a guilty conscience do. This cannot a sight of hell do. This cannot self-righteousness do; nor even a sight of heaven, without Christ. These may make men fear to sin, but not to hate sin. These may move to the duties of obedience, but not change the will. What I found that day in the blessed Son of God, was not only killing sinful inclinations in me, but was also drawing my affections from lawful objects, except in so far as it would please him who had chosen me, and to be subservient to my soul's good; and seeing neither of these in my embracing the present offer, I gave no answer to that letter. I was made to believe without doubting, that he to whom my soul was espoused, would be a provider to me in temporal things.

July 1677, Lady Inness Younger, sent for me to Moiness, to go home to her service, to Dipple. Upon which I had deep impressions on my spirit of being desolate, an orphan, having neither father nor mother, and those who supplied their room to me were taken from me. First my aunt, Lady to the Master of Forbes, and soon after, my Lady Duffus, her daughter, who was indeed a mother to me for twelve years. My love to her did exceed its due bounds; my expectations from her, and my fears of being deprived of her, were both great. Truly I think nothing less than deliverance out of soul trouble, and the love of Christ, could make me overcome the loss of her, who was my all in the world; my pleasure, honour, and riches were all in her; but how soon was all this laid in the dust to me. Yet praises for ever be to him who did it, so that we both were gainers. She hath passed from the valley of misery, and as she herself said at her death, hath gotten the palm-tree in her hand, and now she walks with the Lamb in white. As for my part, for brass I have gotten gold, for a fading flower I

have gotten the Noble Plant of Renown, who is the brightness of the Father's glory and the express image of his person—him who was dead and is alive, and lives forevermore—him from whom death shall not be able to separate me, for he shall be with me when I go through the dark valley, so that I shall fear no evil. He shall present me spotless to the Father, in that place where there is no sin, no sorrow, no sickness, no death; where I shall behold his face with joy, and where there are durable riches and everlasting pleasures.

It is not understood by hearing, but by feeling, what it is to have God in Christ to go to as a Father, when robbed of earthly comforts. This I may say, when I was ready to call myself Marah, that the Lord had dealt bitterly with me, he that turns the shadow of death into the morning, and at evening time makes it light, did turn my mournful lamentations to songs of sweet melody in my soul, in that he had taken me from the horrible pit and miry clay and set my feet upon a rock and put a new song in my mouth, even praise to my God who loosed my sackcloth and girded me with gladness; who dealt not with me as I sinned; but blotted out all my iniquities for ever, and by the blessed scape-goat removed the same from me as far as the east is distant from the west.

When I went from Moiness to Dipple I was full of a mixture of comfort and sorrow, because of the present dispensation, going among strangers: and my going to service made me have a sense of my condition in this world,—of comfort because of what the Lord Jesus was to me and what he had done for me. I had confidence in God as a child in a father, that he would take care of me. I opened my mind to the Lady Boghole before I left Moiness, which gave me some ease. She was kind to me and gave me some money which I had need of, though she knew it not. When I came to Dipple, the Lady Inness was in pains of child-bearing and was safely brought to bed that night. I stayed a year with her, which was a blessed time to my soul, such as I have not had the like. Yet praise be to Him forever in whose house there are many mansions. I have the hope of a more blessed time, because he who has purchased eternal redemption is gone to prepare a place, that where he is I may be also. My spirit cannot but smell some heavenly savor when I remember what was between Christ and my soul at Dipple—what soul-enlightening, soul-healing, soul-strengthening, set-

ting, comforting, sheltering, I found in the man Christ, Emanuel, God-man, that man who is a hiding place from the wind, a covert from the tempest, rivers of water in a dry place and the shadow of a great rock in a weary land;—that man, who is the root and offspring of David, his Lord and yet his son, God and yet man,—that man, who is held forth by types and prophecies under the law, and whose birth, life, death and resurrection are held forth in the gospel—that man, by whom the Apostles, through faith in his name, wrought miracles—that man, faith in whose name hath still a powerful, operating, communicative virtue. And I desire to bring in my drop into that ocean of his people's experience. He is indeed the very Christ. I have found him speak as never man spoke, and do works that none other could do. It is his name, through faith in his name that hath given strength, and soundness in my soul. To Him be the glory, so that sin is dethroned and doth not reign over me. For its dominion is taken away, though its being continues for a time. Such soundness that I have peace of conscience, a wounded spirit healed, and what a great matter this is cannot be understood, but by knowing its contrary. And what shall I say, who have tasted the bitter and the sweet, but that it were desirable to me, the Lord being with me, to be made a spectacle to the world, so that I might glorify him. A spectacle to behold man's misery in, by the first Adam, and their blessedness by this second Adam, the man Christ Jesus. It is He who hath kept me from being a Lot's wife, a dreadful spectacle.—As for the goodness of the Lord to me when I was at Dipple, let everlasting praise be to him, who is the God of my praise. That was a year wherein the love of espousals was kept fresh and green in my soul, so that I was helped to feed daily on that matchless love, that was bred in the bosom of the Father, manifested in the Son, and communicated by the Spirit.

That was the year wherein I was taken up to mount Pisgab, and made to view the promised land, and did eat of the grapes of Escol, even the first fruits of that land that is the glory of all lands. The Lord of hosts who is wonderful in counsel and excellent in working, who teaches the husbandman, how to prepare the ground for every kind of grain, had been preparing me two years before for this heavenly liquor, by emptying me from vessel to vessel, both in my spirit and as to my lot in this world, so that I lost my taste for earthly things and

my soul was changed. Let heaven and earth praise him who hath his work going before him and who brings salvation with him. He first did cast out the strong man, and emptied me of all things within me and without me; then I found my soul like an empty house, and felt earnest and eager desires after the Lord Jesus Christ, that he would come and fill the empty room. The Spirit and the Bride were saying, come Lord Jesus, come quickly, and then it was not long when he in whom the fulness of the Father dwells, in whose lips grace is poured forth, did come, making the everlasting gate to give him entrance. Then was that Immortal filled and satisfied with that bread which perisheth not, with that water of life which keeps from thirsting any more after sinful pleasures. When the King of glory had thus conquered my rebellious heart, not to add any thing to him, but to make sinful me for ever happy, then did I wonder at my own and the world's folly, for being so much taken up in loving and pursuing earthly pleasures, while there is the offer of such an object to give the heart to, who makes them that love him truly to inherit substance. But I now come to my purpose which is to set down under my hand what was my soul exercise when I was in Dipple as the Lord my God shall help me; it being pressed on me as a duty to record what he hath done for my soul. And I have got encouragement to essay this from him, who sends none a warfare on their own charges, and have found the Lord my God and the renewed part in me calling me to this, though otherwise I have had much discouragement and opposition, especially from my own inability and the flesh which was against the spirit. The first month I was at Dipple I found the Lord shining on my soul, in giving me satisfying discoveries of his work on my soul, and confirming me that he had loved me with an everlasting love, and sealing me with the spirit of promise. I was made to see how the Lord had hedged up my way with thorns, that I should not find my lovers, to the end that I should turn to him, who had the right to be my first lover; and that as he had brought me to the wilderness so then he did speak comfortably to me. I was made to see what my miserable case was by the first Adam, and my sure and blessed standing in the second. I was made to rejoice and wonder at the blessed contrivance of man's Redemption. I was made to read my own name in the book of Election, by finding the spirit of God in his word bearing witness

with my spirit that I was his. I was made to consider what my case was the year before, how the threatenings of the word of God were a terror to me, because I found myself guilty—the avenger of blood pursuing, and I without the city of Refuge. I found my conscience condemning me, so that I bore the sentence of death in my breast. I was encompassed about with fears in my greatest prosperity. Then I was made to wonder and rejoice at the blessed change I felt wrought in my soul—faith where there was unbelief—light where there was darkness—hope where there was fear: I was made to find the enmity that was in me taken away, and God in Christ become my friend. I found these words made good to my soul, “that God was in Christ reconciling the world to himself, not imputing to them their trespasses,” and that the Lord Jesus Christ had blotted out the handwriting of ordinances that was against me; and that by him I was justified from all things from which the Law of Moses could not justify me; and that being justified by faith I had peace with God through our Lord Jesus Christ. I felt my soul cleaving to Christ by faith and love and delight in him, so that I rejoiced and blessed the Lord that ever I was born. I saw that he had made me to pass under the rod and brought me into the bond of the Covenant. I saw that when I was cast out into the open field, lying in my blood to the loathing of my person, and there was no eye to pity me,—then, even the time of my greatest necessity was his time of love, wherein he looked on me and did cast his skirts over me, and entered into an everlasting covenant with me, and I became his. I was made to receive particular promises accompanied with such power, light and love and suitableness, that there was no place in it for doubting, but these were the words of the spirit of God to me, with whom there is liberty, who is the Comforter, with whom there is no respect of persons, who is that wind that bloweth where it listeth, who knoweth heart secrets, and how to speak a word in season to the weary. I found the God of heaven conversing with my soul in the Scriptures speaking peace to me in Him in whom he is well pleased, and giving me counsel, wisdom and quick understanding tho' I was very empty. I was made to experience the truth of these words, ‘that them will he teach knowledge and make to understand doctrine, who are weaned from the milk and drawn from the breasts,’ Isa. 28, 9. even from the creature: and that ‘the fear of the Lord is the beginning of wisdom:’ and that ‘his tes-

timonies make the simple wise." I do not mean by this, that I exceeded others, or was observable for wisdom, who am but small and contemptible; but that the manifestation of the Lord Jesus Christ to my soul, and the influence of his Spirit, did illuminate my understanding, quicken and sharpen my reason, so that by his grace, I did attain to a better improvement than before.

That year I was with the young Lady Inness, I found the Lord favouring me much in his providence. She whom I was serving, was a real seeker of God, and zealous for the truth; a wise, reserved woman, easy to be served, of a pleasant natural temper. I never got an angry word from her. Her regret would be, that I was not so well with her as she would desire; and my complaint was, that my service done her was so small. She did not straiten me of time to spend morning and evening, and I did take other seasons, as I could get opportunity. There was a thirsting in my soul after the living God, and daily necessities on me making me desire greedily time to be alone. Her eldest daughter, Miss Margaret, who was then about eleven years of age, had such a love to me, that I saw it to be from the Lord to me, that my service and myself might be the more acceptable to her father and mother. She was wise and of a good capacity. I found profit in hearing her, and speaking to her out of the scriptures. The servants of the family carried respectfully to me, only Miss Margaret's woman, who taught her music, &c., had a great dislike at me the first half year I was there; but it pleased the Lord to make my enemy to be at peace with me, so that she would desire my company, and wish to be in my case, looking on me as happy. I kept my health so well that year, that I do not remember one day's sickness that I had; but ~~once~~ ^{once} that the exercise of my spirit affected my body. Though I had very little skill or experience of service, yet I found the Lord helping me even in my smallest matters, fulfilling his word to me, that he would make me blessed in my deed. I had such a sunshine on my soul, that often the promises of the everlasting covenant would be the first thoughts that would break in on my mind when I should awake out of sleep; and the scriptures was what my heart conversed with till I got on my clothes and went to my knees; which I still found to be the most suitable posture for the exercise of prayer, which hath been a Bethel to me and the gate of heaven; wherein the Lord Jehovah hath been with my soul, and

I, by him, who is the way, the truth, and the life, have had access to the Father, as my God and Father, and to the Son as my Redeemer, my Mediator and Advocate with the Father, my head and husband, my elder brother, and as the fountain opened to the house of David for sin and uncleanness. In this blessed exercise I have found the pouring out of his Holy Spirit, quickening, comforting, and instructing my soul.

May 24, 1679.—My soul being in heaviness for several months past, because I wanted that sweet fellowship with the Lord Jesus that I once had with him, in his word and providences. Distance did so grow betwixt God and my soul that I could seldom pray any, except it was to sigh and groan; I sat alone and kept silence. Three or four days before this, Jonah's word was much the language of my soul, "I am cast out of thy sight, yet will I look towards thy holy temple." Then on the 24th of May, in the morning, I got a letter from Mr. —, being his answer to complaints I had written to him. When I had read his letter, I went to prayer, and was made to see myself, beyond the help of men and angels, and that Christ only, could be my Physician. I remembered a sentence of the letter I had read, saying my prayers would be heard in heaven, and my request granted, however the Lord might delay. Then I was made to consider, if such a thing could be, what would my petition be. Then I was helped to desire the presence of God, and that he would be with me, carrying me through every thing I would meet with, and especially in my marriage. Because it was his will and the love of Christ that had constrained me, more than my own will; my conscience bearing me witness as with Paul, "what I do purpose, do I purpose according to the flesh? but in Christ is my yea and nay." And because of the promise I had gotten from him, that he would be with me in that matter. Then my soul was waiting and thirsting for refreshment from the Lord, and the promise was renewed to me which I had gotten formerly, to support me under all I would meet with in a marriage state. His grace should be sufficient for me. Yet this did not satisfy me. Then I was made to understand that grace might be where there was little of Christ's comfortable presence. Then as the Lord helped me, I wept and made supplication, desiring this as my petition, that I might have Christ's own company whilst in this world. Angels' company would not satisfy. Grace received would not satisfy. Christ's com-

fortable presence would satisfy, and that I could not want. Submission to want him here, although I had the hope of heaven hereafter, I could not get. I had parted with right hands and right eyes, and yet was content to suffer the loss of all things, only let me have fellowship with the Son. Grace and glory was little to me without this. Without this, my life was death. In spirit I was made to see myself, as it were, with an eternity of world's pleasures on my one hand without Christ, and terrifying death on the other, by fire or water, or an executioner, and in that case I chose death rather than life. My capacity is not able to comprehend the representations the Lord did set before me of his fulness in his Son, and what a languishing sorrowful life I should have in the world, if I wanted his own presence. I was made to remember the time wherein I lived without Christ and did not desire him, and to know the cause why now I could not do so: because now he had discovered so much of himself to me, that I could not live but a sorrowful life without him. My soul was ravished with love, and the more I knew, the more I loved and longed. When I had thus wrestled with God, I did take me to meditation and was waiting on God, my soul being full with the thoughts of the fulness of God. I went to prayer again, wondering at the fulness of good that my eye could not see, nor my ear hear, nor my heart understand, which is laid up in Christ Jesus for believers. Whilst I was thus taken up, the Lord sent a promise to me which made glad my sorrowful spirit, "Blessed are ye who hunger and thirst after righteousness, for ye shall be filled." Then the liberality of God to me in Jesus Christ, and my blessedness in him, by several promises, was displayed to my soul, so that I could not but believe that I was blessed, although men and my lot in the world, and seeming cross-providences should speak forth that I was cursed. Christ had said blessed, and who could curse? If the word of God was true, and if it was the Spirit of God that carried the word to the soul with divine power, light, and love, if so, then did the Lord tryste (or meet) with my soul. Then I got a glimpse of my Lord's glory, so that there remained no more spirit in me. As formerly, I was the more Christ's captive, complaining that earthen vessels are too weak; when I did consider the promise I could not but wonder and love, it being so suitable to my case, and the fulfilling thereof all my desire; Jesus Christ being all my righteousness and to be

filled with him, all my desire. Then was the Lord's liberality and man's straitness represented to me; men frowning, the Lord blessing: men straitened to me in that which is but as husks of swine; the Lord giving satisfying morsels, as I was able to receive of him, who is the bread of life, and in whom the fulness of the Father dwells. Then I was made to consider, why I was not satisfied with the large promise, "My grace is sufficient for thee;" and the Lord did let me understand, that although I had grace, yet if I wanted fellowship with Jesus I should be useless and fruitless. I did not despise the grace of God, which cannot be without Christ, but I could not improve grace to the glory of God and the benefit of others, except the Lord be my strength and my song, and with joy be made to draw water out of the wells of salvation. When the Lord had thus refreshed my soul and made my heavy burden light, I could do nothing but acknowledge myself to be dyvour, (*debtor*;) and desire that he might take glory to his name.

That night, again being in prayer, my soul was filled with the love of God, lamenting that the world knew not God, and that his own know so little of him, and wondering that the Lord should ever show the like of me mercy, and discover so much of himself to such a mean, empty creature as I was. Then the cause of it was held out to me to be, that free grace might be exalted; and for this the Son thanked the Father. The liberality of God to my soul, that had not any capacity to improve and show forth his praise, as the wise and prudent might do:—this discovered to me a hidden fulness to be in God, communicative to his simple ones, which they shall never be able to express. Then I saw myself drowned in debt to God in his Son, but that did not trouble me, for I was made to understand that he dealt not after the manner of men, who frown on their debtors and despise them, when they are not able to pay, but it is otherwise betwixt God and believers; the more his debtors owe, the more he loves them. Then my soul was lifted up with desires that I might yet show forth his praise, who had called me from darkness into his marvelous light.

(To be Continued.)

[For the Religious Monitor.]

ON DIVINE LOVE.

(Continued from page 75.)

PART III.

We have contemplated the mutual love of the Father and the Son displayed in laying, and in accomplishing the plan of our

salvation. The doctrines contained in this great subject are not abstract, vain, and useless speculations. No. They are the "true sayings of God;" "the very truth most pure." "The words of truth, the gospel of our salvation." They proclaim "glory to God in the highest, on earth peace, and good will toward men." They give unto every one their portion in due season.—They compose the awakened sinner, and comfort the distressed believer. They contain "strong consolation," "everlasting consolation and good hope through grace." We proceed, Thirdly, To look into the comfort, and consolation contained in this delightful subject, as presented to us in the Holy Scriptures; and this we shall do, by reviewing the several particulars formerly mentioned, as concisely, and plainly as we can, to do justice to the subject and to the reader.

We begin by observing,

1. That this subject shows us the sure, and only method of reconciliation between God and men. Deity alone was too high to treat with offending men; humanity was too low to treat with an offended God.—But, as the Son fully possessed the Divine nature, he was equal to the Father's majesty, and as he assumed human nature, he was on a level with men. Thus, in the person of Emmanuel, the divine nature had an equal, and the human nature, a representative. Saith the Son himself, "I was set up (consecrated) from everlasting, from the beginning, or ever the earth was" In that character "I was daily his delight." And with regard to myself, "rejoicing always before him. Rejoicing in the habitable part of his earth, and my delights were with the sons of men,"—in prospect of being made flesh, and dwelling among them, to accomplish their salvation. Thus saith the Apostle, "He was verily foreordained before the foundation of the world: but was manifest in these last times for you." Again, he presents us with that wonderful, and generous gradation. "Who being in the form of God, and thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, & was made in the likeness of men. And, being found in fashion as a man, he humbled himself, and became obedient to death, even to the death of the cross."—Then, "he made *reconciliation* for iniquity." He did not, merely, make God *reconcilable, placable*; "He made *peace* by the blood of his cross." Thus saith the Apostle, "God was in Christ, reconciling

the world unto himself, not imputing their trespasses unto them," but to him; 'and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." The foundation of all this is laid in the next sentence, "For he hath made him to be sin for us, who knew no sin: that we might be made the righteousness of God in him." Thus, though God as an offended Sovereign, be the Judge and enemy of a criminal world; yet, as reconciled in Christ, he saith, 'I am pacified towards you notwithstanding all that ye have done.' "Therefore, being justified by faith, we have *peace* with God, through our Lord 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." Again, "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:" (as his life in heaven.) As the second death cannot reach Christ, so it cannot touch one of his own people: As he himself saith, "Because I live, ye shall live also."

2. Doth the Father delight in the Son as his *elect*, in whom he hath chosen all his people? Then, their salvation is infallibly sure? As the Father will never lose his son, as the *Head-Elect*, so he will never lose any one that is chosen in him. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." The more candid Arminians confess, that, admitting the prescience or foreknowledge of God, "Calvin's doctrine of absolute predestination must stand." But, though the Socinians deny the prescience of God, yet, 'known unto God are all things from the beginning.' And "his counsels of old are faithfulness and truth."

If election consisted only in a general, indefinite decree, as to the salvation of all who in time, would repent and believe the gospel, it would make the greatest of all the works of God, the most uncertain thing imaginable. But,

The apostle presents us with a chain of doctrines that cannot be broken, by all the Arminianism in the world. He first speaks of them "who are called according to *his* (i.e. the Father's) *purpose*." And then he proceeds, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also call-

ed; and whom he called, them he also justified; and whom he justified, them he also glorified." There seems to be a chasm in the last member of the sentence; sanctification is not mentioned. But,

Observe, first, Justification *secures* sanctification, "Sin shall not have dominion over you; for ye are not under the law but under grace." (i. e. ye are in a state of pardon and justification.) Secondly, Sanctification is the first fruits, the earnest and sample of glorification. Saith the apostle, "We all, with open face beholding as in a glass, the glory of the Lord, are changed into the same image, from glory to glory," (i. e. from one degree of grace to another,) "even by the Lord the Spirit." And, lastly, Glorification is sanctification completed. Saith John, "Beloved, *now* are we the sons of God, (i. e. we are in his family, and bear his *image*.) "and it doth not yet appear what we shall be, but we know, that when he shall appear, we shall be *like him*, for we shall see him as he is."

Nay farther, the apostle gives a bold, and universal challenge to all who deny, or would prevent the salvation of those who were chosen in Christ, "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 also maketh intercession for us." And this he doth with all the merit of a *Mediator*, and all the majesty of a *God*. Saith he, "Father, I will that *they also whom thou hast given me* be with me where I am, that they may behold my glory, which thou hast given me, for thou lovedst me before the foundation of the world." And him the Father heareth always. The Apostle proceeds, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or sword? Nay, in all these things we are more than conquerors, through him that loved us."—So that you see, if in complaisance to the Arminians, we give up the doctrine of particular election, we must not speak as the Bible does, for there it is revealed, not only as true, and certain, but as wholesome, and comfortable. This encourageth us to "be diligent to make our *calling and election sure*," (i. e. to *evidence it*.) "to give all diligence to the full assurance of hope unto the end, knowing that our labour shall not be in vain in the Lord."

3. Does the Father delight in the Son as the only Mediator between God and man? This shows us that we have access

to God, and will be "accepted in the beloved." Nay, we have access with *boldness* and *confidence* by faith in him. Hence it is, that we are said to *come boldly*, though it be to a *throne of grace*. The *grace*, the love that sits on that throne may teach us to come with pleasure, and with hope; but yet we could have no *boldness*. As the servants of *Benhadad*, knowing that the kings of *Israel* were *merciful kings*, thought there was room to beg their master's life; but there was no boldness in the manner of asking it; they came "with ropes about their necks." Now whatever riseth higher than hope, if we are allowed *boldness* and *confidence*, it is not owing merely to "the throne of grace," but to the dignity and merit of the Mediator, the "High Priest that is passed into the heavens for us, even Jesus, the Son of God." Thus saith the Apostle, "having therefore, brethren, *boldness* to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the vail, that is to say his flesh." It is called a *new way*, in distinction from the way that Adam had, by the covenant of works,—because of its excellency,—and because there is an eternal newness in it. It will never wear out, wax old, or vanish away. It is called a *living way*. All who are led into this way obtain life, as Christ himself said, "He that believeth in me, though he were dead, yet shall he live." Nay, there are living streams in this way. "The life that I now live in the flesh, I live by the faith of the Son of God;" and it leads to life eternal.—Lastly. It is a consecrated way for us. It is the King's highway. It alone hath a divine consecration. Saith Christ, "No man cometh unto the Father but by me." The Apostle adds, "through the vail, that is to say, his flesh." There is in these words a plain allusion to the vail in the sanctuary and temple, either that which divided the priests from the people, or that which covered the holiest of all, where none but the high priest went. This was to be taken away, or lifted up, before a person could enter in. Thus there was no coming for us to the mercy seat. Our first parents had once access, but they and we have lost it. Now here is a new and living way consecrated for us, through the vail, that is, the flesh of Christ. By his appearing, dying, and rising again in our nature, he is *gone within the vail*. The Apostle proceeds, "and having an high priest over the house of God, let us draw near with a true heart, in full assurance of faith." The

phrase is used in allusion to a vessel richly laden, sailing into port, under a full gale. Such assurance of faith doth the high priest afford to believers, when going to a throne of grace. Thus he himself saith, "whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." Again, "whatsoever ye shall ask the Father in my name, he will give it you." Once more, saith John, the beloved disciple, "this is the *confidence* that we have in him, that if we ask any thing according to his will, he heareth us. And if we know that he hear us whatsoever we ask, we *know* that we have the petitions that we desired of him."

4. Doth the Father delight in the Son, as he hath revealed, and will accomplish all his counsels and purposes for the salvation of his people? This affords us full and suitable comfort. First, Christ hath given us a complete, and certain revelation of the nature, and way of salvation. Without this, we should have continued in perpetual darkness and misery. Christ "appeared" not only "to abolish death," but "to bring life and immortality to light by the gospel." It is confessed, that the heathen had some notions of a future state, which might be owing to tradition. They saw that "all flesh had sinned, and fallen short of the glory of God;" and on the other hand, that "God had not left himself without a witness," and their thoughts in the mean while "excused, or accused one another." But, alas! how little did they apprehend what true happiness was to be. Some hoped to enjoy sensual pleasures in Elysian fields; others placed it in virtue, and the pure delights of the mind; some, in conveniency, and in being free from trouble; others, confessed their ignorance, as one said, "dying is nothing, but 'tis this we fear, to be we know not *what*, we know not *where*." Plato placed it in likeness to God, but what that likeness is, he could not tell.—The Scriptures teach us, that it consisteth in knowledge, righteousness, and true holiness; in being washed, sanctified, and justified, in the name of the Lord Jesus, and by the Spirit of our God; and, in being "forever with the Lord."

Whence could we have known, if God had not told us, that the many "mansions," are prepared "in a Father's house," where the joys will be as pure as they are full!—That "nothing enters in that defiles, or works abomination, or maketh a lie." That "we shall hunger no more, nor thirst any more, nor shall the sun smite us with any heat; because the Lamb that is in the midst

of the throne shall feed us, and lead us unto living fountains of water." And the conveyance of this favor is to be so familiar, that "God himself shall wipe away all tears from our eyes." Secondly—That all God's counsels will be accomplished by Christ, that is, as he hath purchased, so he will confer this salvation upon his people, is another source of comfort and consolation. What odd phrases would these have been, to the wisdom of this world? that we are "redeemed with the precious blood of Christ." That "he hath entered into the holiest of all by his own blood, having obtained eternal redemption for us." How strange a sound do these words carry in them. "If we believe that Jesus died, and rose again, even them also which sleep in Jesus will God bring with him!" And again, "I am the resurrection and the life, whosoever believes in me, though he were dead yet shall he live." Our saviour talked in a language that no philosophy could comprehend, when he told his disciples, "I go to prepare a place for you and I will come again, and receive you to myself, that where I am there ye may be also."

5.—Doth the Father delight in the Son, as all his perfections are represented in him, and glorified by him? Here again is a two-fold source of consolation

First, Dr. Owen observes, "It is one of the greatest encouragements to faith, that it approacheth to God in our own nature.—By him we believe in God." For this end "God was manifest in the flesh." "Here is the first glory that belongs to him, who was born as a *son* and given a *child*, that his name is called *Wonderful*:" Wonderful indeed! His human nature is "the beginning of the creation of God," not because it was made first, but as it is distinguished from the whole universe. Though it is a creature, yet there is something said of it, that can be true of no other; and though our praises are directed to the divine nature, and not to the man Christ Jesus, we regard the Father and the Holy Spirit as much as him, in all our devotions, yet there is something stupendous in his person besides the greatness of a God. We are to contemplate that union in him which there is in no one else; "for in him dwelleth all the fulness of the Godhead, bodily.—*Bradbury*. The person of Emmanuel is the immediate object of faith, in our approaching to God. We have access into the holiest of all by the *blood of Jesus*. He took our nature into an union with his own; for the sake of doing that which was left to him alone. "There

is one God, and one Mediator between God and man; the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."

Secondly, Are all the divine perfections glorified by Christ? Then we may approach unto God, not only without dread, but with boldness and confidence. Saith God himself, "who would set the briers and thorns against me in battle? I would go through them, I would burn them together. Or let him take hold of my strength, (i. e. Christ the man of my right hand) that he may make peace with me; and he shall make peace with me." We see the glory and harmony of all the divine perfections in the face, (i. e. in the person and work of Jesus Christ.) This is recorded in the established song of Zion. "Mercy and truth are met together, righteousness and peace have kissed each other. Truth shall spring out of the earth, and righteousness shall look down from heaven." We approach to a just God and a Saviour.

6.—Doth the Father delight in Christ as he is the sum of all created truth, gives a value to it, and makes it effectual to his people for their salvation? Let us with joy draw water out of these wells of salvation? Hath Christ magnified the moral law and made it honorable? Then we are provided with a complete righteousness by which we may go to God, and be accepted. Christ is the end of the law for righteousness to every one that believeth. This was the misery of the Jews. "They went about to establish a righteousness of their own, and did not submit themselves to the righteousness of God," (i. e. of which God is the author.) "If it is peculiar to an infinite nature, to demand and receive satisfaction, what must he be who has merit enough to make it? The person who deserves must be equal to him who accepts. Paying a price is certainly as great an action as taking it. And therefore, when Christ made the great atonement, he proved himself to be "Jehovah our righteousness." Why should people object against the hope of sinners from an imputed righteousness, when it appears to be the universal doctrine of human nature since the fall? The Saviour of the world was revealed to our first parents as "the seed of the woman." And it is very likely the first courses of worship were sacrifices, and offerings. This is probable from the clothing that our first parents had of skins which they took from creatures thus devoted to God. But it is more plain from Abel's obedience; he brought the

firstlings of his flock, not as a living offering, but with the fat thereof: and the Apostle expressly calls it a sacrifice. This was an early reference to a Mediator, who in that respect, had been "the Lamb slain from the foundation of the world." Nay we are expressly told, that, "by faith Abel offered a more excellent sacrifice than Cain." There was no more moral virtue in the blood of a Lamb, than there was in a sheaf of wheat; both were commanded under the law; but it had more of an offering or sacrifice, for the Apostle saith he presented it by faith, even that faith, which the Apostle recommends to us, and for which he adviseth to "look unto Jesus as the author and finisher of it." The nature, number, time, and place for offering sacrifices, were appointed by God himself, at Mount Sinai, as "the shadow of good things to come."

Nay, the heathen were convinced, that, as they were sinners, and liable to God's justice, they had nothing of their own that could be equal to his love. And, according to the sense they had of the aggravation of their guilt, they run into the greater expense, and cruelty in their sacrifices and offerings. What did they mean by their "thousands of rams, and ten thousands of rivers of oil." Why did they give "their first-born for their transgression, the fruit of their body for the sin of their souls?"—Though they were very unhappy and ignorant in their choice, yet it shows what a sense they had of an atonement. The doctrine of imputed righteousness is the only solace to an awakened conscience. It fills the believer's mouth with arguments and makes his hope like an anchor sure and steadfast. "David describeth the blessedness of the man to whom God imputeth righteousness without works." Every righteousness consisteth of works. But the meaning is, God imputeth righteousness to the man, who hath no works to make or deserve a righteousness. It was the desire of the Apostle to be found in Christ, as he saith, "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," of which faith is not the material but the receiver."

Hath Christ fulfilled and abolished the ceremonial law, and given us the gospel?—Then, we have a dispensation that is not so dark, expensive, and toilsome, but more clear, light, and easy. We are not come to a mountain of blackness, and darkness, and tempest, but unto "mount Sion, and unto the city of the living God, the heavenly

Jerusalem. And to Jesus the Mediator of the new covenant, and to the blood of sprinkling which speaketh better things than that of Abel." Lastly—Is Christ the sum of the gospel? does he give it value and efficacy for accomplishing our salvation?—This encourageth us to study the truth as it is in *Jesus*, and depend upon him for quickening, and sanctifying grace. The gospel separate from Christ is but a dead letter.—And denying the divinity of his person, the merit of his death, and the efficacy of his grace, gives but a dull prospect of his making the word of truth effectual for our salvation. But if you take him to be the head over all things unto the church, on the ground of his having "the fulness of him that fills all in all," you may believe that he can quicken you from a death in trespasses and sins, and give you joy to think of sitting together in heavenly places. Who but a God could quicken at such a distance; send down a principle of life from heaven to earth! And yet we read that the gospel was preached with the Holy Ghost sent down from heaven. How delightful a sound do these words carry with them. "I am the resurrection and the life, whosoever believeth on me, though he were dead, yet shall he live!" And in fine, "When Christ who is our life shall appear, then shall we appear with him in glory!"

7. Does the Father delight in Christ, as all the blessings of the Gospel are treasured up in his person, having authority to confer them upon his people? What a source of consolation is this to sinners, who are wretched, and miserable, and poor, and blind, and naked! Thus saith the Psalmist, "His glory is great in thy salvation; honour and majesty hast thou laid upon him; for thou hast made him most blessed for ever;" or, more agreeable to the original, "set to be blessings." The Son bowed the heavens and came down with all the treasures of pardon, and salvation. "He came that we might have life, and have it more abundantly." He displayed his munificence on earth, not only by healing all manner of diseases casting out devils, and raising the dead, but by saying, "thy sins be forgiven thee." "His whole life was a tour of charity," so an intelligent pious divine, (James Whyte, of Salem,) elegantly and concisely describes it. Yes, "his whole life was a tour of charity." "He went about doing good." And he concluded his work on earth, in his last interview with the disciples, with a dignity and love, suitable to the errand that brought him hither. "He led them out to Bethany, and

lifted up his hands, and blessed them.' And, as a great divine (William Moncrieff) expressed himself upon these words, 'Those hands thus lifted up will never be put down,' for, 'While he blessed them, he was parted from them, and carried up into heaven,' there to receive, and then give gifts unto men.—Let us give a little scope to our contemplations on this delightful branch of the subject—Christ sends his Gospel to *poor* sinners, in which he saith, 'All things are your's' (i. e. offered to you,) and by his grace he makes it effectual, so that, 'as many as are ordained to eternal life, believe.' 'He quickens them when they are dead in trespasses and sins,' by making his words 'spirit and life.' 'He openeth their understanding, to understand the scriptures.' He pardoneth their sin; nay, their persons are justified, being clothed with his righteousness, which is *more* than *ornamental*. For, though eternal life be the *gift* of God, 'it is through Jesus Christ our Lord;' 'He washes them from their sins in his own blood.' He feeds them with the true bread which came down from heaven. He giveth power to the faint, and to them that have no might, he increaseth strength.' As he said unto Paul, 'My grace is sufficient for thee for my strength is made perfect in thy weakness.' He comforteth them in all their tribulations,' especially those 'who suffer for righteousness sake.' Saith Paul, 'as our tribulations for Christ abound, our consolations by Christ, much more abound.' He will give them a complete, and final victory over the world, sin, satan, death, and the grave: Nay, saith the apostle, 'we are *more* than conquerors through him that hath loved us.' In fine, thus Christ himself speaks from his throne, 'He that overcometh shall inherit all things'—every punctilio of happiness, all that heaven contains, and that believers can enjoy. There they shall have satisfaction to the uttermost. The mind will be filled with vision, and the soul with love. In Christ's 'presence there is a fulness of joy, and at his right hand there are pleasures forevermore.'

Are these abstract speculations, and vain imaginations? No. Christianity enlightens as far as it goes. The person that never felt any of these things, never knew them. 'I in them and thou in me,' is language above the reach of all men, and exposed to the contempt of many. 'The eyes of our understanding' are to be 'enlightened, and then we shall know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.'

What a stock he hath laid up in *us*, and what a stock we have laid up in *him*.'

8. Doth the Father delight in Christ, as he will gather all things which are in heaven, and which are in earth even in him, that he may be the Head of the whole glorified creation to eternity? This completes the consolation of his people, as it infallibly secures their blessedness with Christ forever, as appears from the following particulars:

1st. Christ sits at the *Head* of all this dignity in our own nature. 'God manifest in the flesh is received up into glory.' Thus, the union between the divine and human natures is confirmed forever. 'This man' (i. e. this person, this priest,) 'after he had offered one sacrifice for sins, forever sat down at the right hand of God.' Nothing higher, better, or more comprehensive can be said of the body and soul that was prepared for him, than that they are united to a God; he is God and man in one person. And nothing higher can be said of him as Mediator, than that 'the Father hath placed him at his own right hand, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.'

When God drove out the man, he 'placed cherubims and a flaming sword that turned every way, to keep the way of the tree of life.'—Christ made reconciliation between God and men, and also, between men and angels. The atonement for sin was not made to them. But they admire what he did upon the cross. They say, 'Worthy is the Lamb that was slain.' 'He made peace through the blood of his cross, by himself, (as it should be translated,) to reconcile all things unto himself, whether they be things in earth, or things in heaven.' Though he did not *redeem* the angels, he confirmed them in a state of friendship. He is called 'the Lord God of the holy angels.'

2d. Christ is in heaven as our *Head*. He went up in a publick capacity, 'the first fruits of them that slept.' 'I ascend unto my Father and your Father; and to my God and your God.' Whilst there is an absent Christiañ, his body is not complete. 'Because he lives, we must live also.' He cannot want any member of his body, though never so mean and contemptible. This glorified 'Head will not say to the foot, I have no need of thee'. It would be a breach of covenant to make waste of one believer. 'Of all that the Father hath given him, he is to lose nothing;' Saith he 'I will raise him up at the last day.' There would be a vacancy in the mystical body, if any mem-

ber should be lost. The church is the fulness of him that fills all in all.

3d. Christ is in heaven as our best *friend*, one that heartily loved us. 'He was slain for us.' And it is observed, that 'when he was to depart to the Father, having loved his own which were in the world, he loved them unto the end.'

4th. All power is committed to him by the Father, for the benefit of his people. 'He hath put all things under his feet, and gave him to be the *head* over all things to the church.' He rules in the kingdom of providence, and makes all things work together for the good of his people; he governs the church, and 'will judge the world in righteousness.'

5th. He is now an able 'captain of salvation.' He is 'made perfect through sufferings.'

6th. He is in heaven, with a view to return the second time without sin unto salvation, to be glorified in his saints, and to be admired in all them that believe.' With this he comforted his disciples, when about to leave them. 'If, or seeing, 'I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there you may be also.' Thus you see what good security believers go upon. Here is relation, love, and omnipotence; an Head, a Friend, a Captain, so that we may look for glory as a *certain thing*, and proceed with joy, 'looking for the blessed hope and the glorious appearing of the great God, even our Saviour Jesus Christ.'

What can the Unitarians say to these things? Are they afraid that their Saviour be too *great*, their salvation be too *sure*, his throne too *high*, and that his government be *supreme*? to believe that he is God over all, and blessed for ever? We ask them with boldness and firmness, that, without trifling with the argument, they, with all their power of reasoning, great learning, and acute criticisms, (and it is confessed, that many of them are very learned men.) will show us *how the babe*, that was too *little* to fill the manger, is *large* enough to fill a *throne*, and head an empire as great as the whole universe? 'All things are put under his feet.' But when will vain words have an end. This *babe* "this child born hath the government upon his shoulder; and his name is called Wonderful, Counsellor, the Mighty God, the Everlasting Father, (it is not the name of a *person*, but the attribute of a *nature*.) the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the

throne of David, and upon his kingdom to order it, and to establish it with judgment from henceforth even forever." He has all royal qualities; a king's nature. He hath both an ample capacity, and a state that is level to it; he has an arm that is fit to rule, a wisdom that never darkens, a power that cannot yield. He has a purity that adorns his person, inspires his laws, and glorifies his palace. Such an one becomes us, who is holy, harmless, separate from sinners, and made higher than the heavens."—*Bradbury*. Thus, we have mentioned *some* of the comforts and consolations contained in the mutual love of the Father and the Son displayed in laying, and in accomplishing the plan of our salvation. Indeed, "It doth not yet appear what we shall be, but this much we know in general, that when he shall appear, we shall appear like him, for we shall see him as he is." The reason why our affections are above, is because Christ sits at the right hand of God.

INFIDELITY, SUPERSTITION, AND CHOLERA.

The infidels of France scoffed at the idea of acknowledging the hand of God in the cholera; they accounted such a confession to be nothing better than "cant, humbug, and hypocrisy;" they attributed the disease exclusively to secondary causes, and some of its most distinguished men boasted that it would be disarmed of its strength before it reached Paris, and would, at all events, be utterly powerless against the science, the civilization, and the courage which would be there brought to bare against it: in so many words they congratulated their fellow citizens on the probable, nay, almost certain immunity they were to enjoy from the cholera, as well as from all other similar visitations. "Paris," said M. Villermé, "exceeds all other cities in the extent of civilization; the inhabitants of the capital are the strongest in moral courage of any nation in the world, and unrivalled in physical energy. It is superintended and controlled by an excellent medical police: no nuisances exist." In short, he declared that the provisions of the sanitary laws in Paris, taken along with the circumstances of the citizens, were calculated to defend them altogether from cholera, or so to divest the disease of its sting, that the monster would be harmless in the precincts of that vain-glorious metropolis.

Such was the proud boast frequently made during the advance of the pestilence, and publicly repeated by M. Villermé, *only five days* before its arrival in Paris. And what was the result? What became of the phy-

sicians who, in the pride and madness of self-confidence, sent a deputation to the English Ambassador, offering to go to England for the purpose of arresting the disease by instructing the ignorance of British Practitioners? What became of all their "great swelling words of vanity" about the science of civilization and courage of the Parisians? What, in a word, was the issue of their atheistical refusal to imitate the other nations of Europe (Belgium only excepted) in humbling themselves before God? Let the courage with which they braved the pestilence be told in the flight of 250,000 of the inhabitants, and the precipitate prorogation of the Chambers; and let the fruits of their science and civilization and physical energy, as brought to bear against the cholera, be read in the death of the Prime Minister of the kingdom, and of the thousands—nay, the myriads—whose bodies filled the cemeteries, and finally, the trenches dug for the purpose in the vicinity of Paris. The cholera seized upon that devoted city as if it had been its special and destined prey; as if the object of its long dark march from Jessore, across the desert, and in the teeth of opposing hurricanes, had been no other than this proud citadel of science and infidelity. In one single day all the empty boasts of the French philosophers vanished, like the dream from which the sleeper is aroused by bursting flames and crackling rafters. It was at length discovered that there was no enchantment that could prevail against the Heaven-commissioned angel of death. All classes of the inhabitants were indiscriminately smitten; the statesman and the mechanic, the peer and the pauper, the robust and the sickly, the stern soldier who had led on columns and stormed batteries, the timid beauty who had but a few days before glittered in the drawing room of fashion, multitudes of every rank, age, & sex, fell beneath the stroke, and the saying of Scripture, concerning Egypt of old, might have been almost literally repeated of Paris, "There was a great cry in Egypt, for there was not a house where there was not one dead."

In Ireland we see superstition at work, instead of infidelity. There the disease is not so fatal as in France, and we trust that the prayers which have been offered by the Lord's people, both in Great Britain and Ireland, have entered the ears of the Lord of Sabaoth, and stayed the violence of the plague. But how melancholy, how degrading is it to see, not merely a few isolated individuals, but a large proportion of the people of Ireland, exhibiting a degree of superstition at which the converted islanders of

the South Seas would marvel with utter astonishment. What a picture is here presented of Popery even in the nineteenth century! These are the poor degraded creatures whom their priests have bound in chains of darkness, and whom agitators are stirring up to deeds of blood and crime! We are told by the unerring Word of God, that "the dark places of the earth are full of the habitations of cruelty." Can any one doubt that this is the case with those provinces of Ireland, where the people are sunk in the lowest abyss of superstition and ignorance! Here, then, we see the effects of Popery and Popish priests.

The infidel historian, Mr. Hume, speaks of the "*unaccountable dread of Popery*" which pervaded the nation during the reign of the two last descendants of the Stewart family. Would that infidels had once more occasion to utter the same complaint against the folly of the people! had it not been for that "*unaccountable dread of Popery*" where would now have been our Protestant institutions, with their beautiful fruits of liberty, and civilization, and national prosperity?"—*Lond. Record.*

IRISH CHARM AGAINST CHOLERA.

DUBLIN, June 5.

These three days past the country has been in an extraordinary state of excitement. Messengers are running and riding through the counties of Carlow, Kilkenny, Wicklow, Westmeath, Dublin, King and Queen's county, Meath, Wexford and Longford, leaving a small piece of turf (peat fuel,) at every cabin, with the following exhortation: "The plague has broken out, take this, and while it burns, offer up seven paters, three aves, and a credo, in the name of God and the holy St. John, that the plague may be stopped!" The messenger lays each householder under an 'obligation,' as it is called, to kindle his piece of turf, set fire to seven other pieces, quench them, and run through the country to seven other houses wherein no turf has yet been left, and to repeat the same exhortation, under a penalty of falling a victim to the cholera himself! Men, women and children are seen scouring the country with this charmed turf in every direction, each endeavoring to be foremost, in finding of unserved houses. One man yesterday, in the bog of Allan, had to run thirty miles ere he could fulfil his task. The stories of its origin are various, but all agree that one piece of turf was blessed by a priest, and sent through the peasantry thus, where it

multiplied itself and its powers of agitation seven fold every new hand. Nothing like it has been heard of since the time of the claggatherings. The police are on the alert, and messengers have been arrested from Kilkenny, where the blessed turf arrived at noon on Monday, to this city, where it came pouring in last night. The authorities are suspicious of Whitefeet conspiracy and secret intelligence, but nothing has transpired yet to warrant this view of the affair. The higher classes receive the blessed turf, and laugh at the thing as a hoax on the peasantry, without troubling themselves in transmitting it further; but the poorer householders are one and all in motion to avert the cholera, and the curse of disobedience attaching to neglect. No one knows where the holy fire was first kindled. There are various accounts; it is said that it was first sent from Kilmayne, from Blessington, from New Ross, and from Roscrea; that lightning consumed houses in New Ross; that the holy turf was first kindled at its fires, &c.; but it is certain that the whole of the central counties of Ireland are thrown into a singular state of agitation. Yesterday, along the whole line of the grand canal, from Dublin to Shannon harbor, people might be seen running,

The Captain of one of the packet boats that arrived in this city last night, saw a turf cutter running along the bank in the Bog of Allan, to whom he owed some money for fuel. He called to him. "Paddy, get in, and I'll pay you now." "I can't," replied Paddy, still running, "I've to serve seven houses yet with the holy turf, and I'd rather lose the money than earn the cholera." The priests, into whose parishes the wildfire has spread, confess themselves as ignorant of its origin as the peasantry are.

The Practical Hearer.

A poor woman in the country went to hear a sermon, wherein, among other evil practices, the use of dishonest weights and measures were exposed. With this discourse she was much afflicted. The next day when the minister, according to his custom, went among his hearers and called upon the woman, he took occasion to ask her what she remembered of his sermon. The poor woman complained much of her memory, and said that she had forgotten almost all that he had delivered. 'But one thing,' said she, "I remembered; I remembered to burn my bushel." A doer of the word can not be a forgetful hearer.

MINUTES

Of the Commission appointed by the Associate Synod, at their meeting in Philadelphia, May 1832, for the trial of causes between the Associate Presbytery of Cambridge and Dr. A. Bullions.

Philadelphia, June 1st, 1832.

The Commission met at the house of the Rev. Thomas Beveridge. All the members present, viz: Messrs. John Walker, Thomas Beveridge, and A. Anderson.—Constituted with prayer—Thomas Beveridge was chosen Moderator, and A. Anderson, Clerk. On inquiry it was found that the parties were not ready for trial in Philadelphia, and that the meeting of the Commission in the bounds of the Presbytery of Cambridge would be necessary. It was proposed to meet at Cambridge. Doct. Bullions objected to the proposal; and moreover demanded it to be marked in the minutes, that the meeting of the Commission in the bounds of the Presbytery of Cambridge was not at his request. The Commission then appointed to meet at Salem meeting-house, in the bounds of the same Presbytery, on Tuesday, June 12th, at 11 A. M., and Mr. Anderson to open the Commission with sermon.

Closed with prayer.

Salem, June 12.

The Commission met according to adjournment; and after sermon, was constituted with prayer. All the members present. The minutes of the meeting in Philadelphia were read and approved.

Papers given in to the Commission by Synod, as laid in by Dr. Bullions and the Associate Presbytery of Cambridge, were read. Dr. Bullions presented a paper as a substitute for the one formerly laid in by him. The question was put, shall the parties be required to lay in their charges in the form of libel? Decided in the negative, granting them privilege to use whatever legal form of charge or complaint they respectively preferred. From this decision Mr. Walker dissented. The paper last presented by Dr. Bullions, was accepted as a substitute for the first, and is as follows, viz:

“To the Commission of the Associate Synod of North America, to meet at Salem, New-York, June 12, 1832, to investigate and settle all matters in agitation between the Presbytery of Cambridge and himself, the representation and complaints of the subscriber humbly shew:

That a series of occurrences have recently transpired within the bounds of the Presbytery of Cambridge, which have already produced, and still threaten to produce results disastrous to religion in general, and to the interests of the Secession church in particular. For it cannot be denied, that there has been among us confusion and strife, till we are become a by-word to our neighbours. The subscriber would exempt from all blame of this state of matters, the most of those who have been or are still members of our Presbytery. But be the causes and reasons what they may, of our past and present condition, that condition is both mournful and humiliating.

In reviewing the transactions of the Presbytery of Cambridge, since the year 1828, the subscriber deems many of them so injurious to religion, the peace, order, & honor, of the church, and to his own interests that he feels constrained to lay before you for consideration, some of these transactions, and to solicit an examination of them, and of the grievances they have occasioned; and he resorts to this course, from a conviction that this investigation will dissipate these grievances, if they are merely imaginary, and if real, remove them; and thus restore the ancient concord and pleasing intercourse that once obtained among the members of this Presbytery of Cambridge.

Anxious to reduce within as narrow limits, as is consistent with duty and interest, these complaints, and to lessen the labours of the Commission, the subscriber presents for your consideration, the following grievances, in the hope of obtaining a patient hearing, and a full and speedy redress:

1. The general complexion of the recent acts of the Presbytery of Cambridge. A brief inspection of these will go far to prove the accomplishment of a prediction supposed to refer to the present time, and to be fearfully realized in the church at large—“The way of peace they have not known, and there is no judgment in their going; they have made them crooked paths, whosoever goeth therein shall not find peace.” To save the trouble of examining in detail their transactions, let the minutes of Synod be inspected, and you will find many of their decisions reviewed and almost all reversed. That the subscriber is bringing no railing, groundless accusation against the Presbytery, but stating mournful, & incontrovertible facts, permit him to adducethe following instances: In the year 1827, an appeal was bro't before Synod from the decision of the Presbytery, abolishing congregational boundaries, &

sustained. In the year 1828, another appeal was brought before the Synod, from the decision of the same Presbytery, respecting the admission of a preacher, and sustained; the Synod finding that he had not acceded to our principles. And if this finding was correct, what an instance of the want of fidelity in an important trust, or defect of judgment to manage, without a blunder, a very plain matter? In the year 1830, six appeals were brought before the Synod from this Presbytery, and the records of the Synod attest what crookedness of conception, and perversion of church discipline, mark the procedure of the Presbytery.

Let these selections serve as specimens of the procedure of the Presbytery of Cambridge. And if judgment be given it will go far to prove their incompetency and thus to destroy confidence in their decisions; while these decisions must be very hurtful to the peace and honor of the church.

2. The subscriber would also represent to you, that he deems these public and general grievances, aggravated by the personal treatment he has received from the Presbytery. He complains, and he thinks justly, of the apparent anxiety manifested by the Presbytery to inculcate him, & of reckless disregard of character in the selection & management of charges against him. How desirous must that court have been to inculcate a member, who could have put a minister of the gospel on trial, for such charges as the following?

1. For affirming and publishing, that it is proper to ascribe worship to God essentially and personally considered. Is not this done by every Christian every time he engages in prayer? And yet, true it is, that the complainant has been put on trial by this Presbytery, for having asserted it. [Minutes of the Presbytery, May 1829 as amended.]

2. The Presbytery took up and acted on the 2d, 3d, 4th and 5th sentences, selected by them from the Religious Monitor, as grounds of charge against him.

3. That it is wresting the scriptures to affirm, "that we are to forgive a man on his repentance, any sin that he commits." Is not this the very doctrine of Christ? and yet true it is, that the complainant has been libelled, for asserting this, and that, by his brethren sitting in judgment as a court of Christ. [See minutes of the Presbytery, May, 1829.]

4. Charging him with lying, for asserting that certain words were the very words recording a deed of the Presbytery, when they were four times attested by their clerk

as their words, and that both before and after correcting their records. The complainant regards this charge reiterated against him, as a direct and positive falsehood, and requests your attention to it. As the Presbytery must have been guilty of falsifying, either when they asserted that the words charged as a lie were their own very words, or when they charged the complainant with lying, when he subscribed a dissent which he neither wrote nor dictated, containing the assertion extracted from the minutes of the Presbytery, affirming that they were their very words.

3. He complains of the procedure of the Presbytery, in reference to the measures adopted by them in conducting a process against him, in their meeting of February, May, and September, 1829. In particular he complains of, and remonstrates against, the two following measures:

1st. That the Presbytery received and acted on two papers, subscribed by David Gordon, student of Divinity,—papers containing numerous charges deeply involving his character as a man and a professor of religion, and a minister of the gospel of Christ; and without ascertaining the truth or falsehood of the charges or statements contained in these papers, acquitted said David Gordon from all blame, in refusing to attend his instructions, and that, not on the grounds of the correctness of the statements in his papers, (for he declines being responsible for them,) but, simply and only on the sincerity of his belief.

[See minutes of Presbytery, Feb. 7, 1829, See minutes of Synod, 1830.]

2d, That after the complainant had given in to Presbytery, as articles of libel against said David Gordon, every accusation against himself contained in his papers, laid on the table of Presbytery, the Presbytery instead of taking up and trying this libel, proceeded and formed also from said papers a libel against him, and contrary to his remonstrance acted on the second libel first, and used David Gordon as a witness against him on the trial, while the said David Gordon had now a personal interest in the testimony to be given, as it would be all available for his own defence when tried on the same articles.

And all this was aggravated from the consideration, that the said David Gordon had an acquittal from a charge of delinquency on no other ground than the sincerity of his belief.

It would probably be hard to find a parallel to these two measures in the annals of e-

classical management. [See minutes of Presbytery, Feb., May, Sept. 1829.]

4. He complains of the treatment he experienced at the hands of his brethren, in reference to three sentences, said to have been published by him in the Religious Monitor, (See Vol. I. pages 373 and 374,) (See minutes of Presbytery and Synod, 1829 and 1830.) In regard to the process managed against him in regard to those three sentences, he has much to complain of, both in respect of *matter* and *manner*.

1st: He complains that after two of those sentences had been permitted to pass unnoticed for almost five years they were revived, when another process was managing against him, with the apparent design of overwhelming him.

2d: He complains also of an apparent want of candor and courtesy in Presbytery, who after they had sustained his explanations as satisfactory, and acquitted him of the charge of teaching error, instead of resting the matter, referred the language to Synod. What other purpose could such a measure serve but as a member of Synod stated, to expose the subscriber before the church, and embarrass the Synod by doing what the Presbytery ought to have been competent to do, the dispositions of three expressions deemed improper.

5. He complains of the conduct of the Presbytery, in suspending him (Feb. 1832) from the exercise of his ministry, on the ground of alledged disobedience to their authority, and of the measures pursued by them subsequent to that suspension in reference to himself, and the congregation and session of Cambridge. He complains of the conduct of the Presbytery in not carrying into effect the *decision* of the Synod of 1831, transmitted to the Presbytery, for to be executed by them. For the Synod have sustained the complainant's proposals to the Presbytery as adequate, by carrying into effect their own sentence, in reference to him, in the *very identical terms* proposed to the Presbytery, and that, without alteration or addition, or even demanding any recantation. If the Synod was right in their procedure, the Presbytery must have been wrong in declining the same proposals and terms made to them, and suspending him from the office of the ministry; and yet the Synod demanded no other terms. [See minutes of the Presbytery and Synod, 1832.] And this suspension of the complainant by the Presbytery, was aggravated by their subsequent attempts to carry it into effect. These attempts were at once

disorderly, unpresbyterial, contrary to the usages of the Secession Church, & unbrotherly. Particularly,

1. The Presbytery depriving the subscriber of a seat in the Presbytery.


2. Appointing, without consulting him or the Session and congregation of Cambridge, two of their members, to preach in his pulpit.

3. A member of the Presbytery convened the Session of Cambridge, and met with them, and yet his conduct was approved by the Presbytery. [See minutes of the Presbytery, February and April and May, 1832, and Rev. J. P. Miller's letter, summoning a meeting of the Session of Cambridge.]

6. He complains of the disregard of the interests of morality and religion manifested by the Presbytery, in the case of the Rev. David Gordon, of Salem. The Presbytery were aware that he had been openly charged with having uttered and published sundry calumnies and falsehoods against the subscriber, and some of them had been examined and detected, both by the Presbytery itself, and by the Synod, and yet no notice was taken of them. And the Presbytery was equally regardless of the interests of religion, as they proceeded to ordain him without proposing a single question respecting doctrinal or practical religion, or his views of the principles of our church, and thus setting a precedent for the time to come, that may prove highly dangerous.

7. In attempting to commence a prosecution against the complainant before Synod in 1832, and that in the very face of the book of discipline, which enacts, that "All proceedings against ministers for scandal, must commence before their own Presbytery." So incompetent are the brethren to manage the discipline and government of the church and so prone to pervert it, that they cannot so much as enter a complaint against a member, without violating the discipline of the church.

The subscriber, though he might easily multiply similar grounds of complaint, desists, lest their very number should stagger belief. The weight of the complaints stated will not be denied. Their truth can not be questioned, while the minutes of Synod and those of the Presbytery of Cambridge exist.

And if so, you may well believe that religion has suffered much among us, and that the character of the Presbytery for discretion and candor is much tarnished. And you can have no difficulty in ascertaining the cause of both  mismanagement

would arouse the indignation of a community against any civil court, and its incompetency would be proclaimed, and itself dissolved. And will the Associate Synod, while testifying against error in doctrine & perversions of discipline in others, connive at and cover abuses within itself? The subscriber is unwilling to believe it, and requests your attention to his complaints, and the speedy redress of them. And he would urge this from the consideration that the conduct of a court, managing as the Presbytery has done, destroys the peace of the church, alienates the minds of its members, and so degrades itself, that any connection with it endangers a man's peace and honor. And may He who sits King on the flood, and restrains the wrath of man, guide you to the adoption of measures that will still the commotions and quench the burnings so generally existing among us.

ALEXANDER BULLIONS.*

After a recess, at the request of the Presbytery of Cambridge, for the purpose of preparing their charges against Dr. Bullions, the Commission entered on the consideration of Dr. Bullions charges against the Presbytery. The first charge was read, in substance, complaining of the general complexion of the recent acts of the Presbytery of Cambridge, displayed by their decisions having been reversed by Synod; and inferring their incompetency to discharge their Presbyterial duties. This charge was decided *irrelevant*.*

Read the second charge, viz: The treatment which Dr. Bullions received from Presbytery in their manifesting a desire to inculpate him, and by a reckless disregard of character in their selection of charges against him.—Decided, *relevant*.

Read the first specification in support of the 2d charge, viz: That Dr. B. was put on trial by Presbytery for affirming that it is proper to ascribe worship to God, essentially and personally considered. Presbytery denied the fact. Proof was introduced viz: minutes of Presbytery, and by consent of parties, the Rev. J. Martin. After discussion, it was decided, charge *not proved*.

*This charge was voted *irrelevant*, because it was founded wholly on mistakes of judgment in Presbytery, real or supposed, and supported by a selection of cases bro't before Synod, by appeal, some of which were reversed, & some sustained in whole or in part. The whole charge is itself reprehensible, as it revives and calls into trial again things which had been before the Synod, and settled, and which therefore ought to be considered dead; and as it infers incompetency in Presbytery, to the investigation or censure of which the Commission could not believe themselves deliberately and seriously called.

Adjourned to meet to-morrow at 9 A. M.
Closed with prayer.

Salem, June 13, 9 A. M.

Commission met, opened with prayer, the minutes of last sitting were read and approved. The Commission enjoined it on the parties, if possible, to close their charges at the commencement of the afternoon seditur of this day. Dr. Bullions requested liberty to amend a specification under his second charge. His request was granted. In the second specification as amended Dr. B. complains that the Presbytery took up and acted on the 2d, 3d, 4th, and 5th sentences, selected by them from the Religious Monitor as grounds of charge against him. On the question, Is this specification relevant to support the 2d general charge? Decided in the negative; because, although these sentences were laid in to Presbytery as grounds of charge, yet two of them were rejected by Presbytery, and the remaining two, have been adjudged by Synod. The third specification was read, containing a complaint, that the Presbytery charged him (Dr. B.) with wresting the scriptures by affirming, that we ought to forgive a man on his repentance of any sin he commits.—Decided *relevant* to support the general charge. After examination of the evidence adduced, and full discussion, it was decided,—That the specification as stated in Presbytery's libel, in proof of the charge of wresting the scriptures, is *irrelevant*, but the Presbytery themselves did so decide, and therefore the specification now under consideration by the Commission does not prove the general charge, which it was intended to support.

The 4th specification was read, complaining that the Presbytery charged him, (Dr. B.) with falsehood, in asserting words recorded by their own clerk. Decided that the subject of complaint in this specification, having been adjudged by Synod is not a subject of cognizance by this Commission. Adjourned for one hour. Closed with prayer.

2 o'clock, P. M.—The Commission met, opened with prayer; the minutes of last sitting were read and approved. The Commission at the request of the Presbytery had a recess for an extra-judicial conversation: after which the business left unfinished in the forenoon was taken up, and on the question being put, is the second charge sustained by all or any of the above specifications? Decided *not sustained*.

The 3d charge was read, complaining of

the procedure of Presbytery in the measures adopted by them, in conducting a process against him, at their meetings in February, May and September, 1829, with the 1st specification in the support of it, viz:— that Presbytery received and acted on two papers signed by Mr. David Gordon student in divinity, containing serious charges against him, without asserting the truth or falsehood of the charges contained in them. The question was put,—Is this statement admissible? Decided *inadmissible*, because the case was adjudged by Synod.

In the 2d specification three items are found, 1st: Dr. B. complains that Presbytery neglected his libel against the students, Messrs. D Gordon, and J. Wallace, and took up a libel subsequently formed by Presbytery against him. This item was voted *admissible*. After evidence was taken and the parties heard, the question was put, Is this item of complaint relevant. Decided *not relevant*, because it appeared in evidence, that Dr. B. had permitted and even urged the trial of the libel against himself, till its relevancy was found, before he required the trial of his own libel against the students.

The 2d item complaining of the admission of Mr. David Gordon a witness, while a libel was on the Presbytery's table against him, was decided *inadmissible*, because this case had been adjudged by Synod.

The 3d item was dismissed because it is the same with the first specification under the third general charge.

Adjourned till half past eight to-morrow morning; closed with prayer.

June 14, half past 8, A. M.

The Commission met, opened with prayer. The minutes were read and approved. The question was put, Is the 3d general charge which was under consideration yesterday afternoon supported? Decided *not supported*. A question for ascertaining the powers of this Commission was put and decided as follows:—

That this Commission have authority to judge of matters which have been before Synod, except when these matters have been judicially acted on by Synod.

Read the 4th charge, being a complaint by Dr. Bullions, against the Presbytery for their treatment of him in reference to three sentences published by him in the Religious Monitor. In this charge were found two items: The 1st, a complaint that Presbytery revived the notice of two sentences published by him, after they had remained unnoticed for almost five years, and revived

the notice of them apparently with the design of overwhelming him when another process was managing against him. After examination and discussion, the question was put, Is this item of charge supported?— Decided in the *negative*.

The 2d item is a complaint that after Presbytery had acquitted him of the charge of teaching errors, they nevertheless referred the language to Synod, evidencing a want of candor and courtesy. The Rev. Mr. Martin being called to give testimony in the case, stated that a committee appointed to draw up a refutation of the errors published by Dr. Bullions, gave it as their opinion that Presbytery were not competent to refute errorjudicially, not being the superior judicature, but that this belonged to the Synod: & the Presbytery without giving judgment accordingly, yet agreed to refer the refutation of the errors to Synod. The question after examination of evidence and hearing of parties was put, Is this item supported? Decided in the *negative*; because it appeared on evidence, from the minutes of Presbytery, that Dr. Bullions was not acquitted of the charge of *teaching* error, but only that he satisfied Presbytery that he did not *hold error*. And because it appeared to be a matter of prudence to refer the refutation of the errors published to Synod. The question was then put, Is the general charge supported, which these items were adduced to sustain? Decided in the *negative*.

The 5th charge was read complaining of the conduct of the Presbytery, under two specifications.

In the 1st specification, Dr. B. complains of the Presbytery's suspending him from the exercise of the ministry. This complaint was decided to be *inadmissible*, because it had been adjudged by Synod.

In the 2nd specification, he complains of the measures pursued by the Presbytery subsequent to his suspension. Decided *admissible*. Under this specification are three items.

In the 1st, Dr. Bullions complains, that the Presbytery after admitting his protest against their sentence of suspension, deprived him of a seat with them in the judicature. After considerable discussion, it was decided that the charge is *not sustained*. From this decision the Moderator entered his dissent. Dr. Bullions also requested his dissent to be admitted and recorded. The request was granted.

The Commission had a recess for half an hour, after which the 2d item was taken up, in which Dr. B. complains that the Presby-

ery appointed two of their members to preach in his pulpit, without consulting him the session, or congregation. The defence set up by Presbytery was, that the appointment was conditional. The question was put, Is the defence offered by Presbytery *relevant*? Decided in the affirmative. Testimony was adduced in support of the defence. Mr. Edward Gook was called as a witness.— [See testimony,] Mr. Wm. M'Geoch was called: but before taking his testimony, the Commission adjourned to meet at this place on Tuesday 19th inst. at 9 o'clock A. M. Closed with prayer.

Salem, June 19th, 1832.

The Commission met, opened with prayer. All the members present. The minutes of last sitting were read and approved. Dr. Bullions requested that the Presbytery be required to make their charges more specific. His request was granted, although such a demand had not been made of him by the Presbytery. The Commission proceeded to take the remaining testimony offered on the item of charge, left unfinished at the last sederunt, viz: of Messrs. Wm. M'Geoch, John Dobbin, John Robertson, and George Lowrie, [See testimony.] Also a letter to the Rev. James P. Miller, from Dr. Bullions, and one from the session of Cambridge to the Rev. Duncan Stalker, were introduced as evidence. Parties were then fully heard, and after discussion, the question was put, Is the Presbytery's defence sustained? Decided *not sustained*, the Presbytery failing in proof. Against this decision Mr. Walker entered his dissent. Messrs. A. Gordon and Miller, also asked and obtained leave to enter their dissent.— The question was then put, Is the complaint in the 2d item sustained?

Before the vote was taken it was agreed to have a recess for an hour. The Commission having returned, the above question was put, and carried, *sustained*, so far only as judging the Presbytery under some mistake of order. The 3d item of complaint was next taken up, evidence was produced and the parties heard, and after discussion the question was put, Is this item proved? It was decided not proved, in reference to the first part of it, as it appeared on testimony, that the session convened of their own accord; and nothing further being tabled in this item than was found in item 2d, it was dismissed.

The 6th charge was read and found to contain two specifications. The first charges the Presbytery with receiving the Rev. David Gordon into the

ministry while under a charge for slander. This specification was returned to Dr. Bullions to be prepared and presented in more definite terms, according to the rules of church discipline. The 2d specification charges the Presbytery with having passed the trials of the Rev. D. Gordon for ordination, without asking any questions on doctrinal or practical religion, or his views on the principles of our church.

On this specification the question of relevancy was decided in the affirmative. The facts charged in this specification were denied. After proof offered and hearing the parties, the question was put, Is the charge proved? Decided *not proved*, in reference to part of the specification, and that the remainder is not relevant to infer censure.

The 7th charge was read, in which Dr. Bullions charges the Presbytery with a breach of discipline, in commencing a prosecution against him before Synod in 1832, instead of commencing it before Presbytery. The question was put, Is this charge admissible? Decided *inadmissible*; because the charges complained of as made in Synod were not a prosecution commenced before Synod, but only presented for advice, and because they were referred, by Synod, to the Commission for trial. After several motions to remove the sederunts of the Commission to Cambridge, were made and negatived, it was agreed that the trial of Dr. Bullions, on the charge of false swearing be the order of the day for to-morrow, as soon as the witnesses in the case arrive. Mr. Walker was appointed to go, this evening, to Cambridge as a member of the Commission to take the depositions of such witnesses as cannot attend on the Commission here, in the case made the order of the day for to-morrow.

Adjourned to meet to-morrow at 10 o'clock, A. M. Closed with prayer.

June 20th, 12 o'clock. M.

The Commission met; opened with prayer; the minutes of last sitting were read, and Mr. Walker offered his excuse for absence this morning—excuse sustained. He also stated that he had not taken the deposition of Mr. James Hay, Senr., and gave his reasons—reasons sustained. The case of Dr. Bullions made the order of the day, for to day, was taken up. The charge and a copy of the oath referred to in it were read. The charge is as follows: "It was stated in Presbytery as a report in the country, that Dr. A. Bullions had made oath on the 12th of March, 1832, in the Surro-

gate's office, in the county of Washington, N. Y., proving the will of John Robertson, deceased, late of the town of Jackson, county and state aforesaid, which oath as to the matter of it, contains in it things not true. A copy of said oath was read, and the names of persons mentioned as willing to testify in the case. It was agreed to refer this matter to the Commission simpliciter. The copy of said oath is herewith transmitted." The question was proposed, Is this charge admissible? On this question Dr. Bullions was heard. After some remarks, Dr. B. proposed to the Commission the following questions to which their answers are appended.

1st. Is there a solitary instance in which this Fama Clamosa is believed, among my people, except by two families?

Answered: We do not know, nor do we consider it necessary to know this, in order to justify the admission of the charge. We believe the existing Fama Clamosa requires investigation, and further Dr. Bullions himself requested it.

2d. Is there any evidence to warrant the belief, that the Fama Clamosa is believed, in the world around?

Answered: Yes.

3d: Is there evidence to warrant the belief that this Fama Clamosa is believed in the world to any considerable extent?

Answered: To some extent.

The question of admissibility of the charge was put and carried admissible. It was decided to be *relevant*. The parts of the oath complained of are as follows:—

"About nine o'clock on the evening of the 23d of February, 1831, witness went to the house of the testator, and stayed there about two hours. During that time this deponent had very considerable conversation with the testator. The conversation was on religious subjects. He talked as sensibly as he ever did. This deponent observed no aberration in any part of his discourse. He had no conversation at this time on his worldly affairs. Witness had often before conversed with him, and he never heard him speak more intelligently than he did at that time. Witness walked up to the bed, and the testator called witness Doctor Stevenson. On being told that it was witness, he recognized witness. Witness's conversation with testator was in part of an interrogatory character, but not altogether. He took occasion to relate God's dealing with him, and his future hopes."

Dr. Bullions denied the charge. Witness-

es were called and sworn, viz: Mary Hoy, Elizabeth Hoy, (against this, and some of the following witnesses, Dr. B. objected, alledging they were interested, &c. His objections were considered, and it was agreed to receive their testimony, *cum nota*.) William Livingston, Agness Livingston, Wm. H. Robertson; and the depositions of Agness Hoy, Dr. James Stevenson, Dr. William Stevenson, and Christian Robertson were read. [See testimony.] Mr. Beveridge was appointed to take the depositions of several witnesses this night in presence of the parties, as these witnesses cannot be before the Commission to-morrow.

Adjourned to meet to-morrow at 8 o'clock, A. M. Closed with prayer.

June 21, 8 o'clock, A. M.

The Commission met, opened with prayer; read and corrected the minutes of last sitting. Resumed the consideration of Dr. Bullion's case left unfinished yesterday. The committee appointed to take the testimony of witnesses in the case last evening, reported the depositions of John M'Millen, Eliz. M'Millen, Wm. H. Robertson formerly sworn, Jane Gillespie, George W. Robertson, and David Robertson. [See testimony.] The Commission agreed that it is not necessary for Dr. Bullions to adduce more testimony in order to prove the soundness of John Robertson's mind while making or signing his will, or during his conversation with him. George Lowrie was called and sworn, George W. Robertson. Esq. formerly sworn, was called again, [See testimony.] Dr. Bullions requested leave to retire a few minutes with his session. The request was granted. The following question (involved in a preceding vote of this Commission) was presented and is referred, to Synod for decision: If a protest and an appeal to Synod, by a minister of the gospel, from a sentence of his Presbytery, suspending him from the exercise of his ministry, be allowed to authorise the exercise of his office in his charge, does it also, in such a case justify his claim to a seat in Presbytery, and oblige said Presbytery to admit the claim? Dr. B. returned and stated that he submitted the case to the Commission without further testimony. James Hay was called and sworn, and George W. Robertson, Wm H Robertson, Mary Hay, Agness Livingston, David Robertson, all formerly sworn, were recalled. [See testimony.] The testimony was closed, with consent of parties. Before reading the testimony taken, some objection against David Robertson and Christian

Robertson as witnesses, was stated by Presbytery acting as the prosecutor. As this objection was the same as that stated by the defendant against some of the other witnesses, it was agreed to receive the testimony of D. Robertson, and Christian Robertson with the same limitation, *cum nota*. All the testimony was read, and the parties heard. After some progress in discussion by Commission, it was agreed to adjourn for 45 minutes. Closed with prayer.

2 o'clock, P. M.

The Commission met, opened with prayer. The minutes of last sitting were read and approved. Resumed the consideration of the case left unfinished. After a full discussion the question was put, Is the charge of false swearing supported against Dr. Bullions? Decided *not supported*. As some witnesses are present and under the necessity of returning home this evening it was agreed to take up a charge of Presbytery against Dr. Bullions on which they were summoned as witnesses. The Presbytery laid in their paper of charges, as amended, which is as follows:

1st. That Dr. Bullions has continued to report the same assertion for which he was rebuked in Synod, in 1830, viz. his asserting that a certain note appended to the last edition of the Testimony, is a tissue of falsehoods, or words to that effect—Once on a Sabbath evening, at South Argyle, June, 1831—Another time in his own house, on Saturday, at the dispensation of the Supper, at Cambridge, January, 1832. Mr. Stalker was present. Another time in his own session. And substantially in a paper given in to Synod, at its last meeting, which was referred to this Commission; and on the floor of Synod. Witnesses, Edward Cook, John Ashton, William M'Geoch, John Dobbin, members of the Commission, and Rev. James Martin.

2d. That he has taken part with, and officiated for, ministers of other denominations, in the public religious exercises, in their congregations, where the ordinance of praise is either omitted altogether, or where other than the Scripture Psalms are used, which is contrary not only to the standards of this Church, and the word of God, but to his own solemn promise, repeated to Presbytery.

3d. Dr. Bullions, by his words and actions, has made himself responsible for certain anonymous slanderous pamphlets, one of them entitled, "A true and faithful history of the Trial of Dr. Bullions." And another, "A letter to the Presbytery of

Cambridge, by An Observer;" wherein, especially in the first, are sundry misrepresentations and falsehoods respecting the procedure of Presbytery, and things hostile to all Presbyterial government, and the christian religion.

4th. The Presbytery agreed to call on the Commission, to take cognizance of the charge of downright lying, tabled against this Presbytery by Dr. B. on Wednesday, 13th inst. forenoon sederunt.

5th. This Presbytery also state it as a grievance, that Dr. Bullions has, in his paper laid on the Commission's table, fallen from the submission to the censure voted by this Presbytery, which he made before Synod; and has reverted substantially to the limitation which was rejected by Synod; and they call on the Commission to take order on it.

The Commission took up the third charge against Dr. Bullions, viz: of his connection with certain anonymous pamphlets. The charge was decided to be *admissible*. On the question, respecting the character of the pamphlets, Dr. Bullions proposed a defence of the truth of some things in them, which the Presbytery held to be false. The Presbytery were called upon to give specifications of false and slanderous statements in these pamphlets. They stated one specification of falsehood in the pamphlet called, A true and faithful history, &c. found on page 14th, at the foot, asserting in substance, "that the Presbytery sent the students back after the presentation of their first charges, to frame better ones, &c. Connect this with page 18th, commencing at line 18th from the foot. Many other specifications were read, and proof offered on some of them. As Dr. B. delayed by making objections on points of order, and would neither proceed nor retract, it was determined by the Commission that he should be required either to put himself on defence of the pamphlets against the charge of Presbytery, as he had proposed to do, and admit his responsibility, pleading justification; or abandon this position, and put himself on defence against the charge of responsibility for them. Dr. B. adopted the latter alternative, and abandoned his defence of the pamphlets. The question was then put, Do the pamphlets in question contain false and slanderous statements against the Presbytery of Cambridge and others. Decided in the *affirmative*. The charge was decided to be *relevant*. Proof in support of the charge was adduced, Mr. Wm. Stevenson senr. was called and gave testimony. (See

testimony.) As said Wm. Stevenson was under the necessity of going home, it was agreed to take his testimony on Presbytery's second charge against Dr. Bullions.— [See testimony.] Messrs. William Stevenson of North Angyle, William Stevenson, jun. of Cambridge, William Campbell, Hugh Campbell, John Moodie, and the Rev. Duncan Stalker, were now called as witnesses on the charge before the Commission. [See testimony.] The Presbytery asked leave to introduce another witness, besides those given in to the defendant. Dr. B. objected on the ground that he had not been furnished with the name of this witness, in connection with the charge, as the order of discipline requires. The objection was overruled, and the request granted, on the ground of allowing Dr. B. time to furnish rebutting testimony, if he should claim it.

Adjourned to meet at 9 A. M. to-morrow. Closed with prayer—

June 22, 9 A. M.

The Commission met; opened with prayer. The minutes were read and corrected. As a witness expected on the 3d charge, which was left under consideration last evening, was not present, it was agreed to take up the Presbytery's 2d charge against Dr. B. viz: that he has taken part with ministers of other denominations, in public religious exercises. The charge was decided to be *admissible* and *relevant*. Dr. B. denied the charge. Proof was introduced. Mr. Edward Cook was called, and gave testimony, being founded only on report it was agreed not to admit it, nor such testimony except, as corroboration of other evidence. Messrs. John Stott, and Ezor Thompson were called and testified. [See testimony.] This case was postponed on account of the absence of witnesses who were expected, and the case respecting the anonymous pamphlets was resumed, as the witness expected in this case was now present. Abraham Gould was called. [See testimony.] Presbytery offered their minutes, as evidence, showing that Dr. Bullions had obtained extracts of the minutes of Presbytery, referred to in these pamphlets. Dr. B. admitted that he had obtained extracts of the minutes referred to, and that he had given these to several persons preparatory to his defence. Mr. Miller made a statement of a private conversation with Dr. Bullions. Dr. B. admitted that he had, in that conversation, told Mr. Miller, that 1500 copies of the first pamphlet were printed, but he re-

fused to answer further respecting his statement of their distribution. Mr. Miller further stated, that Dr. B. told him, that a letter (one of the pamphlets under consideration,) was on the way to him by mail; which letter he afterwards received accordingly. Dr. B. refused to answer. Mr. Miller further stated that Dr. B. told in Presbytery, that a 3d pamphlet was forthcoming, purporting to be an account of the travels of James P. Miller, from Argyle to Cambridge, comparing these to Gonsalvo's travels to the moon. Dr. B. denied that he had stated that said pamphlets were coming from the same source with the others; but admitted that he had said in Presbytery, that such a pamphlet was understood to be forthcoming. He added, that we sometimes obtain such intelligence from periodical publications; but he refused on inquiry to point to the source of his intelligence. The testimony was closed, and the parties heard. Members of the Committee proceeded in discussion, but before coming to a conclusion, it was agreed to adjourn for forty five minutes. Closed with prayer.

2 o'clock, P. M.

The Commission met; opened with prayer. The minutes were read and approved. Resumed the consideration of the case left unfinished in the forenoon. After remarks, the question was put, Is this charge proved? Decided in the *affirmative*. The first specification of the 1st charge made by Dr. B. against the Presbytery, (formerly returned to him for amendment, (see minutes of June 19th,) was called for. It was presented without amendment, and to avoid delay, it was accepted as at first offered, it was decided to be *admissible* and *relevant*. In order to support this specification, a paper of charges against the Rev. D. Gordon, presented by Dr. B. to the Presbytery of Cambridge, on the 13th inst, was called for. This paper, was produced, and referred by Presbytery to the Commission for decision, and is as follows:—

"To the Associate Presbytery of Cambridge, to meet at Salem, June 13th, 1832, the Memorial and complaint of the subscriber shew—To enter complaints to an ecclesiastical court, against any individual, and under any circumstance, is such an ungrateful undertaking, that nothing but a sense of duty compels me to resort to it at present. And this undertaking becomes, in the present case still more disagreeable, by reason of the relations and intercourse that have obtained between me and the individual of

whom I complain. The person alluded to is the Rev. D. Gordon, of Salem, Washington county, New York. It is well known that he gave in to Presbytery, July 1829, two papers subscribed by him—papers supposed to contain sundry mis-statements, and slanderous misrepresentations, so prejudicial to myself, and which has given origin to a series of events, so deeply affecting the interests of the Presbytery and of religion, that a sense of duty and interest constrain me to submit them to your consideration—The misrepresentations and slanders are the following:—

1. That I uttered a falsehood in a dissent recorded in the minutes of Synod, 1828, from their decision, sustaining the appeal of the Rev. Peter Campbell.

2d. That I uttered sundry falsehoods in the pulpit of Salem, respecting A. Mitchell.

3d. That I was guilty of wresting the scriptures, by abusing them to serve a purpose.

4th. That I was without love to the profession made by the Associate church, and entertained false views of it.

5th. That I held forth to him and to others, that Mr. Peter Gordon attended the Hall only as a hearer.

6th. That I associated with, and patronized improper persons.

7th. I complain of him also, on account of his violating the decencies and courtesies of life, by detailing in public, and even in many instances, misrepresenting occurrences that obtained within the domestic and private circle, and that without any of those previous steps prescribed by the church, to be observed, before private matters are made public. Indeed almost all his papers are taken up in detailing occurrences, which, if they ever happened, happened either in my own house or in company with Mr. D. Gordon & another individual,—such as the contents of a private confidential letter, remarks concerning the character of A. Mitchell, and concerning the note appended to the Narrative, &c. All the above supposed lies and slanders, were uttered and published by Mr. D. Gordon, in a paper delivered to Presbytery, Feb. 1829. And they are obviously of such a character, that he or I, cannot consistently maintain either ministerial or christian communion, till he either prove them, or they are retracted and purged.

Before you, the guardians of the peace, and purity of the church, I leave them; and that without engaging to prosecute them, though holding myself responsible for the proof of them; I pray God that he may di-

rect you to dispose of them in such a manner as will be for edification.

ALEX. BULLIONS.

Cambridge, June 12th, 1832."

The above paper was decided to be admissible; and as the trial of it was necessary, in order to a decision in the case before the Commission, it was agreed to take it up now, as first in order.

The first specification was read, viz: That the Rev. David Gordon had charged Dr. Bullions with uttering a falsehood in his dissent in Synod, in 1830, referring to Mr. Pringle's admission. After hearing parties, and examining evidence adduced, it was decided that the Rev. D. Gordon had not charged Dr. Bullions with falsehood, but only presented to Presbytery a difficulty respecting his conduct, for their consideration, and as one of the reasons which influenced his non-attendance at the Hall. The remainder of Dr. Bullions' paper of charges against the Rev. D. Gordon, was dismissed, because it appeared in proof, that the same charges had been before the Presbytery of Cambridge, in a formal libel, laid in by Dr. B. against the Rev. David Gordon and James Wallace, when students, and by Presbytery acted on; and that a protest was taken by Dr. B. against the decision of Presbytery, in the same case; and an appeal made to Synod, which was either fallen from, or by Synod decided. (See minutes of Presbytery for 1829, and 1830.)

The Commission came to the first specification of the sixth charge, by Dr. B. against the Presbytery. The question was put, "Is the charge proved?" Decided, *not proved*; because, from the above decisions, it is obvious, that the Presbytery had acted on the charges specified.

Dr. Bullions was asked, if he had any further charges against the Presbytery. He answered that he had not.

The Commission then took up the first charge of the Presbytery, against Dr. Bullions, viz: Of his repeating an offence, for which he was rebuked by Synod in 1830, asserting that a certain note appended to the testimony, was a falsehood. This charge was decided *admissible and relevant*. Dr. B. was asked if he admitted the fact charged? He admitted that he had stated before Synod, that he believed the note alluded to, appended to the testimony, in the last edition, contained falsehood: that, he had stated the same to his session, and that he had mentioned it to several brethren, in consultation for bringing it before Synod. After privi-

lige given to the parties of adlucing further proof, and offering argument, it was decided, that the charge was supported by Dr. Bullions' admission.

The 4th item in the Presbytery's paper, was read, viz: a call on the Commission to take cognizance of Dr. B's. charge against Presbytery for lying, made before the Commission. Agreed to the request of Presbytery.

The 5th item was read, viz: a call on the Commission to take order on a grievance, viz: that Dr. B. had by his paper, on the Commissions table, fallen from the submission made in Synod, to the Presbytery's vote of censure. Agreed to the request of Presbytery.

The Commission now took up the 2d charge before under consideration, but left unfinished on account of the absence of witnesses. Presbytery stated, that witnesses expected on this case had not come. Dr. Bullions was asked if he could make any admissions on this charge. He in answer, made a statement of his practice on the points in charge,—that he had preached to congregations not of our communion without singing praise, and that he joined in public prayer and religious addresses at the Lyceum, and at meetings of temperance societies. These admissions, and the testimony taken, were considered, and the parties heard; after which the question was put, Is this charge proved? Decided *proved in part*, viz: that Dr. B. had officiated in one instance, with, and for a minister of another denomination in public religious exercises in his congregation, and that he had officiated in public worship when the ordinance of praise was omitted.

Adjourned to meet at 8 o'clock this evening. Closed with prayer.

8 o'clock, P. M.

The Commission met; opened with prayer. The minutes were read and approved. The Commission took up the 4th item in Presbytery's paper. The parties were heard, and after discussion, the question was put, Is the charge relevant? Decided *relevant*.

Took up the 5th item. The parties were heard, and after discussion, it was agreed, that this Commission express their disapprobation of the conduct of Dr. Bullions complained of. And moreover the Commission do make this formal statement, That Dr. Bullions did, in Synod, at their meeting in 1832, submit to the sentence of admonition passed by Presbytery, without limitation.

The Commission on taking a view of all the charges found supported against Dr. B., do now express their disapprobation of his conduct in all of them. They further declare that Dr. B. be required to acknowledge the impropriety and sin of charging the Presbytery with lying; that he give a promise to refrain from giving offence again in the matters had under judicial cognizance, by this Commission, including in these matters the charges made by him against the Presbytery and not sustained, and especially charges on things before settled by Synod,—and that respecting all these things, he submit to a judicial admonition. Dr. Bullions submitted to all this decision, and the admonition was administered by Mr. Walker in the chair.*

Dr. Bullions asked extracts of the minutes, and leave to enter dissents against such steps of order, taken by the Commission, as he may think proper. These requests were granted.

Considerable time was spent in endeavoring to effect and ascertain a reconciliation between Dr. Bullions and his brethren of the Presbytery.

Dr. Bullions craved to have it marked, that though he submitted according to the decision of the Commission, yet there were some points, on which he had his doubts of the propriety of their decision.

Adjourned to meet to-morrow, at 6 o'clock A. M. Closed with prayer.

June 23d, 6 A. M.

The Commission met; opened with prayer; the minutes of last sitting were read and approved.

After a review of the minutes of this Commission, it was

Resolved, That the clerk, be required to prepare the minutes for publication, and authorized to add notes suggested by the Commission on certain parts of them; and further, that the Presbytery of Cambridge be authorized to publish them, (the minutes and notes,) if they judge it proper. Adjourned *sine die*. Closed with prayer.

A. ANDERSON, *Com. Clerk*.

A true copy. Attested, *A. Anderson*.

I certify that this is a correct copy of the Minutes of the Commission of the Associate Synod, for the trial of the causes between the Presbytery of Cambridge and the Rev. Alexander Bullions, as recorded by their Clerk.

THOS. REID.

*The following is a detailed minute of the sentence passed on Dr. Bullions, at the close of the Commission's business, read to the Commission

item by item, and voted by them affirmatively and unanimously.

Resolved, That this Commission express their disapprobation of the conduct of Dr. Bullions in all the cases brought in charge against him by the Presbytery: and moreover:

1st: In reference to Doctor Bullions' making himself responsible for the pamphlets as found on trial. Resolved, that the Commission require of him a promise to refrain in future from such an offence, and that he submit to an admonition.

2d: With reference to his officiating with ministers of other denominations, in public religious exercises: Resolved, that a promise be required of him to refrain, in future, from such an offence, and that he submit to an admonition.

3d: In reference to his repetition of an offence for which he had been rebuked by Synod, respecting a note in the Testimony: Resolved, that a promise to refrain from this offence be required of him, and that he submit to an admonition. *

4th In reference to his charging the Presbytery of Cambridge with lying: Resolved, That he be required to acknowledge the impropriety and sinfulness of this conduct, to promise to refrain from it in future, and that he submit to an admonition.

5th: In reference to his submission to Synod, and reverting to the limitation which had been rejected by Presbytery and Synod: Resolved, that a promise be required of him to refrain in future from giving offence in this matter, and that he submit to an admonition.

6th: In reference to the many charges made by Dr. Bullions before this Commission for things settled by Synod. Resolved, that this Commission

express their disapprobation of his conduct, require of him a promise to refrain in future from such a course, and that he submit to an admonition.

Though the many grounds of censure found by the Commission against Dr. Bullions might, in strict justice, have a quietus put to the object of the Commission being to *find the truth, to censure, reform and conclude*, an admonition was voted.

* With respect to the 3d item of the above minute, though it might be supposed that the lighter censure of admonition was not adequate to the repetition of an offence for which Dr. Bullions had suffered a rebuke before Synod, yet it did not appear clearly proven to the Commission, that he had offended in this matter further than his own concessions showed, and the circumstances stated by him appeared to be a mitigation of the offence.

* With respect to the anonymous Pamphlets, on which a charge was formed and prosecuted by Presbytery against Dr. Bullions before the Commission, it is thought proper to add, that as the Commission judged, that these Pamphlets contain things false and slanderous, so they are a misrepresentation of the conduct and designs of the Presbytery and Synod: that the public cannot justly account them a source of intelligence; that they are manifestly the ebullition of unhallowed feeling, and written in a spirit that disqualifies for faithful history. It is believed that a further notice of these effusions would be more than they merit, and that the public may safely, without fear of loss of historical truth or moral example, consign them to oblivion.

THE BLESSEDNESS OF THE RIGHTEOUS.

It is a blessed thing for a man to have all his sins forgiven, and thus to be rescued from the curse of a broken law, and the apprehension of future wrath, and that blessedness is yours. It is a blessed thing for an apostate alienated creature, to be reconciled to the great Creator, and in the spirit of adoption to look up to him as his Father to whose favor he has been graciously restored, and from whom he shall be estranged no more, and that blessedness is yours. It is a blessed thing to be delivered from the tyranny of unholy passions, and from the dominion of an ungodly world, and to come into the glorious liberty of the moral nature wherewith Christ makes his people free, and that blessedness is yours. It is a blessed thing to look abroad upon the face of nature, and after gazing with a delighted eye on the beauties that adorn the earth, and on the magnificence that covers the heavens, to rejoice in them as the work of him who called you back to the works and the privileges of his children, and to say with the glory of filial affection, "My Father made them all," and that blessedness is yours. It

is a blessed thing, amidst the trials, and difficulties, and distresses with which humanity has to struggle in this weary world, to be upheld by divine power, to be guided by infinite wisdom, to be cheered by heavenly consolations, and to gather righteousness and joy even from the scenes of tribulation in which you dwell, and that blessedness is yours. It is a blessed thing to be able to contemplate death, without being subject to the bondage of fear, to anticipate the grave as a resting place from sin and sorrow, to lie down in its peaceful bosom with the prospect of a resurrection to life and immortality, and that blessedness is yours. It is a blessed thing when one looks forward to the judgment and to eternity, which await us all, to realize in him who is to pronounce our doom, the Saviour to whom we have committed the keeping of our souls, and in whose blood we are already washed from our sins, and to cherish the hope founded on his own faithful promise, that the portion assigned us is everlasting life, and that blessedness is yours. And if in this state of darkness and imperfection, where our views are too often clouded, and

our faith too often grows feeble, and the heart too often forgets the rock on which it has placed its confidence for eternity, if in these circumstances, it is a blessed thing to have access to those ordinances which have been appointed for refreshing our decayed spirits, for casting a clearer light upon this path of our pilgrimage, for bringing us nearer to the fountain of grace and comfort, and for reviving and strengthening "the things that are ready to die," that blessedness also is yours.—*Dr. Thompson.*

UNION OF SECEDERS IN IRELAND.

We are indebted to a correspondent for the following ARTICLES, forming the "Basis of Union" between the Associate Burgher, and Associate Antiburgher Synods of Ireland. This union was formed at Cookstown, July 7th, 1818. The number of ordained ministers, belonging to the two Synods at that time, was ninety seven. Our correspondent thus writes,—“It occurred to me, that it might not be amiss to publish these “articles of union” in the MONITOR. So far as I know, there has been nothing like official information of the nature of this Union, published in this country. If so, our former connexion with a portion of the Secession church, in Ireland, and the frequent emigrations of Seceders from that to this country, would render the knowledge of these “articles,” both interesting and useful. If you concur in this opinion, I hope you will publish them with such remarks as you see proper. The Irish Seceders are certainly to be commended above their brethren in Scotland, in retaining a testimony for the truth.” Concurring in opinion with our correspondent, respecting these “articles,” we shall, without any additional remarks, lay them before our readers.

ARTICLES OF UNION.

Article 1st. We the Presbyterian Synod of Ireland, distinguished by the name Seceders, do declare our constant and inviolable attachment to our already approved and recognized Standards, viz. The Westminster Confession of Faith, Larger and Shorter Catechisms, Directory for public worship, and Form of Presbyterian Church Government, with the original Secession Testimony.

Article 2d. As we unite under the same banner of Testimony, we are determined in all time coming, as our forefathers have set us the example, to assert the truth, when it is injured or opposed, and to con-

demn and testify against error and immorality, whenever they seem to prevail.

Article 3d. We do hereby cancel the names of Burgher and Antiburgher forever, and unite in one Synod, to be known hereafter by the name of The Presbyterian Synod of Ireland, distinguished by the name Seceder.

Article 4th. We declare our insubordination to any Ecclesiastical Court, while at the same time, we do hereby signify our hearty inclination to hold a correspondence with our sister church in Scotland or elsewhere, for our mutual edification; but we think it expedient not to lay ourselves under any restrictions, as to the manner of said correspondence.

Article 5th. We let all Presbyteries and congregations in our connection, bear the same name, and in the meantime stand, as they were, before the coalescence.

Article 6th. We agree carefully to preserve all the public records of the two Synods, from their first formation in the kingdom till the present day.

CHOLERA NOTICE.

Our City still continues to be afflicted with Cholera. Last week, hopes were entertained, that the God of Providence was about to remove his sore judgments from us; but after a little respite, this frightful disease has returned with apparently increased malignity. Yesterday, (Aug. 23d,) the Board of Health reported 28 new cases, and 14 deaths. The whole number of deaths from Cholera, in this City, since July 3d, has been *three hundred and eighty-one*, as reported by the Board of health. “For all this his anger is not turned away, but his hand is stretched out still.” And if it be enquired, whether this awful visitation of Providence has brought forth any of the genuine fruits of reformation among the people? The true answer, it is apprehended, will be found in Amos, iv. 10, 11, “I have sent among you the pestilence, after the manner of Egypt—yet have ye not returned unto me saith the Lord. I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning; yet have ye not returned unto me, saith the Lord.”—Our readers will easily perceive the reason of the delay of the present number of the Monitor, and will, we trust, not only *bear* with us, but *sympathize* with us. If spared, we shall use every exertion to have the next number out as early in September, as possible.

THE
RELIGIOUS MONITOR,

AND
Evangelical Repository.

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NO. 4.

MEMOIRS OF MRS. CAMPBELL.

(Continued from page 150.)

May 25th: Being the Lord's day I was made to rest in the Lord's love, in a more soul-satisfying manner than I had attained to for several months past. For it pleased the Lord to exercise me with desertion, much occasioned by my slothfulness and sins of omission, and then in my outward condition I was trysted, (visited, or met,) with many things that seemed to contradict promises, I was once made to take hold of, & some things I did, and intended to do, which the Lord discovered to me, to be his will, in the doing of which I met with disappointments, and in what I intended to do according to the will of God, I met with much opposition. By these my spirit was much broken and my expectations very low. Yet on that day, the Lord did in a great measure show me my blessedness in Christ Jesus, first, by letting me see the blessed effects of the gospel on me, in being to me the power of God unto Salvation; my experience did fill my mouth with arguments, to prove that the scriptures are the word of God, and that it was the spirit of God, and not my own spirit, that had applied the word to my soul. By the virtue of it, sin is killed, the enmity against God taken away, the saving knowledge of God given, and the knowledge of ourselves, what we have been, what we are, and what we shall be, and what our duty is at all times. And when the spirit of God applies this word, it has divine power, light and love, going along with it to the soul, working blessed effects there, turning the soul from darkness to light, from Satan unto God, causing the rebellious will to become an obedient subject, and the proud and lofty to become the weak and lowly, and the lover of self, to become the lover of Christ. Faith being exercised in all, resting in Christ, conveying into the believer of his fullness, with and by the word.

When the Lord cleared up to me my justification, in some measure, by his work in my soul, then my blessedness in Jesus

Christ was holden out to me in many promises made to believers in the scriptures.— My soul was ravished with the love of Christ. I found myself blessed in him, who had chosen me, & in him, whom I had chosen as the portion of my soul. His love was so prevalent that I could love no other but whom his love did move me to. I found myself Christ's captive, and that was my freedom, my joy, and my glory, and as I could, I bound myself, and all that eers should be mine, to be his bond servants.— I wept and made supplication, that he would make me for his glory. And I remembered how that had been my desire, these two years by gone, ever since the Lord had manifested his loving kindness to me, and yet I was an empty vine. I remember how earnestly and how frequently that year, I was in Dipple, I desired work to do for God, and opportunity to vent his goodness, and be for use to his people. And this last year I got my desire; the Lord did call me out of Dipple, contrary to what once I intended, and had chosen my lot for me to be in Elgin for a year, where the Lord pointed out work for me to do for him. And there I had opportunity to declare the goodness of God, and to sympathize with, and be of use to some of the people of God. And yet I neglected and was slothful in doing what work the Lord gave me to do; and I had no power to praise God, and was still straitened when I was in the company of the fearers of God in that place, and very seldom got power to be exercised in prayer with Zion's matters. There the Lord opened up to me, that I had relied too much on my own strength, and did not fear the want of ability, if I had opportunity, seeing the Lord had given me a will, and my design was right, and that if I should honor God in time coming, my boasting should be excluded.

Then on this Lord's day I was helped to seek to glorify God, when in a marriage state. While I was thus exercised, the Lord did hold forth two duties to me, the one was to show forth his praise, who had

called me from darkness into his marvelous light, and the other was to offer up my body a living and acceptable sacrifice unto God. My soul being espoused to Christ, made me willing to submit to be a sacrifice to God in the world, by being disposed of in every thing as he pleased. The love of Christ did so fill my soul, that I saw by faith a blessedness from him in the sharpest trial, I could meet with; and for all the former and the present troubles I had, and for what the future seemed to be, I could not but sing a song of praise, that my beloved was the chief among ten thousand, and the lines had fallen to me in pleasant places, and the inheritance I got excelled in beauty,—that I had got a pleasant land and of a goodly heritage of the host of Nations.

I found every ingredient in my cup necessary; all coming to me from a loving Father and a skillful physician. On the same day the Lord did much commend to my soul the grace of faith; letting me know how it pierces the clouds of sin, and infirmities, and makes the soul that has it sometimes to read its name in the book of life, and to triumph when fighting. My soul was filled with longing desires after full fruition and the immediate enjoyment of God in Christ. The first fruits of the spirit confirmed me of the truth of that word, "that the saints shall be joyful in glory." My being in the world was a burden to me, because I could not be kept from sin.

I was wearied of my tabernacle of clay, because by it, I was kept from communion with God. The love of God in Christ put me to silence, so that I could do no more but desire the day might be hastened, wherein I should be made a bottle meet for holding that new wine, which now I could not bear,—even the love of Christ which passeth all understanding. What shall I say? Who can utter the spirit of God's language? They that are of the most quick understanding cannot read or speak, but lisp his sentences. For my own part I think it not strange that Disciples marvel that Christ should talk with a poor woman of Samaria, such a one as I, born a stranger to God and who remained so for years together—small and contemptible in myself, and in the eye of the world. But with my Lord there is no respect of persons. Necessity moved me to go and seek water, and I got the water of life. I have seen the Messiah in the gospel glass full of grace and truth; and my soul hath fallen in love with him, and I would have others to do so likewise.

I can show none of his glory so effectually as to make others descry it, for that is the work of the spirit of God. For I myself get but glimpses (glances in passing) until the day break and the shadows flee away. Yet I declare I have lost my part of heaven, if any shall have cause to rue their bargain who will choose him for their soul's portion. Come and see him. This will prevail most. When I had thus found the Lord gracious, I was made to consider, whether the Lord's anger and the distance I had found between Christ and my own soul, a long time before, was then taken away; I could not then know certainly; but I feared it was not, because, as I could, I was seeking an actual pardon for my actual sins which had occasioned my darkness, but could not then find it, and because, I was so little affected with the condition of the church, yet was made to believe that either the cloud was removed or that it was a lightning before a storm. All the week after, my spirit was possessed with much deadness, and was greatly straitened in secret and was meeting with trials in my outward condition. I being now about to enter on the married state, I was trysted, (visited, or met,) with some difficulty. with respect to the ceremonial part, because I would not have the office done for me by the present preachers in the land, finding the Lord and my conscience calling me not to meddle with them. This matter which gave me much trouble before and was likely to give more, was then so presented to my view, that it was a sharp trial to my faith.

Torrish, Sept. 12th, 1690.

I intended to go to Muirtown to see the Lady Muirtown, that I might have Christian fellowship with her and some others, which I had many times found profitable and refreshing. That morning I awakened out of my sleep, with a deep impression on my mind, that many and strong are the oppositions which christians meet with, in their journey heavenward. Yet my mind was composed with these words, "they are kept by the power of God, through faith unto salvation." When I went to prayer I was again filled with the same thought, and that the violent take the kingdom of heaven by force. I was seeing this to be my own case, and made to bless the Lord for what he helped me to wrestle through, and to trust in him, that he would keep me up by his power, through faith unto salvation. I was so revived in my spirit that I hoped for some good to my soul, ere I should re-

turn, which I found by getting meat out of the eater. When I was going away my husband became very unwilling that I should go from home that day, there being companies of soldiers on the road the day before, and it was likely there would be some that day also. He was apprehensive they would take my horse from me. Yet I would go, not having any fear myself. A little after I went, I was vainly taken up in my thoughts with having the Master of Forbes, cousin-german to me, who was one of the commanders of my King Williams' army in the North, and was at that time at Inverness, to whom I thought, I would with boldness, have recourse and get reparation of any wrongs I should meet with from those of that Army. I also had some thoughts of my having a brother in King James's army, which was called the Brechin army, who had gone through the country a week or two before. While my mind was thus roving, as I came to Woodfield, near Olddearn, my horse stumbled, & I falling backwards broke my right arm. But the sense of my great mercy that my neck was preserved, when in such hazard, made me look on the breaking of my arm as a gentle dealing. I was made to look up to the Lord and bless him with my whole heart, for preserving my neck, and to believe his will to be good, in what he had permitted me to meet with. Mine eye was towards him, that he would enable me to go home, without being a trouble and a talk to those in the town about me. When I had composed myself a little, I caused the lad that was riding before me, to bind up my hand to my neck. And then I walked afoot till I came to some shearers, where I caused a man to set me on my horse, and so I rode home softly these two miles with a composed spirit, my thoughts of God in Christ affording me sweet meditation. That a strong sense of God being my Father, and that his love to me did exceed the love of earthly fathers. I was seeing myself as a child, in a parent's arms, the parent threatening to cast the child away, and yet the child will still smile on the parent, not fearing, because it knew the parents love. I was refreshed by some thoughts on the privileges of the Godly, in that all things shall work together for good to them, and that to them comes meat out of the eater, and sweetness out of the strong. And thus I have experienced that my most remarkable troubles had the most remarkable deliverances, and issued in the greatest benefit to my soul.

I was made to hope in him, that he would do me good, by my present distress of body. When my husband saw me coming home, he came to me; I told him I had hurt my arm, and I feared it was broken. They that saw me did not at first believe that my arm was broken, I was so composed, praise be to him who supported me in body and in spirit. It was near four hours after I came home, ere there came a man to bind up my arm. But they took my clothes off that arm, as soon as I came home, and laid it on a pillow. I had sometimes sore pain, and sometimes flames of heat and faintings till the man came. When I saw him my heart grew very faint with fear, that I would not be able to bear the handling of my arm.— I looked unto the Lord to help and pity me, in that hour of distress, for I had no power or might of my own: but my eyes were towards him, and these words were seasonably brought to my mind, "He giveth power to the faint, and to them who have no might he increaseth strength." After this I had courage and desired the man to do what was meet to be done to my arm, and not to spare because of my crying. The man set the bone right, in the midst of my arm, where it was broken, and laid the web of a sheep hot to my arm, and scabs which kept it soft to the next day, and then there was a binding plaster, applied to it. The first night I got refreshing sleep, which was the means of preventing a fever. Afterwards, the night was the severest time to me, for four or five weeks. The first week, I was in heaviness and straitened in spirit, and thinking it like anger and wrath in God against me that he had broken my bones, and the language of my soul was, Lord show me why thou hast broken my bones. And yet I was meeting with so much mercy, that I was refreshed in believing, that though it were in anger, yet there was love mixed with it. The first time I was able to bow my knee, it being a week after my arm was broke, being in the duty of prayer, I was begging that the Lord would give me light and knowledge of his will, as to the breaking of my arm, and show me if he was dealing with me in anger. While I was thus excruciated, I found the Lord letting in light to my soul, by which I might discern, that he was not dealing with me in anger. I was made to see that in this respect, it spoke forth love, that when I met with the said accident, I found the north wind awake, and the south wind come and blow upon my garden so that the spices did flow out. I

found faith and love and patience put in exercise in my soul. Love making me welcome all things, that came to me from his blessed hand. Faith making me construct well of my trouble, and to say, "though he should kill me I will trust in him." Patience making me think my trouble little, and to say, it might have been my neck or my leg, it might be more painful, and tho' no chastisement be for the present joyous, but grievous, yet afterwards it will yield the peaceable fruits of righteousness to them, who are exercised thereby. There was another evidence from which I was made to believe it was not in anger, and that, was the great mercy and goodness that compassed me about as to the circumstances of my trouble; in that I was near home when my arm broke; in that I had so much judgment, spirit and strength, as to cause the boy help me to bind up my arm and to ride home while it was yet warm; in that I was kept from fainting on horseback. In reflecting upon those things, my soul was made to rejoice in him who was making all his paths to be mercy and truth to me; who was working all my works in me and for me. I was finding blessedness accompanying me, because the Lord was my God I was made to rejoice in the Lord Je-us, as being the blessed Jonathan, for whose sake God showed me kindness. The confirmation I had gotten, that the Lord was not dealing with me in anger, but in loving kindness and mercies, was very refreshing to me; yet I I was not suffered to sit down with this, but was seeking daily that the Lord would make me to know his mind, and to do his will, as to the end, for which he permitted my arm to be broken. I read Flavel upon Providence which was useful to me. I had fellowship with some christian friends, which was refreshful to me. My arm gave me but little trouble in the day time.— Three weeks after my arm was broken the Lady Kilravock died, and though this was not a surprisal to me, yet my heart was much affected by it, there having been love and familiarity betwixt us. But my own loss was not that, which affected me most, but the "vanity and vexation of spirit I saw under the sun," of which she was a noted instance and example in my view, though I doubt not of her being an elect vessel. What I saw and knew of her was represented to me as it were in great letters. Let all Christ's followers study humility and not feed their hearts with high expectations in this world, and improve their pre-

vious and uncertain time in making progress in their journey heaven-ward. The wise Lord thought meet to deny this precious elect vessel many outward satisfactions which might be expected in her elevated and easy station, which in the end had this blessed effect, that she saw vanity and vexation of spirit written upon all worldly delights, and that man in his best estate is altogether vanity, born to trouble, and miserable because of sin; that her heart was weaned from creatures, and Jesus Christ precious. She endured much pain and sickness for the last half year of her life; and though she had not pleasure in the world, yet death was a great terror to her, till a few days before her departure, because she could not apply the promises to herself tho' her desires after Christ were fervent. That which troubled her most on her death bed was, that she had not improved her time to so good purpose and had not done so much good in her station and generation, as she might and ought to have done. Some time before her death she expressed a desire to see a day of the Son of man, before she would leave this world, and that some who feared God would be present with her at her death, and earnestly prayed the Lord would give her peace and ease at that important hour, which was granted her. The Providence of God ordered with love, mercy and power, all things well for her at her last. On the Lord's day before her death, there was a minister with her, she being very earnest for it. He discoursed half an hour, and held forth the offers of Christ in the gospel. After this it was observed she had no desire to live, but was pleasant and patient to the last, taken up with the concerns of her soul and longing for death. The Lady Muirtown came to see her on the day before her death. When she saw the Lady Muirtown she was lifted up with joy that she was come to see her die, they being very dear to one another.— Next night when her end was near, an hour or two before there was a separation betwixt her now blessed soul and her body, she put her hand to her breast and said, "here is peace, peace. The sun of righteousness is risen with healing under his wings." Then she was taken from this vale of misery with peace and joy in him who justifies the ungodly, and brings many sons and daughters to glory. What shall I say of the vanity and brevity of man's life here, but as Job saith, "Man that is born of a woman is of few days and full of trouble. He cometh forth as

a flower, and is cut down. He fleeth like a shadow and continueth not." And that though there may be hope of a tree when it is cut down, it will sprout again, and that the tender branches thereof will not cease, Yet man dieth and wasteth away; yea man giveth up the ghost, and where is he? Man lieth down and riseth not till the heavens be no more. It is an oft experienced truth that man is born to trouble, and that the Christian has his large share, so that, if in this life only he had hope, he were the most miserable. The life of many of the gracious here, in the beginning and at the first view, is tragical like, (if I may term it so,) but when I look further to the fruits and effects, and the end of their tribulations, their blessed death, their unparalleled felicity in the world that is without end; this gives good grounds to say that the infinitely wise and good Lord does all things well. Blessed are that people whose God is the Lord. Though here they be among the pots, they shall be like the wings of a dove covered with silver, and her feathers with yellow gold. Their afflictions, which are but for a moment, are not worthy to be compared with the glory that shall be revealed, which will be of eternal duration. What a small matter is it to have a life of sorrow and sighing, when in the end these shall flee away, and all those shall obtain everlasting joy, who have followed the Lamb through many tribulations. It hath been to many a dark case, how it is that the wicked prosper in the world, and those that the Lord loves are afflicted every morning? Those who have been most exercised with this question, so as to go to the sanctuary, have got most satisfaction anent it, (*concerning it.*) But for my part, I am of such small reach in christianity, that I am in fear to write or to speak of my experience. Yet I must say, that the afflictions of the godly and the prosperity of the wicked have been a prevailing argument with my reason and judgment, to strengthen my faith in believing that there shall be a resurrection, a day of judgment, and a future life. Here we cannot know love or hatred by what is before us; and though wisdom excelleth folly, as much as light excelleth darkness, yet one event happens to the righteous and the wicked. A just man perisheth in his righteousness and a wicked man prolongeth his life in his wickedness. Here servants ride on horses and princes walk as servants on the earth. These disorders which Solomon observed under the sun made him say, "He

that is higher than the highest regardeth, and God shall judge the righteous and the wicked, for there is a time for every purpose and every work, and God shall bring every work to judgment, with every secret thing, whether it be good or bad." When the appointed day will come, wherein God will judge the world in righteousness, by his son Christ Jesus, all wrongs will be righted. Then shall the difference be discernible between the righteous and the wicked, between him that serveth God and him that serveth him not. Then the separation shall be made between the sheep and the goats, between the tares and the wheat, and the last sentence shall be given out by the eternal judge of the quick and the dead, when he shall say, "come ye blessed of my Father, inherit the kingdom prepared for you," and to them on the left hand "depart from me ye cursed into everlasting fire, prepared for the devil and his angels." As to the Lord's giving prosperity to the wicked in this life, I have looked upon it as a proof of his being merciful and long suffering, and that he wills not the death of sinners; and that surely he who is the Sovereign Lord of heaven and earth, the Governor of the nations, and overrules the smallest matter, so that a sparrow cannot fall to the ground, nor an hair fall from the head without him, has better things to give than prosperity in this world. His infinite love and wisdom have purposed an everlasting good for his favorites, which his enemies shall never taste of, nor shall a stranger intermeddle with their joy. I have had many thoughts on this, why it is that tribulation is the common path which the Lord hath chosen for his people to walk in?—When I have looked on it with a carnal eye, it was a temptation to atheism; but when the Lord had helped me to look on it, in his word and prayer, in the experience of his people, and in what benefit unworthy I have felt, I have seen great matter of praise to him, who has chosen the lot of his people for them, and at the same time reason to adore his wisdom, love and power, which are employed in sweetening these bitter waters of Marah to them; so that their afflicted times prove to be their best times, wherein they are made to set up their monuments with an Ebenezer. And though their troubles sometimes are so sharp and dark, and of so long continuance as to put them on saying, "what sorrow is like to mine? Is his mercy quite gone? will he be favorable no more? Has he forgottou to be gracious? Hath he in an-

ger shut up his bowels of compassion towards me? are they restrained?" yet after the heavier the trouble is, the more sweet and comfortable will the song of deliverance be, so as to fill their hearts and mouths with praises to him, who afflicted them for their profit, who made them to pass under the rod and brought them into the bond of the covenant, who chuses in the furnace of affliction, and makes this the fruit to take away sin. There is one reason, for which I have found affliction to be good and necessary for the Lord's people here, and that is, that there is still a part of the old man, remaining in them, of corrupt, depraved natures; a law in their members warring against the law of their minds, which, like the horse and mule, hath no understanding, but must be commanded with bit and bridle. Though the dominion of sin be taken away, where there is union with Christ, yet the life of sin continues, like foolishness bound up in the heart of a child, which the rod of correction drives away. Though it be a truth that sin is the cause of affliction, and that many are the afflictions of the righteous, yet such is the prerogative of the seed Royal of the king of Heaven, that their afflictions are not so much the punishment of their sins, as a mean of purging away sin, of preventing sin, and exercising their graces.

(To be Continued.)

ON DIVINE LOVE.

(Continued from page 162.)

PART. IV.

Having contemplated the mutual love of the Father and the Son, displayed in laying and in accomplishing the plan of our salvation, and proved that it contains, "everlasting consolation and good hope through grace—"

We proceed to show the improvement we ought to make of it. This we shall explain under two heads. First—As to the doctrines which we ought to believe. Secondly—The duties which we ought to practice. The first is the foundation of the second; and the second is the fruit and evidence of the former. All true religion is comprised in the employment of faith, and faith hath a respect to doctrine: and all proper belief of doctrine expresses itself in a holy practice; as Christ himself saith, "If ye know these things, happy are ye if ye do them."

First, This subject presents us with the

great fundamental doctrines of christianity. We are taught to believe,

1st.—That there is a distinction of persons in the divine nature. Thus saith the Son of himself, "I was set up from everlasting; I was by him, as one brought up with him; I was daily his delight, rejoicing always before him." These words plainly express two *distinct* persons. This he repeatedly declared on earth. Thus he said to the disciples, "ye believe in God, (i e the Father,) believe also in me." Thus he said to the Jews, "ye hate both me and my Father." And elsewhere; we read of *another* spirit.

This lays flat the Sabellian folly. They made the names of Father, Son, and Holy Ghost, to be no more than three representations of God; so that when we consider him as a Creator, he is to be called the Father, as a Redeemer, the Son, and as a Comforter, the Holy Ghost. Hence they asserted that the Father was born, suffered upon the cross and rose again from the dead, for which they were called *Patripassians*.

It also shows us the error of the *Socinians* and *Unitarians*. Who, as they deny the divinity of the Son, and the Spirit, affirm that there is only *one* person in the God head, viz. the *Father*. All false apprehensions concerning the Spirit, may be reduced to two heads. First, that, of the modern *Jews*, who affirm the Holy Ghost to be the influential power of God; which conceit is entertained and promoted by the *Socinians*: and, secondly, that of the *Mahometans* who make him an eminent angel, which opinion they got from the *Macedonians*.—Dr. Owen.

"They who say there is no maintaining the unity of the God-head, with allowance of proper personality to the Son and Spirit, are not far from the error of those who said the Father was incarnate. To make the Logos, (i e the word,) no more than an indwelling attribute, or a *super-angelic spirit*, is a long slide into the *Sabellian* folly."—Bradbury.

2. This subject also teacheth us the perfect equality of the persons in the Godhead. There is no superiority or inferiority among them. It has been repeatedly proved that it was below the Father's dignity, to treat with one who was not his Fellow, equal to him in majesty, and purity. And yet the Son himself saith, "I was set up, (consecrated) from everlasting." This is correspondent to what he said on earth. Thus, he described himself, as one, "whom the

Father sanctified, (consecrated,) and sent into the world." He was capable to take his part in the Covenant.— "The council of peace was between them both." Thus the Father transacted with him as his equal. "Behold my servant whom I uphold, mine elect in whom my soul delighteth." Though, as Mediator, he is the Father's servant, yet as God, he is the Father's equal. "He was in the form of God, & tho't it no robbery to be equal with God," before, and even after he took upon him the form of a servant, and was found in the fashion of a man.

Again,—Though the Son repeatedly mentioned the *distinction* between him and his Father, he always took care to maintain the *equality*. "I and my Father are *one*." "I am in the Father, and the Father is in me." And as they are equal in nature, so they are equal in operation. "My Father worketh hitherto, and I work."

The same is affirmed of the Holy Ghost. Saith Peter to Annanias, "why hath Satan filled thine heart to lie to the Holy Ghost; thou hast not lied unto men, but unto God." His Deity appears from all his works. He is the creator of the universe. "He moved upon the face of the waters: He garnished the heavens." He was one in the council, "Let us make man." For Elihu saith, "The spirit of God hath made me, and the breath of the Almighty hath given me life." Nay his divinity shines conspicuous in the discharge of his official character in the work of redemption. He inspired the prophets, formed and purified the human nature of Christ, which is the glory of the whole creation. He qualified the Apostles, makes a saint and fills a heaven. "It is at least a very uncertain way, to say that the second person is of *another*, and the first is not. And that phrase, the *order of nature* may very well be spared, when we are talking of the divine nature. The Father's being the fountain of the Deity, and the Son's deriving from him, are expressions not worth keeping."—Bradbury. Thus,

3d: We have sufficient ground to believe the doctrine of the trinity. Indeed we should never have known, that there was any more than one person concerned in our redemption, if God had not given us the Bible. But as this opens to us the name of Father, Son, and Holy Ghost, so certainly, it becomes us to receive the testimony. "It is life eternal to know Jesus Christ." "It is indeed a principal of natural religion, that God knows himself better than we do; and

therefore, it can be no objection against any account that he has given of his nature, that it is different from the conceptions we have of *ours*. That there are three persons eternally and completely equal, without any subordination of existence, is the plain language of scripture: and yet that there is but one living and true God, is evident, both from the light of nature, and revelation.— But "who can by searching find out God," who can find out the Almighty to perfection? He only has immortality, and dwells in that light, which none of the human race has seen or can see. As it is revealed we believe it, though as it is mysterious we can not explain it. Shall a revelation that was planned by God's wisdom, revealed by his Spirit, preached by his Son, and upon the evidence of so many miracles, have no freer a course than what the humor of men will give it?"—Bradbury. "What human reason cannot comprehend, it rejects as foolishness; Faith glories in incomprehensibilities, because it rests upon the testimony of God!"—Dr. Owen. One peculiar crime of our day is a vanity for human reason. Men cannot forbear to roll themselves in flattery; that this is an age of politeness, an age of liberty, an age of enlarged minds, that will break down all the fences, that have been set up by those who went before us. Hence they represent our *Reformers* as a set of *Enthusiasts* and *Creed-Makers*. But blessed be God, these holy, learned men searched the scriptures, and as they read they believed, and as they believed they spake. And it is worth while to observe, that though they had no dispute with the church of Rome, as to the doctrine of the Trinity, yet they placed this article in front of all their confessions, catechisms, and protestations. Though they expressed themselves in different languages, and in different phrases, they all concurred in the truth of the following proposition, "That there are three persons in the Godhead, the Father, the Son, and the Holy Ghost, and these three are one God, the same in substance, equal in power, and glory." "Christ commanded the disciples to teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." So that you see, this doctrine was taught by our Lord himself, long enough before ever *Creeeds were tho't of*.

Secondly. Let us show what improvement we ought to make of this great subject in our practice.

1st: We ought to admire and praise the goodness of God in giving us a revelation of it. "Through the tender mercies of our God: whereby the day-spring from on high hath visited us. To give light to them that sit in darkness, and in the shadow of death. to guide our feet into the way of peace." This subject was from the beginning, (i. e. from eternity) hid in God; known with a limitation in heaven itself, infinitely beyond the *ken* of angels and men. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.— But God hath revealed them unto us by his spirit."

This revelation is *now* not limited to one nation. "All flesh shall see the salvation of God." "Christ came as a light to lighten the Gentiles, and to be the glory of his people Israel." And as the external revelation was certain and complete, so God who commanded the light to shine out of darkness, can shine in our hearts, to give the light of the knowledge of the glory of God, in the face of Christ Jesus. Every believer in heaven is a finished temple, having a sufficiency of light to adorn it. Saith Paul, "Now we see through a glass darkly, but then face to face; now I know but in part, but then shall I know even as also I am known."

2.—We ought to believe this revelation with firmness, setting to our seal that God is true, by believing the report that he hath given us. This knowledge can receive no errors. "He is light and in him is no darkness at all." His truth can publish none. "He is a God of truth, and without iniquity," (falsehood) "just and right is he." The mysteries contained in it are no valid reason why we ought not to receive it, because it is revealed to all nations, (not to their *reason*;) but for the obedience of *faith*. Though those, who have no proper sense of sin, despise and laugh at them, yet a principle of grace carries them with evidence, and importance into the minds of men. Believers are comforted to the riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ. As the spirit reveals them to us, so he reveals them in us. He that overcomes the world is he that believes that Jesus Christ is the Son of God; and it is the Spirit that bears witness, and the Spirit is truth.

Some affirm, that if the mysterious part

were struck out of the gospel, it would pass better upon the heathen. But they are, mistaken, for when these *poor* people "turned from idols to serve the living and true God, it was also to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."

Dr. Priestly affirmed, that if mysteries were set aside, the gospel would be more readily received by the *Jews*. But in this he also was mistaken. Paul, was perhaps, as confirmed a *Jew*, and as great an enemy to Jesus of Nazareth and his gospel as ever lived. But when it pleased God to reveal his Son in him; he was filled with the Holy Ghost. "And straightway he preached in the Synagogues, that Christ is the son of God." He made him the great subject of his ministry. Thus he declared to the Corinthians, "I determined not to know any thing among you, save Jesus Christ, (if it was not Jesus Christ,) and him crucified." As if he had said, "If I do not preach this, I'll be silent."

3. Is the Son possessed of all divine perfections, and the only Mediator between God and man? then we 'ought to honor the Son, even as we honor the Father;' and improve him in all the extent of his Mediatorial character—as "he is made of God unto us wisdom, as a prophet, to turn us from darkness to light; righteousness as a priest, "that God may be just, and the justifier of him that believeth in Jesus; sanctification, as a king, that he may "write his laws in our hearts;" and in all his offices, redemption, "that he may present us spotless, and blameless, in the presence of his own glory with exceeding joy."

4. Is Christ the sum of the gospel, and does he give efficacy to it? then we ought to study the truth as it is in Jesus, and pray that he would subdue us to the obedience of faith. To this we have encouragement, "the Lord shall send the rod of thy strength out of Zion; rule thou, (or thou shalt rule,) in the midst, (the hearts) of thine enemies. Thy people shall be willing in the day of thy power, (i. e. when the arm of the Lord is revealed,) in the beauties of holiness, from the womb of the morning thou hast the dew of thy youth, or according to the Hebrew, "more than the womb of the morning, thou shalt have the dew of thy youth." Thy converts shall be more numerous than the drops of dew, on the grass in the morning. This began to be accomplished at the day of Pentecost, when three thousand

were converted by one sermon, and we read afterwards, "that multitudes, (myriads) believed." These were the beginning of his strength, the excellency of dignity, and the excellency of power, "the first fruits unto God, and to the Lamb." And Christ himself said, "other sheep I have, (i. e. the Gentiles,) which are not of this fold, (i. e. the Jews,) them also I must bring and they shall hear my voice, and there shall be one fold and one shepherd."

5. Are all the blessings of the gospel, i. e. all our religion in its principles, comforts, and security, lodged in Christ? Then we ought to admire his person, and get a mystical union to him, by the Spirit of faith, that out of his fulness we may receive, and grace for grace. We are often told, that this destroys all notion of duty; it reduceth Godliness, to enthusiasm; it makes God do all, and man do nothing. But this is contrary to the doctrine of scripture, for saith Paul, "I will that thou affirm constantly, that they who have believed in Christ Jesus must be careful to maintain good works;" as to the exercises of God's people, saith the same apostle, "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 who died for them and rose again." It is indeed very unaccountable to say, that religion is nothing else than a principle that Christ begins by the Spirit, that he animates and supplies a fund from his own hand, and that, the believer is nothing, and does nothing but by him; but as Christ is not only a lawgiver, but a head of influences, therefore, there is a meaning in these words that would be enthusiasm every where else. "I am crucified with Christ, nevertheless I live; yet not I, but Christ lives in me, and the life that I live in the flesh, I live by the faith of the Son of God; he lives and he does not live; it is he and it is not he; no philosophy can bear this language. "By the grace of God I am what I am," and his grace was not bestowed upon me in vain, for I laboured more abundantly than they all, yet not I, but the grace of God that was with me."

So that our life is all in Christ, we possess it, as derived from him, and conforming to him. If we live, it is Christ that lives in us; if we act, it is he who gives us the springs of motion, and the pattern of duty, and this secures our eternal life. For when Christ who is our life shall appear then shall we appear with him in glory.

6. Is Christ now sat down at the Father's right hand, and will all things which are in heaven, and which are in earth be gathered together in him? Then we ought to adore his person, rejoice in his advancement, triumph in the establishment of his throne, and in the eternal duration of his government. "There is none like him among the gods." Thus the Father owns him. "To the Son he saith, not the Psalmist, but the Father, 'thy throne O God, is forever and ever.'

Though Adam was made upright, he was left to the freedom of his own will, which he abused, and thus broke the covenant of works; but the covenant of grace is better established. As Christ confirmed the Covenant by his death, so the Union between the divine and human natures is confirmed forever: "God manifest in the flesh is received up into glory," and "forever set down at the right hand of God," as has been observed. And as believers on earth "are preserved in Christ Jesus," so in eternity they will acknowledge and glorify the mystical union as Christ himself saith to the Father, "the glory which thou gavest me, I have given them, that they may be one, even as we are one, I in them and thou in me, that they may be made perfect in one. Father, I will that they whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world."

7. As all the persons in the Godhead are concerned in this great and gracious work of our salvation, we ought with praise to express our gratitude to each of them.—To the Father who gave his Son to us. To the Son who gave himself for us. To the Holy Ghost who gives him in us. Saith Christ himself, "He shall glorify me, for he shall receive of mine, and shall show it unto you."

8. As the whole subject is spiritual and supernatural, and can be known only by divine revelation, then, we ought to "search the scriptures, comparing spiritual things with spiritual." Our "faith is not to stand in the wisdom of men, but in the power of God." Attend the ordinances of the gospel. God has appointed these as means of "opening our eyes, and turning us from darkness to light." The apostle observes; "He that is of God hears us. He that is not of God hears not us; hereby know we the spirit of truth, and the spirit of error." We ought to pray for the Spirit to lead us into all truth. "The Father giveth the

Holy Spirit to them that ask him.' And saith the Apostle, "we have received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." "Ye have an unction from the Holy One, and ye know all things."

9. In conclusion, we ought, depending upon the righteousness and grace of Christ to proceed in a course of duty, looking for glory, honor, immortality and eternal life. To this we have the greatest encouragement; for saith Christ himself, "to him that overcometh will I grant to sit with me on my throne." We rest upon his word as it is firm; we wait for it, as it is pleasing. 'I go to prepare a place for you, and I will come again, and receive you to myself, that where I am, there ye may be also.'—But there *He* must have the preeminence. He is in the midst of the throne, their place is to stand round about it. And this they do with a desire to worship. They are ready to adore their Lord with the most profound reverence. 'All the angels stood round about the throne, and fell before the throne upon their faces, saying amen. blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be ascribed unto our God forever and ever.'—And you may be sure he will be adored by the spirits of just men made perfect. He and they partake of the same human nature. 'He is the first born among many brethren.' 'His name is *Wonderful*.' He is the Prince of their race. As God in their nature, he may justly receive their loyalty. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They express their dependence with the utmost humiliation and gratitude. The glory they receive is immediately refunded. "They cast their crowns before the throne, saying, 'thou art worthy O Lord, to receive glory, and honor, and power.'" In fine their dignity, and felicity is complete, and eternal. "They shall hunger no more, neither shall they thirst any more, neither shall the sun smite them, nor any heat; for the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

QUISLIBET.

[For the Religious Monitor.] CHURCH AND STATE.

The Church and State, are two distinct and mutually independent kingdoms. The causes of collision, or of improper conjunction between them, are these following— Each is, or may be, composed of the same individual members; has in part the same end; and is invested with a similar power, of making and executing laws for the accomplishment of that end. The power of legislation, I know is sometimes denied to belong to the church. Yet it is more in accordance with the practice of our church, and indeed of all churches, to admit the existence of such a power; while we ought to view it as exceedingly limited in its objects. The whole form and administration of civil government, and, indeed, of most civil institutions, are left to the determination of human discretion. But the church is honored, by her king and head, with a precise form of government, and with a complete system of ordinances and worship, which bear the stamp of his own divine appointment, and which admit of no addition or diminution. *In vain do ye worship me teaching for doctrines the commandments of men.* It is only, therefore, a few external and contingent circumstances in the government, ordinances, and worship of the church, which are left free for the exercise of human discretion. And concerning legislation in general, these two fundamental principles may be remarked. *First*, the divine law, should be made the basis of all legislation, both of church and state.— *Second*, the end of all legislation, whether by ecclesiastical councils, or by the supreme legislature of the land, should be, either to declare the divine law in its application to particular cases, or to carry it into effect, by enacting rules and penalties. Now if due circumspection be observed by these distinct and independent powers, in the enactment of rules, there will be little, if any danger of collision, in the execution of them. The great difficulty therefore is in regard to those matters which the divine law has left indifferent and free for the determination of human discretion, and lies in discriminating between them, and in assigning to each power, its appropriate class of cases. This difficulty will appear the more serious, when it is recollected, that not only are the same persons to be governed by the laws of each power, and the same general end to be, either directly or indi-

rectly, promoted by each, but likewise, that the same actions of men are often to form the objects to legislate upon by each. For with respect to the declarative power of the church, she may ordain censures for the enforcement of every precept of the divine law, not excepting those precepts which are to regulate the civil ruler in the exercise of his civil functions. She may prohibit incestuous marriages, involuntary and unjust slavery, the book oath, profane lotteries, and all real connivance at any of these on the part of the magistrate, who is her member. The state too, may, by virtue of a similar, declarative power, frame laws, and fix penalties, for the suppression of all kinds of open vice, not excepting such abuse of the ministerial office as obviously tends to ferment factions, sedition and rebellion, or to frustrate any of the just ends of civil government. But it is not in the official declaration of the precepts of the divine law, nor in the infliction of penalties for their infraction, that the highest danger of an interference of the different powers, is to be apprehended. The chief danger, of an unhappy and disastrous collision, between church and state, arises from enactments of those rules and provisions, which are, in themselves, and with respect to the matter of them, wholly indifferent, and which only bind the conscience of the subject, by virtue of the authority enacting them, and that, from a real or supposed relation, which they have, to some important end. For example, when the state, from a design, to prevent sedition, prohibits the exposure, on the part of the sacred ministry, of any of the corrupt and oppressive measures of those who are in power, or requires the subscription of some erroneous creed; so flagrant a contradiction of the divine law, both in letter and spirit, is sufficiently manifest to all men, of candour and integrity. But when the same state, with the same design, enjoins it upon ministers to restrict themselves, in the exercise of the ministry, to certain places of worship licensed by law, or to be distinguished in their persons by a legally prescribed form of dress; many faithful ministers themselves might not so easily detect, nor so firmly resist the imposition. So it was with the 'indulged ministers' in the reign of Charles II. And with regard to the power of the church, let the Pope, or some general council, command all Christian kings and princes, under pain of excommunication, to employ both fire and sword to root out all obstinate heretics; it

requires the cruel apathy and infatuation that ruled the dark ages, to induce an implicit obedience: the measure is, in its own nature, so plainly repugnant, to the law of God, and to the dictates of humanity. If the command, however, have respect to some form or ceremony which is as indifferent, with respect to the magistracy, as the form of apparel is, with respect to the ministry, a superior degree of light and independence might be necessary, in those who acknowledge the legitimacy of the power decreeing, to enable them to resist the decree. Yet in both cases the power of churchmen, to impose such enactments, is equally ungrounded and assumed. For neither the indifference of the matter decreed, nor its tendency as a humanly devised and selected expedient, to some great moral end, will warrant the state to impose its decrees upon the church, will warrant the church to impose her decrees upon the state. This assumption of power, on the part of the state, is Erastianism; on the part of the church, it is Popery. The Pope *exalteth himself above all that is called God, or that is worshipped*. Magistrates are so called.

It may then be laid down as a fundamental and solidly established principle, that the state transcends the bounds prescribed to it by God, the Creator, and moral Governor of the Universe, when it assumes the power of enacting laws for the dispensation of the government and ordinances of the church, or of judging in causes purely spiritual, or in spiritual causes *as such*;—and that the church transcends the bounds prescribed to her by Christ, her King and Head, when she assumes the power of enacting rules for the administration of the civil institutions, or of judging in causes purely civil, or in civil causes as such.

The design of this essay, is to apply the above principles to the administration, or as it is more commonly called, the solemnization of the institution of marriage. There is a twofold solemnization of marriage. The one is purely ecclesiastical. The other is purely civil. The former is never essential to the institution. The latter is essential, only in an organized state of civil society. The one consists in the ministerial benediction, or prayer, with the word of instruction and exhortation accompanying. The other in the act of administering the oath or covenant, into which the parties enter and in the public formal record and attestation of the fact. The laws of most christian states confer up-

on ministers, either by special license, or by general permission, so much civil authority as is requisite for administering the marriage oath. But in this act, they perform for the convenience of the parties a civil function, in common with the justices of the peace.— It is this latter act of solemnization, and that only when performed by the justice of the peace, or other civil officer authorized by law, which is now under consideration.— The church may prohibit her ministers from solemnizing any marriage by the word and benediction, unless he have evidence that all her just precautionary rules have been observed. Such for the present we will suppose to be the rule for the publication of banns. The church may prohibit her ministers from accepting the office, or acting the part of magistrates in any case. She may therefore prohibit them from performing the civil part of solemnization, without the religious, and so exclude them from the solemnization of marriage at all, except in cases where the ecclesiastical rules have been observed. But is it not an interference in the affairs of the state, when the church takes in hand to frame for the magistrate the rules by which he shall administer the civil institution of marriage? Is it not an interference in the affairs of the church, when the magistrate refuses to marry a couple upon account of their not having conformed to church rules, to the rules of a church too, to which possibly they do not belong?

The reader will observe, that I assume, as fundamental principles in this place, and will take for granted, until the contrary be proved, the following. 1. Marriage is an institution purely civil. 2. In an organized state of the community, it is the proper function of some officer of the peace, and is competent only to those who are authorized by the state, to administer the ordinance and oath of marriage. 3. The rule for the publication of banns, both matter and form of it, is a rule of mere human enactment, and derives its precedence over other rules, in respect of authority, that is, it derives its whole authority from the power devising and enacting it.

Now, as neither of the two great powers, church and state, is vested with authority to decree rules or laws for the administration of the other, it clearly follows, that, any attempt of the church to decree the rule of publication, or any other rule of marriage, for the administration of this civil ordinance by the banns of the state, or of its officer, is most unwarranted. Are we here to be told,

that marriage is a moral and divine institution? Civil government itself is, in the same sense of the words, a moral and divine institution. It is moral, in respect of its obligation and end, and divine in respect of the authority instituting, which is God. It is the ordinance of God to men, for good.— The preservation of morality, yes, and of religion too, in the external form of it, is among the chief ends of all civil government and laws. But when rules are to be devised and adopted, by which the civil government shall march to the accomplishment of this end, it belongs to that government itself to devise and ordain its own rules, and not to have them imposed by the enactment of Synods and councils. Civil rulers are amenable for their moral deportment, in the exercise of their civil function, only to the precepts of the two tables, and through them to the church of which they are members. But in their private actions, civil rulers, like other persons, are amenable for their moral conduct, immediately and directly to the rulers of the church, by virtue of that precept of the two tables, which subjects him to her authority. For this, *Honor thy father and thy mother*, binds all persons, as *members of the church*, and therefore binds magistrates who are members, in *their private capacity*, to observe any just rule of the church's enactment.— But the church is neither father nor mother to the civil ruler, in his public and official capacity: She has no warrant from Christ to say to him,—“My son, I find it expedient and comely, that all persons before marriage, be published; I therefore *command* thee, my son, to administer marriage upon no other plan, under pain of my displeasure.” Both church and state are included in the general title of father and mother, in the fifth commandment. So that if the church may assume the tone of parental authority over the state, then the state may use in reply the same tone of command toward the church. Then each has a right to command the other, as its son and inferior, in all cases and causes whatever; which is self-contradictory and absurd. The church commands the civil ruler to rule and administer according to her rules: the state commands the church and her ministers, to rule and minister according to state laws. And no exception is to be made of causes or cases. Who cannot see, that, from such an unlimited claim of empire on both sides, collisions and contentions of great danger must arise? It is quite evasive here, to

say that the officers of each power are to be mutually subject to each other, while that subjection is not defined. For, unless we admit the absurdity, of two distinct and mutually independent kingdoms being subject to each other, that subjection, it is plain, which each class of officers owes the other, must have its limits. Only let these limits be drawn, and the controversy, I trust, will instantly cease. Let the boundary, I say, be drawn. For if the act of administering the ordinances of divine worship, by the ministry, be not exclusively subjected to the church's own rules and regulations, I ask what is? And if the act of administering the civil institution of marriage by the magistrate, be not exclusively subjected to the state's own rules and regulations, I ask what is? Each power then has jurisdiction over the persons invested with the other, and to a certain extent over all their actions; but not so as to enact and impose laws upon all their actions, nor upon any of their official actions. Each power has jurisdiction over all the actions of persons invested with the other power. But ecclesiastical officers are amenable for their conduct, in the exercise of their spiritual function, directly and immediately to the precepts of the moral law alone, and through these to the state. Civil officers are amenable for the manner of exercising their civil functions, immediately and directly to the precepts of the moral law alone, and through this to the church. But in all other cases, than in the exercise of their proper and respective functions, the officers, no less than the members of each society, are subject directly and immediately to the rules and regulations of the other. The church and state then mutually owe each other certain relative duties, by virtue of the fifth command. But it is the duties, not of superiors and inferiors, but of equals. If the church has, from the morality of the end to be accomplished, a right to make rules for the state in one case, why not in another? If she has a right over one magistrate, being a member, why not over all magistrates, being members? Why not over the community itself "in their primary and conjunct capacity," this being wholly or principally composed of church-members? So that if such a right is competent to the church in one case, all that is wanting to give her the complete control of the constitution, laws, and administration of the nation, is, that all or most men do their duty, and become church-members.

Further, is it too nice a distinction, which is made here, between the church-member and the magistrate, when the two characters are incident to the same man? The distinction is equally nice between the subject of civil government and the minister, when these terms can designate the same individual. Has the church a parental authority to control, suspend, and prohibit, by rules of her own enactment, the magistrate's administration of the ordinance of marriage?—The state will have the same parental authority to do the same with respect to the minister's dispensation of the word and sacraments. But it is only when some rule is necessary to prevent sin, says the advocate of this power, on behalf of the church. So says the advocate of a similar power, on behalf of the state. It is, to prevent sin, the deadly sin of treason and rebellion. An attempt by the civil powers, to prohibit ministers from dispensing the word and sacraments, except on specific days, according to legally prescribed forms, and in legally authorized places of worship, has been by a bright cloud of martyrs, resisted unto blood. An attempt by the spiritual power to prohibit the administration of any civil institution, such as marriage, except it be done according to the WESTMINSTER DIRECTORY, that is, except it be done in the place of worship, by a minister of the word, and with the previous publication of banns, or except it be done according to some one of these rules, or to some other rule of the church's own enactment; is a grasp at power, by some, which will be resisted, at the risk of incurring the highest ecclesiastical censures. But it may be objected, that the rule in question, being found by the church to be expedient, and she having divine authority to enact it for her members, the rule of course becomes a divine rule, and magistrates are therefore censurable for its violation. It may be answered, *first*, the idea of the Synod making a *divine* rule, is both popish and ridiculous. If publication is necessary at all times and in all circumstances, then it is a divine rule and not a mere rule of expediency. But this is a thing yet to be proved, and has never yet been affirmed in any judicial deed of any reformed church. The rule in question, no authority, either of church or state, can place upon the sacred tablets, it not being originally imprinted there by the finger of God. The church therefore cannot make the rule reach the magistrate through that medium, or as a divine precept. And *second*, the church has

authority to enact rules of expediency for her own members, but not in things purely civil. As marriage is an institution purely civil, the act of administering it by the civil officer, must be a purely civil act; and the church has no authority to enact a rule of expediency about this act. The obedience which is due to any rule of expediency, is only an obedience to the fifth commandment, "*Honor thy father and thy mother.*"— But the church having no parental authority over the state, or, which is the same thing, the magistracy in all the proper acts thereof, not being under the control of the ministry, but being an independent power, the church in the act of legislation, cannot make her laws reach the magisterial act and exercise. These are beyond the precincts of her jurisdiction: And where then is the obedience, which the divine precept exacts of the magistrate, in favor of the church-rule of expediency? Each of these two great societies is vested with full power to enact all necessary rules of expediency for itself, and for itself only. All rules or laws, that can be righteously enacted, either by church or state, are laws of expediency, unless they be merely declarative. And let it be noticed, too, that the want of this expediency does not in all cases invalidate the law. If the expediency then of the matter enacted, gives the church a right to extend the enactment, so as to comprehend under its dominion the civil administration, or any act of it; if it gives her a right to enforce enactment by means of spiritual pains and penalties, all limits to the ecclesiastical power of legislation, as it respects objects and matters legislated upon, are entirely removed. Nothing is wanting, as has been shown before, but that most officers of government and members of the community become church members, in order to place in the hands of ecclesiastics the complete control of the whole machinery of government, and of the interests of the nation. Synods will then have power "to declare war and make peace," by decreeing them to be expedient, and censuring their members for non-compliance. They will have power to elevate one of the most favorite sons of the church to the imperial dignity, and again to dethrone him, by declaring, in each case, the measure to be expedient and necessary, as indeed it possibly may be, for the preservation of morality and religion. If the church has the right to prohibit marriages upon the principle of expediency; why not upon the same principle to prohibit land titles, taxes, and tariffs! Let the officers of the revenue, who connive at sin, by col-

lecting an injudicious, that is, an inexpedient tariff, be censured. All this, however, has been acted by the *exalted man of sin*. And neither the Roman church, nor its head, ever held, nor with their own hand wielded the physical engines for ruling the kingdoms and empires of the earth. But they have ruled them. And if this is not to be effected by the means now under review, if it is not to be effected by enacting and inflicting spiritual pains and penalties, enforcing rules of expediency, fixing the qualifications of the rulers and the ruled, so as to exclude the one from office, and the other from the benefit of it, in whole or in part; then let some person tell me how it is to be effected.

It is out of place, to plead in this matter, the duty of not giving offence in things indifferent. For where no rule is enacted, no offence, in breaking it, can be committed. And it is the power to enact the rule, that is, to enact that part of the rule of publication which is supposed to relate to the civil administration which is here questioned and denied. Suppose our Synod to be now in the act of deliberating whether or not to pass an act prohibiting magistrates from marrying persons without publication. They have no authority to pass such an act. If such an enactment, then, has already been passed, which I do not believe, it is not only sinful in respect of its origin, being an assumption of power; but it is for the want of power in its framers, utterly null and void. It ought to be reversed, but cannot be broken: there is nothing to break but a nullity. And it is very far from being matter of indifference whether or not the church shall invest herself with a supremacy over the civil administration? And whether or not people shall submit to this supremacy of their church rulers? And whether or not ministers and sessions shall enforce such submission upon their people by censures? And whether or not, for refusing thus to enforce it, they shall themselves be censured and excommunicated! These things are not matters of indifference. It is foreign to the point to plead, that our state laws do not enjoin it upon magistrates to solemnize marriage. Suppose, but not granting this to be the fact; yet marriage, being a civil institution, to which all men have a natural right, and a right not to be alienated by infidelity, schism, or non-conformity to any church rule; it is the duty of the state, that is, of such of its officers as are legally authorized; it is a duty imposed upon them by the law and light of nature, to afford all their

subjects a decent solemnization when called upon, notwithstanding the infidelity, schism, or non-conformity of the applicant. And for the church to pass a decree against this, is to frame decrees against the Law of nature, under which the magistrate acts, against a law which is paramount to all other laws, both human and divine.

It is a deceptive thing to plead the smallness of the crime committed by the magistrate in this neglect; the smallness of the encroachment made by the church upon the just claims of the state. The principle is the same, whether the case involving it be small or great. The most unbounded exaltation of the man of sin had but small beginnings, the result of which was neither designed nor foreseen by the usurpers themselves. And if forbearance of small offences be a duty, as I think it may, the forbearance can only be on the side of those possessing power, and must consist in the lenient exercise thereof. It is one thing to tell a minister or session to forbear censuring some small offence; and another thing to tell them to censure and excommunicate for some small thing which is no offence, or even for some important duty; and to tell them to do this upon pain of incurring themselves the same sentence that is decreed for the alleged offender. It is one thing for the eldership of a congregation to censure some small mistake in a brother, and another thing for such an eldership knowingly to excommunicate an innocent brother, merely because some synod or council commands it, and thus to crouch down under the command, and lend their shoulders to exalt an impious spirituality into the seat of civil dominion.

If synods and councils must legislate, and sometimes they cannot, I confess conveniently avoid it, let them legislate for their own spiritual cases, of which the civil administration forms no part. *Render unto Cæsar the things which are Cæsar's and unto God the things which are God's.* I must still cherish a hope that our synod will patiently weigh the import of the injunction, in reference to the question of publication, which is now lying for three years upon their table. They ought certainly either to abolish the rule, according to the report of their committee, or at least to place it where the Westminster Assembly did, in the directory for worship, for the use of ministers, who alone are to lead in the worship; and not in the code of law or statute book, which is to define the duties of justices of the peace.

The writer of these remarks offers them under the recollection, that the pages of the MONITOR have been laid open to the contributions of any minister of the Associate church, and that able and zealous opponents are to be confronted, if he has written any thing amiss. No just blame, therefore, can even possibly attach to the editor, no detriment arise to the cause of truth, from giving both sides of the subject, when requested, a free and full insertion.

J. A.

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[For the Religious Monitor.]

THE CHURCH'S GREATEST ENEMIES ARE WITHIN HER.

The truth of this proposition might be inferred from the fact that the believer's greatest enemy is in his own remaining corruptions. Were it not for these, Satan's temptations and the world's allurements would have comparatively little power to hurt him. But these, like so many traitors concealed within the walls of the city, are ever ready to co-operate with the besieging enemy without. And when believers are acting in their congregated capacity, these corruptions have still greater power to annoy, and hurt, in consequence of mutual excitement and co-operation. This would be true, suppose the church were composed of true believers only; but when this is not the case, and she has always numbers, and we know not how great numbers, within her, whose hearts are wholly corrupt, who have not a single motive or feeling in common with her love to Christ and his gospel; and whose ruling principles, divested of their specious coverings, are nothing else than a settled enmity against every thing that is peculiar to her as the house of God, the pillar and ground of the truth, it must be apparent that her danger from within is tenfold increased. As there is a great variety of motives and considerations for joining the visible church, that may come within the scope of an unrenewed mind, so it is likely that many classes of heart enemies will seek into her fellowship. When a man becomes uneasy by the accusations of his conscience, he very readily supposes that he will find relief by joining the church; and although this single consideration of itself threatens no evil to the church, yet it brings into her, a man whose heart is enmity against God and Christ, and against the humbling truths of the gospel. There is in some circles of society, a common idea of a certain respectability of character, as attaching itself to

a profession of Religion, and it frequently gathers into the church the greatest number of those, in such a place, that are setting up for respectable characters. There are others that could easily dispense with a profession of religion for themselves, but they have in some way been led to think that it would be a dreadful thing not to have their children *christened*, and for this end they seek into the church. And there are several in every generation, that enter the church for no other reason but because they expect it to have a favorable influence upon the attainment of that object, whatever it may be, of which they are in pursuit. Are they commercial men? then it may draw the custom of a neighborhood. Are they political men? then it may elicit a number of votes at an election. Yet secretly they have never given themselves a single serious thought upon religion at all, what it is, or whether it is, or whether the whole be not a "cunningly devised fable." Men, of such principles may not only obtain admission into the church, but frequently into the greatest confidence and trust; yea, into office itself, even the highest office which Christ has appointed in his church: For while these motives, that are the real ones, and mark a character decisively hostile to the best interests of the church, are not the ostensible ones, there is nothing in the discipline to keep them out. And while the most honest of church officers are but short-sighted, fallible men, and also bound to make all due allowances to those that appear weak in the faith, it cannot be a very difficult thing for designing men to put on a deceiving appearance, and thereby to enter the church.—Now, when men of such a character may enter into fellowship, and into office, and have the managing of ecclesiastical affairs in their hands, must it not be obvious that the greatest enemy is within?

But my intention is to depend on history, chiefly, for illustration. It may be recollected by most of my readers, that Balak, king of Moab, evinced a very great anxiety to curse Israel—that he sent all the way to Balaam, who was no doubt accounted the most celebrated Diviner in those times, and offered him great rewards to come and curse Israel; and, when the first messenger did not succeed, he sent others, yet more honorable, to induce him to come: And also, that Balaam was not, by any means, deficient of the same hostile spirit; but neither of them could effect any thing, until a number of the Israelites themselves, somewhat ashamed of the peculiarities of their profession, and its

unsociability, determined to go for once, and hear, and see, the sacrificing and other rites of their neighbors—then there was a way made for the wrath of God to come upon them, and twenty-four thousand of them fell at that time.

After Israel was settled in the land of promise, the people were many times ensnared by the example and the wiles of their heathen neighbors, into idolatry, which as often drew down upon them heavy strokes of God's fatherly anger; but they still repented when their troubles came to an extremity, and humbled themselves and cried to the Lord, and so was delivered, *until* Jeroboam the son of Nebat arose up from among themselves. He it was that set up the two golden calves, and gave idolatry a permanent establishment in the land. After this, we hear no more of Israel returning with weeping and supplication, to serve the Lord God, and him only. And it is mentioned at the beginning of almost every king's reign, that "he walked in all the ways of Jeroboam, and in his sin wherewith he made Israel to sin. And this worship of the two calves is enumerated among the causes, (Kings 17. 16.) wherefore God sent them out of his land into captivity. And therefore, let it be observed, that it was neither the Syrians of Damascus, nor the Assyrians, nor any foreign power, but this son of the church, Jeroboam, that caused the ruin of Israel, and the desolation of the land. It was he, and no other, that turned them away from God, and set them into the way of all wickedness, which was the procuring cause of all the judgments that came upon them, from that time forward. Even the mischief done by foreign enemies, he procured it, by this sin which he caused Israel to sin from one generation to another.

Judah had many enemies round about him. The Philistines, Egyptians, Sodomites, Moabites, Ammonites, Syrians, and Israel their brethren, and at length the king of Babylon. And they annoyed them frequently by their incursions, and did great mischief to the country, and carried off the treasures of the house of the Lord, and the King's house. But none of them all done so great evil, as a set of deceivers that rose up among themselves, who pretended to be prophets. Who besides their wicked deception which they practiced, and the false doctrine which they propagated, in favor of the reigning superstition, used their utmost efforts to bring discredit upon the true prophets of the Lord and their faithful warnings, and to persuade the king and the prin-

ces that they would have peace—that Nebuchadnezzar would not come—that Jerusalem should not be given into his hand. And they were successful in lulling the council of the nation into a most stupid and fatal security, until the very last hour for escaping destruction expired. Had it not been for them, the city and country might have been saved, as also the lives of a great many people. And had it not been for their deluded followers, there might have even after the destruction of the city, a remnant of Judah lived peaceably in the land.

After their return from the seventy years captivity, Judah and Benjamin met with fierce and antiring opposition from their neighbors, especially the Samaritans, and they were obliged to hold their weapon in the one hand, and build with the other; but we do not read that any of their enemies did half so much to trouble the church, as those classes of persons among themselves, addressed by Haggai, 2. 14. and Malachi, chapters 1st, 2d and 3d. On account of their wickedness, God had restrained the influences of heaven, and sent out devouring insects upon the fruits of their ground, by which they were brought to the brink of ruin. Those who “offered the blind, the lame, and the sick, those that “profaned the name of God,”—that dealt treacherously with the wife of their youth, the “sorcerers, adulterers, the false swearers, the oppressors of the hireling, the widow and the fatherless, and that turned aside the strangers; those priests that departed out of the way, and caused many to stumble—they were the troublers of Israel.

Was it not one of Christ's own disciples that betrayed him, and was it not men in the church, and the chief men in office at the time, that crucified him? Where is there a parallel to be found to this, in the annals of hostility to the church? Pilate, although no friend to Christ or his cause, shuddered at the crime. This crime of all crimes, was committed against Christ in the house of his friends.

Again: If we examine the state of the churches planted by the apostles, we find the greatest mischief that was done to them, was by a set of men that rose up within them and contended for the observance of the laws of Moses along with the gospel, and especially they insisted on circumcision. They said, “except ye be circumcised after the manner of Moses, ye cannot be saved.” Acts, 15th chapter throughout. Their doctrine touched the very foundations of Christian faith and hope, and they were unhappi-

ly successful in unsettling multitudes. The extent of the trouble which they raised, may be gathered from sundry places, and particularly the Epistle to the Galatians, which was written for the purpose of settling the question. “As many, says he, as desire to make a fair shew in the flesh they constrain you to be circumcised, only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law, but desire to have you circumcised that they may glory in your flesh. Gal. vi. 12, 13. I would they were even cut off which trouble you. Ch. v. 12.

The greatest danger which the Colossians were in, was from men professing to teach the way of truth: “Beware,” says the Apostle, “lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” Again: “Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshy mind, not holding the head,” &c. And the whole epistle seems to have been written with a similar design to that of the Galatians, to put them on their guard against those men who were among themselves, pretending to teach a better and purer way of the gospel than Paul had taught. “And this I say lest any man beguile you with enticing words.” Ch. ii. 4—18.

His warning to the Philippians, implies that they were in danger from the same quarter. “Beware of dogs,” that is, professors who have returned to legal dependences and self-confidence, which they had renounced, as dogs return to their own vomit, “beware of evil workers, beware of the occasion—For many walk of whom I have often told you, and now tell you, even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things.” Chap. iii. 2, 18, 19.

The epistles to the Thessalonians appear to be a warning also against some within the church, who were giving forth contrary doctrine to that taught by the apostle respecting the day of judgment, and who had been insinuating against his doctrine and deportment; and particularly the second epistle, in which he says: “Now we beseech you, brethren, by the coming of the Lord Jesus, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor

by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means," &c. 2 Epis. chap. ii. 1, 2, 3. "Therefore, brethren, stand fast and hold the traditions which ye have been taught, whether by word or our epistle." Verse 15.

In his instructions to Timothy, it likewise appears, that his greatest fear of trouble was from within, and from men in office.— "As I besought thee to abide at Ephesus when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions rather than godly edifying which is in faith; so do. Now, the end of the commandment is charity, out of a pure heart and of a good conscience, and faith unfeigned; from which some *having swerved*, have turned aside unto vain jangling, desiring to be *teachers of the law*, understanding neither what they say, nor whereof they affirm." Again: "Holding faith and a good conscience, which some having put away concerning faith have made shipwreck, of whom is Hymeneus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme." 1 Tim. ch. i. 3, 4, 5, 6, 7. 19, 20.

This would appear to have been the beginning of those evils of which he forewarned the Ephesians themselves. Acts xx. 29. "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of *your own selves* shall men arise speaking perverse things to draw away disciples after them. Therefore watch," &c.

In the second epistle to Timothy, we find the apostle again warning against internal enemies as by far the most dangerous. "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers—shun profane and vain babblings for they will increase to more ungodliness, and their word will eat as doth a canker, of whom is Hymeneus and Philetus, who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some." Ch. ii. 14, 16, 17, 18.

In this epistle he gives out a solemn warning to the whole church to prepare for the greatest dangers to her interest from men having a "form of godliness," that they will ever meet with to the end of time:—"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boast-

ers, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false swearers, incontinent, fierce, despisers of those that are good. Traitors, heady, high minded, lovers of pleasure more than lovers of God. *Having a form of godliness!* but denying the power thereof." After such a long catalogue of vices, and every one of them characteristic, any, the least pretence to godliness, may well fill us with astonishment to think of the daring hypocrisy, and the bottomless deceit of the human heart. But the prediction has long since been fulfilled, not only in the holy fathers of the Roman Catholic communion, but in others who think themselves sufficiently remote from their corruptions. But can there be any external enemy conceived to have more hostility in his heart than is here concealed under the form of godliness? or any one whose characteristic principles could lead him to present a greater front of opposition to the whole interests of the church? I think not.

In the epistle to Titus we find the same sort of enemies pointed out, and the trouble caused by them as exceeding all other trouble besides. He describes them as "many unruly and vain talkers and *deceivers*, especially they of the circumcision, whose mouths must be stopped, who *subvert whole houses*, teaching things which they ought not, for filthy lucre's sake. They profess that they know God, but in works they deny him, being abominable and disobedient, and to every good work reprobate. Ch. i. 10, 11. 16.

The Apostle Peter was also aware of them, and warned those among whom he had preached the gospel against them. And he gives such an account of them, and of their opposition, as no external enemy mentioned in the whole extent of sacred history can equal. "But there were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction; and many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of, and through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not, 2 Pet. ii. 1, 2, 3, to the end.

And Jude declares that this same description of enemies had actually made their appearance in the church. "For," says he, "there are certain men crept in unawares,

who were before of old ordained to this condemnation ; ungodly men, turning the grace of our God into lasciviousness, and denying the only God and our Lord Jesus Christ." Verse 4.

John, in his first epistle, calls them "Anti-Christ," which is the proper name of that whole class of enemies together. For there cannot be an *enemy* in the church without his being an Anti-Christ, or one setting up against Christ. And the epistle itself is intended as a warning against them. "These things," he says, "have I written unto you concerning them that seduce you." Ch. ii. 26.—Again : "Beloved, believe not every spirit, but try the spirits whether they are of God ; because many false prophets are gone out into the world." Chap. iv. 1.

His second epistle was written for the same purpose, viz. "for the truth's sake." Verse 2. "For many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. This is a deceiver and an Anti-Christ. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Ver. 7, 8. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your houses, nor bid him God speed." Ver. 9, 10. In all these epistles, the apostles carefully point out these internal enemies, and warn against them with the greatest earnestness, while there is comparatively little said about other enemies, because they could comparatively do but little mischief.

In the case of the seven churches of Asia, so far as can be gathered from the short epistles addressed to them in the second and third chapters of the Revelations, we can still perceive the truth of our proposition illustrated. The only troublers of the Church of Ephesus, were men "who said that they were apostles and were not, but were liars," together with the Nicolaitanes. Ch. ii. 2, 6. The church of Smyrna was distressed with "the blasphemy of them that said they were Jews and were not, but were of the synagogue of satan." Ch. ii. 9. The church of Pergamos was in the midst of persecution, and it cost them great labor and self denial to hold fast Christ's name. They had to do it at the risk of their life ; and Antipas, one of them, was put to death for his profession. But all this did not hurt them near so much as some that were among themselves, "who held the doctrine of Baalam, who taught Balak to cast a stumbling block

before the children of Israel, and to eat things sacrificed to idols, and to commit fornication, and some that held the doctrine of the Nicolaitanes. The church of Thyatira was in danger from "that woman Jezebel," whom they suffered, "that taught and called herself a prophetess." For she had seduced both ministers and people into fornication and idolatry. Chap. ii. 14—20. The church of Sardis was brought to the very brink of destruction, or more properly to the point of expiring, by a set of formal professors and preachers. Ch. iii. 1. And the church of Laodicea was almost ruined by men of a self-confident spirit, who said that they stood in need of nothing. Ver. 17. The scriptures, with one voice, declare that those enemies that are within the church are the greatest and most dangerous, and therefore it is that their warnings are chiefly against such. Were the history of the Christian church to be searched from the time that the Scriptures were completed, down to the present, it would afford us fresh proofs of the same thing. A passing glance at this is all that can be proposed here. It is generally known that during a great part of the three first centuries, the Roman power was, in various ways, employed to destroy the Christian church. For this end persecution was chiefly employed. And the Christians were oppressed in every way, and subjected to torture and death of every form ; and their blood was sometimes made to flow in streams. Multitudes were banished. Their goods were confiscated. Their places of worship were shut, and what of their bibles could be found were committed to the flames. But great and sore as these persecutions were, it is also well known that they did no mischief at all in comparison with that which sprung up *within* the church, and which was carried on and augmented from age to age, by men of proud and ambitious spirits, occupying the place of Christ's servants. Arius was one within the church that rose up and denied the Godhead of Jesus Christ. Macedonius was another who carried the heresy of Arius a step farther, and also applied it to the Holy Ghost. Another arose, and contended that there were two persons in Christ ; and another that went to the opposite extreme, and said there was but one nature as well as one person ; and a host of others, whose doctrine fell upon the church like a furious storm of "hail and fire, mingled with blood," Rev. viii. 7., and made the visible church a spiritual desolation, wherever they came.

The episcopacy also arose, and claimed

at first only a precedency among teaching presbyters, but increasing in its usurpations, it claimed at length for the bishop of Rome universal authority over the whole Christian church. By him and his agents was the church of Christ completely revolutionized, in so much that the house of God became the synagogue of satan, a habitation of devils, and the chaste spouse of Christ became the mother of harlots, and abominations of the earth; and in him was identified "the man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped—whose coming is after the working of satan, with all power and signs, and lying wonders." Indeed, nothing more seems necessary to render the proof of my proposition most conclusive, than a just comparison of the character and history of this one internal enemy, with any external enemy, or with all of them together, that have ever appeared upon the field since the beginning; for then it must be seen that he has exceeded them all as much as Daniel's fourth beast, the symbol of him, did the three that went before it.

To those that are in any measure acquainted with the history of the church, it cannot be a doubt whether the decline of all the churches of the Reformation and the overthrow of some of them, be owing more to opposition from without or from within. They did all of them more or less meet with great opposition from without, particularly from such of the monarchy of Europe as were in the influence of the court of Rome. Many of them suffered persecution perhaps the most bloody and ingeniously cruel that was ever set on foot by the agents of hell. They were opposed also by the most artful reasoning which the popish party could command. They were also assailed with slander by those whose stations and high characters prevented a fair investigation from taking place. But none of these methods of attack, nor all of them together were able to crush the Reformation. Nay at sundry times the wisdom of God made them subservive its advancement. But when such a man as Melancthon proposed to temperize a little with the popish party and to take the *Interim* with some abatements, it produced almost irreparable mischief and kindled a fire in the Lutheran churches which was frequently near to consuming them. However great a friend he might be at heart, in this particular he acted the part of a worst enemy.

When Arminius, a pastor of Amsterdam rose to the divinity chair at Leyden, he cast

poison into the fountain which so imbibed the waters of life that whosoever drank of them died. And his followers, who have continued to be a strong and numerous party to this day, have proved to be a more powerful and dangerous enemy to the churches called Reformed, than all others.

In the Reformed church of England it was those men who stood up for preserving the anti-christian hierarchy and its attendant superstitious ceremonies that did the greatest evil to her interests. They divided the friends of truth and scattered them, and they oppressed and persecuted those who could not come into their views. And by retaining their popish forms of government and worship, they have insured to that body, some day, a dissolution.

Were we to recount the troubles and the disasters of the church of Scotland, we should find the greater part of them to have proceeded, *first*, from treacherous men within her own communion, who could profess and even swear attachment to her scriptural order and yet secretly panting after the false splendour and usurped power of a diocesan bishop; *next*, from a set of men pleasers who resolved to admit into the church again men who had been justly cast out for their malignant principles, in such an easy way as afforded no sufficient evidence of repentance, which was soon most abundantly proved by her sad experience; and *next*, from a tame and time serving policy, which characterized the majority of the assembly at its first meetings after the revolution, 1668, and *lastly*, from those who either consented or submitted to a set of thieves and robbers entering into her ministry by patronage, by which the christian people were robbed of their rights—the doctrine of the gospel obscured and corrupted by a teacher of gross Arminian and Arian blasphemies—and the discipline turned into a system of tyranny and oppression. Neither the popish despotic Stewarts nor the friends of the English Episcopacy did ever half so much to ruin that famous church as this.

As we come down towards our own age, simple interrogatories will call evidence enough to the view of most of my readers. The Secession from its commencement met with great opposition from the ruling party in the national church and was frowned on by all denominations, but notwithstanding this she grew and prospered; but by whom was she torn into pieces? By whom was she arrayed against herself like Israel and Judah of old? brother against brother, father against son, and all the tender ties of

blood and christian endearment dis severed? "A house divided against itself cannot stand." Whoever did this, therefore, brought her existence into danger. I need not tell, that they were *within* her who did this deed, for this is known. By whom have the churches of America been the most injured? The churches of New England founded by the zealous Puritans? The Dutch-Reformed church? The Associate-Reformed church? The General Assembly church? It has not been by Roman Catholic priests, or lordly bishops, or civil powers, every one knows. That they have all been grievously injured and some of them nearly destroyed is undeniable. The New England churches are in doctrine, worship and manner of life no more the same. Many, if not the greater part of them, have sunk down to the level of those described by Peter and Jude, who deny the Godhead of our Lord Jesus Christ. The Dutch Reformed is leavened with Hopkinsian and Arminian doctrines. The General Assembly is—What? almost a medley of every sort of professors, holding a multitude of diverse and strange doctrines. Or she is an incongruous assemblage of societies whose views of doctrine and church order exceedingly differ. But Hopkinsianism, Arminianism, Pelagianism seem to prevail, which will conquer and bring forth Socinianism, and that again will bring forth baptized deism or atheism, is certain, for it has done it already. Her orthodox confession is with very many of her communion an obsolete book not fit for use. The Associate Reformed church has for several years past been severed into three different and distinct parts. Who has done all this? Those who were within—men professing to love them—men solemnly pledged to maintain and promote the special and peculiar ends of each of these societies—men in office in whom their brethren and their people placed the greatest confidence, have done all this! And the Associate church cannot have forgotten that she too was brought the nearest to extinction that she has ever been, by those that were *her own ministers and people*, who together with the ministers and people of the Reformed Presbyterians proposed out of the two bodies to make but one, but instead of this, they only made a third body, whose specific ends of association were different from either of the other two.

Were the history of single congregations within my reach, I would not fear that the strictest investigation of their greatest troubles and the causes of them, would con-

tradict the proposition at the top of this paper. If all the indifferences, neutralities, disaffections, and bitter animosities that have rendered the ordinances unprofitable—the meeting of brethren a cold civility, and profession a dead form, or a daring and confirmed hypocrisy—were traced to their first cause; if those party jealousies that have defeated or paralyzed the discipline of sessions; those flaming controversies and open ruptures that have dissolved pastoral relations, erected new congregations, and new denominations—were fully examined—they would be found to have been generated by the pride, the ambition, the carnal policy, the tyrannical overbearing selfishness, and false heartedness that had place among themselves.

To conclude this illustration, if that situation of the church of Israel be duly considered, together with all the causes of it, which Jehorah has in view when he says, "O Israel *thou* hast destroyed *thyself*," it will be manifest that there has been but few, if any, situations of trouble and distress into which the church has ever found herself, when this lamentation could not be justly taken up, respecting her—"Thou hast destroyed *thyself*." Because that situation included, besides their want of the true religion and the favouring presence of God, and their debasing and wretched idolatry, also all their outward miseries and distresses, their dissensions, their ruined trade, their scarcity of provision, their inability to defend themselves against foreign aggressions, their dependence on foreign help, and whatever had brought them, at this time, to the brink of national ruin; which was in part caused immediately by foreign foes and in part by the immediate hand of God; yet nevertheless it was *all* the proper effects and natural consequences of *their own* doings. Then if so, we may be able to perceive that *all the evils* whatsoever, that befall the visible church are either directly or remotely caused by herself or those within her. And indeed it cannot be otherwise, and God's covenant promise to her remain good. "For who is he that will harm her if she be following that which is good?"

Having established, as I apprehend; the truth of my proposition, I now propose first to review the ground which has been gone over, in order to ascertain the *ways and means* by which the church has been injured and sometimes ruined by those within her; and second, endeavour to show how we ought to use this for our own preservation. Before I begin I would take notice of what has probably arrested the attention of some

readers already, in considering the several facts adduced from sacred and profane history, in proof of the above proposition; that a very large proportion of the injuries to the church from within, has been directly or indirectly by *official men*. Those departures from the covenant of God, and turning aside to doctrines and commandments of men which have always eventually brought on the church the heaviest calamities, have been begun and promoted *chiefly* by them. And when once the church had departed from the right ways of God, and was called and entreated to return again; *their* pride and honour and ambitious projects or ignorance have been in most cases the chief obstacle in the way. Judah, in Jeremiah's time, was most earnestly and frequently entreated to return unto God's ordinances and himself, which would have prevented the ruin of their country; but the Princes, the *priests* and the prophets were against it. The same people were again in the days of Christ and his apostles entreated to repent and believe, which if they had done would have been the means of saving their city and country from total destruction, and their souls also from the second death, but the rulers of the people, the *priests* and *doctors*, scorned the proposal. And since the churches under the gospel dispensation have turned away from its simplicity, truth and holiness, unto ways of their own, it has not been for want of warning and entreaty that they have not returned, but because lordly Bishops and other arch heretics stood in the way. And it were easy to multiply instances down to the present time. This was an affecting consideration to the prophet Isaiah and ought not to be less so to us. "O my people," says he, "they that lead thee cause thee to err and destroy the way of thy paths. The Lord standeth up to plead and standeth to judge the people. The Lord will enter into judgment with the ancients of his people and the princes thereof; for ye have eaten up the vineyard. The spoil of the poor is in your houses. What mean ye? that ye beat my people to pieces and grind the faces of the poor, saith the Lord." Ch. iii. 11, 12, 13.

But we must not suppose that the office-bearers of the church can do much mischief alone. This brings me to observe that one very prominent *means* by which they have been able to do mischief is an inclination invariably found among the people in a greater or less degree, to put *men in the room of principles*, as though they were the same or inseparable. It is extremely easy to re-

gard principles and the man that teaches them as the one complex object of our esteem, and it is very difficult to believe or admit that the man who yesterday preached sound truth will preach error to-day. Hence we are disinclined to examine minutely for ourselves what we hear, and are ready to censure those who do; and at length we are satisfied to receive it all as sound doctrine if such a *man* be the speaker, by means of this easy confidence, people may be turned fairly about from the entire system of truth and instituted worship to its opposites, and never suspect that any change has been made. They see the same man in the pulpit, they meet in the same place, with the same people; they bear the same name and think all is well. Not a few have been so entirely under the influence of this species of self-deception, in the management of their religious concerns (in them only) that if there be the external forms of religion at all—if the society which they have joined be called a *church*, if the speaker be denominated by the common term of office a *minister* and his speeches are styled *sermons*, they are satisfied and see no difference. And to those who would have any qualms about such wholesale management of soul concerns, they would liberally apply the cant name *bigot*. People of this stamp in the church of God are neither of rare occurrence, nor lately sprung up. So long ago as the days of the Judges we find one of them consoling himself upon his easy religion, after this manner, "Now I know that the Lord will do me good, seeing I have a *Levite to my Priest*." Ch. xvii. 13. Now this manner of determining the points of a religious creed is equally well adapted to foster profound ignorance in the members of a church and to facilitate the designs of a crafty and aspiring clergyman. Without this aid it would be difficult to account for the remarkable success of Jeroboam in turning away the ten tribes to idolatry; or for the sudden tergeversation of Judah after so great reformation as was wrought by such as Hezekiah, Josiah and others; being now accustomed to consider whatever their leaders did was right, they were equally prepared to cut down the groves, break down the images and slay the idolatrous priests and also to rebuild and repair the same as the present incumbent should direct.

When persons within the church, especially official men, are set to accomplish some purpose of their own, whether the gratifying of pride and ambition, by becoming a chief, in some new party or sect, or

to take revenge for some offence real or supposed; they have much greater opportunities than others, and if they be "cunning and crafty, lying in wait to deceive," there is scarce any thing to oppose their progress. By their office they are constantly called to be among the people which not only serves to conceal their eagerness to accomplish their vile purpose, but imparts to it the appearance of ministerial zeal and faithfulness, while the ear and heart of a confiding people are open to every look and expression. Keeping this in view, I shall notice here some of the arts and wiles which such men have used. First, "*Good words and fair speeches.*" Rom. xvi. 18. By this means says the Apostle, "they deceive the hearts of the simple," and instead of "serving the Lord Jesus," which is the holy profession with which they cover up their vile deistical hypocrisy, "they serve but their own belly," and at the same time, "cause divisions and offences contrary to the doctrine which the church has learned." *Good words and fair speeches* may be employed in many ways, by those who possess the unenviable talent of dexterity in using them, for the accomplishment of these ends. When Jeroboam was afraid of losing his people and consequently his honours and riches, by their going up to Jerusalem to wait upon the ministers of the true religion in the Temple, he makes this sweet but short speech to them; "It is too much for you to go up to Jerusalem." In this their convenience; their ease, their purses and their pride were all consulted; and the measure carried. The worship of calves was forthwith set up. Second, *They use all means to bring discredit on faithful men and the doctrine which they preach.* We have a very correct statement of the plan which is generally pursued by them to effect this in Jer. xviii. 18. if the reader will examine closely, he will find in the passage those principles that are one or other always acted on when this piece of mischief is to be done—"Then said they, come and let us devise against Jeremiah, for the Law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come and let us smite him with the tongue and let us not give heed to any of his words." Those who spoke after this manner were *official men, priests and pretended prophets*, who had constant opportunity of communicating their devices to the people and the evil which they did was equal to their means of doing it. They brought the pro-

phet and his message into discredit with the multitude and maintained their own ground, which was expressed by themselves in the following impudent manner. "There is no hope but we will walk after our own devices and we will every one do the imagination of his evil heart." Ver. 12. The prophet Amos experienced the same sort of opposition to himself and his message. "Then Amaziah, the priest of Bethel, sent to Jeroboam, king of Israel saying, "Amos hath conspired against thee in the midst of the house of Israel and the land is not able to bear his words" Ch. vii. 10. Paul met with this opposition from the Judaizing teachers who thought the observance of the law along with the gospel as necessary to salvation. They perceived that so long as the people believed him to be the true authorized apostle of the Lord Jesus, and his doctrine to be the true gospel they could not succeed, accordingly they devised devices against both him and his doctrine; they smote him with the tongue. And it is manifest that the epistle to the Galatians particularly, is chiefly designed to repel the imputations which they had cast upon his office and his gospel. The great and blessed Saviour himself met as much of this sort of opposition as any of his servants and from the men that were in office chiefly. They said "he deceiveth the people," "he is a Samaritan," "he hath a devil." Third, When men in the church adopt this way of accomplishing their purpose they generally *endeavour to represent to the people that their views of the professed religion are and always have been the correct view of it*, which necessarily implies that those who differ from them have *departed* from it,—have violated their solemn pledges to it and the people—are teaching new and strange doctrine; and when the "tongue has smote" them awhile with such words, it is not difficult to raise the popular indignation against them as men that are no longer to be followed. It would seem to have been the constant aim of the chief priests and rabbis to impress it upon the people that *their views and doctrines of the Law of Moses was and ever had been the truth*, and that Christ was a breaker of the Law, especially of the Sabbath and was teaching a strange doctrine and was therefore "a deceiver." It is obvious to any one that the Judaizing teachers had given out that their doctrine was the true gospel and that Paul had not preached the true view of it to them. It was this that made Paul say to

the Galatians, "I marvel that ye are so soon removed from him that called you into the grace of Christ, unto *another gospel*, which is not another, but there be some that trouble you and would pervert the gospel of Christ. But though we or an angel from heaven preach any other gospel unto you than that which *we* have preached unto you, let *him* be accursed. Ch. i. 6, 7, 8. Fourth, They are naturally led to *put out feelers*, first to try in *private* how their sentiments and views will be received before they set them before the public especially such as have any cunning or management. The apostle seems to have this very thing in his eye when he says to Timothy, "of this sort are they which creep into houses and lead captive silly women, laden with sins, led away with divers lusts." Ch. i. 3. 6. And when he says to Titus, "—who subvert whole houses teaching things which they ought not for filthy lucre's sake." Ch. i. 11. Now, that this way of privately practicing on the minds of women is a very skillful one will not be denied by those who remember how successful it was with our first mother. And when men within that have constant opportunity for it are disposed to use it for the purpose of turning the minds of the people away from the truth, they are so much the more dangerous enemies. They are like those who mine under, not the enemy's, but their own fort, and lay the train and hold the match in their hand ready to blow all to atoms before there *can be* a suspicion of any danger. Fifth, An *unsanctified ingenuity* is another and powerful means by which men within have brought many churches to desolation. The apostle terms it "man's wisdom" and "the wisdom of this world," which cometh to nought. 1 Corinth. ii. 4. 6. This is it which findeth out those "enticing words" by which men grow to have a distaste for the simplicity of the gospel and are beguiled out of acquaintance with Christ. It ministers questions rather than godly edifying." 1 Tim. i. 4. It kindles men into "a strife about words to no profit, but to the subverting of the hearers." 2 Tim. ii. 14. It "spoils the church of every thing spiritual and scriptural through its philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ." Col. ii. 8. And what evil has it *not* done? Before the coming of Christ in the flesh it "made void the law by its false glosses and its tradition." And since he has appeared, it has, with its new doctrines, modes of explanation, distinctions and defini-

notions, its rites, ceremonies, allegories, mysteries and miracles, "darkened the sun and the air and enveloped the christian world in the thick darkness of a gloomy superstition, under the veil of which the *mother of harlots* practices all her abomination. When ingenuity is under the control of faith and actuated by love, it may be a blessed means of edification to the body of Christ, but when it is left to its own management it will never cease till it has supplanted Christ and every thing scriptural in the church, by its own innovations, as any one *may see this day*. Sixth, "*The love of this present world*" is another powerful means for doing hurt to the church. And it is the more so because it is so congenial to the carnal man. Some, for sake of its "filthy lucre" enter the ministry and others *leave* it for the same thing. "Demas hath forsaken me having loved this present world." When a man of a worldly spirit has power in the church, he will of course strive as much as in him lies to put the stamp of his own mind on every thing within his influence. His sermons will be moulded so as not to *offend*, at least a worldly audience. His judicial voice in church courts will be given in favour of the man with the gold ring. He will be for doing away from worship and discipline all those *rude*, and *impolite* forms and practices which marked the progress of former times, and for having all things done in the most easy and fascinating and obliging style. He will not lacerate the feelings by calling up any offenders to be "rebuked before all." He will not disconcert or confuse his parishioners with difficult questions. He will have fine music, a fine church, and if possible polite and fashionable people. He will live in a fine style at home, his daily conversation will savour of the same spirit. Now what is to be expected to be the harvest of such a seed as this? God himself has supplied the answer. Hos. iv. 6—10. "My people are destroyed for lack of knowledge. Because thou hast rejected knowledge, I also will 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. As they were increased, so they sinned against me; therefore will I change their glory into shame. They eat up the sin (sin-offering) of my people and they set their heart on their iniquity. And there shall be like people like priests, and I will punish them for their ways, and reward them for their doings. For they shall eat and not have enough, they shall commit whoredom and not increase, because

they have left off to take bread to the Lord." We have here in one short compass the dismal effects of this worldly policy on the people of his charge, on the children of his own family and on the man himself. Seventh, The "*love of pre-eminence*" is another means by which men work mischief in the church. This we may learn very plainly from a passage in 3 John, verses 4, 10. "I wrote to the church, but Diotrephes, who loveth to have the *pre-eminence* among them, receiveth us not. Wherefore, if I come, I will remember his deeds, which he doeth, prating against us with malicious words and not content therewith; neither doeth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." In this passage it is not difficult to see the line of conduct which such a person will pursue when he meets with opposition to his lofty project. He will oppose all authority, as this man did, even that of the apostle. He will dissuade from doing good, because the first thought of it did not proceed from him. He will act tyrannically where his power extends, and unjustly keep fellow professors out of their privileges, "casting them out of the church," and where power ends, he will betake himself to throwing out "malicious words." But where opposition fails, and where there is a concurring of men of this same spirit, the order which Christ instituted among ministers and people will be subverted, and the order of human pride set up among equals, leading by various steps to the loftiest pre-eminence. It was thus that the *bishop* came to claim a superiority of office to that of a teaching elder, and then each rank made to itself a first, a chief or Arch-Bishop—Presbyter—Deacon, and in cities, Metropolitan. Yet this did not satisfy the *love of pre-eminence*. There must be a chief over chiefs or archbishops, viz. Patriarchs, and yet higher still it will seek to go, and claim to be œcumenical or universal bishop and finally Christ's Vicar upon earth, having the keys of heaven and hell which is the farthest it could go. Yet all the world knows this was as far from satisfying as ever. Nothing less will do than to be worshipped and adored, in which this *love of pre-eminence* and the prince of hell do agree, but then where or what has become of Christ's church? She is a habitation of devils!!!

[From the Christian Magazine.]

MEMOIR OF THE REV. ALEXANDER MONCRIEFF OF CULFARGIE, MINISTER OF THE GOSPEL AT ABERNETHY.

The subject of this memoir was a grandson of Mr. Alexander Moncrieff of Scoonie, of whom some account is given in a former number of this Magazine. In that worthy man, and faithful servant of Christ, there was an eminent instance of the truth of God's word, Prov. xx. 7. "The just man walketh in his integrity: his children are blessed after him." Much he suffered on account of his integrity, both by imprisonment and banishment; but he enjoyed the Lord's presence and support, and his children were blessed after him. He had a large family of children, who were all restored to a respectable and comfortable situation in the world, while the families of many of the persecutors sank into poverty and disgrace; but, what was of far more importance, they were godly and religious. His grandson, in his diary, takes particular notice of this, as an instance of the goodness and grace of God to that family; and he prayed that he also might be included in the blessing. His prayer was heard. Being named after his grandfather, he was endued with a double portion of his spirit.

Mr. Alexander Moncrieff, of whom we are now to give some account, was born in July, 1695. He was son to Matthew Moncrieff, Esq. of Culfargie, a considerable estate in the parish of Abernethy, with a good mansion-house, pleasantly situated on the banks of Earn. His mother's name was Margaret Mitchell. It was his happiness that both his parents were eminently religious. In early youth, he sustained a great loss by the death of his father; but this was in a good degree made up by the affectionate care, religious instruction, and godly example of his mother, who lived to see her darling son a zealous and acceptable minister of Christ. He also received much benefit from his uncles, Messrs. John and William Moncrieff, of whose care and attention he makes a grateful acknowledgment in his diary.

Agreeable to his own inclination, he was early designed by his parents for the work of the ministry, and was educated with that view. After the usual course of learning at the grammar-school, he entered on the study of philosophy at St. Andrew's, in which he spent three years, and took out his degrees as Master of Arts. He then entered on the study of divinity, in which he spent three sessions at St. Andrew's. About that time,

several students of divinity went from Scotland to prosecute their studies under John a Mark, a famous professor of divinity in the university of Leyden, in Holland, among whom we find the names of Mr. John M'Laurin, Messrs. Fullarton, Bruce, Ainslie, and others. Mr. Moncrieff also went over to Leyden in Sept. 1716, and prosecuted his studies with great assiduity, and with such a close application, that it was a wonder that his health was not utterly broken. Besides attending sometimes four, and sometimes five classes every day, he ordinarily spent seven or eight hours in reading and study.

Mr. Moncrieff was prepared for the work of the ministry, not only by a liberal education and diligent course of study, but by a deep experience of religion in his own soul. By the example of all his godly relations, and the influence of education, he had, in early youth, a reverence and respect for religion; and he observes in his diary, that he had a desire to be religious and holy, but not quite so much as he heard his grandfather had been. But he was not left to such an accommodating kind of religion as would allow of a reserve in favour of sin. In May 1712, in his seventeenth year, he was brought under a deep concern about the state of his soul. He got such a thorough conviction of his sin and guilt, that he was in great distress, and made to cry before God, "What must I do to be saved?" After the college rose, he came and staid some time with his uncle, Mr. William Moncrieff, minister at Largo, from whose public ministry, and family-exercises, he received much benefit. Still his trouble remained, and he had recourse to God in prayer; an exercise in which he abounded all his life afterwards. For the sake of more privacy, he often retired to the church and church-yard, and there poured out his soul unto God, in confessing his sin, and crying for mercy: The Lord was pleased gradually to loose his bonds, and to give him such discoveries of mercy as produced a kindly sorrow for sin. Thus he expresses the experience he then had. "In June, at the communion at Largo, I got more of a broken heart on the Sabbath day, than ever I found before; not in a terrible, but in a sweet and pleasant manner, by many degrees more than ever I had formerly experienced: A day I ought never to forget. I hope my sorrow was genuine and evangelical." The Lord was pleased to give him further enlargement, and such experience of peace and comfort, particularly at some communions he attended in that

and the succeeding year, that, even some years after, he expresses, in terms of rapture, the sweet recollection he had of the Lord's goodness to him on these occasions. "O what I felt at the second sacrament I participated of at the Rhynd! I hope I got a real manifestation, and an earnest of heaven. What I got at the first and second time I communicated at Largo! What thirst for God and love to Christ! O sweet church, sweet church-yard of Largo! where I have wrestled, and seen something of God, great, glorious, and soul-engaging. O sweet balm at Forgan! O it is good to be about God's hand! Many a temptation I had, many a struggle with corruption, many a time was I foiled; but thanks to God who giveth the victory."

Under these comfortable experiences, like other young converts, whose affections are warm, and their frame lively, he might be ready to say, "My mountain stands strong, I shall never be moved;" but he soon came to have experience of a different kind, which made him look back to the former with regret, and to cry with Job, "O that I were as in months past!" About the time of his going to Leyden, and for a considerable time after, he had many a sad struggle with the remainders of sin, which he found working powerfully in his heart; so that he was often sadly perplexed with distressing fears that he was yet a stranger to religion. But though he had great and distressing trouble about this matter, it was over-ruled, and blessed of God, for much benefit and advantage to him. He got such discoveries of the power, malignity, and deceitfulness of sin, as greatly enhanced in his view the wonderful love and grace of God to sinners. Often did he express his wonder that the free love and grace of God should be displayed to sinners, whose hearts, as he was convinced from his own experience, were so filled with enmity against God. He was convinced that nothing but omnipotent power could subdue the corruption of the heart. He was also hereby taught the necessity of having his sole dependence for acceptance with God upon the righteousness of Jesus Christ; for he found his best frames and comfortable attainments, often pass away as the morning cloud and early dew; and he considered this to be one reason why the Lord permitted corruption so to prevail with him, and why he was often left in such a dark and dead case, that he might be taught more and more the necessity of living on Christ by faith, both for righteousness and strength.—"It is well worth

while to notice the wisdom of the divine conduct in dealing with some souls. The soul at first conversion has yet a great touch of the law, and a propensity to be saved by the old covenant; and the Lord leaves to formal, sleepy, successful prayers, to convince (as I hope he has done to me) of the uselessness of all performances in order to justification before God.—“Lord, teach me to fight in the name of the Captain of salvation. Possibly it is to learn me this, that I am so often foiled by the enemy, and fight with so little success. I hope I have been ere now, in some measure, convinced of the helplessness of all my duties; but, Oh! that I may flee to Christ for all.”—“I remember I did think it a strange-like doctrine to be saved by the righteousness of another, and to have all for nothing. Now I think it strange, that I do not experimentally understand what it is to live by the strength of another. Without this, sin will never be mortified.”

These things were not with him matters of abstract speculation. He was earnest about an experimental acquaintance with the doctrine of free grace, both in relation to justification and sanctification. He was sensible of the great evil and danger of legality; aware of the deceitful and disguised manner in which it frequently operates; and he was sensible of the operation of it in his own heart. Concerning this, he makes such acknowledgments, and uses such expressions, as the following: “I am something hanging between the law and the gospel. I cannot get fairly off from the old covenant, nor fairly into the city of refuge. I see that works will not do; but I cannot well understand the mystery of grace; how Christ can do, and will do, and none else can.”—“Though I have heard much of the danger of building on a wrong foundation, I have been seeking terms and conditions to bring with me, and putting my duties in Christ’s room.” So sensible was he of the evil and danger of a legal spirit, that, notwithstanding all the pain he had felt from an awakened conscience, he was earnest to have such a thorough conviction as might be subservient to mortify this attachment to the law of works. “God has been pleased sometimes to awaken me, as he has done now; but a little time,—a plaster made up of law and grace, of self-righteousness, of some good frame,—has given ease. But, Lord, now I beg, for Christ’s sake, wound, wound, wound, till no plaster but that of Christ’s blood give any ease.”

He was very diligent in the duties of re-

ligion, and watchful in every part of his conduct, being afraid of every appearance of evil, and careful in every thing he went about to know what was his duty. But Satan took advantage of this tenderness of his conscience to perplex him with needless scruples about matters lawful or indifferent. “I am tormented with things that are of no moment, thinking that this word writing, or these words spoken, are sins. This is a sad trouble to me. Lord, help me, and if it be thy will, deliver me from it. Whether it be that I have a devil thus daily molesting me, or if it be something in my constitution, I am not perfectly sure.”—“If the devil have such power in trifles, as to make a reasonable man doubt contrary to all common sense, what power must he have, when permitted, to make men doubt of the great truths of religion?”—“Lord, pity me, and make me to place religion where it truly is, and not in any thing else; and if it be thy will, remove this trouble.” The disturbance given to his conscience was not the only trouble he suffered by these groundless scruples; they were the occasion of distressing temptations, and suggestions that all religion was nothing else than the fancies of a melancholy mind. He was shocked with these thoughts passing in his mind, but they got no hold of it. He had, as he expresses it, “experience of these two truths, that of man’s sin and misery; and the other, of the matchless and suitable nature of the remedy;” and was therefore persuaded, that the soul’s exercise about them, in a conformity to the word of God, could be no delusion. “It is a hellish temptation, that religion is a fancy. Is it a fancy to love Jesus, to mourn over sin, to fight with corruption, to storm heaven, taking it by force? No, no; it is hellish darkness in spiritual things that gives occasion to such a profane dream.”

While Mr. Moncrieff was thus exercised about the state of his soul, the great work of the ministry, with a view to which he was engaged in the study of divinity, was much upon his heart. He had a high estimation of the honour and dignity of the ministerial office, and a great desire of being useful to souls, and promoting the glory of God in that way; at the same time he was sensible of the importance of the work of the ministry, and of the great difficulty of it; and was therefore earnest to have God’s call made clear to him, and to have God’s presence and assistance in the work when called to it. How his mind was affected about this matter, will best appear from his own expressions in his diary, when he jotted

down his thoughts as they were at the time, some of which are as follows: "I design to apply myself as closely as possible to reading and study for some years, in order to be a minister, if the Lord will. I desire to give the Lord the offer of my service, though I have nothing but sin and want. And if he shall, through Christ and grace, accept of me, and give me all furniture, Christ in the first place, and all necessary gifts; making me a friend of the Bridegroom, and one of the children of the family, and employ me as an instrument for bringing in others; I think I will have reason to praise him through all eternity."—"I hope God is putting on my cloaths, and fitting me out for going in the quality of his ambassador, which is far sweeter to me than if he were to encircle my head with an earthly crown, unless, by so doing, I could do as much for his glory. I hope I have got some sweet lessons from Christ. O! his teaching is sweet. I would cry to God for more love to Christ, and to have him enthroned in the heart."—"If thou call me to the sweet ministry of thy dear Son, Lord, direct and manage wisely and kindly as to the time, that it may not be sooner or later than is for thy glory. Keep from a sinful hand or aim. Let me have thy glory always in my eye, and give me thy presence—O God, do it, or I cry that thou carry me not up hence."—"Do not I long, O Lord, if thou will give me thy own call and be with me, to have the happiness of commending Christ to others? Oh! commend him effectually to my own soul." When about to enter on trials for a license, he observes, "It is a very weighty matter to be a minister. I can, through divine aid, venture my own soul; since God hath made it, I should serve him with it; and I may be severely punished if I refuse, when called to be a minister, because of its difficulty or danger. But shall I risk other people's souls? If God in mercy do not prevent it, I may be instrumental in damning, instead of saving them. If I be a minister, I should have skill of my business, as every man of his trade. I should thoroughly know the disease of sin, and the remedy, Christ: if I know not my business, I should not meddle with it."

He was also at this time under much concern about the erroneous principles that began to be propagated in the church of Scotland. While he was at Leyden, the prosecution was going on against Professor Simpson, at the instance of Mr. James Webster, one of the ministers of Edinburgh. A

complaint had been made to the Assembly about two years before, that various erroneous principles had been vented by him, whereby the students under his charge were in danger of being greatly hurt; but the Assembly declined to take up the cause. Mr. Webster, therefore, found himself obliged, for the sake of truth, to submit to the burden of the prosecution, and gave in a libel to the Presbytery of Glasgow. The cause came to a decision by the Assembly *ann.* 1717. Mr. Moncrieff, then at Leyden, knew the time of the meeting, and that this cause was to be in hand; and he set apart some time for prayer to God for direction to the Assembly, particularly in that business. And, indeed, all the time he was there it was little out of his mind. He consulted about it with the Professors Mark and Waelig, and had their advice about a pamphlet which he then wrote against Mr. Simpson's errors. Thus early did he discover that zeal for the truth, which continued all his life to be a distinguishing part of his character.

We are now to view Culfargie in a more public character. Having continued about a year at Leyden, he returned to Scotland in August 1717. Some time after, probably in the beginning of next year, he was entered on trials, and licensed to preach by the Presbytery of Perth; but the particular date of his licence is not come to hand. The parish of Abernethy having become vacant by the death of Mr. Dunning, an application was made to the presbytery for the moderation of a call with a view to Mr. Moncrieff. The power of the patrons to present to vacant benefices had been restored by act of Parliament, some years before; but at that time it was rarely exercised in prejudice of the people's freedom of election. The moderation took place in April, 1720, in presence of three members of presbytery. The call was very harmonious, and the session-minutes bear, that sixty-one heritors and thirteen elders voted for Mr. Moncrieff. The ordination followed in September. Mr. Moncrieff of Methven, a distant relation of Culfargie, preached and presided on the occasion. In the charge, it is said, he used such freedom in warning Culfargie of the dangers that might arise from his station in the world, and in cautioning him against making any account of such a distinction, that some of his relations took it amiss. But when Culfargie heard of their taking offence on that head, he expressed his displeasure at their doing so, and declared, that he heard nothing but what was

highly necessary and proper. He himself was so disposed to prefer the concerns of his ministry to every thing else, that he could not think any warning on that head too much,

Mr. Moncrieff's entrance into the ministry was in the time of the controversy about what is usually called, the Marrow-doctrine. The General Assembly, in May before his ordination, had condemned some propositions picked out of a book, called *The Marrow of Modern Divinity*, representing these propositions as containing Antinomian doctrine, and injurious to holiness. Several ministers, who considered the Assembly's act as injurious to the doctrine of free grace, prepared a representation, or remonstrance against it, which they gave in to the next Assembly, *ann.* 1721. Mr. Boston, in his *Memoirs*, tells, that at the time of the Assembly's meeting before giving in the remonstrance, the brethren, usually called the Marrow-men, had a meeting at Edinburgh, which was attended by several ministers who were not subscribers; but he complains of the trouble and embarrassment they received from them, by urging some proposals about the method of procedure, "besides picking quarrels with the Representation;" and he mentions Mr. Warden, and Mr. Moncrieff of Culfargie, as particularly active in this matter. From this, however, we are not to conclude that they were enemies to the Marrow-doctrine; nor does Mr. Boston insinuate any such thing. On the contrary, he says that Mr. Warden was a noted preacher of the doctrine of free grace. Culfargie's attachment to the same doctrine may appear from what is already observed; and if he had not been friendly to the cause they were engaged in he would not have attended the meeting of the Marrow-men. To come to them in a pretence of friendship, while designing to embroil and embarrass them, was so contrary to his known character for open integrity, that he was in no danger of falling under any imputation of that kind. From the best motives, he might concur in urging proposals about the method of procedure, which others of more experience, and better acquainted with the state of the Assembly, might judge to be very inexpedient. His finding fault with some things in the Representation, or wishing to have it corrected, (and some alterations were made in consequence of what was said by him and others), was also consistent with friendship to the cause. It is well known that the manner of expression used in the Marrow was, in

several instances, a matter of scruple to some who were real friends to the doctrine; and there might have been also some expressions in the Representation that he wished to have altered, from a fear of giving a handle to the opposers of the Marrow-doctrine. At any rate, if he was then a little behind, the active part he took in the Act concerning the doctrine of grace, emitted, about twenty years after this, by the Associate Presbytery, shewed what proficiency he had made.

As Mr. Moncrieff had formerly manifested great concern of mind about the errors vented by Professor Simpson, he found afterwards still more cause of concern from that quarter. The Assembly, *ann.* 1717, had passed the matter very slightly, prohibiting him from teaching the opinions libelled. In 1726, a new process commenced against him for denying the Supreme Deity and necessary existence of our Lord Jesus Christ. This process was terminated, *ann.* 1729, by his being suspended from teaching and preaching, without any farther censure. Mr. Moncrieff was very anxious about this cause, and attended the issue. Though he was not a member, he could not satisfy himself in remaining silent; but having asked liberty to speak, he declared his dissatisfaction that the Assembly did not proceed to a higher censure against one who had been found guilty of impugning such a fundamental article of the gospel. And in opposition to that dangerous error, he published a learned treatise, proving and vindicating the doctrine of the Supreme Deity of Christ.

(To be Continued.)

PROTESTANT RELIGION IN FRANCE.

I think it my duty to announce an event which may produce the most serious consequences to the Reformed Churches of France; I refer to the dismissal from office of Mr. ADOLPHUS MONOD, by a decree of the Minister of Religion. That you may understand the details into which I am about to enter, I must first give some account of the legal organization of the Protestant Churches in this country.

Before the revocation of the edict of Nantes, the French Protestants had general and particular *Synods*, which were appealed to, to decide upon all questions of doctrine, and measures of discipline in regard to pastors. These *Synods* were abolished when Louis XIV. deprived our churches of their freedom of worship. There are still, it is true, in the south of France, some

associations of pastors, but these associations had no legal character, and could exercise only a very limited authority. During the revolution, all was disorganized; the Protestants did not dare even to assemble for religious worship. At last, when Bonaparte had re-established the Catholic Church by his Concordat with the Holy See, he also turned his attention to the Reformed Church, and on the 18th Germinal, year X. caused to be published the *Articles of the Organization of the Protestant Worship*. In this new organization Bonaparte did not re-establish the ancient Synods, for he feared any independent power which might oppose his despotism. He permitted nothing to exist but the *consistories*, which were feeble and isolated bodies, having but little influence, and consequently incapable of resisting the arbitrary orders of imperial power. The duties of the consistories were to maintain discipline, administer the property of the church, and dispense alms. The members of the consistories were chosen from those *who made the largest contributions*. The government reserved to itself the right of deciding upon all dissensions and complaints which might arise between the pastors and the consistories.

Such is the present organization of the Reformed Church; and the evils which must necessarily arise from such a state of things can easily be imagined. The ancient Synods being abolished, there remains no longer any competent authority in the Reformed Church of France to pronounce upon *questions of doctrine*; this power belongs, by a monstrous usurpation, to the political authorities. Counsellors of state are made to pronounce judgment on points of religious doctrine! The members of consistories are composed of *those who pay the most taxes*, that is to say, the richest, and these are not always *the most pious*. Our churches are mostly governed by persons without religion, without faith, and having no other title than their money to the place they occupy. Still the consistories claim to decide in matters of doctrine, in the absence of Synods, and it is hardly necessary to add, that in their decisions, they commonly pronounce against orthodoxy, which they call a rigid, barbarous, superannated system, little adapted to the ideas of the present age.

With these explanations, I come to the particular event which has furnished the subject of this letter.

Mr. ADOLPHUS MONOD was called about five years since to serve the Reformed

church of Lyons, one of the most important places in France. He had made great attainments in learning at the academy of Geneva, and there enjoyed a high reputation, which he has since justified and increased. Mr. Monod is certainly a superior man, both on account of his theological knowledge, and the talent which he displays in preaching. Men of all religious opinions do justice to the superiority of his genius, and agree in saying, that he is *one of the first* among the French preachers. For myself, I believe him to be indisputably the *first of all*, and there are many who partake of my opinion on this point. No orator equals Mr. Monod for force of reasoning, for profound views and clearness of style: he stands above all others in this important part of the evangelical ministry.

But it was found that Mr. Monod, when he left Geneva, adhered faithfully to the fundamental doctrines of the gospel. He discoursed before his flock at Lyons with the lofty genius and the energy which characterized him: and at the same time he preached Christ crucified, without fear of men, and without wishing to *accommodate himself*, like many others, to the opinions of the age. He denounced with all the force of his eloquence, infidels, scoffers, phariseists, socinians, latitudinarians. He showed himself to be, in a word, an evangelical, orthodox preacher, or, as it is termed in France, a *methodist* preacher. Hence the many accusations and complaints brought against him by worldly men, especially the members of the consistory. And the cry was so much the louder as the voice of the preacher was more powerful. Had he possessed less talent, they would have suffered him to preach without hindrance; they would have turned his discourse into ridicule, and this small revenge would have satisfied them. But with Mr. Monod they could not act thus; he was too eminent a preacher to be put down by ridicule, and this irritated them. It was not their railery but their anger which he excited, and the consistory strove to remove the man, whom they could not successfully assail with any of their weapons. They formed intrigues and plots among the members of his flock to induce Mr. Monod to ask a dismissal; but this worthy servant of Christ stood firm at the post where God had placed him; and the efforts of his enemies did not lessen his zeal and fidelity in preaching the gospel.

Things remained in this state for several years. The consistory, and the infidels of his flock, did all they could to vex and dis-

gust the Pastor, and induce him to leave ; while Mr. Monod, on his part, continued to proclaim free salvation by Jesus, redoubling his efforts for the conversion of souls, employing the two-edged sword of the word to smite sinners, and acting in the fear of God without regard to the fear of the world. At last a circumstance, in itself unimportant, brought on a crisis, which ended in the removal of Mr. Monod from office.

In the Reformed Church of Lyons, as in most of the churches in France, there are many members of the church, who commune as a matter of *form* or *habit*, and not from true faith. These persons partake of the Lord's Supper with as little preparation and reflection as they would attend on any worldly ceremony. Mr. Monod felt it due to his conscience to warn such of their error.

On the 20th of March, 1831, a week before Easter, he preached from the text 1 Cor. xi. 24, 25. He showed with great force to his hearers that *it was necessary TO HAVE FAITH BEFORE COMING TO THE HOLY TABLE, and not TO COME TO IT TO OBTAIN FAITH.* "The holy supper," he says in his sermon, which has been printed, "is not a *means of salvation*, but it is for those who have been saved, a *commemoration* of salvation already obtained. You perceive from this, who they are that ought to commune. They are those who believe, those who have obtained the remission of their sins, those who have eternal life, those who are born again ; to them alone does the communion belong ; for them alone is the table set. And yet there are men who, merely because they have been baptized and attend religious worship, pretend to have a right to the communion ! As if to be a member of the church was but to bear the name only of Christ ! as if regeneration came by the water of baptism, and not by the Holy Spirit ! as if a human voice, as if a house, as if the walls, the pillars, the benches of a church could convert sinners ! Alas ! what strange disorder ! what profanation of the body and blood of Christ !" Mr. Monod afterwards brings to view the severity with which the primitive church refused the holy supper to infidels and impenitent sinners. He then cited several articles of the ancient discipline of the reformed churches of France, which suspend from the communion not only murderers, thieves, and adulterers, but also profane swearers, gamblers, those who frequent theatres, those who do not observe the Sabbath, &c.

This sermon raised a terrible storm against Mr. Monod. The consistory assembled and

censured the pastor on two grounds ; first, because he had spoken with approbation in his discourse of the ancient times, when suspension from the supper and excommunication were allowed ; secondly, because he had said that Satan had insinuated himself even into the *seat of Jesus Christ*, thus reflecting upon the second Pastor of Lyons, who is an avowed Socinian. Mr. Monod replied that he was supported, first by THE BIBLE, upon which his whole discourse, was founded ; and secondly ; by the confession of faith and ancient ecclesiastical discipline of the reformed churches of France. But the consistory, composed mostly of infidels, would not accept a justification which rested on so solid grounds, and arrogated to itself the right of suspending Mr. Monod from the office of Pastor. The matter was referred to the Council of State at Paris. The members of this Council found themselves in a difficult position, for they easily perceived that it did not belong to them to decide such a question, and that the law which conferred on them this power was absurd. How indeed could men occupied wholly with politics decide a question of religious doctrine and ecclesiastical discipline ? It would have been as ridiculous as to call upon a professor of theology to decide respecting the military operations of the general of an army. A decision however was necessary, and some of the Councillors of State, to relieve themselves from the embarrassment, proposed to M. Monod to withdraw *voluntarily*. But this faithful minister of Christ replied that he should wait till he was *deposed*, that he did not wish to quit the established church *before he was driven away*, and until it was well ascertained that the preaching of the gospel was no longer tolerated in the reformed churches of our country. The Council of State, perceiving that they could not overcome the firmness of M. Monod, postponed the further consideration of the matter. They waited a whole year before giving a decision. At last, convinced that a longer delay was impossible, they simply resolved on M. Monod's *DISMISSION* from office, without assigning any reason but the *good pleasure* of the government : a new proof that the Council of State regarded themselves as incapable of deciding in such a matter, because they did not dare to indicate the reasons of their decision.

Mr. Monod was obliged to obey, and has withdrawn from the church of Lyons, but not from all his flock. Unwilling to abandon those among the members of this church who partake of his religious faith, he

has opened a separate place of worship at Lyons, and formed a dissenting church. I have learned from an authentic source, that the number of his hearers is considerable, and that the efforts of this pious servant of Christ are blessed to many souls. Lyons is a city dear to the hearts of Christians. It is there that one of the first churches of the Gauls was founded under the bishop *Irenæus*, the disciple of Polycarp. It is there also that in the middle age, *Peter Waldo* raised the standard of reformation, and became the founder of that interesting sect which exists still under the name of the Waldenses of Piedmont.

ECCLIASTICAL CORRESPONDENCE.

Last year, the Synod of the Reformed Dutch Church addressed a Letter to the United Associate Synod of Scotland, to which an answer has lately been returned, and is published in the *CHRISTIAN INTELLIGENCER*. In the following extract the Scotch Synod assign the reason why they did not make their *TESTIMONY* a term of Christian communion. It appears to have been the production of profound metaphysicians, who made it, "*in cases not a few, too metaphysical and profound for common minds to grasp very distinctly.*"—Consequently, common minds "could not be supposed to give it a conscientious approbation."

You are so candid, dear Brethren, as besides referring to the authorized standard of your faith and administration, to furnish us with a succinct view of your doctrines, of the form of your worship, of the character of your Church Government, of the order of your ecclesiastical polity, and of the history of your venerable church. Having done so, you are entitled to a similar explanation from us in return. But as this communication is already too long, we cannot extend it much more, suffice it to say, that we adopt the standard of the Church of Scotland, especially the Westminster Confession of Faith only with this reserve or explanation, that no one among us is called upon to approve compulsory persecuting, or intolerant principles in religion, should he think that these are involved in the 23d chapter of that confession, or elsewhere.—That we hold as you do the Presbyterian form of Church Government, that our mode of worship, and order, and discipline, are those which were observed by our national church, in her purest times;—and that our Elders and Deacons are elected not for a limited period, but for life, "*ad vitam aut culpam.*" But, we judge, it may be more satisfactory to you to receive the authorized documents of our Church, which have been framed since

the Union; and with which you may not as yet be acquainted. We shall therefore transmit them along with this letter. Let us only add in explanation, that the *summary* is intended for the instruction and trial of candidates for admission into communion, not however to supersede the study of books of a higher class, where this may be expected, or can be attained: that the *Pastoral Address* was prepared and promulgated, immediately after the Union, to promote the spiritual interest of the conjunct church; and that the *Testimony*, consisting of two parts—historical, and doctrinal, was designed to exhibit, in a concise form, the origin and progress of the Secession, as well as to illustrate the doctrines we hold, and to guard our people against the errors, and evils we would have them avoid, without, however requiring (what few could be supposed conscientiously to give) a specific approbation of all the views it contains, so multifarious, and, in cases not a few too metaphysical, and profound, for common minds to grasp very distinctly. We perceive, and we know, beloved Brethren, that in some instances we differ from you, in certain subordinate modes of worship, as well, as in the duration of some offices, but what are these to the many things, in which we are agreed?

The Punctual Hearer.

A woman who always used to attend public worship with great punctuality, and took care to be always in time, was asked how it was she could always come so early; she answered, very wisely, "That it was part of her religion not to disturb the religion of others."

The Late Hearer.

A minister, whom I well knew, observing that some of his people made a practice of coming in very late, and after a considerable part of the sermon was gone through, was determined that they should feel the force of a public reproof. One day, therefore, as they entered the place of worship at their usual late period, the minister, addressing his congregation, said "But my hearers, it is time for us now to conclude, for here are our friends just come to fetch us home." We may easily conjecture what the parties felt at this curious but pointed address.

A HINT TO CORRESPONDENTS.

It is desired, that our correspondents would guard against the use of "*short hand,*" in their communications for the Monitor, as this subjects us to the necessity, either, of transcribing, or, of paying an extra price to our compositors.

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**THE CHURCH'S GREATEST ENEMIES ARE
WITHIN HER.**

(Concluded from page 241.)

Having proved that the church's greatest enemies are within her, and adverted to several of the ways and means by which they work their mischief, I am now to mention some of the practical uses which we ought to make of it.

Observation 1. This makes it the imperious duty of every man and woman, private member and public officer, to keep *alive in his heart* as well as visible in his head, the distinction between *men* and *principles*. The *least truth* is more to the church than the greatest man; and so much so, that no man, however gifted, or however much good he may *have done* in time past, ought for a moment to stand in competition with it. The real value of men to the church invariably holds proportionably to their knowledge of, and love to, the truth; or, to their being rooted, built up, and established in it. Beyond this, it is both dangerous and sinful to follow them, or to trust them, or to listen to them. While this is the standard of affections and actions, the church is safe, and all due honour will be given, to whom honour is due. But when this order is inverted, and *men* are practically made the *standard* of sentiments, she is not only in danger, but nearly ruined. When they are not esteemed for their *works sake*, but their work is esteemed for *theirs*, the church has left Christ—is following *men*, and has become a harlot. We are to beware indeed of indulging a groundless jealousy, and of interrupting or abating the love of brethren, and likewise of hearing the gospel as critics; but at the same time we are not to take any doctrine, simply on the credit of him who delivers it, however pious, faithful and learned; but “search the scriptures daily, to see if these things are so.”

We cannot distinguish between men and principles, without in some good measure understanding *both*. Without this understanding we are as likely to set ourselves against sound truth, as against dishonest or mistaken men. Every church member ought to seek continually to increase his stock of Bible knowledge, and the knowledge of his public profession, and of the connection between them—and this with all earnestness and energy, as one preparing himself for the battle field, or as the mariner for the storm—by prayer, reading, hearing, conversation, meditation, and every proper means and opportunity of encreasing knowledge. But simple understanding will not be enough. Our soul must hunger and thirst for the truth, as containing in it the everlasting, unchangeable love of Father Son and Holy Ghost, to us—ininitely more sweet than honey, more precious than gold; with which rubies is not to be compared—the only food of the new creature—more durable than the heavens. Whereas men, the men of which the visible church is composed, are, some, tares; some, wheat,—the best of them imperfect, changeable, and liable to seduction,—having in them, every one, the flesh which lusts against the spirit and the *truth*. Having once ascertained the truth, we know what it will be to-morrow and forever, and may and ought to give it the entire confidence of our hearts; because it is pure, immutable, absolutely independent of localities and times, and eternal. Not so with men. He who is acting a faithful, honest part to-day, to truth and to souls, may to-morrow be changed, and act quite a different part. Neither can the longest experience of his tried fidelity, ever be a perfect security against this.

Obs. 2. This ought to convince us of the necessity of close inspection into the principles and character of candidates, both for membership and office. “Him that is

weak in the faith we are to receive." But if there appears any ground for "doubtful disputation," he must be kept out. The particular application of this rule to so great a variety of tempers, acquirements, characters and conditions, as is to be found among applicants for admission, must ever be difficult. But surely some respect ought to be had to the character of the *times*. According to them it may be proper to lean to the first or the last part of the apostle's rule. And in times like ours in which truth is accounted nothing worth, secret enemies to it multiplying, and their opposition to it so easily disguised, by the use of ambiguous and equivocal language, it is indispensable to take good heed against opposition. Let examinations be minute and careful, especially of entrants into office. When a young man comes forward, he is generally recommended by some friend, a member of court. Let friends beware, lest their feelings colour or carry the recommendations beyond the truth, or conceal it. And let courts beware of allowing every recommendation to supersede necessary examination. Let them beware of making too large allowances for present defects and mistakes in hopes of future improvement, in this age of superficiality, self-confidence and vanity.

Obs. 3. We ought to learn from this the necessity of adhering to the discipline of the church, against offenders. For internal enemies, do frequently oppose it, and for this obvious reason, that it is a great obstruction to their designs, and by it they have been often detected. Beware of substituting private personal dealing, in the place of regular process, when the offence and *scandal is public*. I may forgive my brother any offence he commits against *me only* as often as he repents "till 70 times 7 or oftener." But if he has offended not against me only, but against the *church also*, I may not forgive him *even once*, in any other way, than by consenting to the sentence of his absolution by a church court. Let it once be admitted that *private individuals* may at their own hand settle matters of *public scandal*, with the offenders 70 times 7, or once only, and the greatest enemies will easily escape detection, and church discipline will be at an end.

Obs. 4. We ought to learn from this the necessity of understanding all those evils and devices, by which internal enemies carry on their purposes, as these are described in the *word*, that we may learn to beware of them.

Obs. 5. When an enemy, or one acting

the part of an enemy, or an opposer, is *detected*, greater strictness and severity of dealing is needful in his case, than in the case of a foreign foe. It is rightly judged in the discipline, that every matter of difficulty with church officers, ought not to be ground of process, but when once a process is begun against them, it ought to be rigidly gone through.

Obs. 6. We ought to be instructed by this, that it is our duty to pray constantly against secret enemies. In this way we can reach them whom we can in no other; by this we can defeat them, and turn their counsel to foolishness. But we must seek the destruction *only* of their hostility, and their evil designs, and in doing so, we must seek grace and truth to their souls. The most complete destruction is made of an enemy, when he is turned to be a friend. Let the instance of Paul speak for this.

All the above particulars are implied in sundry exhortations given in the scripture. "Beware of false prophets, which come to you in sheep' clothing." Math. vii. 15. "Beware lest any man spoil you through philosophy and vain deciet." Coloss. ii. 8. "Now, I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them." Rom. xvi. 17. In these, and others that might be added, we are taught that there is great danger in every period of the church, that yet has been, and that every friend of Zion ought to use every precaution and a vigilance that never sleeps, against internal foes. "If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend which is as *thine own soul*, entice thee *secretly*, saying, let us go and serve other gods, which thou hast not known, thou, nor thy fathers, namely, of the gods of the people which are round about you, nigh thee or far off from thee, from the one end of the earth to the other end of the earth, thou shalt not consent unto him, nor hearken unto him, neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him; thou shalt surely kill him, thine hand shall be first upon him to put him to death, &c." Deut. xiii. 6.

In the case here supposed, the opposition appears in no very formidable shape, the *spirit of our times* would say—only a private individual, perhaps a weak woman, making a proposal *secretly*, while the duty of integrity required, has the aspect of awful severity. With what indignation would our charitables look upon the man who

would dare it! Nothing is yet actually done, it is only proposed—proposed in secret only, and not before the people, to stumble them—proposed by the “Friend who is as thine own soul” and in the greatest confidence, perhaps in thine own house and at thy table. Will not confidence, and friendship, and natural affection, and charity, all agree to conceal it, and pass it by with some soft reproof? Here our religionists, and God most high, most widely differ. They answer, Yes. The man that would not, is unworthy of a place in civilized society, but God answers No, not conceal it, even when death is the punishment. Some may doubt whether this rule has ANY application to the duty of Christians. This was in the case of enticing to worship another god, a dumb Idol, and fall in with the abominable obscene rites of their worship, and cannot be reasonably applied to our times, where there is no danger of such a thing. This was belonging to that legal dispensation which ministered death, and which inflicted death on the person convicted of this sin, but it would be contrary to the spirit of the gospel to inflict death now. In answer to this objection, I would observe, that the penalty in this case was inflicted by the magistrate, and awarded by the civil law, because idolatry was against the state, as well as the church, and therefore the church *then*, had no more to do with the penalty than the church *now*. But the sin, the case supposed, she had to do with and she still has. It is a misapprehension of the nature of idolatry, that would lead any to suppose that it is not now practised. Besides the acknowledged idolatry in the Roman Catholic worship, every innovation on the divinely instituted worship, and every anti-scriptural tenet, partakes strongly of it, and when fully followed out, leads to nothing else. And is there no innovation, no false doctrines? And this rule so far as it applied to the case, ecclesiastically considered, is still in force. In the 29th chap. and 18th ver. we have these words, “Lest there be among you, man or woman, family or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations, lest there should be among you a root that beareth gall and wormwood.” In Hebrews xii. 15. the apostle speaking of the same thing lays down the rule in terms equally strong—“Looking diligently, lest any man fail of the grace of God, lest any root of bitterness springing up, trouble you, and thereby may be defiled.” *Looking diligently* is more than “not consenting” and “not

concealing,” for it takes it for granted, while no case is immediately under our eye, that there is at all times great danger of such a thing, and that we ought to look out for it, and be constantly on the watch, ready to check it upon its very first appearance above the ground, whether it be in some lust of the flesh, or erroneous tenet, or the conduct and character of some members, or officers, in church. And when preventive means fail, the power of discipline ought with promptness and decision to cut it off without sparing. And the danger is such as to justify the utmost vigilance and energy in following up this exhortation, viz. some failing of the grace of God! and many being defiled!

Moreover the events that are constantly falling out in the course of ecclesiastical management, might sufficiently alarm every friend of Zion, to make him measure his confidence in men with jealous care, lest he followed them farther than they followed Christ. This is the age of “*smooth words and fair speeches*,” “more smooth than butter, while in their heart is war—more soft than oil, and yet drawn swords they are.” By this means have multitudes of simple ones been swindled out of the doctrines they had been taught out of the scriptures, and are by thousands feeding on the *chaff*—the dreams and lying visions of deluded, or deluding teachers. And is it a likely thing, when the spirit of such doings is like a contagion that pollutes the air, that any church should be altogether safe? May not Christ say to the church of purest profession, “I have somewhat against thee?” Because thou hast greatly relaxed the discipline of my house and absolvest the scandalous, without signs of repentance. Because thou hast many that cover an avaricious heart, by *professing* to believe thy sound words. Many that make thy profession before the world, who understand not what they say, nor whereof they affirm. Many that have a name to live, but are dead.

Has the Associate Church *no reason* to be afraid of enemies from within? Are there *no* warring elements in HER? Are *all* her officers and members now so honestly and sincerely in love with her distinguishing tenets—so averse to the popular unions of the day—so fearful of causing *divisions and offences*—so remote from the love of pre-eminence and of filthy lucre—so free of subtlety and soft words, that she may close her eyes in security? Are all her presbyteries, congregations and sessions, walking in the love of the truth, and the love of the

brethren? Are there *no* troubles, no troubles? These are grave questions. And they are submitted that every genuine and hearty friend to her cause may diligently search for the true answers and in his station, whatever that may be, act accordingly. So far as I am acquainted with the present posture of her affairs there appears more symptoms of danger to her cause within, than without. And it *may* be that she, like many that have gone before her, will be betrayed into the hands of her enemies, by the "wolves in sheeps clothing" that lurk within; and that in this way, her testimony will become a dead letter, an inefficient antiquated document, lying musty on the shelves.

[From the Christian Magazine.]

MEMOIR OF THE REV. ALEXANDER MONCRIEFF OF CULFARGIE, MINISTER OF THE GOSPEL AT ABERNETHY.

[Concluded from page 250.]

Mr. Moncrieff, shortly after this, had occasion to manage his testimony against the errors and defections of the church in another manner. He was one of the four brethren who first made a secession from the established church of Scotland. The occasion and progress of this secession has long ago been stated and laid before the world; yet, a memoir of Culfargie, considering the concern he had in that matter, necessarily requires that some account be given of it. The General Assembly *ann.* 1732, passed an act for the settlement of vacant parishes, where the patron should neglect or waive his right of presentation, confining the power of election to a conjunct meeting of heritors and elders. Many members of the Assembly opposed and protested against this act; and a great many presbyteries had sent up representations against the overture of it, that had been transmitted to them. Mr. Ebenezer Erskine, in a sermon before the synod of Perth and Sterling, in October following, gave a public testimony against that, and some other acts and proceedings of the Assembly. Several members were offended, and would have him called to account for the freedom he used. After long debate, the synod, by a small majority, found him censurable, and appointed him to be rebuked at their bar. Against this sentence he protested, and appealed to the General Assembly. Mr. Wilson of Perth, and Mr. Moncrieff, protested against the judgment of the synod. Mr. Fisher, who was not allowed to vote, on account of his relation to Mr. Erskine, also protested, and appealed. When the cause came before

the Assembly, *ann.* 1733, the reasons of protest by Messrs. Wilson, Moncrieff, and Fisher, were refused a hearing; the sentence of the synod against Mr. Erskine was confirmed; and the moderator rebuked him at the bar. Mr. Erskine immediately declared, that he could not submit to this rebuke as having any proper ground; and protested, that he should be at liberty to testify against the same or like defections, on all proper occasions. To this protestation the other three brethren declared their adherence, and having severally subscribed their protestations, they left them on the table, and withdrew. After they were gone, the Assembly appointed their officer to summon them to attend next day—as they would not then fail from their protestations, they were cited to appear before the Commission in August; and the Commission was appointed to suspend them from the exercise of their ministry, if they did not then retract their protestations, and profess their sorrow for their conduct; and to proceed to a higher sentence against them afterwards, ~~in~~ case they should not submit to the suspension. In August, as they did not retract, they were suspended; and having continued to exercise their ministry as formerly, the Commission, in Nov. notwithstanding applications to the contrary from all parts of Scotland, did, by the moderator's casting vote, loose their relation to their several charges, declaring them to be no longer ministers of this (the established) church; prohibiting all the ministers to employ them in their ministerial function, and declaring their charges vacant from that date. Of this sentence, intimation was given to the different presbyteries to which they belonged, and to the magistrates of the bounds where they resided. Against this sentence, also, Mr. Moncrieff and the three other brethren protested, and at the same time declared their secession from the judicatories of the church of Scotland, and from the prevailing party in them, who were carrying on a work of defection, and active in suppressing, by censure, necessary faithfulness in testifying against defections.

About the necessity and propriety of this step, the opinions have been, and still are, very different; and a discussion of the point would be improper in this memoir. But whatever be the opinion entertained about the necessity they were laid under to make this secession, few will deny that they acted conscientiously, according to their views. Separation was by no means a light matter in their account; and they were no way disposed to act wantonly in a matter of such

importance. Their principles about the unity of the church, and the great evil of groundless separation, were very different from those that are now entertained by many. Separation was what they had the greatest aversion to, unless they saw themselves in conscience shut up to it; and if a judgment had been formed by that alone, they would have been thought rather liable to excessive forbearance, than to rashness. These observations are particularly applicable to Mr. Moncrieff. This secession, with the procedure of the Assembly which brought it on, was a matter of weight upon his spirit, and the occasion of many prayers. He communicated the distress of his mind to some serious Christians in his parish, earnestly entreating their prayers to God for his direction; and to one of them, when urging this request with tears in his eyes, he used this moving expression, "They say I must speak no more in his name;" alluding to the prohibition laid upon the apostles Peter and John.

The General Assembly, when met *Ann.* 1734, on account of the hurtful consequences that might follow from the sentence of the Commission, set the same aside, and appointed the Synod of Perth and Stirling to restore Mr. Moncrieff and the other three brethren to their respective charges, and to unite them to the church, prohibiting said Synod from entering into any judgment about the legality of the sentences that had been passed against them. But the brethren found, and published their reasons, that they could not fall from their secession, nor return to their seat in the judicatories, while these sentences were only dropt on account of the inexpediency of enforcing them, and while other grounds of secession were still remaining. They had, shortly after the sentence of the commission, formed themselves into a presbytery; but their meetings, for more than three years, were mostly spent in stating and publishing their Testimony. At length in consequence of urgent application from all parts of the country, they proceeded to appoint occasional sermons in different places, to erect Seceding congregations, and to licence young men. On account of this, a bill was prepared against them, and they were summoned to the meeting of Assembly 1730, along with other four, who by this time had joined them in their secession. They attended the Assembly, and their moderator read an act, which they had prepared, whereby for reasons therein stated they declined the authorities of the established judicatories, protest-

ing against any sentences that should be passed upon them; and then they withdrew. The next Assembly, 1740, deposed them from the office of the ministry, prohibiting them from the exercise of it, or any part of it, "within this church;" and in a short time after, they were put from their churches and benefices.

Notwithstanding this sentence, Mr. Moncrieff, agreeable to the above declination and protest continued to exercise his ministry to such of his parish as adhered to him, and others that came from neighbouring parishes, as the other brethren also did. As an evidence of his making no account of the Assembly's sentence of deposition, and of his considering his relation to the parish of Abernethy as no way affected by it, he continued all his life to call on all the families of the parish in the course of his family visitation; and such was the respect had for him, even by those who did not join in the Secession, that none of them declined, or refused his ministry in that matter. Having solemnly taken the charge of their souls, he did not consider himself at liberty to overlook them, as long as they allowed him any opportunity of being useful to them in any part of his ministry. As to the temporalities, or the legal benefice of the parish, he gave evidence how little account he made of it; for during all the remainder of his ministry, he never took a farthing of stipend from his Seceding congregation, although, from their numbers and worldly circumstances, they were abundantly able to give a liberal maintenance to a minister.

In February 1742, Mr. Moncrieff was unanimously chosen by the Associate Presbytery to be Professor of Divinity, as successor to Mr. Wilson of Perth, who had been removed by death about three months before; and this office he executed with great ability, diligence, zeal and faithfulness. This was manifested in the character and usefulness of a great number, who, in the course of twenty years, were trained up by him for the work of the ministry; some of whom are yet alive; but the far greater part, having served their generation, are fallen asleep.

As he had taken a very active part in the business of the Secession from its commencement,—fulfilling appointments to various and distant parts of the country at great expense and toil; so he continued to take a very active part in business, first of the Associate Presbytery, particularly in the Act concerning the doctrine of grace, and in the Act for renewing of the cove-

nants, and afterwards in that of the Associate Synod. When the controversy took place in the Associate Synod about the lawfulness of Seceders's swearing the religious clause of some burgh-oaths,* he took part in the decision that was given, finding and declaring, that the swearing of said clause by Seceders was inconsistent with their Secession and Testimony; and when afterwards the question was brought in about making that decision a term of communion till it should be transmitted to presbyteries and sessions for their judgment, he and others made a strenuous opposition to this question as being irregular. When a vote upon it was still urged, he and they, in all twenty-three members, protested against putting said question to the vote; and when, notwithstanding, twenty members voted that the decision should not be a term of communion till so transmitted, and sustained that vote as the judgment of the court, he and the other protestors withdrew, claiming the authority and power of the Associate Synod.

Mr. Moncrieff discovered a great zeal against the corruptions of the judicatories of the Established Church, the Erastian encroachment of the civil power in matters belonging to the church, against the burgh-oath, and other state-oaths, as involving an approbation of matters inconsistent with the Secession Testimony: But he was by no means disaffected to the civil government, whatever suspicions of his being so some were disposed to encourage. Of his attachment to the government as established in the family of Hanover, and of his zeal against the Pretender, he gave a striking proof in the time of the Rebellion 1745. He not only prayed for King George by name, in the hearing of the rebels; but he refused to pay, or suffer any one to pay in his name, the cess, to the collectors whom they had appointed. When some officers and a party were sent to distrain, he dealt very faithfully with them, and avowed as the reason of his refusal, that he could not do any thing that would have an appearance of acknowledging their authority, or might any way promote their cause. He laid before them, with great freedom, the evil of the course they were engaged in, and warned them against it. However, they pro-

ceeded in their purpose, and not only took away his cattle and furniture, but carried off his eldest son to prison, and threatened his life if any attempted a rescue, which they were somewhat afraid of, knowing how much the people of the place were provoked at the treatment of that worthy family; but none of their plunderings or threatenings could induce Culfargie to any compliance.

About four years after this, he had the comfort of receiving this son as his colleague in the charge of the congregation. He continued, however, laboriously engaged in all parts of his ministry, in teaching the students of divinity three months in the year, and in giving a punctual and exemplary attendance on meetings of presbytery and synod. By these labours, and his close application to study, his constitution was worn out, and the infirmities of old age were brought on at a period of life in which many retain considerable vigour. In the summer of 1761, his strength was greatly exhausted; and though he still continued his public ministration as far as his strength would admit, he considered his death to be at no great distance. In August, he attended the funeral of the Rev. Mr. Brown,* minister to the Associate congregation in Perth; and when he came into the room, he expressed himself to the brethren present, to the following effect: "My brother has got the start of me. It was a question whether he or I would be first removed. The Lord has decided it. He knows who are ripe." This shews what views he had of the near approach of death; nevertheless, his desire of public usefulness was unabated. About two weeks before his death, he took a journey of forty miles, to execute some measures he had in view for supporting a weak congregation, which shortly before had become vacant. Two or three days, at most, after his return, an end was put to his labours and troubles, October 7, 1761, in the 67th year of his age, and the 42d of his ministry. For twenty-four hours before his death, he was not able to speak so as to be heard and understood; only about three hours before it, he was heard breathing out praises to God.

* Mr. Brown had been in trouble more than a year, and his strength was gradually wasted; yet he was never altogether laid aside from public work. Though he was not able for much, he preached a little every Sabbath to the very last, and assisted occasionally at sacraments in the neighbourhood. On the day before his death, he preached at Methven, on Luke, xiv. 31. and returned to his own house, six miles distant. Much of the discourse was about death. His hearers thereby perceived that he had this event much upon his mind; but they little thought it was so near.

* "Here I protest, before God and your Lordships, that I profess, and allow with my heart, the true religion presently professed within this realm, and authorised by the laws thereof: I shall abide thereat, and defend the same to my life's end; renouncing the Romish religion called Papistry."

On the Sabbath after, his son preached on Matth. xiv. 12. "And his disciples came and took up the body and buried it, and went and told Jesus." And he was, indeed, like John Baptist, to whom that text refers, "a burning and shining light."

Mr. Moncrieff was twice married. He married first, on March 8, 1722, Miss Mary Clerk, daughter of Sir John Clerk of Penny-cuick,* a lady of an amiable disposition, and of a very religious character, which was with him a primary consideration. She lived with him only a few years, having brought him three children, Mr. Matthew, who came to be his colleague and successor, and two daughters who died in their infancy. Afterwards he married Miss Jane Lyon, daughter to the Rev. William Lyon of Ogle, minister of the parish of Airlie. By her sweetness of temper, and unaffected piety, she was a blessing to her husband and her family. She brought Mr. Moncrieff fifteen children, eight of whom died in their infancy; and she survived him thirty years. He left behind him seven children, three sons, and four daughters. His eldest son and heir, Mr. Matthew Moncrieff, as already hinted, was ordained colleague to his father in the pastoral charge of the Associate congregation of Abernethy, Jan. 31, 1749. He survived his father only a few years, having died in June 1767. His second son, Mr. William Moncrieff, was ordained minister to the Associate congregation at Alloa, March 14, 1749; and after his father's death, he was chosen by the Associate Synod to be his successor, as Professor of Divinity, and continued in that charge till his death, *ann.* 1786.

Some sermons and tracts were published by Mr. Moncrieff. Part of these, with some others, were collected and published by his son Mr. William Moncrieff, in two volumes, *ann.* 1779. They discover his zealous attachment to the doctrines of the gospel, and the principles of the Secession; his concern to promote practical godliness; together with the deep sense he had of the sin and danger of these lands, on account of their apostasy from a covenanted reformation.

† This marriage was followed with a very striking *momento* that same night, or the very next. Sir John was a religious godly man, and had been often heard to say, that it would be a pleasant thing to fall asleep at night, and awake in heaven. At the time referred to, while the new married couple were yet in the house, he retired to his chamber at the usual hour. Some time after, Lady Clerk followed, and, wondering that she did not hear him breathe, took the candle to look in his face. She found he was quite dead, lying as in a pleasant sleep, with his hand below his head.

The traits of Mr. Moncrieff's character were strongly marked, and very striking; but it would have required the pen of a contemporary and intimate to have done it any thing like justice in the delineation. He was naturally of an ardent temper, which, under the influence of grace, served to heighten his character, and to promote his usefulness. In preaching, he delivered himself with great warmth and animation. What he saw to be his duty, he prosecuted with an eager and determined resolution; and the expression of his zeal in the cause of truth was strong and determined. Sometimes, indeed, by this constitutional warmth of temper, he was betrayed into passion; nevertheless, being sensible of his lialleness to it, he obtained, by watchfulness and prayer, great command over his temper; and when it did prevail, it gave him an errand to the throne of grace, to which he always had recourse, when he found his spirit any way discomposed.

His eminent zeal for the truths and ordinances of Christ, was manifested by his contending against the errors and defections then taking place, which have been already mentioned, and also by his public writings. His zeal was uniform, and was exercised in a correspondent manner about the salvation of souls, and about practical religion. He was particularly earnest and assiduous, both in public and private, with the young generation, embracing every opportunity of recommending an early acquaintance with religion, being well able from his own experience to point out the great advantage and comfort of it. The glory of God, the cause of Christ, and the salvation of souls, so engrossed his mind and heart, that the concerns of this world were comparatively of no account with him. From a sense of duty, he attended to the affairs of his family, and managed them with discretion, in a subserviency to higher ends; but he gave evident proofs that he was not given to "filthy lucre." The minutes of the parish-session bear, that immediately after his ordination he made a gift to the session of the crop upon the glebe, for defraying the expense of preaching during the preceding vacancy; and, as already observed, he took no stipend from his Seceding congregation, notwithstanding all the travelling-expense he was put to in the exercise of his ministry, beside that incurred by having the charge of the students.

The most remarkable part of his character, and that which all who were acquainted with him have taken particular notice of,

was the frequent intercourse he held with God in prayer. His conversation was in heaven. He was distinguished as a man of prayer. It was his ordinary practice to engage in secret prayer three times a-day, in the morning, at noon, and at night; but he also frequently retired to his closet at other times; for every thing furnished him with an errand to the throne of grace, "and in every thing by prayer and supplication, with thanksgiving, he made his requests known unto God." He was singularly conscientious, and would take no step in any matter without having his conscience satisfied about his duty therein. Accordingly, his applications to God for direction were frequent. He could not live without prayer. The opportunities of retirement could not be had to answer the frame of his mind, therefore he had frequent recourse to ejaculation. When in company, he would have taken a step or two through the room, or stood a little before the window, as if looking out, in order to have an opportunity, unobserved, of pouring out his heart to God. In his preachings,* in his lectures to his students, and even when sitting at table, he was observed breathing out his silent prayer to God.—Such eminent examples of godliness should not be concealed. How happy would it be if they were attended to and improved!

IMMANUEL: OR, SCRIPTURE VIEWS OF JESUS CHRIST.

"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."—PHIL. iii. 8.

CHAPTER I.

All the names and titles by which the Eternal and Most High God has made himself known to man, are given to Jesus Christ our Saviour.

I. JEHOVAH, OR LORD.

These two expressions are of the same import, and signify the *self-existent essence*; or a being that lives in and of himself,—one that does not derive his life and existence from another; but is himself the source and essence of life and being.

This name Lord or Jehovah is given to Jesus Christ, as well as to the eternal Father, both in the Old and New Testa-

* A story is told, that one day when in his preaching he had paused longer than ordinary, a woman whispered to her neighbour, "See! Culfargie is away to heaven, and left us all sitting here." Whether the observation took place or not, the currency of the story shews that the fact stated was familiar to his hearers.

ment, which of itself is a sufficient proof that he is the self-existent God, who has life in himself. There can be but *one* self-existent Being, "One Lord." (Eph. iv. 5.) "Hear, O Israel, the Lord our God is one Lord." (Deut. vi. 4.) Jesus Christ is this one Lord, "And one Lord Jesus Christ." (1 Cor. viii. 6.) The Lord, or Jehovah, is his common name throughout the whole Bible. (See Isaiah xl. 3, compared with Luke i. 76; compare also Eph. iv. 7, 8, with Psalm lxxviii. 17, 18; also Jer. xxiii. 6. with 1 Cor. i. 30.)

Note—Why is Jesus made known by the name of Jehovah, if he is any thing short of the self-existent essence, and the source of life and being? To call a mere creature by such a name could be nothing short of blasphemy; and could have no other tendency than to lead the whole world into gross idolatry.

II. LORD OF HOSTS.

"Sanctify the Lord of Hosts himself, and let him be your fear, and let him be your dread: and he shall be for a sanctuary: but for a stone of stumbling and a rock of offence to both houses of Israel." (Is. viii. 13, 14.) This text is applied to Christ, and can be true of none but him. He is "the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence." (1 Pet. ii. 7, 8.)—Again, "Mine eyes have seen the King, the Lord of Hosts," &c. (Is. vi. 5—10.) "These things, said Esaias, when he saw the glory of Christ, and spake of him." (John xii. 41.)

Note—The term Lord of Hosts can be long to none but the supreme Jehovah: it is here applied to the stone of stumbling which the builders rejected. Christ is that stone: therefore it follows, that Christ is the Lord of Hosts.

And let the Christian, in reading his Bible, observe farther, that Jesus is called also, "Christ THE Lord." (Luke ii. 11.) "The Lord from Heaven." (1 Cor. xv. 47.) "Lord both of the dead and living." (Rom. xiv. 9.) "He is the Lord of all." (Acts x. 36.) "And Lord over all." (Rom. x. 12.) "The Lord of Glory." (1 Cor. ii. 8.) "The Lord of Lords" (Rev. xvii. 14.) What higher titles than these are ever given to Jehovah? And can such titles be given by the Holy Ghost to one that is inferior to the God of Heaven? And do they not imply the exercise of infinite perfection; or, in the apostle's language, "That in Him dwelleth" as in the taber-

nacle of old, "all the fulness of the God-head bodily?" (Col. ii. 9.) Since these names are applied to Jesus, he must be the self-existent, eternal I AM: for all these names can apply to none else. To say that he is called in the scriptures by names that do not belong to him, is what few chuse to affirm: and if the above names properly belong to him, his Godhead cannot be denied, with any shadow of consistency. His sustaining the highest offices under heaven or in heaven, could never entitle him to the names and titles of Jehovah himself. We see that these are given unto him; therefore he must be Jehovah.

III. THE FIRST AND THE LAST.

"Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of Hosts, I am the first, and I am the last, and besides me there is no God." (Is. xlv. 6.) Here observe with the closest attention, that *Jesus Christ* claims this title, and saith of himself, "I am Alpha and Omega, the beginning and the end, the *first* and the *last*." (Rev. xxii. 13.)

Note.—Now look steadfastly at this God alone; the Redeemer; the Lord of Hosts, the first and the last. Jesus Christ declares repeatedly that he himself is the first and the last; then he is the Redeemer and Lord of Hosts. View this in a stronger light yet, if possible. He who is the first and the last is the Lord Jehovah, besides whom there is no God. Jesus is the first and the last; then it follows, that there is no God besides Jesus. Look at it once more. There cannot be two beings that are the first and the last. God alone is so. Jesus Christ is so. Then beside Jesus, there is no God. What becomes now of their assertion who affirm that Jesus never said *that he was God*? Is it even possible for him to declare *that* in stronger terms than he does here, where he saith, "I am Alpha and Omega, the beginning and the end, the first and the last?" God alone can use this language; and this is the very same as to say, "Besides me there is no God." To plead that he does not say in so many words, *I am God*, is nothing better than a mere sophism, the cavil of a blind mind and a perverse heart; For Christ, at sundry times and in divers manner, has publicly declared, that he is that which none but God can be. And in this way he declares his power and Godhead as determinately as if he had said in so many words, I am the Lord God. If you

tell me, that you have an immortal soul, and a body of flesh, I have no more doubt that you are a human being than if you were to tell in so many words, *I am a man*. When our adorable Jesus tells me, "I am the first and the last," I have no more doubt of his Godhead, than if he were to use the expression, *I am God alone*, for this would not be stronger than the declaration he makes.

IV. GOD.

This is one of the common names of Jesus Christ in the Holy Bible. It was the Holy Ghost that taught the inspired penmen to call him by this name. A few texts by way of a specimen shall suffice here. "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; *i. e.* God with us," (Matt. i. 23.) "The Mighty God." (Is. ix. 6.) "And without controversy, great is the mystery of godliness, God was manifested *in the flesh*." (1 Tim. iii. 16.) "Feed the church of God, which he hath purchased with his *own blood*." (Acts xx. 28.) "Hereby perceive we the love of God, because HE laid down HIS life for us." (1 John iii. 16.) "God was IN Christ, reconciling the world unto himself." (2 Cor. v. 19.) "And to the *only wise God our Saviour*, be glory and majesty, dominion and power, both now and ever, Amen." (Jude 25, see 1 Tim. i. 17. vi. 14—16.) "Thomas said to Jesus, *My Lord and my God*." (John xx. 28.) And the eternal Father addresseth the Son in these remarkable words, "Thy throne, O God, is for ever and ever." (Heb. i. 8.)

Note.—The above texts need no comment, they are as plain as words can make them. If they do not declare, in the most express and in the strongest terms, that Jesus Christ is the true and Eternal God, language cannot be understood, and words have no meaning. Men of perverse minds may put unnatural constructions upon the plainest truths, and force them to speak what they never were designed to convey. We acknowledge that this may be done; but let the unstable who *wrest the Scriptures*, remember that they do this to their own destruction. (2 Pet. iii.) We have seen that the Scriptures testify that Jesus is God with us—God in the flesh—that he was God who laid down his life for us—that God purchased us with his own blood—the only wise God our Saviour—God whose throne is for ever and ever. All this is spoken of Jesus Christ. And now I ask, What think you of Christ?

V. TRUE GOD.

“We are in him that is true, even in his Son Jesus Christ: this is the true God, and eternal life.” (1 John v. 20.)

Note.—There can be but one true God, and here Jesus Christ is declared to be that one true God. This does not exclude the persons of the father and the Holy Ghost. There are three Divine Persons, and one true God.—They who object to the term *persons* in the Godhead, only expose their ignorance of the Scriptures, both of the letter and spirit of them. The very expression is used; Christ is said to be the express image of the *person* of the Father. (Heb. i. 3.) Let the disputers of this world summon all their wit and invention, to bend, corrupt, and torture the above Scripture, to their own hurt. Still it stands pure on the sacred page, and for ever cries aloud of Jesus Christ, this is the true God, and eternal life. Let them torture it as they please, it will continue to speak this language, and will say nothing else. Let us then believe that he is our God, and join all the angels in worshipping him.

VI. GREAT GOD.

“Looking for that blessed hope and the glorious appearing of the *Great God*, and our Saviour Jesus Christ.” (Tit. ii. 13.)

Note.—This text speaks of the day of judgment, and can apply to no other period. The glorious appearing of the Judge is mentioned; and the Judge is the Great God. Jesus Christ alone is the Judge: “the Father judgeth no man, but hath committed all judgment unto the Son.” Then it necessarily follows, that Jesus Christ is the Great God, whose glorious appearance we look for. The Christian’s hope is built on the promise. He does not look for any one that has not promised to come: none promised to come but Jesus alone: His appearance we look and hope for. We do not look for the appearance of the Great God any other way than in the person of Christ: for we have no other promise of his coming. The Judge is here described two ways: He is the Great God—he is our Saviour. One person, and not two, is here spoken of: his *nature* and *office* are mentioned. By nature he is the Great God: by office he is the Saviour of his believing people. To deny this interpretation of the text will go to deny the Godhead of the Father as well as the Godhead of Christ: and this you will easily see by reading the following Scriptures. “We give thanks to God and the Father,” &c. “The mystery of God, and

of the Father, and of Christ.” (Col. i. 3. ii. 2.) We have as good ground to infer from these that the Father is not God, as to infer from that in Titus ii. that the Saviour is not the Great God; for the mode of expression is the very same.

VII. GOD OVER ALL.

“Of whom as concerning the flesh Christ came, who is over all, God blessed for ever, Amen.” (Rom. ix. 5.)

Note.—What can language speak plainer and stronger than this? Here the two natures of Christ are expressly mentioned in the plainest of all terms: in terms which every reader must understand; and in terms which the most ingenious caviller can never overturn. Who is this that is over all, God blessed for ever? Christ, who according to the flesh, came from the stock of Israel. None but Christ is mentioned in the text: and to apply any part of the verse to any but Jesus, is offering an insult to the understanding of every reader.

CHAPTER II.

The Attributes and Perfections which can belong to none but Jehovah alone, are all ascribed to Jesus Christ our Saviour.

I. ETERNAL.

That Jesus Christ is from all eternity is as clear as that he exists at all. Hear the language of Scripture respecting him. “He was before all things.” (Col. i. 17.) “With God from the beginning,” *i. e.* from eternity, (John i. 1.) “His goings forth were from everlasting,” (Mic. v. 2.) And he speaks of the glory which he had with the Father before the world was, (John xvii. 5.) And in essence, “He is the everlasting Father, the “mighty God.” (Is. ix. 6.) And he proclaims aloud his eternity and Godhead when he saith, “I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.” “I am the first and the last.” (Rev. i. 8. xxii. 13.)

Note.—Of whom but Jehovah himself can it be said, that he was before all things from everlasting, the first and the last? This is said of Christ; and he saith it of himself, that he is the beginning and the ending, the first and the last. If this does not prove his eternal existence and Godhead, no expressions used among men can do it.

II. IMMUTABLE.

“Jesus Christ the same yesterday, to-day, and for ever.” (Heb. xiii. 8.) The

Father saith to him "Thou art the same, and thy years shall not fail." (Heb. i. 12.) Unchangeableness is an attribute which can belong to none but God alone, "I am the Lord, I change not." (Mal. iii. 6.)

Note.—Name one being that exists, but Jehovah, of whom it may be said, that he is the same yesterday, to-day, and for ever, from eternity to eternity the same, without any variableness or shadow of turning. Even the perfect angels above grow in wisdom, and come down to learn by the church the manifold wisdom of God, and are ever desiring to look farther into the mysteries of Christ; so there is a sinless change in them, and there necessarily must be a change in all created beings. But there is no change in Jesus. He is the same yesterday, to-day, and for ever. And this is an attribute and perfection which none can possess but Jehovah alone.

III. OMNIPRESENT.

Who, but the eternal I AM, can be every where at once? Jesus Christ is so. When he was on earth he was then in heaven also; "No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven." (John iii. 13. And now he is in heaven, yet still on earth; "Lo! I am with you alway, even unto the end of the world." (Matt. xxviii. 20.) "Where two or three are gathered together in my name, there am I in the midst of them." (John xviii. 20.) Jesus is always in the midst of the throne of heaven, and at the same time in the midst of the churches on earth. He is in glory with the Father, and comes down with him to make their abode with every soul on earth that loves him; "We will come unto him and make our abode with him." We see by all this, that Jesus is in heaven and earth at the same time, yea, every where, "And filleth all things." "Filleth all in all." (Eph. iv. 10. i. 22.) And all things every where are subject unto him, in heaven, earth, and under the earth. (See Phil. ii. 10.)

Note.—A created being, however exalted, cannot possibly be in two places at one and the same time. Jesus is in heaven and earth at the same moment: therefore he must be more than a created being.

IV. OMNISCIENT.

None but the God who created the human heart can search and discern all the thoughts and intentions of it. We have the best authority in the world for saying this:

for so we read in the eternal truth itself: "Thou, (Jehovah,) even THOU ONLY, knowest the hearts of the children of men." (1 Kings viii. 39.) Observe, that none but God has this knowledge: He never communicated it (if that were possible) to any other; but has reserved it to himself. This truth is established for ever, and positively declared by Jehovah himself, that he alone knoweth the hearts of the children of men.

Here carefully observe, that Jesus affirms that he is that God who alone searcheth the heart: "And all the churches shall know that I am HE that searcheth the reins and hearts." (Rev. ii. 23.) The Gospel of God saith often, that Jesus discerns the thoughts and intents of the human heart; that he knows the secrets of the heart. (See John ii. 24, 25. Luke ix. 47. 1 Cor. iv. 5, &c.)

Here mark, that none but the One God knows the heart of man. And Jesus saith, I am HE that searcheth the heart. Was it even possible for him to declare his Godhead in plainer or stronger terms? He does not say, I am *one* that knows the heart; but, in far higher terms, I am He, that one God, who alone searcheth the heart.

Jesus knows ALL THINGS: "We are sure that thou knowest all things." (John xvi. 30.) Peter said unto him, "Lord, thou knowest all things." (John xxi. 17.) And all men shall know, in the great day of God, that this is true of Christ, for "When Christ cometh, he will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." (1 Cor. iv. 5.)

Again, Jesus Christ knows not only the hearts of men, and all things in the world of nature and of grace; but he knows *all that God is*. "As the Father knoweth me, *even so* know I the Father." (John x. 15.) "The Spirit (which is called the Spirit of Christ) searcheth all things, yea the deep things of God." (1 Cor. ii. 10.) "No man knoweth the Father save the Son." (Matt. xi. 27.) "No man hath seen God at any time, the only-begotten Son, which is in the bosom of the Father, he hath declared him." (John i. 18.) When Jesus came down to earth, he saith, "I speak that which I have seen with my Father." (John viii. 38.)

Note.—No man hath seen God at any time. Jesus Christ knoweth the Father in the very same manner as the Father knoweth Christ. Jesus is omniscient; none is so but God.

F. OMNIPOTENT.

It will be very easy to see that our Saviour Jesus Christ is omnipotent, if we search the Scriptures, and believe the record which God hath given of his Son,—“He is the most mighty.” (Ps. xlv. 3.) “He is the Mighty God,” [and in essence “the everlasting Father.” Is. ix. 6.] “He has all power in heaven and earth.” (Matt. xxviii. 18.) “He has *Divine* power.” (2 Pet. i. 3.) His power is equal to that of the Father, “*What things so ever* the Father doeth, these also doeth the Son likewise.” (John v. 19.) It is clear that the eternal Father has neither power nor might, nor any thing else which the Son has not; for he tells us plainly, “ALL THINGS that the Father hath are MINE.” (John xvi. 15.) *i. e.* all attributes and all perfections. If these are excepted, the assertion is untrue and without meaning. Jesus himself puts this matter beyond all controversy, where he proclaims from Heaven that he is indeed the *Almighty*: “I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the ALMIGHTY.” (Rev. i. 8.)

Note.—When Jesus proclaims that he is the Almighty, is not this the very same as to say, that he is the living and true God? for none can be Almighty but Jehovah alone. Even those who deny this doctrine, would be offended to hear of an Almighty man or an almighty angel. Why therefore will any say that Jesus has nothing but what he has received of the Father? Could the Father make a mere man to be, The Most Mighty, The Mighty God, the Almighty, [The Everlasting Father?]

CHAPTER III.

The Works which none but Jehovah himself can perform, are done by Jesus Christ, as the Scriptures abundantly testify.

I. CREATION.

All must know that creation is the work of God.” “In the beginning God created the heaven and the earth.” (Gen. i. 1.) None besides the infinite Jehovah alone could call forth worlds into existence, when as yet they were not. In creation are found visible marks of his invisible power and Godhead. The very nature of creation speaks home to every man, that the Omnipotent God made all things, and that none else could.

Creation is the work of *Jesus Christ*.

“The world was made by him.” (1 John i. 10.) “All things were made by him, and without him was not any thing made that was made.” (John i. 3.) “By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him.”—Here observe, that Jesus Christ created all things; and yet none but God himself can create: surely all must acknowledge, that power to bring all worlds out of nothing into existence, is a power which God cannot delegate to another. And yet we find that this power is in Christ. And we are moreover expressly assured, that He *hath not* committed such an office to any created agent. “Thus saith Jehovah thy Redeemer, and he that formed thee from the womb, I am Jehovah, that maketh all things, that stretcheth forth the heavens ALONE; that spreadeth abroad the earth by MYSELF.” (Is. xlv. 24.)

The Psalmist addresseth Jehovah, and saith “O my GOD—of old hast thou laid the foundation of the earth, and the heavens are the work of thy hands; they shall perish, but thou shalt endure; yea, all they shall wax old as doth a garment, and as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall have no end.” (Ps. cii. 24—27.)—Jesus Christ is this very GOD which David addresseth, and this very text is applied to him, by the Father, “And thou Lord in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands: they shall perish, but thou remainest; and they all wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.” (Heb. i. 10—12.) How can Christ be addressed in this style if he is not David's God?

Note.—If Jesus Christ had no *existence* before he assumed our nature, how could he create the world before he himself had any being? Or if he existed before his incarnation, and yet was no more than a *part of God's creation*, then how is it true, that ALL things were made by him, and that without him was not ANY THING made that was made? Should any say, that *Jesus never made the worlds*, this would be a direct contradiction to the express testimony of God himself, who saith to Christ, “The

heavens are the *works of thine hands.*" Or if they allow that Christ is the creator of all things, and yet *deny his eternal power and Godhead*: how then is it true, that "In the beginning GOD created the heaven and the earth? The Creator is *God*; and Jesus is the *Creator*."

II. PROVIDENCE.

It is the Lord Jehovah himself that preserves the worlds he made, and governs all things. "Thou, even thou, art the Lord alone, thou hast made heaven, the heaven of heavens with all their hosts, the earth and all things that are therein; and thou *preservest* them all." (Neh. ix. 6.) And as he preserves, so also he governs all. "I am God, and there is none else; I have sworn by myself, that unto ME every knee shall bow, and every tongue shall swear." (Is. xlv. 22, 23.) Here you see, that the Creator is the God of Providence.

Now observe, that it is *Jesus Christ* that supports and governs all creation. "He upholdeth ALL things with the word of HIS power." (Heb. i. 3.) "All things were created by him, and FOR him, and by him all things *consist*." (Col. i. 16, 17.) "At the name of JESUS every knee shall bow, of things in heaven, and things in earth, and things under the earth." (Phil. ii. 10.)

Note.—When you observe what Jesus does, you need not ask who he is. He upholdeth the whole universe with the word of his power. He supplieth the wants of all created beings. His fulness filleth all in all. He governs all worlds. All things are put under his feet; and unto him every knee shall bow.—What is man? An atom in God's creation. Can this bear up the pillars of heaven and earth with the word of his power? Is it *rational* to suppose it possible? What then think you of Christ, who sits at the helm of the universe, and by whom all things consist?

III. RESURRECTION.

It is *God himself* that will raise the dead in the last day. "And why should it be thought a thing incredible with you that God should raise the dead?" (Acts xxvi. 8.) "I, even I, am he, and there is no God with me; I kill, and I make alive." (Deut. xxxii. 39.) He therefore that will raise the dead is Jehovah himself, and not another.

It is *Christ* that will raise the dead. This is fully demonstrated; for it is he that hath "the keys of hell and of death."

(Rev. i. 18.) Hear what Jesus saith; "I am the RESURRECTION and the LIFE." (John xi. 25.) "I will raise them up at the last day." (John vi. 40.) "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear the voice of the Son of God, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." (John v. 28, 29.) Compare the following texts. "I am the LORD thy GOD, from the land of Egypt, and thou shalt know no God but me: for there is no SAVIOUR beside me. I will ransom them from the power of the grave, I will redeem them from death: O death, I will be thy plague: O grave, I will be thy destruction." (Hos. xiii. 4, 14.) It is Jesus Christ that gave himself a *Ransom* for all, and by this act of his love, he destroyed and abolished death. (See Heb. ii. 14. 2 Tim. i. 10. Then it follows, that there is no Saviour and no God besides Christ: for it is he that destroyed death, and ransomed us from the power of the grave.

Note.—Here two points are clearly ascertained. He that will raise the dead is *God himself*, none else can: for nothing short of Infinite Power can call forth the millions of the dead. *Jesus is the resurrection and the life.* By his own inherent power he will raise the dead: and this power can be in none but God alone. "I (Jesus) will raise the dead at the last day:" therefore Jesus is God Almighty.

IV. JUDGMENT.

It is *Jehovah himself*, and no other, that will judge the world in the last day. "God is judge himself." (Ps. l. 6.) The Judge of all the earth." (Gen. xviii. 25.)—"The Lord Jesus Christ shall judge the quick and the dead, at his appearing and his kingdom." (2 Tim. iv. 1.)

Here we shall compare Scripture with Scripture, to shew how the very same things are spoken of *God and of Christ*, respecting the last Judgment. All that we shall here quote is spoken of the Judge himself, and the Judge is *one*.—"The Lord my God shall come, and all the saints with thee." (Zech. xiv. 5.) "The coming of our Lord Jesus Christ with all HIS saints." (1 Thess. iii. 13.)—"The Lord cometh with ten thousand of his saints." (Jude, 14.) "The Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." (Matt. xxv. 31.) "The Lord Jesus shall be re-

vealed from heaven with HIS mighty angels." (2 Thess. i. 7.) Here the saints and angels of God are called the saints and angels of the Son of Man. It is with God they will come. They will attend the Judge, and the Judge is the Son of Man.—"And I saw the dead, small and great, stand before GOD; and the books were opened." (Rev. xx. 12.) "We must all stand before the judgment seat of CHRIST." (Rom. xiv. 10. 2 Cor. v. 10.)—"Every one of us shall give account of himself to GOD." (Rom. xiv. 12.) "The Father judgeth no man, but hath committed all judgment to the SON." (John v. 22.) "Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts. (1 Cor. iv. 5.) "God will render to every man according to his deeds." (Rom. ii. 5, 6.) "The SON OF MAN shall come in the glory of his Father, with his angels, and then HE shall reward every man according to his works." (Matt. xvi. 27.) "Behold the LORD cometh with ten thousand of his saints, to execute judgment upon all," &c. (Jude, 14, 15.) "The LORD JESUS shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." (2 Thess. i. 7, 8.)

Note—Here one of two things must be maintained: either that there will be *two Judges* on the throne in the last day; or that God and Christ are *one God*. It is very evident that we must stand before the throne of God and the throne of Christ; and render an account to God and to Christ, and receive our reward or punishment of God and of Christ. The Judge is God alone; but Jesus is the Judge. Therefore Jesus is God.

CHAPTER IV.

Christ is that to his Church which none but God can be in every relation.

I. ELECTION.

This "election is *of God*." (1 Thess. i. 4.) "Because God hath from the beginning chosen you to salvation through sanctification of the spirit, and belief of the truth." (2 Thess. ii. 13.) "And who shall lay any thing to the charge *of God's elect*?" (Rom. viii. 33.)

They are the elect of *Christ*. "In the last day the Son of Man will send HIS angels to gather HIS elect from the four

winds, from one end of heaven to the other." (Matt. xxiv. 30, 31.)

Note—They cannot be the elect of Christ if he hath not chosen them out of the world. He could not choose them if he had no existence before his incarnation; for they were chosen before the foundation of the world. And if Christ chose them before the world was, he chose them as one with the Father.

II. THE CHURCH OF GOD.

It is the church of CHRIST. "Upon this rock I will build MY church," (Matt. xvi. 18.) It is the church of Christ in every sense, and by every possible right. It is his purchased possession; his building; his house; his spouse; his body; the church is subject unto him, and he is head over all things to his church. So it is the church of Christ in the very strongest sense that can be mentioned.

All know that it is called the *church of God* times out of number. The temple of God; the building of God; God's house; and God's husbandry. "He that built all things is God." (Heb. iii. 4.)

Note—How is it possible to reconcile or to understand the above passages but by believing that God is in Christ? They may be perverted, but can never be explained till Jesus is allowed to be that God who built all things; for both the church and the world are the buildings of Christ. The church is his own *property*, even *his body*. It is the church of God. And yet there are not two proprietors; but one proprietor. It follows, God and Christ are one.

III. REDEMPTION.

Jesus Christ redeemed the world. It would be easy to recite the Scripture proofs of this in abundance; a few shall serve as a specimen. "Christ hath redeemed us from the curse of the law, being made a curse for us." (Gal. ii. 13.) "Redeemed—with the precious blood of Christ." (1 Pet. i. 18.) The saints say to Jesus, "Thou hast redeemed us to God by thy blood." (Rev. i. 9.) So we see plainly that Jesus is the Redeemer.

And we see as plainly that the Redeemer is the *Lord God*. Believers are looking "for the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity." (Tit. ii. 13, 14.) Jesus is both the great God and our Saviour, and he hath redeemed us with his own blood, called the blood of God. "Feed the church of God, which HE hath purchased

with his OWN blood." (Acts xx. 28.) And we are to *glorify him as God* who hath purchased us. "Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." (1 Cor. vi. 20.) And Jehovah glories in the name of Redeemer throughout the Old Testament. "Thus saith the Lord, the King of Israel, and his REDEEMER, the LORD of HOSTS, I am the first, and I am the last, and beside me there is no God." (Is. xlv. 6.) Then "wo unto them that deny the LORD that bought them, they shall be destroyed, and that without remedy." (2 Pet. ii. 1.)

Note—If Jesus Christ was no more than a mere man, he *could not* redeem the world, and deliver us from misery and guilt. Hear what the infallible voice of Scripture saith to this,—“NO MAN may deliver his brother; nor make agreement unto God for him: For it cost more to redeem their souls: so that he must let that alone for ever.” (Ps. xlix. 7, 8.) Those who are wise above that which is written, plead that God could appoint *any creature* to redeem the world. Upon this plan, a beast or a bird, could have been constituted redeemer of the world, as well as Christ himself. But they should recollect, that God can appoint nothing that will not answer the end for which it is appointed; which end is to bring glory to God in the highest; to manifest his *righteousness*, as well as his grace, in the remission of sin: (Rom. iii. 25.) to condemn sin in the flesh, or in the nature that sinned: (Rom. viii. 3.) and to obtain eternal redemption for us. (Heb. ix. 12.) Can these all-important ends in the divine government be secured by any sacrifice less than His who, through the eternal Spirit, offered himself without spot to God? (Heb. ix. 14.) And here God declares, that *no man can redeem his brother*: and that it is *not possible* that the blood of bulls and of goats should take away sins. In these burnt offerings and sacrifices for sin God had no pleasure: because it was not possible for such sacrifices to atone for sin and save sinners; (Heb. x. 4—9.) therefore he sent his Son, who could deliver, and give eternal life to those whom he redeemed with his precious blood. "The blood of the Lord." (1 Cor. xi. 27.) "The blood of God our Saviour." (Acts xx. 28.) So God is become our SALVATION.

IV. THE AUTHOR OF GRACE.

Jesus Christ is the *Author* and giver of all grace and glory—He gives the grace of

life to dead souls. "As the Father raiseth up the dead and quickeneth them, *even so* the Son quickeneth whom he will. The dead shall hear the voice of the Son of God, and they that hear shall live." (John v. 21, 25.) The grace of *Faith*. "He is the *Author* and finisher of our faith." (Heb. xii. 2.) And to him believers cry, "Lord, increase our faith." (Luke xvii. 5.) The grace of *Repentance*. "He giveth repentance to Israel, and forgiveness of sins." (Acts v. 31.) The grace of *Pardon* and *Forgiveness*. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Eph. i. 7.) "If the Son therefore shall make you free, ye shall be free indeed." (John viii. 36.) The grace of *Sanctification*. He *sanctifieth, cleanseth, washeth, and purifieth* his church. (See Heb. ii. 11. Eph. v. 26. Tit. ii. 14. Heb. xiii. 12.) The grace of *Justification*. "By him all that believe are justified from all things." (Acts xiii. 39.) The grace of *Adoption*. "As many as received him, to them gave he power to become the sons of God." (John i. 12.) All grace to *serve God*. "I can do all things through Christ which strengtheneth me. (Phil. iv. 13.) The grace of *Peace* and *Comfort*. "My peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John xiv. 27.) Grace enough for *all the exigencies of a Christian*. "My grace is sufficient for thee." (2 Cor. xii. 9.) The grace of *Eternal Life*. "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand." (John x. 28.) And Jesus bestows the *Crown* of life above. "Be thou faithful unto death, and I will give thee a crown of life." (Rev. ii. 10.) The apostles generally began their epistles with praying to this effect, "Grace be with you, mercy and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love." (John). And generally conclude the epistles with praying, "That the grace of our Lord Jesus Christ may be with all the churches."

We all know that the *Lord Jehovah* alone can give grace and glory. No being in existence has one particle of any grace to give to another, but the self-existent God. It is he that supplieth all our need according to his riches in glory. Faith and every other grace is the gift of God. He is the God of all grace; and eternal life is his gift.

Note—Here mark, that none but God,

the self-existent source of grace, can give any grace to sinners: but who does not see that Jesus Christ giveth all grace and glory too, unto all the saints? And if Jesus giveth grace, he must give of his *own*, and cannot give us of the grace of another. It is his own that he gives. "My grace is sufficient for thee." He does not say, the grace I bring down from another: no, but but my own grace. It is according to the riches of HIS grace we have forgiveness of sins. It was for *his* grace the apostles prayed. It follows, that if the Lord Jesus Christ has grace to bestow on sinners, he must be the God of all grace: for who but God alone can address a sinner in this style, "My grace is sufficient for thee?" And dare a sinner pray for any but the grace of God? The apostles prayed for the grace of JESUS CHRIST. Then, either he is God indeed, or they were under strong delusions, and believed a lie.

They must have the grossest notion of grace who plead that God has deposited his grace in the hands of an agent who is not God by nature, to be communicated by him to the children of men. Such a sentiment is the essence of absurdity. Yet they must maintain it till the Godhead of Jesus is acknowledged; for they cannot deny that Christ bestows grace on sinners: and they say it is the grace of another. All they prove by such doctrine, is no more than this, that they borrow their ideas of it from human transactions. Yet even from nature they may borrow arguments sufficiently strong to prove the fallacy of their own theory. Let them try to fill a vessel with the light of the Sun in the firmament, and so convey this light into a dark cell. No, it cannot be done. As long as the Sun gives light to the earth it must be from its own body. We cannot receive grace from any but from God himself. We receive grace from Christ. The consequence is clear and irresistible; Christ is God, "In whom are hid all the treasures of wisdom and knowledge. And this I say, lest any man should beguile you with enticing words: Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ: for in him dwelleth all the fullness of the Godhead bodily." (Col. ii. 3, 4, 8, 9.)

V. MARRIAGE.

"I have espoused you to ONE husband, that I may present you as a chaste virgin to Christ: (2 Cor. xi. 2.) He that hath the bride is the bridegroom." (John iii. 29.) Christ

is the bridegroom, and the church is "the bride, the Lamb's wife." (Rev. xxi. 9.) The church has but ONE husband, and that is Christ.

Hear what *Jehovah* saith to the church, "I will betroth thee unto Me forever; yea I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will betroth thee unto me in faithfulness." (Hos. ii. 19, 20.) And the church is thus addressed: "Thy *Maker* is thy husband, the Lord of Hosts is his name, and thy Redeemer, the Holy One of Israel, the God of the whole earth shall be called." (Is. liv. 5.)

Note—Now observe, that the Scripture plainly and positively asserts that Christ is the ONE, and the only husband of the church. It necessarily follows, that he must be the MAKER of it, the LORD of HOSTS, the REDEEMER, the HOLY ONE of Israel, and GOD of the whole earth. To deny this will be impossible, when the above Scriptures are compared, and allowed to be the word of God.

VI. SENDING THE HOLY GHOST.

All must acknowledge that *Jesus Christ* doth send the Holy Ghost down from heaven into the church on earth. He promised this before he came in the flesh. "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." (Zec. xii. 10.) This very text is applied to Christ. The Scripture saith, "They shall look on him whom they have pierced." (John xix. 37.) John, the forerunner of Christ, saith, "He shall baptize you with the Holy Ghost and with fire." (Matt. iii. 11.) And Jesus saith, "If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." (John xvi. 7.) "When the comforter is come, whom I WILL SEND unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me." (John xv. 26.) These promises he remarkably fulfilled on the day of Pentecost. When they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance: some mocked, and said they were full of new wine. Peter stood up, and said, "These are not drunken as ye suppose; but this is that which is spoken by the prophet *Joel*, 'and it shall come to pass in the last days, saith GOD, I will pour out my spirit upon all flesh, and your sons and your

daughters shall prophesy.” Here Joel saith, (ch. ii. 27, 28.) that *God himself* would pour the Spirit on that day. Peter asserts that God had fulfilled his promise: And yet mark, he tells them plainly, *Jesus* “hath shed forth this which ye now see and hear.” Then, Jesus is the God that spoke by the prophet Joel. (Read Acts ii.)

We often read that the Holy Ghost is the *promise of the Father*, and that he himself would pour him on the children of his grace. And yet we find that *he* is poured by the Son; and here we have a proof of what Christ declares, “I and my Father are ONE.” (John x. 30.)

Note—“The Holy Ghost is the Spirit of God.” (Mat. iii. 16.) “He is the Spirit of Christ.” (1 Pet. i. 11.) He is sent down by the Father. He is sent down by the Son. The Father sends him in the *name of Christ*: “The Comforter, which is the Holy Ghost, whom the Father will send in my name.” (John xiv. 26.) Christ sends him in the name of the Father. (John xv. 26.) In all this we have infallible proofs that the nature and power of the Father and the Son are the very same: and that the Son is honoured by the Father in the same manner as the Father is honoured by the Son. And when the Holy Ghost is said to be *sent*, it does not imply an inferiority of nature or of office; but only shows his province in the work of man’s salvation. So “the Godhead of the Father, of the Son, and of the Holy Ghost, is all One, the glory equal, the majesty co-eternal

CHAPTER V.

The Duties we owe to Christ are such as *can never* be due to any but the true and eternal God.

I. BAPTISM.

Jesus Christ has commissioned his ministers to go and baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost. (Mat. xxviii. 19.) By this form of admission into the visible church of God, we are *devoted*, equally to each person in the eternal Trinity; which implies at once their equality and essence, and that they are equally the source of grace and salvation to us. This mode of admission proves also, that we are bound to *act* towards the Son and Holy Ghost in the very same manner as towards the Father. To believe in, to love and fear, to serve and adore the three Divine Persons in the one eternal Jehovah, without any difference; for we are equally dependent upon Father, Son, and Holy Ghost, for grace and salva-

tion. Baptism is the *seal* of the three persons, which the God of salvation has affixed to the covenant of grace, to assure us of his truth and faithfulness in all the great promises which are made unto us, of grace and glory. From hence it is evident, that we are to look equally to Father, Son, and Holy Ghost, for the performance of these exceeding great and precious promises.

Note—We are to make no distinction where God has made none. He always makes a difference where there is any; more especially between himself and the works of his hands. He never sets his creatures upon an equality with himself. The Son and Holy Ghost are here made the Father’s equals. Created beings can never be set on a level with himself; the Son and Spirit are here on a level with the Father: “Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”

II. FAITH.

We are to believe in *God*, and in none else. We are to believe his testimony in the mouth of his messengers; but we are not to believe in them, be they men or angels: God alone is the object of faith. It is not necessary here to give a definition of faith; whatever it be, it is necessary to salvation: “He that believeth shall be saved, and he that believeth not shall be damned.” This faith is to be placed in God alone; and it is not lawful nor possible to believe in any but God alone in order to salvation.

We must have this faith in our *Lord and Saviour Jesus Christ*. To quote Scriptures in proof of this is unnecessary; for you may find scores of texts in the Gospel by St. John alone, proving the point. We are to believe in Christ in the *same manner* as in the eternal Father: Jesus saith, “Ye believe in God, believe also in me.” (John xiv. 1.) Here no kind of distinction is made: Believe equally in both. And by believing in the Son, we do believe in the Father. “Jesus cried and said, He that believeth on me, believeth not on me (only,) but on him that sent me: And he that seeth me, seeth him that sent me.” (John xii. 44, 45.) It is *necessary to salvation* to believe in Christ: “Whosoever believeth in him shall not perish, but have eternal life.” (John iii. 15, 16.) The jailor asked, “What must I do to be saved?” the answer was, “Believe on the Lord Jesus Christ, and that shalt be saved.” (Acts xvi. 30, 31.) This is called believing in God, (v. 34.) To be without faith in Christ is to be *lost forever*: “He that

believeth not, is condemned already; because he hath not believed in the name of the only begotten Son of God." (John iii. 18.)

Note—We are to believe in none but him, who is the source of all grace, and the author of eternal life: and this none can be unto us but the one living and true God. Jesus Christ is that God, who is the source of grace, and author of eternal life; otherwise it would not be necessary, proper, nor possible to believe in or on him, in order to salvation.—If we allow the necessity of faith in Christ, in order to salvation, by this we declare his Godhead at once. And who can doubt wheter faith in Christ is absolutely necessary to salvation, when we read, "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.)

III. PRAYER.

Whither should we go to beg for what we want, but to him who can supply all our need? Jesus Christ hath every thing we can want as creatures and as sinners. "In him all fulness dwells." "He is the author and finisher of faith; the giver of repentance and eternal life; he forgiveth sins, justifieth the ungodly, and saveth sinners." "He is the giver of all grace, and of the crown of life; and the riches of his grace are unsearchable."—Here I ask, is it right or wrong for creatures so poor, guilty, and needy, as we are, to cry for a supply unto one that has every thing to give that we want? Shall we not pray unto him who alone can save us? "There is no name under heaven given, whereby we can be saved, but the name of Jesus." To him we must pray.

Besides the reasonableness of the thing itself: we have abundance of Scripture examples where prayers were made unto our Lord Jesus Christ. We shall first notice some individuals who prayed to him. He who came to Jesus in behalf of his afflicted child, cried to him, "Lord, I believe; help THOU mine unbelief." (Mark ix. 24.) The woman of Canaan, in a similar situation, said to Christ, "Lord, help me," Paul, at his conversion, asked Jesus, "Lord, what wilt thou have me to do?" (Acts ix. 6.) The penitent thief said unto Christ on the cross, "Lord, remember me when thou comest into thy kingdom." (Luke xxiii. 42.) And Stephen, the first Christian martyr, cried with his dying breath, "Lord Jesus, receive my spirit." (Acts vii. 59.)

And do we not hear the apostles of Christ

crying together unto him, "Lord, increase our faith?" (Luke xvii. 5.) And it should be particularly noticed, that they begin almost every epistle with praying, that the churches might receive grace and peace from God the Father, and from our Lord Jesus Christ. And they closed almost every epistle with praying that the grace of our Lord Jesus Christ might be with the persons or churches they were addressing. And the Bible is closed with praying for the grace of Christ.

And indeed, all Christians, in the days of the apostles, were distinguished from all others by this very thing: "Whosoever shall call on the name of the Lord Jesus, shall be saved." (Rom. x. 13.) The enemies of Christ observed how Christians prayed: "And the chief priests gave authority to bind all that called on the name of Jesus" (Acts ix. 14.) The first epistle to the Corinthians is addressed to them, "And to all, that in every place called on the name of Jesus Christ our Lord. (1 Cor. i. 2.)

Prayer was made unto Christ in the very same manner as unto God the Father; and they are often joined in the same petition: which you may observe not only at the introduction of the epistles, but elsewhere: "Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you." (1 Thess. iii. 11.) And, at times, Christ is named first: "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace, comfort your hearts, and establish you in every good word and work." (2 Thess. ii. 16, 17.)

Note—Is it lawful to pray to any being but God alone for grace and peace, mercy and eternal life? Should any presume to answer in the affirmative, they are gone farther than Deists from Christianity. It has been sufficiently proved, that prayers were made unto Christ by the inspired apostles, and the general church in their day. Then one of these three things must be maintained—Either that Jesus Christ is the true God—Or that the apostles and churches offended God grievously in praying to Christ—or else, that it is lawful to pray for grace to created beings: Christ can be no more, if he is not God by nature.

IV. SERVICE.

We are to serve none but God alone, as our master in spiritual and eternal things: "Him only shalt thou serve." (Matt. iv. 10.) The great sin of Heathen nations is,

that they serve other lords and masters, which by nature are no gods. (Gal. iv. 8.) And the Lord Jehovah complains of Israel, "Ye have forsaken me, and served strange gods." (Jer. v. 16.) "No man can serve two masters." (Matt. vi. 24.) Here we see, that God alone is to be served as our Lord and Master in divine things.

Christ is our Lord and Master in divine things: He saith to his disciples. "Ye call me Master and Lord, and ye say well: for SO I AM." (John xiii. 13.) He is our *only* Master: "ONE is your Master, EVEN Christ." (Matt. xxiii. 10.) He is more than man; for we are commanded to call no man father, (or Master.) Our *hearts* must obey Christ: "Bringing into captivity every thought to the obedience of Christ." (2 Cor. x. 5.) The *whole world* must obey him: "Yea, all things shall fall down before him: all nations shall serve him: He shall have dominion also from sea to sea." (Ps. lxxii. 8, 11.) It is *necessary to salvation* to obey him. "He is become the author of eternal salvation unto all them that obey him." (Heb. v. 9.) He makes *great promises* to those who serve him. "If any man serve me, let him follow me; and where I am, there shall my servant be: if any man serve me, him will my Father honour." (John xii. 36.) The *apostles gloried* in styling themselves the servants of Christ, as you may see at the beginning of their epistles. And *all Christians* on earth are thus addressed, "Ye serve the Lord Christ." (Col. iii. 24.) "And he that serveth Christ is acceptable to God." (Rom. xiv. 18.)

Note—All the men of grace are the servants of God and the servants of Christ; and yet they have not two masters. "But ONE is your Master, even Christ." If Jesus then be your one Lord and Master, you cannot lawfully serve another: ye must serve God. "And HIM ONLY shalt thou serve. Ye must serve Christ: "One is your Master, even Christ." Ye see, brethren, *Christ alone is your Master; and God alone shall you serve.* You must serve your Master. Now, who is he? God alone: And yet you have no Master but Christ.

V. WORSHIP.

Divine worship or adoration is due to *God alone*. To worship any other is idolatry. Let a created being be ever so highly exalted, he never can be an object of worship. When John was going to worship the angel, he said to John, "See thou do it not: I am thy fellow servant, and of thy brethren, that have

the testimony of Jesus: *worship God.*" (Rev. xix. 10.) And to worship any but God is robbing him of the honour and glory which he will not give to another. It is falling into the sin of Heathens, to worship false gods. We see that none is to be worshipped but the one true God: "Him only shalt thou worship." (Mat. iv. 10.)

Men worship *Jesus Christ* by divine appointment. God has ordained, "that at the name of Jesus every knee shall bow, in earth and heaven." (Phil. ii. 10.) It is of Christ that the Psalmist speaks, where he saith to the Church, "He is thy Lord, and worship thou him" (Psalm xlv. 11.) Christ was worshipped at his birth by the wise men. While he was preaching and working miracles, a "certain ruler came and worshipped him." (Matt. ix. 18.) When the company that sailed with him saw that the winds and seas obeyed him, they came and worshipped him. (Matt. xiv. 33.) When a blind man received his sight, and was told that he who cured him was the Son of God, and was asked if he believed this, he answered, "Lord, I believe, and he worshipped him." (John ix. 38.) Those who found him after his resurrection; and those who were present at his ascension, worshipped him: more instances might easily be produced.

I shall quote one text more, which proclaims aloud the Godhead of Christ. We have a commandment from God, "that all men should honour the Son, EVEN as they honour the Father that hath sent him." (John v. 23.) Here a comment is rendered unnecessary; for the text is as plain as words in human language can make it. It only wants to be considered and believed: then every reader will see, that no honour whatever is due to the eternal Father which is not equally due to the eternal Son. Are we to honour the Father by worshipping him, which is the highest act of honour that we can render? *Even so* honour the Son likewise. Thou shalt worship none but God alone: this honor is due to none else: it is due to the Son as well as the Father. It follows, that they must be co-equal, and the Majesty co-eternal. If the Son is inferior to the Father, as touching his Godhead, to honour him as we honor the Father, is robbing God of his glory, and giving it to another that is not God: But we are *commanded* to honour the Son *even* as we honour the Father.

Not only men, but *Angels* too are commanded by all the authority of heaven to worship Jesus Christ. When he bringeth in the first begotten into the world, he saith,

“And let all the angels of God worship him.” (Heb. i. 6.) And as the angels worshipped him when on earth, they still continue to worship him in his kingdom above. “And I beheld, and I heard the voice of many angels round about the throne, and the living creatures, and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands; saying, with a loud voice, worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that is in them, heard I, saying, blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever; (Rev. v. 11—13.) So all the hosts above are worshipping Jesus forever in heaven.

Note.—Respect and obedience are due to some creatures; but spiritual worship is God’s exclusive right. “Thou shalt worship the Lord thy God, and *him only* shalt thou serve,” or worship. This is an honour which he will not give to another; but never forget that we on earth are commanded to honour the Son, even as we honour the Father. And they in heaven, both saints and angels, do the same. They render exactly the same honour to HIM who sitteth upon the throne, and to the LAMB forever and ever.

A GENERAL VIEW.

We have seen of Jesus—That his *Name* is Jehovah: the Lord of Hosts: the Lord God: the Lord of Glory: The Lord of all: He is the true God: the great God: and God over all; the first and the Last: the self-existent I AM.—We have seen that all the *Attributes* and incommunicable perfections of Jehovah belong to Christ. He is Eternal: Immutible: Omnipresent: Omniscient: Omnipotent. We have seen that the *works* which can be done by none but Jehovah himself, are done by Christ. He created all worlds; upholdeth all things by the word of his power: governs the whole universe, and provides for all creation: the power of his voice will call forth all the millions of the dead at the general resurrection: He will judge them all in the great day. Although the company before his awful tribunal will be innumerable as the sand upon the sea shore; yet will he perfectly recollect all their actions, words, and thoughts, from the birth of creation to the end of time: too much for man; but easy to Christ. He is also to his church what none but God

can be. He hath chosen his people before the world was. the church is his own property: he redeemed a lost world: he is the source of all grace and eternal salvation to his people: and it is he that sends the Holy Ghost down to prepare the church for glory, which he presents unto himself at last, and gives her the kingdom.—And we are to act towards Christ exactly in the same manner as we are to act towards God the Father: to be baptized in his name: to believe in him; to pray unto him; and to serve and worship him even as we serve and worship the Father. These are the things which irresistibly prove the Godhead of Immanuel. What stronger proofs than these have we of the existence of Jehovah?

ADDITIONAL PROOFS.

I. “TO whom will ye liken me, or shall I be equal? saith the Holy One” (Isa. xl. 25.) “Who in the heaven can be compared unto the Lord; who among the sons of the mighty can be likened unto the Lord?” (Ps. lxxxix. 6.) Here God sheweth that he hath no equal; and that none can be compared unto him—*Jesus Christ is perfectly like him*: “The brightness of the Father’s glory, and the express image of his person.” (Heb. i. 3.) “The image of the invisible God.” (Col. i. 15.) Christ claims this equality with God, “Who, being in the form of God, thought it not robbery to be EQUAL with God.” (Phil. ii. 6.) This was the very charge the Jews brought against him, and for this they sought to kill him, “because he made himself equal with God.” (John v. 18.) Jesus was so far from denying this, that he immediately confirmed it by shewing that he did all that the Father did. Read the chapter through. And as Christ claims this equality with the Father, so the Father owns the equality, and saith of Jesus, “the man that is my FELLOW, saith the Lord of Hosts;” (Zech. xiii. 8.) And he commands all in heaven and earth to honour him as his equal.

II. Jehovah saith of *John the Baptist*, “Behold, I will send MY messenger, and he shall prepare the way before ME.” (Mal. iii. 1.) John was the forerunner of Christ alone, and Jesus quotes the above passage as spoken to himself by the Father. “Behold, I send my messenger before THY face, which shall prepare THY way before THEE.” (Matt. xi. 10.) How can God speak this of himself and of Christ, if God and Christ are not one? Again, John is addressed thus, “And thou,

child, shalt be called the Prophet of the HIGHEST, for thou shalt go before the face of the LORD, to prepare his ways. And many of the children of Israel shall be turned to the *Lord their God*, and he shall go before HIM." (Luke i. 16, 17, 76.) Mark, that John goes before the face of the LORD, the HIGHEST, the LORD GOD of the children of Israel; "before ME," saith Jehovah, his work was to turn the people to the LORD their GOD. Who can fail to observe here, that John was the *forerunner of Christ alone*, and none else is said to come after him. It was the *way of Christ* he prepared; and to *Christ he turned* the people; crying, "Behold the Lamb. He must increase, and I must decrease. It necessarily follows, that Jesus must be the LORD, the HIGHEST, the LORD GOD of the children of Israel.

III. It was against *Jehovah* that Israel murmured and rebelled in the wilderness. "The people spake against God: and the Lord sent fiery serpents among the people." (Num. xxi. 5, 6.) David saith expressly, "That it was the Most High God they tempted." (Ps. lvi.) It was *Christ* they tempted. "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents." (1 Cor. x. 9.) It is the same rebellion that is spoken of in these three texts; and when they are fairly compared together, we have a very clear and irresistible proof that Jesus Christ is the Most High God.

IV. *Jehovah* saith "I am the Lord, that is my name, and my glory will I not give unto another." (Isa. xlii. 8.) No honour is due to the eternal Father more than to his own eternal Son: "And he that honoureth not the Son so, honoureth not the Father." (John v. 23.) By robbing the Son of his glory, you rob the Father also. Then it follows, that if Jesus is not God, Jehovah the Father gives his glory to another, that is not God; for he commands that all the honour that is given to himself should be given to Christ.

V. The common name of Jesus Christ in Scripture, is THE SON OF GOD. Saints and angels are sons of God by creation and adoption. In order to distinguish the sonship of Christ from these, and to shew that he is a Son in a far higher sense, he is often called "THE Son of God" "The Son OF the Father." (2 John, 3.) His OWN Son." (Rom. viii. 3.) "His BELOVED Son." (Matt xvii. 5.) "His ONLY begotten Son." "And unto which of the angels said he at any time, thou art my son, this day have I begotten thee?"

(Heb. i. 5.) If such terms do not declare the Father and the Son to be of the *same nature*, they have no meaning: and they cannot possibly be understood in any other sense: for it must imply something *higher than adoption or creation*. And if you go higher, where can you stop short of Godhead? And how can God be an eternal Father without an eternal Son of the same nature with himself? How one is a Father and the other a Son in the self-existent Godhead, cannot possibly be comprehended, until vain man can find out God to perfection. It is enough for a believer, that the Scriptures of truth declare that there are Father, Son, and Holy Ghost in the one Jehovah: "Three persons and one God." (1 John v. 7.) Jesus confessed publicly that he was the Son of God. The Jews instantly charged him with blasphemy: because he said that God was his Father, making himself equal with God. (John v. 18.) They understood readily, that Jesus professed himself of the *same essence* with the Father: and by his answer it is evident that he wished them to understand him in that sense. (See Mark xiv. 61, 62.)

VI. We are told plainly, that it is in the *living God alone* we are to *put our trust*. (1 Tim. vi. 17.) And, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." "Cursed be the man that *trusteth in man*, and maketh flesh his arm, and whose heart departeth from the Lord." (Jer. vii. 5, 7.) But mark "*Blessed* are all they that put their trust in the Sod of God." (Ps. ii. 12.) "And in him shall the Gentiles trust." (Rom. xv. 12.) All believers trust in Christ, and desire to be found in him, not having their own righteousness: for they know that there is no other name given, whereby we can be saved, but Jesus Christ. If he is no more than man, they who trust in him are under the curse.

VII. St. Paul saith, "I certify you, my brethren, that the Gospel which was preached of me, is not after man; for I never received it of MAN; neither was I taught it but by the revelation of *Jesus Christ*." (Gal i. 11, 12.) Here Paul saith, that he received the Gospel not from MAN; but from CHRIST; and he calls the glorious Gospel of the blessed God, the Gospel of Christ: not as the publisher only, but as the author of it.

VIII. To *forgive sins* is one of the prerogatives of the most high God. "I, even I, am HE, that blotteth out thy transgressions for my own sake, and will no more

remember thy sins." (Isa. xliii. 25.) He does not say, I am *One* that forgiveth sins: but I am *HE*; the *only one*. And I forgive for mine *own sake*; and not for the sake of another. "Who can forgive sins but God alone?" (Luke v. 21.) It is indeed nothing short of blasphemy for any one else in earth or heaven to pretend to do it. We all know that *Jesus Christ*, the Son of Man is also the Son of God, had power on earth to forgive sins. The Jews persecuted him for saying so: but he confirmed his assertion by a miracle. And what did Jesus assert? that he had commission to proclaim forgiveness? No; but that *he had power to forgive*. Such a power can never exist any where but in God alone. And they must have the grossest idea of the grace that forgiveth sins, who think otherwise. Power to forgive sins against God, can never be transferred from God to another; except God's attributes of justice and mercy are also transferred to another. What is divine forgiveness, but *God turning his anger away, and letting his grace flow down to the sinner*? How can one be commissioned to do this for God? Can you commission a brother to feel these dispositions towards one that has sinned against you? Do you forgive the man by commission? No more does God: he forgives himself. Yet, mark, it is Christ that forgiveth all trespasses. He hath power to forgive sins: not only to proclaim forgiveness; but to forgive.—And this he does for his *own name's sake*. And this is the Christian's only plea, Lord Jesus, pardon for thine own sake. God declares, that it is for *Jehovah's own sake* that sins are forgiven: and yet, that it is for *Christ's sake* that this is done, and that there is no name but Jesus whereby we can be saved: then Jesus is Jehovah: and indeed this is clear; for *Jesus does pardon sin*, and forgiveth whom he will." Yet none can forgive sins but God alone.

IX. When *Miracles* were wrought by any created beings; it was always by a power they *derived*, and not by any in themselves. Christ wrought all his miracles by his *own* power. He gave the word of command, and all things obeyed his voice. He said to the stormy sea, "Peace, be still:" and all was calm. He only said, "Lazarus, come forth:" to another dead body, "Young man, I say unto thee, arise:" The dead came to life. At his word, devils came out of those they possessed: diseases fled: limbs and faculties were restored. He did not work these miracles in the name of another, nor did he

ask for help; for he had all power in himself. When the Jews questioned this, he instantly gave a proof of it, and said to the sick of the palsy, "Take up thy bed, and go to thine house."—As the miracles of Christ were produced by his own power, they declared his eternal Godhead." This beginning of miracles did "Jesus in Cana of Galilee, and manifested forth *his glory*." (John ii. 11.)

It was Jesus Christ that *gave commission and power* to the apostles to work miracles. "Behold I, (Jesus,) give unto you power to tread on serpents, and scorpions, and over all the power of the enemy." (Mark xvi. 17.) They proclaimed, that they did not work any miracles by their own power; but by power derived from Christ. "Why look ye so earnestly at us, as though by our own power or holiness we had made this man to walk?" (Acts iii. 12.) "Be it known unto you all, that by the name of Jesus Christ, doth this man stand here before you whole." (Acts iv. 10.) They cried unto Christ for power, and wrought their miracles in his name. "In the name of Jesus Christ of Nazareth, rise up and walk."; (Acts iii. 6.) And they gave him all the *glory*. Peter said unto Eneas, "Jesus Christ maketh thee whole." Ananias said, "Brother Saul, the Lord Jesus hath sent me that thou mayest receive thy sight." (Acts xvii. 34.) Thus they wrought miracles for the glory of Christ by the power he had given them. But the miracles of Jesus were wrought by his own power, in his own name, and for the manifestation of his own glory.

X. Jesus Christ had *existence before his incarnation*, as the Scriptures of God abundantly testify. A few passages shall serve by way of proof.—John the Baptist was born before Christ; yet John saith of him, "He was *before me*." Christ saith of himself, "Before Abraham was, I am." Not I was; but I AM. A mode of speaking which none but the self-existent God can use. They tempted Christ in the wilderness—"The Spirit of Christ was in the prophets under the Old Testament." (1 Pet i. 11.)—"He was before all things." (Col. i. 17.) "He had glory with the Father before the world was." (John. xvii. 5.)

If Jesus had no existence before his incarnation, how can the Scriptures be true which assert—"That he who *was rich* became poor."—"That he came from above."—"Came down from heaven."—"Came forth from the Father, and came into the world."—And that he was "the Lord from heaven."

—“That he took part of flesh and blood.”
 —“And took on him the seed of Abraham:”
 with many more to the same purpose?

Here let me propose a *few questions*. 1. How could Israel sin against one that was not in being? and how could the Spirit of Christ speak in the prophets, if he himself had no existence?—2. Was Christ rich in this world? If not, it must be before he came into it.—3. How can it be said of Christ, that *he took* our nature, if he had no other nature before to take it to?—4. If Jesus did exist before he took our nature: before Abraham: and before the world: pray, what was he then, if not the self-existent God?

XI. We read often of one that was called the *Angel* of the Covenant, who appeared unto several of the fathers under the Old Testament, and talked with them. He conversed familiarly with Abraham; he met Jacob at Bethel, wrestled with him, and blessed him; he conversed with Moses from the burning bush; he gave the law on Sinai, and travelled with Israel through the wilderness.

Now who was this Angel? He was not a created being; but a Divine Person. Jacob saith, “The Angel of God spake unto me, saying, Jacob, &c. I am *the God* of Bethel, where thou anointedst the pillar, and where thou vowed a vow unto ME.” (Gen. xxxi. 11, 13.) He that *appeared* unto Jacob at Bethel, saith of himself, “I am God Almighty.” (See Gen. xxxv. 1, 7, 11.) And we read that Jacob had power over the *Angel*, and prevailed; he wept and made *supplication* unto HIM, (the Angel,) he found him in Bethel, even the LORD GOD OF HOSTS.” (Hos. xii. 4, 5.) Who does not see at once that this Angel was a Divine Person? For when he spake to Moses out of the burning bush, he said, “I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.” (Exod. iii. 6.) And Jacob prayeth thus, “The *Angel* which redeemed me from all evil, *bless* the lads.” (Gen. xlviii. 16.)

It is well known to all, that God the *Father* is never on any occasion whatever, called the *Angel of God*, or the angel of the covenant. Yet the angel that conversed with Moses, Jacob, and others, declares himself to be the God of Abraham, Isaac, and Jacob. Then who is this Angel? Malachi solves the difficulty at once, where he saith, “The *Lord* whom ye seek shall suddenly come to his temple, even the Angel or messenger of the covenant.” (Mal. iii. 1.) It

was Jesus Christ, and none else, that came to the temple of Israel. Then Christ is the Angel that appeared unto Moses and the Patriarchs. And this Angel is the God of Abraham. That this Angel was *God*, is too clear for us to question it: that he was not the person of the eternal Father, is equally certain: for he is never called the Angel of God.

As we view the personal dignity and glory of the Redeemer, so will be our *expectations* from him. We have nothing to look for but out of his fulness; for he is the author of eternal salvation unto all them that obey him. Our expectations must depend upon the views we have of the treasures of grace in Christ. If we see in him nothing more than the fulness of an exalted man, our expectations must be low; for what is the fulness of man, for all the millions that look for salvation? But if we see that in Jesus all fulness dwells, even the fulness of the Godhead bodily, then will our expectations be great indeed; and they will for ever rise and swell as we gaze on the unsearchable riches of his grace.—May we all be taught of God to know who Jesus Christ is; to know that he is the Lord Jehovah, besides whom there is no Saviour. Then we, with Paul, shall count all things but loss for the excellency of the knowledge of Christ Jesus our Lord.

MEMOIRS OF MRS. CAMPBELL.

(Continued from page 203.)

May 14th, 1691: I contracted a violent colic in my stomach, a little before I went to bed, which represented death to my view; but by smoking and chewing tobacco and vomiting, it pleased the Lord that the violence thereof was abated. It continued till near 4 o'clock in the morning. As my bodily distemper grew lighter I got comfort in my spirit by believing the love of God in Christ to my soul. Being persuaded that however sore my troubles were yet they would not be of long continuance, and that they were but momentary in respect of that glory that shall be eternal. My husband's tender affection and care of me in all my bodily distresses was one of the greatest mercies the Lord had bestowed on me. I found much matter of praise and thanksgiving, so that I blessed the Lord for sending afflictions because I found that this was the way to make me prize my mercies and praise him who is the giver. My body was much weakened by my late distemper,

so that this confirmed me in the thoughts which I had often entertained, that my time in this world would be but short. After rising from prayer I found it matter of praise that neither my spots nor my afflictions differed me from the people of God. I found the Lord chastising me as a father does his child in whom he delighteth, as he was giving evidences of his love to me in all my afflictions, I was finding the spirit of sons in me, like children whose hearts will not be alienated from their parents nor go away because they are corrected; but otherwise that it is often the season wherein their love, obedience and subjection do most appear.

That which I supposed to be the secondary cause of my bodily distemper was a burden on my spirit, which I had for the space of two weeks before; under which, I not getting ease, but had much secret grief before the Lord. On that day my body being broken with much secret mourning, the Lord sent that word to me, "Be not righteous over much, for why wilt thou destroy thyself?" I meeting with this in prayer, and not having any forethought of it, I looked unto the Lord to make me understand what he was speaking unto me. And what I saw in it with respect to me, was, that though it was righteous in me to be concerned, yet that excess was forbidden which would destroy my body. At another time I met with that word, "It is vain for you to sit up late and rise up early and to eat the bread of sorrow." After which my judgment was convinced that I was not in the right. Yet I was meeting with daily temptations, which was overcoming me in that matter, till that night in which I took the colic. Next day I reflected on what had been the exercise of my mind the two weeks before, and I found in my body what holds true in other things, that it is easier to pull down than to build up. Next Lord's day, being the 17th of May, I was not well in my body; some pains of the colic remained with me, and my old burden began to recur upon me. I saw no way to remove my grief but by getting the cause of it removed and my desire granted me. Then the Lord, who sees further than man, discovered to me where my break lay, and it was in want of submission. Rachel like, "give me children else I die." Jonah like, "I do well to be angry even unto death." After this I saw the Lord calling me unto a holy submission to whatever was his will, though it should be to deny me what in this world I most desired, and what cost me

prayer and tears. I found it very hard for me to submit, though I knew it was my duty, and that which would ease me of my burden. I saw that my trouble in several respects resembled what my soul trouble was the year before. I got peace in my soul by believing; and the resemblance lay especially in finding a difficulty in believing till irresistible power enable. And I also perceived that the submission I was called to have, resembled that submission which the Spirit of God works in souls before their closing with Christ, which I apprehend to be one of the difficult steps of humiliation. That is not a comfortable submission, but a quiet, silent submission, in having a heart quarreling against the Lord done away, so as not to have a secret grudging as if he were cruel or unjust though it should be damned for ever. Not a submission that causes idleness or carelessness, but that which produces diligence in the way of duty, though there be but small hopes.

May 22d: I was made to call to mind how the Lord had dealt graciously with me, and brought me out of soul trouble when I was brought every way low, and that he had made good these words to me. Ps. lxxi. 20, 21, "Thou who hast showed me great troubles hast quickened me again, and shalt bring me again from the depths of the earth." Then I sought of the Lord that he who delivered me out of the greatest trouble, would deliver me out of that trouble which often lay heavy on me

May 24th: Being the Lord's day, I cried unto the Lord that if he would lengthen my days he would make me more for himself, that he would smell a savour of rest in my dwelling, and that there should be a savour of God where I should be. I mourned when I remembered how little of this had been.

Then the Lord gave me ease in making me look back on what special care he had of me, (although some things had been denied me,) in giving food and raiment to me and mine; in helping me to keep the word of his patience, and in keeping me in the hour of temptation. In the evening I was sharply exercised with my former trouble. My soul refused to take comfort in this world, while I was denied what I had been long seeking. I was earnestly desiring the Lord to work submission in me, and to give me some pleasant things to help me to swallow the bitter pill, as of his free love he was wont to do in former times. I was made to remember the Lord's great condescension to me, in gaining my froward will to submit to

his holy will, as to my greatest troubles, and the sad dispensations with which the church of God in this land had been trusted, (visited,) in my time; in letting me see a spiritual good and advantage in them; so that I have been ashamed of my own mis-carriages. I was made to see that there is no God like to him, who does all things well and works out of contraries, giving meat out of the eater and sweet out of the strong. It was a refreshful consideration to me, that many times the children of God hath been made willing to bear that which hath not been laid on, and contented to want that which hath been granted them, and that such an exercise hath been blessed. Though none but those who found it could know how sore it is to be under a trouble which seems to be a contradiction to promises, breach of expectations, breeding darkness in the soul.

May 31st: Being the Lord's day, I went to prayer in the morning; I found a three fold burden on my spirit; one was the case of the church of God in this land—the many sad and evident proofs of the Lord's being absent from his house—and that spiritual deliverance was not yet come. Another was the case of my soul; that last week I had been greatly straitened in secret. The third thing that burdened me was my former exercise which seized on me. I cried unto the Lord to enable me to cast my burden upon him who could ease and help me, when man could not. I was made to consider what was my trouble; if it was a fit of passion, heat of my spirit, or if it was a matter of small value I was so much concerned about. Then I cried unto the Lord to see to it, how I had been mourning and praying these twelve years, concerning that matter, and how it was a matter of importance to me.

Upon this I was put upon considering what ground of hope I have. I looked to probability and likelihood, and there I found little ground of hope. Then I looked to what I met with in prayer, and in that I could remember nothing that was ground of assurance to me. Upon this I mourned bitterly, and saw myself as if my nearest and dearest were dead before my eyes, and crying impatiently what shall I do? While thus exercised I found a reasoning in my soul, as if it were saying to me, can your weeping bring alive? What should you do but bow to the Lord and submit to his will? I found a desire to do so; but I had no power to take my eye off my trouble. Yet I believed I could put my matters wholly in his hand. There was help and succour for me in God—not like that unbelieving prince

who said, if the Lord should make windows in heaven could such a thing be. Again in the afternoon, being in prayer, that word made some impression on me; Gen. 22. 1, God tempted Abraham. From that passage I was made to see that the Lord some times calls his own to submit to hard things, though it be only for trial. I was made to see my forwardness by Abraham's readiness to give obedience. Then I cried unto the Lord for an act of his power and pity to make my will to bow to whatever was his holy will. As Peter said to Christ, whether shall I go? 'Tis thou that hast the words of eternal life—so my soul was saying whether shall I go? to which of the saints shall I turn? 'Tis thou alone that can heal me. As it is the power of God only that can give saving faith, so I saw it was his power that could make me overcome my trouble by submission. That word was refreshful to me, Phil. ii. 12, He of his own good pleasure helpeth to will and to do. All that week I was in heaviness, and saw much matter of humiliation and self loathing, because of my unsubmitive spirit, unlike Abraham, Aaron and Hezekiah, though some times I thought myself like a weaned child. Likewise, because I was too forgetful of the church and people of God, and minded so much the things of the world. Not that the world was giving me pleasure, but that my thoughts were carried off with devising my own way. Yet it was my request unto the Lord, "Bring my soul out of trouble and I'll praise thee," "make my will to bow to thine." But my burden was still increasing.

June 7th: Being the Lord's day, in the morning I was made to remember an exercise which I had in my spirit near two years before. The matter of my exercise was to bring my mind, through grace, to submit to the will of Providence, with respect to some crosses and difficulties which threatened my family at this time. The third day thereafter I won to submission to the Lord's will and pleasure in all events. After I thus submitted I had sweet fellowship with God in Christ, and a strong faith that whatever difficulties I should meet with, he would be with me, and they would be for the good of my soul. After considering these things a little, I looked on my present case to be sad, having spiritual secret affliction and the comforts of my soul seemed to be far away, and I sinning by discontent and unsubmitiveness with respect to my other heavy trouble, and these having come to such a height with me that my spirit and strength failed.

Yet I was believing that there was a fullness in Christ to heal my sore, and that he was ready to communicate of it to me. In the afternoon, I had a sense of my inward affliction, and cried unto the Lord, how long should I have a sorrowful heart and a sad countenance, and drink of the bitter and not of the sweet, who some time was fed with the finest of the wheat and honey from the rock, even the manifestations of Christ and his love, so that it was the language of my soul this can content me, without food or raiment; but what is food and raiment to me without this? But though this was once my case, I am now like to famish, getting very little to my soul either in public or private. I sung some of the 92d psalm, it being in my ordinary, and there being several verses there which had been sweet and seasonable to me many years ago. I remembered what a pleasant time I had once in my soul, and what an inexpressible gain I found in godliness, so that my burdens of outward troubles, yea, and the burden of my sins and weaknesses would be taken off me when I went to God; by finding in Christ that which answered all things: so that I had not sorrow in my heart or countenance. Then I vented my heart to God in prayer, and it was the language of my soul, "Is this I, with whom it was thus, who now have sorrow in my heart daily; and my hope and expectations in this world at giving up the ghost! Then I considered what my expectation was, which I found was not honours nor riches, but spiritual blessings which have been most desirable to me ever since I got a sight, by faith of the Son of God, as full of grace and truth. My uselessness for God in a married lot was breaking my heart, and was very dark to me in respect that I was guided by him in taking me to that state. I was made to consider whether or not my trouble proceeded partly from melancholy, or if it was a well grounded spiritual exercise; and I found that it was of a spiritual nature, and for spiritual causes. I was likewise made to remember that though my natural temper inclined to melancholy, yet my most cheerful and comfortable times were the times of my greatest outward troubles, and my most sorrowful times when I had most outward prosperity, my present case being a new evidence of it. My fears and darkness were great as to the matters of the church of God in this land, and as to my own particular case, though seemingly a time of prosperity to both. Before I went to bed I retired, and my burden was heavy on me, and I looked to

God by faith, as he was held out in the Scriptures, suitable to my necessity, as he is a God waiting to be gracious, in whom compassions flow, who magnifies his word above his name, and his mercy above all his works; who healeth the broken in heart, and bindeth up their wounds. I was helped to hope in him, that he would be gracious to me, an object of his pity, and that he would heal me, who was broken in my heart, and grieved in my mind, either by removing the cause of my trouble, or by manifesting so much of himself to my soul as would balance it, or by removing me out of time, and either of these was desirable to me, as his wisdom should see good. This step of hope and submission, gave ease at that season, and for some days after.

June 13th, being Saturday, I got confirmation of what I met with on the Lord's night before, that God would prove true to me, (to speak with reverence of him,) and answer his name. That night my husband and I went to Moy, in order to hear Mr. Thomas H— preach at Forres next day, being the Lord's day. June 14th I set myself to be comforted in the favorable and wonderful steps of Providence, which had come to pass in this land, in behalf of the church of God, within these three years past; yet could not get comfort, but was in fear of a common calamity in the land, and a strait which Zion had to pass through. This was an old fear with me, and often renewed, that proceeded not from the dictates of my own mind, which is but weak, erring, and sinful, but from a deep impression which some places of scripture made on my spirit, when I was exercised in prayer, from abounding of sin, and the many evidences of God's displeasure, so that I had much ground to fear, though not to prophecy. And never more ground to fear than since the yoke of persecution began to break, four years ago, by King James' liberty of conscience, which was like an untimely birth, which tended to death rather than to life. Zion has been languishing in this land, and her King in a great measure absent as to his spiritual and powerful presence in his public ordinances since that time. But the providence of God has been wonderful in these lands since that time, in the Lord's bringing a ravenous bird from the east—such he was to the enemies of his church, but a glorious deliverer to her friends; a man to execute his counsel from a foreign country, by breaking the sceptre of the ruler, and the staff of the oppressor.

June 20th. Being Saturday, I was burdened in my spirit, my secret trouble increasing, and the Lord seeming to forget me. In the afternoon I contracted a pain at my heart, as if I had got a stroke or bruise at my left breast. I knew that it was inward grief that occasioned it. I was apprehensive that my body was decaying, finding distempers in it every day, though not much discerned by others. I went to God in prayer, crying that he would pity me, when my heart and strength was failing me. I was made to justify God as to my troubles, and to acknowledge him righteous in whatever he would do with me and mine, and to resolve that tho' he should put me in a hell of troubles, I should, in his strength, take faith and love with me: Being assured of this, that my soul had been washed in the blood of Christ, so that I had found virtue in him, and from him, taking away the guilt and filth of sin.

June 21st, Being the Lord's day in the morning, I was greatly troubled, being under a sense of the Lord's withdrawing his comfortable presence, and denying me light and communion with him, and leaving me to bear my own burdens; so that my body and spirit were giving it over, and my soul was saying, my God and my Lord hath forgotten me; where are the soundings of his bowels and his mercies towards me? are they restrained? I told my husband that I could not endure, unless the Lord would come and ease my spirit, but I did not use more freedom with him at that time. He often told me it was the trouble of my mind that bred the distempers I had in my body, and I desired him to be more in prayer for me, it being the Lord, not I, that could remove these. That I remembered several places of scripture that forbade excess of grief, but still my soul was sorrowful. The next day, being the 22d of June, I at first aimed at what would ease my spirit, by thinking on the following places of scripture, that were before held out to me, "Be not righteous over much, for why wilt thou destroy thyself?" "It is in vain for you to rise up early and sit up late and to eat the bread of sorrow:" "Canst thou by taking thought add one cubit to thy stature?" "If any man will be my disciple let him deny himself and take up his cross and follow me." Yet these words had not any impression on me, for my troubles seemed to me to be a contradiction of promises. Some disappointments and dark providences, and the effect my troubles were like to have, did worse than all, as the sorrow of my heart

was like to shorten my days. I do not think it proper to mention here what those particulars were. But while I was pouring out my complaints before the Lord in an agony of grief, these words were brought with power to my mind, "Who will contend with the Almighty and prosper?" "Who art thou that replest against God?" This made me become silent and to leave off my reasonings, and humbly to beg that he would make me to lay down my weapons and submit to his will, and not contend. My contending by an unsubmissive unsatisfied spirit, was making me to fear and dread the God of Heaven. From that time to the first of July I was not much exercised about that matter, but was desiring of the Lord to make me what he would have me to be, though he should grind me to powder in making me so.

July 3d: When I rose in the morning I found a great weakness in my whole body so that it was a trouble to me to walk. I knew that it was the effect of grief. When I went to prayer I had a sore challenge that I was like to have a hand in my death by excess of grief, and that I was almost laying aside my duty to my husband and my children, and if I continued this way I should be shortly incapable of doing any duty to them or myself. Several things were brought to my remembrance, which I had formerly been trusted (visited) with in prayer; that submission would be a cure for my grief, and that by taking thought I could not add one cubit to my stature. Then I condemned myself and acknowledged the Lord just and righteous, though he should now laugh at my calamity because I rejected his counsel. While I was thus exercised these words were brought to my mind, "Thou hast destroyed thyself, but in me is thy help." Then I acknowledged the truth of the first part, that I had destroyed myself, and believed his power and fled for his making out to me the second part. These words put me in some waiting and hoping frame. In the afternoon a friend came to see me who told me that Mr. Thomas Hog was come to Murray, and was at present at Muirtown. This was desirable news to me which I had longed and prayed for, he being one in whom there was much of the Lord to be seen, and who of all others had done most good, (by the blessing of God.) to my husband's soul and to mine, and was, I may say, an interpreter one of a thousand. When I got an opportunity to retire I looked up to the Lord to bless this man's coming, and intreated of the Lord to put a song

of praise in my mouth. These words were brought to me, "He strengthens the spoiled against the strong, He turneth the shadow of death into the morning." Then I saw the first part of this scripture largely made out in him, so that it might afford matter of great praise and thankfulness, that the God of power had strengthened him even when spoiled of his lovely flock, and had now given him victory over the strong, even king and council who imprisoned him thrice and then banished him from his native kingdom for the gospel's sake—and that now he was returned with honor, (having kept the faith and a good conscience,) to exercise his ministry in that parish where the Lord at first placed him, and where he blessed his labors. The dangers and troubles under which the Lord supported and relieved him, enlarged my heart in love and praise to God, who exercises wonderful infinite wisdom, love and power, towards his servants and people. Then I was made to think on that word, "He turneth the shadow of death into the morning." I did not find much enlargement in it at that time, but an ardent desire that the God who does wonders would make out this word to me, my case being distressing and awful like the shadow of death. I believed his power but was weak in faith. I looked to the Lord, that if he intended good to me by this man, he in his providence would find out means for my seeing him. Now there was no man to whom I had a desire to vent my burdens but Mr. Hog. My reasons were because he understood soul exercises, and was strong in the Lord, a man of wisdom, who would not be stumbled at what I would say, and because his love to me and mine would move him to sympathy, he being the most constant man in his friendship that I knew.

July 7th: My husband and I went to Muirtown to see Mr. Thomas Hog. I was refreshed to see several there that feared the Lord and were my dear intimates. I found a savour of God in that family. The next day I got an opportunity of speaking with Mr. Hog, whom I had not spoke to for eight years before. I had much to say to him, though I knew I would have but a short time with him, as he was broken in his body, and as there were several others waiting to speak with him. There were only two things about which I was desirous to speak to him at that time. One was to know what his thoughts were concerning my state, and my reason for this was a message he sent me by a friend when he was abroad, upon which I was exercised about

my state for fourteen days. And this exercise had a blessed effect, my soul being confirmed and strengthened more than before; and I likewise got a satisfactory manifestation of Christ's being the Lord my righteousness. The wise godly man seemed to be displeased with me for inquiring of him what his thoughts were of my state. He answered me roughly and refused to let me know what his thoughts were. This troubled me so much that I knew not whether I should speak to him any more or be silent. But I looking on my present case as desperate, and he being the only person to whom I inclined to vent my heart troubles, and desiring me to show him how it was with me and my husband who was dear to him; I told him some of my secret spiritual troubles—that I could not attain to submission, and that my trouble came to such a height that neither my body nor my spirit could hold out, unless the Lord would send relief some way or other. This is the other thing I wanted to speak to him of. I spoke to him several things to this purpose: he said little to me in answer at that time; and what he said was in the way of reproof, but with weighty instruction. He told me it was not high passionate trouble, but that which had heart calmness and humiliation in it, which prevailed with God; and that the want of submission proceeded from the pride and stubbornness of my spirit. After we had spoke together I retired to a secret place in order to think on what was spoken to me, and to pray that the Lord would bless it to me. But I found disorder and confusion in my mind, and my need very great that the Lord would come and make me what he would have me to be. I saw myself vile because I was not content with his whole will. I saw all the world empty to me, and even that servant of God whom I had so much desire to speak with; yet believing that the Lord would make it to be for good to me, that he did not give me that satisfaction which I expected, I looked to the Lord to give me an obedient ear to him who had been a faithful reprove to me, and to give me confirmation as to my state, and relief as to my other troubles. After my husband had spoken with Mr Hog, we intended to go home in the afternoon; but the Lady Muirtown perceiving that I was grieved in spirit, would not let me go. My husband condescended to leave me. I was well pleased to stay, my need of such company being great at that time. I had the fellowship of several others, who were dear to God and dear to me. Mr. Hog's and Mr.

Hepburn's exercise in the family, and their converse also savoured much of God in Christ. But all this had no effect with me.

The next morning, being the 9th of July, I set myself to seek the Lord in secret for some hours. My need was more than ordinary, not only in respect of what was my trouble before I came from home, but more in respect of something that passed betwixt Mr. Hog and me, which bred discouragement in my spirit respecting my state. This was heavy to me, since the great cordial, which strengthened and comforted my heart in all my tribulations, was, that I had laid hold on the hope set before me and that my anchor was cast within the veil and that my standing was in the second Adam. What the worthy man spoke to me did not put me on razing the foundations, but it put me to trial and in need of confirmation. That morning, after I had laid my complaints before the Lord, being a poor, needy and burdened creature, I got a manifestation of the blessed Son of Righteousness, rising with healing under his wings; His spirit with whom there is liberty, holding him forth to me as the Bread of Life, and proving to me that I had eaten of this bread and drunk of this water, by the fruits and effects of my believing, in that, since the day I was made to apprehend the Lord Jesus Christ by faith, and give him entrance into the throne of my heart, I had spiritual life in motion, some times less and some times more; and my thirst after sin was taken away, so that it was my grief and not my delight; its being in me, my burden; its dominion being taken away, my comfort. I was likewise made to see in myself the new nature, the nature of the adopted children of the Heavenly Father. As water is the element in which fish have their life, strength and nourishment, so I found walking with God in Christ my element, my delight, my happiness in time and eternity. I got confirmation and consolation which my memory could not retain, far less my pen express. When my soul was filled with the manifestation of Christ, and of my interest in him, I was made with sacred confidence to say to God, "doubtless thou art my Father, though Israel acknowledge me not, and Abraham be ignorant of me." I wished for my dissolution that I might be swallowed up in the ocean of the love of Christ, and capable to continue in fellowship with him. What I met with that morning made my discouragements to vanish and satisfied my soul as to my state. As to my secret affliction and my unsubmissive spirit, which had brought me low, I

was not exercised with these at that time, only I looked to the Lord to display his power and pity to me in that matter. That day I had ease in my spirit by believing that I was in Christ and Christ in me. And I had fellowship that was edifying. The next morning being the 10th of July, when I awaked out of sleep, I was burdened with the thoughts of my discontented, unsubmissive spirit and was loathing myself therefor. When I rose I went to prayer, and after I had breathed out my case before the Lord as a poor sinful needy creature, an object of great pity in his sight, I found the Lord of Hosts who is strong in battle, coming with an irresistable power and impressing my spirit with a deep sense of his greatness and justice, his wisdom, and goodness, so that I was made to lay down the weapons, whereby I resisted his will and humbly to resign, as to what he had and would do with me and mine. My soul was overpowered with the thought of his infinite justice and goodness. As the sight which Job had of God made him cease justifying himself and repent in dust and ashes, so the discovery I got of God humbled me in his sight and made me repent that I was so discontented and unsubmissive, and determined my will to bow to whatever sovereignty would do with me and mine, and to say, though he should cast me, my husband, and my children into hell, he was holy, just and good. I was made to offer up myself and mine to be a sacrifice to him in any way he pleased—to submit to be trysted (visited) with sharp dispensations and to hold my peace like Aaron, and to say as Eli, "it is the Lord let him do what seemeth him good," and as Hezekiah, "good is the word of the Lord."

When my good and gracious God, who worketh all my works in me and for me, made me thus to submit to whatever he pleased to do with me and mine, I found three considerations settling my mind in submitting to whatever I might be trysted (visited) with; *first*, that God was infinitely just and righteous in all that he had done and would do; *next*, that whatever I or mine should meet with was less than our iniquities deserved; the *third* was, (that which most affected and melted my heart) that my soul was delivered from the lowest hell, by what the Lord Jesus Christ had done for me. And therefore all his will was welcome to me. My judgment, will and affections ran in one channel, saying he hath done and will do all things well. Whatever were the doings of his hand could not but be pleasant to me. Thus I found myself de-

livered by the power and love of God in Christ and of my long, sharp and secret trouble, I saw myself like one that had cooled out of a raging fever. That word which I met with, before I came from home, "that he turneth the shadow of death into the morning," was brought to my remembrance, and I knew that it was the word of the Lord to me, as it was performed to my soul, in that my burdens which looked like death incurable, were taken off, and I found light and life and ease in my soul by submission and good thoughts of God and his will. I was made to wonder that the Lord bore with me, because of my discontent, and was ashamed, in his sight, that I should have pretended to have an interest in Jesus Christ and yet not be content with him alone and with his will. I was made to look on myself as a none-such debtor to God, not only for free grace at first, but also for his bearing with me, though I had so much sin and weakness, and still continuing to do me good, though I was fruitless and unprofitable. His goodness was so manifested to my soul as to make me to say to him, "this is not after the manner of men, and what am I that thou shouldest bring me hitherto." After I found myself delivered, while submission to the will of God made a heaven in my soul, I began to fear before I came from prayer, that temptation and corruption would cast me again into my former sickness; but praises to him who is mighty; this fear did not continue, but was banished by his sending that word to me, "his gifts and callings are without repentance." As I had many proofs that this was his gift and wrought by his power, I was made to believe that it would be abiding, not because of any strength in me, but because of his strength who would still be faithful to his promise. I was made to pray for Mr. Thos. Hog, and to bless the Lord who had given him a spirit of wisdom and faithfulness, and had helped me to conceal what troubled me, till I met with that man who did not indulge me in my distemper, but was a means of putting me to the exercise of trial and humiliation and justifying God. My soul was much endeared to him, as one of the chosen righteous ones, whose reproofs and smittings had been a kindness to me and an excellent oil that did not break my head. But I imputed my deliverance only to him, who makes the raging sea a calm and turneth the shadow of death into the morning. After prayer, I found in meditation and reading the joy of the Lord strength to me; I felt my heart loose from and raised above all

creatures, resigned to his will and devoted to his pleasure. I was made to sing "he pardoneth all my iniquities, he healeth all my diseases, he crowneth me with loving kindness and tender mercies." That morning I had for the space of three hours sweet communion with God, which I cannot express, nor do I think it my duty to do it. As I did not vent but a part of my trouble and of the cause of it, so I can vent but a small part of the goodness of God to my soul. Well may it be said as to the soul exercises of the godly, "The heart knoweth its own bitterness," and, "A stranger intermeddleth not with their joys." How unworthy am I, a vile worm, that I should presume to rank myself among them! O that glory, thanks and praise may be given to the Father for this, that he has passed by the wise and prudent and revealed himself to a babe, and not only so, but has changed an asp, a venomous beast, in which was the nature of the serpent, so as to become one of his lambs, whom he takes into his bosom, on whom he enstamps his image, whom he will place on his right hand and make to inherit his kingdom and glory, where there is no need of the sun or moon, where the Lord is an everlasting light and the days of mourning shall be ended.

This 10th day of July, 1694, became the third remarkable day of soul deliverance to me, though innumerable have been my deliverances with respect to soul and body, afflictions in my lot and dark afflicting dispensations with which the church of God as well as myself have been trysted, so that my heart is often made to sing, "great deliverances doth he work for his anointed and for his forever." "He compasseth them about with songs of deliverance." "His mercy endures forever, and his truth never faileth." A spiritual trouble is the greatest, ("a wounded spirit who can bear,") so spiritual deliverances are the greatest, though they be not so visible to the world as outward deliverances, yet the impression made by these is more abiding. The first of these days was that on which the power of God wrought faith in my soul, so that I was made to take a dead grip of the Lord Jesus Christ by faith as he is offered in the gospel. Then he enabled me so to lay hold on him that (I trust in his strength) neither men nor devils shall be able to loose my hold. O that my Lord and my God may deliver me from self-confidence or trusting to a received measure and enable me to fix all my hopes and confidence on the Rock on which I am built, who will lose none of

those whom the Father hath given him. None can pluck them out of his hands, because he is able to save to the uttermost. And whom he once loves he will love to the end. This is my confidence that seeing the Father hath drawn me to the Son, therefore the Son will hold his grip of me in time and eternity, and that when my heart and strength faileth, he will not fail me, but be the strength of my heart and my portion forever. He will be faithful to his promise and to the trust reposed in him. "He is not a man that he should lie, or the son of man that he should repent."

The second remarkable day of soul deliverance happened seven years after the first, when for two weeks I was much cast down in spirit with fear of being deceived as to my right closing with Jesus Christ, after which, I was graciously delivered from this soul trouble, by the spirit's bringing to my remembrance his work in my soul and the effects of my closing with Jesus Christ. I was confirmed of my being in an inseparable union and communion with him. I found the evidences of this in my comfortable experience, namely, that he is my foundation and my head, my light and my life, my strength and comfort and the Lord my righteousness, so that there was no room left for doubting; nor have I had doubts concerning this matter since that day though still sensible of my great need in several respects of more manifestations and confirmations of this non-such cordial, that I am Christ's and that he is mine. As for the third day of spiritual deliverance which was seven years after the second, though it did not concern my state, yet it was what I had great need of, and recovered me out of sore soul-afflictions and distempers, offensive to God and prejudicial to myself; and put me in a way not only to receive good out of that which is in itself good, but even to take sweet out of the bitter. As my soul distempers imbittered my comforts and enjoyments, so I found my deliverances making that which was in itself a bitter, to be physic for my health. That day I got not an opportunity to speak privately with Mr. T. H. but heard him lecture seasonably to me and others on these words in Jude. "But ye beloved, building yourselves up in your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." My sad and sorrowful countenance was changed so that it was discernible to others. I told some of my

dear friends that I had got a great gift that day, even submission to the whole will of God.

(To be Continued.)

TO THE FEARFUL.—When the Plague, in 1538 had appeared in two houses in Wirtemberg, there were some who asked Luther, whether there ought not to be some regulation to prevent master Peter the deacon, who was much in visiting and comforting the sick, from going in and out among the people. Our dear father answered and said, "Ah would God, this were my chief care; then should I have less trouble. Master Peter shall not be forbidden. *Ere long such will be the panic, that every man who feels the commonest ailment, will think he has the plague.* God is wont to guard the ministers of his word, when they are carrying the word of life." And then he marvelled that people in so great light of the gospel should be so much afraid when formerly in Popery they had not feared so much. But then he said that this was not the cause of it. While we were Papists we committed ourselves to the merits of monks and others, but now-a-days every man must look to himself, as to how his faith is, and hereing forward. Another time he said to one who gave himself great anxiety: Hear God's word, pray without ceasing, have faith, labour faithfully, and be not too much alone, and God will help and uphold thee.

In the year 1538, on the 21st day of October, he gave a public discourse in the church, and hotly inveighed against those who were too sorely affrighted, whenever they heard a cry or rumour of the pestilence. People, said he, ought to be of good cheer in the Lord, and trust in Him and each go on and abide in his vocation, and never abandon a neighbor when he needs help or good offices.—People ought not to be so fearful of death, inasmuch as we have the word of life, who has overcome death for our sakes. For we know, said he at another time, that we must die, and that Christ is our Lord, and we are baptized in his name.—Wherefore then fear we death! We must die and endure death; but the word is this—he who holds fast to God's word shall never taste death, but shall, as it were, pass into a slumber, and shall no more say, *I am dying, but I must slumber.* But he who leaves himself without God's word, must die in anguish. So it is best not to be debated, but

said with all the heart: I believe in Jesus Christ God's Son; more than this, I know not; more than this, I wish not to know.

Wherefore, beloved, cease to fear and tremble, for thou hast no cause in truth so to do.

A WILD BEAST TAMED.

Mr. Newton was in the habit of receiving his religious friends at an early breakfast; when many used to be gratified by his pious and instructive conversation, and esteemed it a privilege to unite with him in family devotions. On one of those happy occasions, a friend introduced to him a young minister from the country, who had expressed a desire to see him. "Ah!" said Mr. Newton, "I was a wild beast once, on the coast of Africa, and the Lord tamed me; and there are many people now who have a curiosity to see me!"

GOD'S HUSBANDRY.

John xv. 2.—Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

"I have heard Mr. Cecil mention, with much feeling," says his biographer, "many deep and secret conflicts of mind, with which he was exercised, while at college; added to which, he had to meet many insults, which profligate men offer to piety.—Under these impressions, he was one day walking in the physic gardens, where he observed a very fine pomegranate tree, cut almost through the stems near the root. On asking the gardener the reason of this, "Sir," said he, "this tree used to shoot so strong, that it bore nothing but leaves, I was therefore obliged to cut it in this manner; and when it was almost cut through, then it began to bear plenty of fruit." The gardener's explanation of this act conveyed a striking illustration to Mr. Cecil's mind, and he went back to his rooms comforted and instructed by this image.

TIME.—Time is the only gift or commodity of which every man who lives has just the same share. The passing day is exactly of the same dimensions to each of us, and by no contrivance can any of us extend its duration by so much as a minute or a second. It is not like a sum of money which we can employ in trade or put out to interest, and thereby add to or multiply its amount. The amount is unalterable. We cannot "make it breed;" we cannot even keep it by us. Whether we will or not,

we must spend it; and all our power over it, therefore, consists in the manner in which it is spent. Part with it we must; but we may give it either for something or for nothing. Its mode of escaping from us, however, being very subtle and silent, we are exceedingly apt, because we do not feel it passing out of our hands like so much told coin, to forget that we are parting with it at all; and thus from mere heedlessness, the precious possession is allowed to flow away as if it were a thing of no value. The first and principal rule, therefore, in regard to the economizing and right employment of time, is to habituate ourselves to watch it.—*Lib. Ent. Knowledge.*

The Spanish Church has 58 archbishops, 584 bishops, 11,400 abbots, 936 chapters, 127,000 parishes, 7000 hospitals, 23,000 fraternities, 46,000 monasteries, 135,000 convents, 312,000 secular priests, 200,000 inferior clergy, 400,000 monks and nuns.—*Edinburgh Review.*

Whatever you may suffer in this world, think what your state would be, if an holy God should enter into judgment with you, according to your sins, and it will cause you to rejoice at the present.

IMMANUEL.

The article, in the preceding pages, headed "Immanuel," &c. forms one of the Tracts published by the "*Religious Tract Society of London.*" The readers of the Monitor, we trust, will be pleased with it. The arguments in proof of our Lord's Supreme Divinity are well arranged and expressed with such plainness, simplicity and brevity as to be easily understood and remembered. We have seldom read any thing on the subject, with which we have been more delighted. No unprejudiced person can arise from the reading of this little Tract, without being overwhelmingly convinced that, JESUS IS JEHOVAH, GOD OVER ALL BLESSED FOR EVER. We hope that none of our readers will be displeased at seeing so many pages of the present No. occupied with it. We thought it would injure the article to divide it. By having it all together the reader can more easily refer to it afterwards, if necessary, for the confirmation of his faith in this great article of revealed truth, when pled with the temptations of Satan or the perverse reasonings of seducers, to deny the Lord that bought him. If the American Tract Society were to publish such Tracts as this, instead of their religious fictions, they would surely be more likely to benefit the cause of truth and holiness.

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REASONS ASSIGNED FOR FASTING ON THE OCCASION OF THE DREADFUL PLAGUE THE CHOLERA, OR, THE SINS OF OUR TIMES.

The prevalence of this dreadful malady has awakened the minds of men pretty generally through the country to some serious apprehension of God's anger. This is so far good, and compared with the indifference and contempt manifested by our brutish Atheists, it is praise worthy. Yet there is reason to fear that very many of those who are seriously concerned, have taken but a very superficial view of the matter. To take up this disease abstractly, and view it simply itself as the sole ground of fasting, would be wholly inadequate to meet our case as it stands under the eye of God. Suppose Israel had fasted simply on this ground, when the plague brake in upon them as fire, and cut off thousands, but wholly neglected to place before them the *sin* on account of which it was sent; their *lust* for flesh on one occasion, the evil report which the spies brought upon the good land, on another, and the rebellion of Korah, Dathan, and Abiram, on another; would that have been going thoroughly to work? would it have been a dutiful respect unto God, who had sent the plague on these accounts? or would it not rather have been acting like the heathen, who offer up sacrifices to the devil, in order that he may be induced to do them no mischief, and implicitly charging God with inflicting a curse without a cause? While we are bound to believe in accordance both with scripture and reason, that God sends it to every place and to every person to whom it comes, for "is there evil in the city and the Lord hath not done it?" we must also believe that *sin* is the cause, in every instance, which has procured it, "For he doth not afflict nor grieve the children of men willingly," neither "has he any pleasure in the death of sinners, but that they would turn

and live." To be content with a general supposition, that sin is the procuring cause, without any particular inquiry after it, and to fast on this general ground, would have too much of indifference to have any degree of sincerity in it. And to fast without sincerity, is a greater sin still, than that of which we were guilty before. Neither is it possible to proceed on such general ground, and do it with *understanding*, without which we but dishonor God, and bring more guilt upon ourselves. If we be sincerely desirous to have the blessing of God applied for the effectual cure of our evil disease, we will endeavor to use all diligencé to understand to the bottom our moral malady, viz: *all our sins*, what they are, and what their aggravations are, that we may before Jehovah Rophi point with the finger at the sore, and say, heal me, O Lord. Could I stand between the living and the dead and speak on God's behalf, and show at this time of distress the true state of God's quarrel with men, it might aid the truly serious in the work of true humiliation, and take excuse away from the rest. With a humble dependence on Him whose work it is to convince the world of sin, I desire to contribute my mite to this work.

From the history of this fearful plague hitherto, it appears that the drunkard and the unclean have for the most part been its victims. These sins in scripture account are exceedingly gross and debasing, and peculiarly offensive to God. Those who are habituated to these sins have generally cast off all fear, especially the unclean, and set human legislation at defiance. And therefore God takes them into his own hand, "Whoremongers and adulterers God will judge." This he is now doing, and from his award they cannot escape. And it would appear that these sins have been prevailing over the world to an unparalleled and fearful extent. It would therefore be extremely stu-

pid and hardened to deny that they are in part the procuring cause of this Divine Judgment; but they are very far from being the whole cause. They are but the fruit or visible effect of a previous course of sinning, and in many cases the punishment of sins of long continuance. Men do not come at once to these sins. There is a previous falling away from duty and a drawing near unto the paths of transgressors, and at length they come to that boldness in sin which refuses to be ashamed; on account of which, God in righteous judgment removes his restraints and leaves them to go the length of their own inclinations. The same thing might be observed of murder, theft, false swearing, profane swearing, fraud and deception, Sabbath profanation, and every other gross sin which abounds every where. God has left men to go this far on account of other sins, or courses of sinning, of which they are guilty, and because they have refused to be reclaimed. While therefore we would confess and lament the bold pertinacity with which men, in all ranks, from the highest ruler in the land, to the most obscure citizen, pursue the gratification of the vilest passions, we ought to remember that there are other sins of long continuance, though less apparent to the eye of carnal reason, that have been gradually leading the way to these.

The drunkard, the unclean and openly vicious, are not the only persons with whom God is offended; but also all others who are in any way accessory to the prevailing sins of the times. And we much question whether any one can justly say I am clean of it. In evidence of this, I would point to the effects and consequences of this dreadful disease. Besides the thousands that are passing in unto the judgment-seat to receive their eternal doom, what a multitude of widows and orphans are left in its course! What a huge number are effected by it in their health and constitution. It puts a stop to business wherever it comes: The labourer is threatened with starvation, and his employer, with bankruptcy. The skill of the physician is confounded. And the whole of community is filled with terror and consternation. This judgment, like the stone let fall into the lake, disturbs the whole of society and sends its ripple to the farthest shore. Shall we not be correct then in regarding it as a token of God's displeasure with all. Besides this there are so many ways of becoming accessory to other men's sins, that it can hardly be supposed any should be entirely clear. When the gratification of

the particular fleshly lust which we encourage, subserves the gratification of the lusts of others, we are a partaker in their sins. And I know not any lust that subserves more wickedness than the *love of money*. It is it which makes and sells intoxicating liquors to the drunkard, that rents houses to whoremongers and harlots, that hires horses and carriages, boats, &c. &c. to the Sabbath breaker. "It is the root of all evil." And he who gives it place in his heart, is partaker in other men's sins to a fearful extent. When we do not use the means in our power to prevent sin, or dissuade from it, and show not by our example that we abhor it, nor pray against it, we become partakers. In this way what multitudes of temperate, chaste and moral people, are partakers with the drunkard, the unclean and the vicious of every name! When we act on the same or similar principles, we become partaker, and may justly be classed with transgressors. By rejecting the gospel, or not accepting it, we class ourselves with the barbarous heathen and belong to those companies which delight in barbarity. By corrupting the purity of the gospel in any way, we become a party with "the mother of harlots and abominations of the earth," and stand exposed to her plagues. In fasting at this time, every one who wishes to act fairly, ought seriously to consider in what ways and to what extent he has become accessory to other men's sins; because in this way of viewing the case he may come nearer to having that view of it which God has.

In considering this present judgment we ought not to view it alone, but as one of many which God has been sending in succession for the same causes. There have been all over the earth very many local visitations before this, by the sword, the famine and the pestilence. The great part of it has been, and now is, distracted by civil commotion and revolutionary convulsions—South America in particular. It is not yet many years since this country was visited by the sword and the effects still exist. The agricultural and commercial community received a shock on the occasion from which it has perhaps not yet recovered. The immense property consumed by fire and water, in divers places, from year to year, cannot rightly be viewed with indifference by any. Almost every season, for years past, the rain of heaven has been denied to some portion of the country. God has likewise given commission to various tribes of insects to destroy the fruits and productions of the soil. And if we look higher, we shall see great and fearful spiritual

judgments that have been sent. I call the utter disregard to the glory of God and the salvation of the soul, which actuates perhaps the large majority, a fearful judgment from God. On others there has fallen "a spirit of slumber and deep sleep," from which it would seem they cannot be aroused to think of any danger threatening the truths of Christ and the church of God. Almost every ecclesiastical community teems with the seeds of discord. So to speak, "every man's sword is turned against his brother, and every man against his neighbour." Very many strong delusions are sent, and multitudes are believing and glorying in a lie. A brood of serpents are coming in upon the religious community, pretending to great superior light and holiness in Bible religion, but in fact, crafty, designing hypocrites, that are secretly working for infidelity and atheism. Yet the hardihood, or the blindness of men, have enabled them either to overlook or disregard ALL these judgments. But God has at length sent this, which is forcing men to pause and reflect. He is speaking aloud, so that all shall hear and take notice, that he has a quarrel with them of long standing, which sooner or later *must* be settled.

The particulars of this quarrel ought in our confessions to be distinctly acknowledged. But all that we can reach is but a general view of some things, which are exceedingly offensive to the Most High, and the spring of that frightful flood of immorality which is now overflowing the earth.

First, God must have a quarrel with those nations who have not the gospel among them; because by their laws and superstitions they have kept it from entering among them. To have such laws or customs, as are incompatible with the free admission of gospel ordinances, amounts to the same as a formal rejection of Christ and his salvation. And is not this a very great sin? a sufficient ground of quarrel? And does not every year and every generation of its continuance add greatly to its aggravation? And in as much as the gospel enlightens the mind, mollifies the heart and disposition and ameliorates the entire condition of society, this barring of it out becomes justly chargeable with all that crime and misery which it would have prevented and done away. That this charge is brought justly against the greatest part of the unenlightened nations of our globe, will be denied by few, who consider the nature of those difficulties, with which missionaries, in those countries, have to contend. For it may be presumed that if the nations themselves made no objections, thousands of individuals

would be found, where now there cannot be ten, willing to go and instruct them. Instead therefore of making their want of the gospel an extenuation of their savage crimes, as is frequently done, and even a plea for their salvation by the light of nature, this very thing is a ground for severe judgments, in the present life, and will be found sufficient for their eternal condemnation at last.

Second, God cannot but be offended with many both in Europe and America, North and South, for an offence as old as the days of the Apostles, viz. the first working of the Anti-christian spirit. When once any error in doctrine or immorality in practice is fully set agoing, and the father has taught it to his children; the circumstances which attended its first introduction, and the notoriety of its repugnancy to the gospel, pass away, and are forgotten. Future generations arise, and find that it has been in the church before their day, and hastily conclude that it is the good *old* way, and that any thing different must be innovation. And thus the antiquity of the evil, which is one of its greatest aggravations, is confidently brought to sanction it. But the eye of the Omniscient takes a very different view of the matter. There is no forgetting or growing out of date with him. It is still in his view, through a thousand generations, "the sin of Jeroboam who made Israel to sin." "They consider not in their heart (says he) that I remember all their wickedness, now their doings have beset them round. *They are before my face.*" Hos. vii. 2. "The Lord hath sworn by the excellency of Jacob, saying, surely I will never forget any of their works." Amos viii. 7. The first encroachment, which daring and crafty men made upon the doctrine of the gospel and the purity of its worship, has not been forgotten. And how should it? seeing one generation of corrupters has handed it down to another, with additions, until it has come to our own times, and more, far more, in Europe and America take part with it, than with the truth. And now it is increasing at a prodigious rate, in both hemispheres, (I mean Roman Catholic faith). Have not then the men of this generation served themselves heirs to that first corruption of the truth, and all its subsequent additions? They certainly have. And who that believes the Bible to be the infallible diction of the Spirit of God and has read the Apocalypse, can doubt, that the God of truth has been for ages, and is now pleading a quarrel against them, in all the judgments which he sends upon them, and by this cholera also. And if

they repent not of this great wickedness, but one doom awaits them, namely, utter destruction. It is a fearful reckoning which awaits that system of iniquity. It is chargeable with despising all the judgments which God has sent to awaken men, "for they have not repented of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and wood—neither repented they of their murders," &c. Rev. ix. 20, 21. It is chargeable with the blood of prophets and saints and of all that have been slain on the earth. Ch. xviii. 24. With the most diabolical deceptions,—the most fearful blasphemy against God, and cruelty to the souls of men. It is a "*Mystery of Iniquity.*" When therefore the judgments of God fall on the besotted advocates of it, they cannot be expected to be a light thing.

Third, We do not mistake in setting it down for certain that God is offended at the different churches of the Reformation. The Reformation was a great deliverance. And the light which shone upon the method of salvation, by free grace, was a marvellous blessing. And the attainments of those churches, in respect of doctrine and worship, and private christian practice, were truly great. But they have lightly esteemed it all. They say notwithstanding all the manifestations of his divine power, wisdom and mercy in these things, Is the Lord among us? They are *all* chargeable with having "left their first love." And the love of many, very many, has even waxen very cold. This is now an old sin, and very few know any thing about it. We think ourselves no worse than our fathers, and our children no worse than us, and so the most part think nothing at all about it. Yet it is a fact, which can be proved, beyond contradiction, and one that weighs heavy in God's account. To fall from their first love, is as much as to say, it is *not worth loving*, and that the wonderful chain of events by which God brought the Reformation about, are not worth *regarding or remembering*. It evinces a kindred spirit with those who have refused to admit the gospel among themselves, and gives them countenance. It is kindred to that spirit of anti-christ which has so long, and so fearfully, corrupted the truth. And it is the spring of all the sins and backslidings which prevail and abound in these churches, and which are manifestly leading them back again to the darkness, superstition and wickedness of popery. I would here enumerate a few of the fruits of this *leaving of first love*, for which these churches ought to blush before the Most

High. 1st. An habitual cold *formality* in all duties of religion, secret, private and public. If sound doctrine be preached; if the peculiar tenets of a scriptural profession be outwardly respected; if the forms of family religion be preserved, many are content and at ease, while God is saying—"Their words are good, but their hearts are not sincere"—"they draw near me with the mouth and honour me with the lip, but their heart is far from me." 2d. It has issued in the disuse of the higher and more spiritual ways of exercising a devotional spirit. Personal and family fasts, which were frequent in the days of *first love*, when then conscience was tender are fallen out of practice. So also in personal covenanting—frequent, close self-examination on the all absorbing question, "whether we be of the faith"—humble, grave and affectionate experimental conversation—private social meetings for prayer—and the prompt and affectionate application of Christ's rule for the removing of offences, and instead of a spiritual and loving vigilance over each others edification, have come whisperings and evil surmisings. 3d. It has produced a vast multitude of ignorant professors, who know not why they belong to such a church, farther than that they have been brought up in her, or, because they find it most convenient to attend there, or, because they have no opportunity of going any where else. 4th. It has produced a most criminal neglect in very many, even of the outward forms of duty. The burden of catechising the family, is conveniently shifted on to *Sabbath Schools*, or, where these *unauthorized* substitutes, happen not to be, it is thought too oppressive to the children. Family worship is first omitted in the morning and performed in the evening, when exhausted and half asleep—then it is omitted through the week and done on Sabbath only. It is abbreviated to a short prayer, and finally it is left off altogether. Public ordinances are also attended with many difficulties. "They are too far off; the roads are bad; it has the appearance of rain; I am indisposed; I must put myself under medicine; I am too much exhausted by the labours of the past week; I must go out to receive the fresh air; my friend has no other time to call on me." By some such reason, multitudes excuse their absence from the place of worship. In the city, attendance in the forenoon is thought enough, and in the country once in two or three, or, perhaps, even six weeks! As for secret prayer, it is rarely *thought of*. 5th. It is to the same cause we are to look for the reason that so very

many make *no profession*. For when love is cold, parental vows are forgotten, and the instruction of children neglected, and example is unimpressive, and they grow to manhood without being made to understand that Baptismal vows have any claim upon them, or that they are responsible so soon as they come to the years of discretion. When all diligence has been used in giving instruction, it *MAY* be ineffectual, because God is sovereign, but when the means are not used at all, they *MUST* be ineffectual. It were as presumptive and absurd to expect youth to be seriously impressed with their obligation to profess Christ, as to expect a crop without sowing any seed. It is therefore clearly owing to this, that so very many make not a profession, and look on all the attention or support which they may give to the church as a *GRATUIT*. When the Lord's dying love is celebrated they are *spectators*, and when they fall into outward sin, they hold that church discipline has nothing to do with them. 6th. It has brought forth a carnal, worldly, time-serving spirit, which is manifesting itself on all occasions, but especially on the holy Sabbath. It is shocking to think of the hardihood and perseverance with which professors indulge in carnal, irreverent and profane talk on that day. It is continued to the very minute at which worship begins, and it is scarcely concluded, before their minds bound away to it again. Ah! how different was the converse in the days of *first love*! 7th It has almost extinguished a public spirit. Hence the indifference and insensibility to the true interests of the church, and the circumscribed and selfish measure of our regard which appears in all we do. If the leaving of *first love* bring forth fruits so dishonouring to God and destructive to the kingdom of Jesus Christ; it must be an offence of high aggravation and there is but one final issue to which it will bring the affairs of any religious society, viz. "The removal of the candlestick out of its place.

But the leaving of first love is not all. The majority of the churches called Reformed have obscured and corrupted the doctrines of Christ. They have mutilated or set aside the ordinances of worship, government and discipline, and in their place, have set up the inventions of their own hands and heads, and they have returned to the spirit and principles of popery, from which they set out. This has not been done in a corner, but before all Israel, and before the sun—and done under circumstances which make it sin of the scarlet and crimson dye. For there is scarcely

any of these churches which has not, at some time of their existence, come under the most solemn obligations to continue steadfast in the truth, as it had been attained in the Reforming period, and endeavour by all scriptural means to transmit the same unimpaired to succeeding generations. What less than perjury is their deserting that cause now, and advocating doctrines that are exactly the opposite? Many may affect to despise the idea of *us* being held bound by engagements entered into generations and perhaps centuries ago; but if it be not so, if bodies corporate be not bound by their own moral engagements, to the last moment of their being, then all mankind are deceived, and the pledged faith of nations is nothing worth. But suppose the majority of Christian professors should still deny it, it will not alter the mind of Jehovah, nor hold back his judgments on account of it.

It is this falling from first love and this declension from the truth, that has brought about the present alarming state of things at which even sinners are appalled. For it is impossible that men can reject the truth, in the face of so much evidence, and disregard the solemn pledges that had been given to it, without attaining to a degree in hardness of heart and blindness of mind, that prepares for all evil.

First, it has prepared men for overlooking or disregarding altogether, the many indications of divine displeasure which have been given in succession, and with increasing severity. To a reflecting mind, it is undeniable, that the churches which have sprung out of the reformation, and those countries where they are situated, have been often reproved in various ways, some of which are specified above. But they have "hardened their necks." "They speak not aright." Many never look above the second cause, never recognize the voice of God in the afflictions that beset them round. Many speak like the Philistines and say, "it is a chance that happened to them," "they have had bad *luck*." "They have had very hard *fortune*, &c. And others, scarcely bestow more attention on God's rebukes than brute beasts. Is not this conduct, in those who have been so highly favored, grievous provocation to the Most High? Is it not sufficient to awaken his wrath and indignation, which has at length, as we see, broke forth in this dreadful pestilence?

Second, it has prepared them for acting *hypocritically* with their Witness and their Judge. This is a sin of a deeper color still. For it is daring to insult Him

to his face. Is any saying, where is it? I would almost answer, where is it *not*? It is where *formality* in religion prevails—where “they profess to *know* God, but in *works* deny him—where they have the form of Godliness, but deny the power thereof.” It is in that charity which contrives always by some means to let its good deeds be known to the world, but perhaps *no* where so much as where it is the most shocking wickedness—in professions of *fasting* and *humiliation*. There are fasts frequently given out, and professors meet and make public confession of many sins, and then without the least hesitation, act the same part over again, whereas sincerely would require at least, *some* reformation. Such fasting is itself a gross provocation, and if we have in this manner fasted at this time, it will be another offence added to the past of the most aggravated nature. What are those noisy reformations and multitudinous conversions which vanish like a dream and are forgot by the subjects of them, if they are not gilded hypocrisy and self-deceiving? What is the great proportion of that pious narrative which pours down in torrents from the pulpit and the press? Who are they that will substantiate it, by sober unvarnished facts? How great a sin this is, let the 23d chapter of Matthew declare.

Third, it has prepared men for open and daring transgressions of the moral law. Certainly this will need no proof to a sober thinker, that men have come this length. For this is to be seen and heard continually. This is published every week and every day in the papers. This is attested by the courts of justice—the executions—the state prisons, and houses of correction. This is seen in the fact of temperance associations. And yet all these discover not the half of the open transgression. There is very much escapes the vigilance of justice. There is much that human law cannot reach, but there is far more connived at, by men intrusted with the preservation of moral order, or carelessly allowed to pass. What uncleanness! what deceit! what perjury, profane swearing, and sabbath profanation abounds! And if people will but calmly look into the matter, it cannot be doubted that all this has sprung from the dereliction of truth before stated. What a tremendous length have people come in sin, by the time that a candidate for governor will lose his election by a *mere surmise* that he is so far in favor of the laws of heaven as to be opposed to sabbath mails!! And this is represented by a public editor as a *slander* on the man's character!! What

farther can they go except to declare open war with God!! All this was done by a people who have received from heaven a fat land, and a good; great civil freedom, peace and quietness on every side, and all good things. Reader is it any wonder that he who cannot look on sin but with abhorrence, has sent into the land this fearful pestilence?

Fourth, it has prepared and also brought forth abundance of infidelity and atheism. There is a difference it is true, to be observed here. There are some that openly avow their creed, and try hard to be consistent. They are for no christian institutions, no sabbath, no marriage, no unequal distribution of property or power, but all things in common. There are others, that under the mask of political views and principles, and an extraordinary care and anxiety to keep church and state from mixing together, are aiming, if they could, to cut themselves loose from all responsibility to God's moral government, and to be their own absolute and sole proprietors. But there are others, that are baptised and go to church, and appear among christians, as “Satan among the sons of God,” but yet not with *his* decency, for they come to hold in derision and contempt the offer of a full and everlasting pardon which the Eternal Son of God makes to them. These, there is much ground to fear, are the most numerous, and certainly they are the most vile and wicked of all the different classes of infidels, and also the most dangerous. What an horrible spectacle in an age of bibles, and enlightened reason!! How shocking the contrast between these and that state of advancement beyond the measure of our fathers in spiritual light and purity to which we are ever *pretending!* and how much more so when it is known that *that light* and purity of which we so loudly boast, is the very *parent* that hath brought this monstrous infidelity forth! “The *light* that is in us is *darkness.*” If a man will consistently walk (as many do) in this *NO creed* light, I know not where it is possible for him to arrive at last, except among that last order of infidels. But how great and enormous is the sin of all this! How insulting to Him that hath in his infinite kindness made the truth to shine with noon-day brightness, and multiplied testimonies to it beyond number! How far it is possible to go in professing Godliness and be at heart infidel, cannot be known; but there is too much evidence for believing that they sit down at the *Lord's Table*, and even take solemn ordination vows, and profess to speak in Christ's stead, and continue infidel still.

And if so, what are such professions in the view of the All-seeing Eye? Will he not say "When ye come to appear before me, who hath required this at your hand to tread my courts. Bring no more vain oblations, in-cense is an *abomination* to me," Is. i 12, 13.

Fifth, another class of transgressions that may be traced to the same origin, is, refusing to be ashamed or reclaimed. In scripture account this is in some cases a greater sin than any that hath gone before it. Because it justifies all the courses of our iniquity and backsliding, evinces a determination to continue in them, and it despises the last offer of pardon, and stands out boldly to meet the judgments of the Almighty; for "he, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. xxix. 1. In various ways God has testified against our backsliding courses; sometimes by sending temporal strokes and sometimes by spiritual ones, whereby the fruit of our own doings has plainly told us our sin and offence. The works of our own hands have often reprov'd us. He has turned our wisdom to foolishness. All this may be seen in the issue to which many of those schemes for enlarging the borders of the visible church, at the expense of truth, have come. They have not produced the desired effect, but the opposite, in many instances. And besides this, God has had his witnesses on the stand during this long course of defection and revolt, who have without ceasing testified against it. There have still been some that have spoken for God and lifted up their voice like a trumpet. Still a few that have dared to arraign and try the corrupt doctrines and practices of their time, and judicially condemn them. But they have not been regarded, because they were the few, very few, sometimes not the most talented, generally poor in this world's goods, and from their own principles averse to pompous appearances. Frequently they have been derided and their testimony despised. Nevertheless it was God's reproof, and as it leaves backsliders and apostates without a covering to their rebellion, so it will be found to have weight in the day when God reckons with them,—“Because I called and ye refused, because I stretched out my hands all the day and no man regarded, therefore, I will laugh at your calamity and mock when your fear cometh.” Would it be any reason of complaint if now, when *we* call, *he* would not hear, nor let our prayer pass through. And it behooves us to see whether this has not in several instances been the case.

Have there not been cities where many prayers were offered and fasts observed on purpose that God might avert this dreaded cholera, which have nevertheless been more severely visited by it, than some others! Such a thing in the moral government of God must have a meaning, and if it be not what I have hinted, what is it?

There is yet another view of our sins to which I would direct the attention of serious people, viz. our national sins and the general character of public men.

The general character of most public men here and in Europe, is that they stick at nothing, however gross its immorality, that will serve their purpose, hypocrisy, falsehood, deceit, bribery, and perjury. And their main purpose is their own aggrandizement, not the public good. The politics of our times have no use or place for the Moral Law. Dissipation and profanity are their attendants. It is most affecting to read of the boldness with which the Holy Sabbath is profaned, by diplomatic conferences and the journies of public characters. In Europe, the aggregate of political effort goes at present either to support the *Divine right*, or to assert the rights of the people. The first, both name and thing, is one of the cursed blasphemies invented by the Pope, in which he pretended that as God's vicegerent on earth, he had a right to dispose of crowns and kingdoms, and that right which he pretended to give, is what is called, at this day, the divine right of kings, and for this, it is, they are contending. The other object of political pursuit, under a very good and imposing name, is a thing truly not any better. For, in settling the *rights* of the people, there is no account whatever made of the rights and prerogatives which the scriptures claim for God, so far as I can perceive. The United States is young in years and old in sin. The God of nations gave them the portion of goods that fell to them, a large and fair inheritance, it surely was, but by a prodigious prodigality they have already nearly destroyed it all. By political dissipation, their strong and sound constitution is brought to the verge of ruin—its vitality greatly impaired, and they are threatened with a premature death. And only a speedy return to a sense of duty to the Moral Ruler of nations, and a thorough reformation can prevent it. But it is scarcely possible that the foul blot of their perfidy to the aborigines, especially the Cherokees, can ever be wiped away. To the last moment of their being, it will be a fact on record, that the most solemn engagements could not bind

them to do bare justice to a few helpless but deserving Indians. And further, they still tolerate and countenance the horrors of slavery; and if their fame should reach to the ends of the earth for liberty, independence and equal rights, this also, will be told in contrast, and prove it to be but another name for despotism in miniature. Nay more; the cry of it will reach to heaven, and it will in due time be answered. It must also stand recorded as a national sin that the *Post Office* law violates the Sabbath, and that after it was, in the most pressing manner, petitioned to be repealed, the public authorities refused under the shallow and hypocritical pretence of not legislating in religious matters.

These are but a few of the general heads of our transgressions against the Most High, which have provoked him to send his awful judgments.

I would next offer a few remarks on the duty of fasting at this time. This cholera may subside, but the proper season for this duty is not yet past.

(To be Continued.)

MEMOIRS OF MRS. CAMPBELL.

[Concluded from page 318.]

The next day, being July 11th, I came home to Torrich from Muirtown, being composed, contented, and comforted in my spirit. That morning, before I left Muirtown, I got an opportunity of speaking with Mr. T. H. for the space of three quarters of an hour. I vented to him in as few words as I could, how good God had been to me these two days before, and that there was no such debtor as I. I told him of two things I was afraid of. One was that I should become slack in prayer for those things with which I was before so anxiously taken up, because I had submitted to be denied. He having spoke to me of submission, and yet continuing in duty when I talked to him before, he spoke a little as to that; but exhorted me to continue in prayer, and that submission was a means to obtain what I desired. The other was, I was apprehensive I had some sharp trials to meet with, for which this submission was preparing me, and which would try the reality of it. He did not approve of my giving place to these thoughts, but in much love charged me with authority, saying, take this as my last advice to you, beware of anxiety, "Take not thoughts for to-morrow," "Sufficient for the day is the evil thereof." He earnestly

pressed me to a confident and consistent trusting in God, rehearsing Job's saying, "Though thou shouldst kill me, I will trust in thee," and saying to me, if I had no way to come at Christ, but to run myself on a drawn sword, I would be at him; for I knew if I might but get hold of him, there is virtue in him to make me live. Thus did the blessed man press me to live the life of faith, and took leave of me, embracing me as a father does his child. After I came home my bodily health failed me much, and this indisposed me three months for continuing in spiritual exercises. But I was dealt with very bountifully, being still under the impression of God's infinite goodness to me. He turned my darkness into light, so that I was made to see that he had done all things very well, both as to my soul and body and my outward lot. Neither had I fears nor anxieties concerning things to come, but had strong persuasions that the whole will of God would be good to me. All the promises were yea and amen to me. I saw Satan, my subtle enemy, overcome by the Captain of my salvation. When he could not prevail to draw away my affections from the Lord Jesus Christ, to be so allured with creatures as to love them above their value, he went to work on the other hand, by presenting my afflictions to me in a multiplying glass, in order to keep me from rejoicing in the Lord Jesus, to make me offend by being unthankful for what I had received, and to make my life uncomfortable to myself and to those with whom I was nearly connected and concerned, and likewise to darken the grace of God in me, which ought to shine in my conversation to the glory of God, by a contented frame of spirit in every condition. Infinite praises forever be to him who is the Lion of the tribe of Judah, who hath delivered me from this subtle fowler's snare, from the awful wrath of God, and the condemning power of the Law, and not only this, but redeemed me from iniquity, so that sin shall not have dominion over me, because not under the law, but under grace, who has also purchased for me an inheritance among them that are sanctified, given me the first fruits of the Spirit, and made me to eat of the grapes of the brook of Escol, and given a sight by faith of the promised land, so that I am made not to take up my rest in this wilderness, which is polluted, where there are lions and scorpions, where there is need of the pillar of fire and cloud; but to be pressing forward with mine eye fixed on the heavenly Canaan, where there is no sin,

nor sorrow, nor death; where the full enjoyment of God in Christ will put an end to all misery, and crown with everlasting joy and happiness. The week after I came from Muirtown, on the 18th and 19th days of July, I got manifestations of the Lord Jesus Christ, and of my relation to him, which brought light, and joy, and stability to my soul, which filled me with love of Christ and assurance of his favour, so that I found no want and was often made to say, I am full and abound. I got a drop of that ocean which made the martyrs cheerfully undergo tortures and death. I was made to say, abide thus with me and I can endure all things. I was made to see him by faith, not only a complete Saviour to save my soul, but also an all-sufficient father, husband, shepherd to me, in this world, and exceeding these earthly relations, as far as the heavens are above the earth, in his love, power, wisdom and duration. So that I was made to say, enough, enough to make up the want of all earthly comforts. Christ in a wilderness is enough. I got the promise that he would be with me still—that the Father and the Son would make their abode with me, and that the comforter should not leave me. I was made to sing the 23d Psalm, and the rich promises mentioned there as my own. The earth was pleasant to me, when I looked to it, because it was God's handy works, and that I had a right to it through Christ, and should have such a measure of it as would be good for me. I found my darkness removed, my burdens taken off, and my Lord Christ filling my soul, so that I was made to say, He is come! He is come! I told my husband that the Lord was dealing thus bountifully with me, wishing him a share of the manifestations of Christ I was blessed with, which exceeded all I had found twelve years before. I wished that the goodness of God to my soul was known to the world, that it might be a proof of there being a God, and that Christianity is a great reality and no fancy. What I have felt of God in my soul, which I cannot express (and yet I have felt but little) is an evident proof to me, that he is hid from this world, and that it is but a small part of him that is known even to his own, while they are here. But let heaven and earth praise him, let all his people praise him, let my soul bless and praise him, who imparts so much of the knowledge of himself, in his Son Jesus Christ, to believers, as is necessary to salvation, and not only so, but as much as gives content and consolation, when his wisdom sees it good. O that I were like

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an everlasting stone, on which were engraven songs of perpetual praises to him, that sits upon the throne and to the Lamb, set in the view of the world, for the dread of the ungodly, and for stirring up of those who have Jehovah for their God, to praise him and rejoice in him! Yet I will say, not my will but the will of my heavenly Father be done; not a sounding instrument of his praise, yet one of his hidden ones; not a giver to him, yet a receiver from him; the chief of debtors, yet the least of all his people. This is my comfort, that though I have no ground to expect that I shall be made such a monument of his praise in this world, I have the word of him who cannot lie for a sure foundation of my hope, that I shall be made a pillar in the temple above and go no more out. I heard of Mr. Thos. Hog's being removed from time to eternity. It was a surprise to me, though great matter of lamentation. My husband and I had been seeing him in August. We then saw that he was near the end of his journey by his spirit being transported with the hopes of glory, and his bodily health and strength failed. He endured much trouble in his body two months before his death, which was dark and afflicting to me. As I was enabled, my prayer was to God for him, in the day of his calamity, whose reproofs had been a kindness to me, and his smiting an excellent oil, that did not break my head. The tongue of the learned was given him, indeed, to speak a word in season to the weary. He had the heart of the wise, which taught his mouth and added learning to his lips. He gave reproofs of instruction, which by his Master's blessing were the way of life. He walked so with God that his conversation shone to the glory of his heavenly Father. He had a large measure of the spirit of God, by which he knew the deep things of God. And it was given him to know the mysteries of the kingdom of God. He had a divine experimental understanding of the scriptures, of the work of conversion, and cases of conscience, so that they, whose ears heard him, blessed him. He was a Caleb indeed, who followed the Lord fully in his ministry, in prison, in banishment, in strange lands and unto death. Even the haters of godliness were forced to own that God was in him of a truth, and that he kept his integrity. It is not my design to praise men, and therefore I will drop this subject, though it be a large field; only farther observe, that I never knew one that came his length, and I wish I had ground to believe that I shall yet know them. I cannot forget him, who

was the bridegroom's friend, who, when I was lying in my blood, told me of my hazard, and where there was help for me, and with the authority of his master, charged me not to delay, showing me that delays, in a matter of so great importance, came from the Devil. He preached Christ and conversion to me in private conference, which had blessed effects on me.—When under the greatest trouble I ever felt with respect to the case of my soul, in March, 1677, he being then a prisoner at Forres, I went to speak to him. I was like one dumb and could not utter one word of my case to him; yet he spake to me as if I had told him of it, and said, when I parted with him, "Fear not, ye seek Jesus." Which word begot some hopes in me, which did not altogether leave me, until I got the manifestation of Christ to my soul, which was within six weeks afterwards. Yea, I do not remember any time I saw him, but I got good by him, and in the end more than in the beginning. I cannot show at large what was the exercise of my spirit, upon hearing of his death. When it was told me, I spoke not a word, till I went to the Lord in secret and mourned before him. I was four days much troubled, but strove against excessive grief, and I have reason to bless my Rock who gave me a composed frame of spirit, and made my soul to profit by the death of this blessed man. His removal made the earth desolate in my esteem, and raised my affections from things below to things above, where Christ and the spirits of just men made perfect are. In my mourning I was made to bless the Lord, who had put an end to the sufferings of his faithful servant, and to submit to his will who had said, "He that will be my servant, let him follow me, and where I am, there shall my servant be." I remembered to my comfort, how this blessed man, the last day I saw him, kindly embraced me and rejoicing in spirit, said to me, "You and I shall be together with the Lord forever." That night being the last night I was in his house, my sleep departed from me, upon which I rose at 3 o'clock in the morning, and had two hours of sweet communion with God in prayer; during which time, there were two things feeding and refreshing my soul. One was, that there was an eternity coming, wherein the people of God should get a full vent to praising and be continually employed in praises, world without end. The other thing which refreshed me was, that all the people of God shall be together, through eternity, beholding and enjoying God in Christ. These two considerations

had a deep impression on my heart, easing me under the sense of short coming, want of nearness to God in the present state, the scatterings of the people of God, and that I could have but little fellowship with his servants here. The discovery I got of eternity made me rest in hope, and to look on present things as of very short continuance. After that time, I did not see this blessed man's face any more. He being very sick that morning, and not fit for speaking, my husband and I left him. I then looked on what was given me that morning, as given to prepare me for his death. The day before he died, my thoughts were taken up with him, and these words in Job were brought to my mind with relation to him, "that he should go to his grave in a full age as a shock of corn cometh in, in his season," which was quickly fulfilled, he having served God in his generation, he went to his grave in peace and pleasantly gave up the ghost. Though he endured much pain in his body before, yet at the hour of his death, he had ease and went out of the world praising and rejoicing. I had sweet refreshing hours in prayer after I heard of his death, in having a lively faith of heaven and the resurrection, and in the hopes that I should be with the Lord, and with his glorified saints, whom I had known on earth. The faith I had of this made me look on my time here to be but very short, and the hopes of being but a very short time in this world made my grief the less. I got sweet thoughts of the Lord Jesus Christ, as he is a father, a shepherd, a teacher to his people, and faith to believe that he would be thus to me and my dear friends, to whom this man was a father and a shepherd. What their grief would be for this great loss was an addition to my sorrow. But praises to him who raised me up, who was poor and needy, from the dunghill of sin, to sit with the princes of his people; that I was not left comfortless. I found it matter of praise and rejoicing, that he had raised such a one for his praise and glory, for the good of souls and for my good in particular, and that this man should forever praise him in the heavens. What shall I say? But true it is that the righteous is more excellent than his neighbour—more blessed and happy in himself and to others, more useful in his life and death. Though in their life they do not excel others as to worldly honours, riches and pleasures, yet they excel them in what is infinitely better, that is, in having the features of the Divine Image, drawn on their souls, fellowship with him, conformity to his

laws, glorious within, harmless and profitable, without guile in their conversation, the greatest blessings among men when known and prized—More excellent in their death, though not exempt from bodily pain, yet privileged with inward peace, and a well grounded hope, which will wax stronger and not leave them at death. This has been often, though not always, very discernible to by-standers. The blessed death of the godly has many times been a means of converting souls. More excellent after death, though their bodies be laid in the grave, till the end of time, and worms feed on them; yet their souls to which the body is but a covering, a casement, are made perfect, and land in the desired haven of eternal rest, and joy, and are admitted into the immediate enjoyment of God. They are likewise blessed to others, even after their death, though not as mediators for them in heaven. Yet their walk, words and writings sometimes have a greater impression, on those with whom they lived, after their death, than before. And their name and memory are savoury, like a precious ointment, and shall be had in everlasting remembrance. O that my heart and my tongue were as the pen of a ready writer, to indite good matter, in a song concerning the king, even my king who is fairer than the sons of men, into whose lips is grace poured! Who excels the most excellent in the earth, as far as the heavens are above the earth! How far beyond comparison is he, who had neither beginning of days, nor end of life! Who is infinite and eternal! Who fully satisfies the immortal soul, that is espoused to him! It is true that discontent is sometimes the disease of Christ's espoused, but as true it is, that the cause is not in him, but in us, by our wandering from our resting place. Who is like unto him that keeps those in perfect peace, whose hearts are stayed on him! I find nothing so prevailing with me, to make me overcome sorrow and losses, both natural, and spiritual, as the discovery of the eternal Son of God, full of grace and truth, and my relation to him, as he is held forth in the gospel, to believers. In all the remarkable troubles, I have met with, for these fifteen years past, this has been the end of them, to wit: a discovery of Christ, and of my relation to him, which made me many times to say to the Lord, this is enough to me.

Sept. 13th, 1692: Amidst a variety of troubles and fears, which at this time bore heavy on me, it pleased the Lord to give me a cup of consolation, from the faith and per-

suasion of this, that my evil things would be only here, and of short continuance, and that my good things should be in the life to come, and of everlasting duration. The views and experiences, which I had of the love of God in Christ, and the hopes of heaven gave such content and satisfaction to my heart, that I was made to say with the Prophet, "Though the fig tree should not blossom, neither fruit be in the vine, though the labour of the olive should fail, and the fields yield no meat, yet will I rejoice in the Lord, and be glad in the God of my salvation," and with the Psalmist, "Why art thou cast down, my soul, and why with vexing thoughts art thou disquieted in me? trust in God, for I shall yet praise him." While I was thus comforting myself, in God alone, the Lord sent that word to me with power, Ps. xxxiv. "None that fear him shall be oppressed with want." I could not but believe it thus. I, even I shall not be oppressed with want. After which, I was firmly persuaded that these things, which at present threatened, should not happen, and if they should, I would have so much of God, and such support to my soul under my troubles, that they would not be hard to bear, and either of these, as he pleased, was welcome to me. I was helped to bless the Lord and to wonder at what love, and wisdom, shone in his dealing with me, letting me have sights of trouble, with which I was never visited, while I have reason to bless the Lord my God, who teacheth me to profit. All this turned out to my advantage in the issue, and was designed to humble me, to make me as a weaned child, to teach me to sympathize with the afflicted, and to strengthen me in time to come. Thus my spirit was comforted, and composed, as to my outward condition. About this time, when I was going with child, of my son John, my gracious God and father, in Christ, dealt very bountifully with me, so that I expected the end of my time was near, which was desired by me, if my work was done. But it pleased the Lord in his great goodness, to give me a manifestation of his design, to prolong my days, and that, though I had a desire to be with Christ, which is best of all, yet it was needful that I should continue in the body, for some time, for the good of my husband and children. This happened five weeks before I was delivered. After this, I was made to expect life, and these anxious thoughts, which my bodily condition made me liable to, were removed, and hope in God was my daily cordial. The 62d Psalm was often the song of my heart.

When the number of my months was fulfilled, I began to languish, and it was the desire of my heart, that my God, and my deliverer would make haste to help me. On the day before I was delivered, when discouragements were like to prevail, the Lord strengthened me, with strength in my soul, enabling me to believe that he would answer his name, and his relation to me, and likewise my expectation, from which he did both, with respect to my body and spirit, the night I was delivered. In his ordinary Providences he did well, with relation to my condition, in dealing gently with my soul and body, and in giving me the sense of his love in my greatest extremity, which made me hope, and with confidence call him my God and Father. My deliverance was in many respects, which I shall not mention, far above what is common. When my child came into the world, I offered him up unto the Lord to be his, and for him, who had been so gracious to me. But this I did more particularly on the day he was baptized, and was helped to fervency of spirit in prayer, with respect to him, and likewise helped to devote and resign him to the Lord, to be his God and Father. About this time being one morning employed in secret prayer, I got a satisfying manifestation of my being redeemed from hell, and wrath, by Jesus Christ, and of his work of regeneration in my soul; my own experiences were strong proofs to me that Christ was come in the flesh, to wit, the wonderful effects which my closing with him by faith had on my soul, in changing my will, enlightening my understanding, producing peace in my conscience, raising me up when depressed with grief, the desires of my soul satisfied, and all my wants supplied in him, while I was sealed with the Spirit of promise, so that I could say, as if my eyes had seen him do miracles, he is indeed the very Christ. He does the works which none other can do. The discovery I got of Christ and of my interest in him, that morning, made me lay aside anxiety, and put a blank in the Lord's hand and resign to his will, and disposal, in what concerned my outward circumstances. What he had done for my soul caused me to trust in him, and hope that he would do all things well for me.

[As what follows of this gentlewoman's memoirs wants a date, it is uncertain at what period it was written, but it is most probable that it was towards the latter end of her life.]

Being for several years seeking the Lord, and still tossed with fears that the foundation was not right, and though many sweet

promises in times of extremity had been with present support let into my soul, yet, upon a new onset of Satan and new backslidings, my darkness as to my interest would recur, so that I could find no ground to stand upon, but would be at razing all that had ever been built. Thus was my life spent betwixt uncertain hopes and fainting fears; but after several years when the churches were filled with Presbyterian ministers, my darkness and deadness became more dreadful to me, so that ordinances, to me for the most part, were no small burden, and when some times more than ordinary in secret my spirit would be eased before going to church, it would be far otherwise before I returned, so that I knew not what to do. At length, both in private and public, deadness came to such a height that my life was a burden to me. When I spoke to ministers and others, they all said, my help was not to be found in them. Yet this was observable, that such as were most zealous for the purity and the interests of Christ were most comforting to my soul in public and private duties, but they could not cure my wound. Therefore I continued solitary for many days. Yet it pleased the Lord to support me with hopes, that he would not cast off forever, but though he caused grief yet he would have compassion. Thus I was sitting solitary and sorrowful, many thoughts were rising in my mind from day to day, but I knew not what to conclude concerning the state of my soul. After this my trouble so increased that I was afraid all was false work, and that I had been building on the sand. Thus was I sitting in darkness and could see no light. Then was my extremity above any thing I had ever found before. I went about duties, but no sound or abiding comfort came to me by them or in them. Secret prayer was sometimes a mean to keep me from quite giving over. At length the Spirit of the Lord came with power convincing me of my dreadful guilt, not only by reason of innumerable actual sins, which long before I had been somewhat affected with. But now the fountain of original sin was so discovered to me by a beam of Divine light, that I was made to cry out, guilty, guilty, with reference to the best of my spiritual duties. Then was my trouble of soul such as I was not able to express. All hope was then taken away, so that I knew not what to do, for sin in all was so clearly in my view, that fears of approaching such an infinitely holy God, were so strong as to put me from duty, so that I would fast longer than my body could well bear, rather than

sin by any approach to him, even in asking a blessing or returning thanks at meals. Then I thought that ministers had not dealt faithfully with me, because they had looked on me otherwise, than I saw ground for, fearing that all was hypocrisy. Sometimes my soul would be tormented with thoughts, that such a vile sinner as I could not but be consumed by such an infinitely holy God; for by the light of his Spirit I was convinced, that the thoughts of my heart were only evil and that continually. Then was I made to view my soul as it was, wholly corrupt and depraved in all its faculties, the understanding, will and affections; and then to look when and how it was, that man, who was made for the glory of God, was now become so inexpressibly miserable. With many thoughts of this kind, was my soul for some time tossed. At length the serpent's deluding our first parents, the way how, and the design of this old murderer therein, whose poison being conveyed to the soul by the outward senses, tempting to eat the forbidden fruit and to fear no evil, though the God of truth had threatened soul-death upon the breach of this command; this was clearly discovered to me to be the spring from which my soul's poison was derived. Then did the Great Prophet, spoken of by Moses in Deuteronomy, condescend in a most wonderful manner, to make up the want of all things else in himself to my distressed soul, by drawing near in secret duties, such as prayer and meditation, and therein teaching me spiritual lessons, which men or angels could not have made me understand, revealing to my soul, with new power and glory, the truths formerly heard by the ear. All this while, from the beginning of this exercise, I was without preaching for the most part; and when I had it, I could not say, that the case of my soul was helped by it. As I was for some considerable time weak in body, I was by this means confined. Great was the opposition, that was made within me to the Spirit's work of convincing me of the inexpressibleness of my misery. Strong were the reasonings wherewith my soul was vexed and distracted. Among other things this was one, to wit, how could Adam's sin so ruin my soul? There was at length a similitude brought to my view, by the Spirit of God I trust, to help my understanding, which was this. Several years before this time of my soul's trouble, I had seen a young boy die of fits of madness, occasioned by the bite of a mad dog. The child being near the place where I lived, I went to see him, not knowing what was his trouble, or

what was the occasion of it. I sent for a person of skill to see him. But when the discovery was made by the intervals of quietness, and by the fits of madness returning; the man who was sent for to cure him, desired to try whether the poison of the mad dog had reached the child's heart by the circulation of the blood, which he said would be known by the boy's drinking either like a man or a dog. For in case he drank like a dog there was no cure, but certain death would suddenly follow. This being tried, and he lapping with his tongue, the man would apply nothing. Some hours after, the boy died, while I was present, which then made no other impression on my mind, but that I pitied the boy, and those who were connected with him. But now, several years afterward, this melancholy accident was brought to my remembrance, with this connection. If the Dog's poison was powerful to convey death to the body, so that there was no cure for it; and that by changing the very nature into that of the dog, acting madness, and lapping with the tongue as he did; how then did it appear so strange to me, that the old serpent's poison produced the same effect, with respect to the spiritual madness to the death of the soul, (he being a spirit, and his poison being of the same nature spiritual,) to wit, polluting and ruining the soul, which was, while without sin, perfectly happy, in knowing God and delighting in him. Now this being the life he was created with, and his sinless nature being agreeable to the holy nature of God, while he stood in this condition, nothing could hurt him. But the cursed enemy of all good, the devil, speaking out of the serpent, with a design to pull down man from a happy estate, to be as miserable as he was by falling from God, and thus by misbelieving the threatening, this poison having settled in the soul, immediately followed spiritual death, incurable by men or angels: so that without a higher power than either, nothing less than eternal death, would be the effect of this poison, which now discovers itself in that fearful madness, which every one of Adam's posterity acts daily, in forgetting, and fearlessly breaking his holy laws. This was represented to me, in a lively manner, in prayer, how I had forgot God, times without number, and sinned fearlessly, letting my spirit follow after vanities, and pursue for satisfaction in them. Besides this, though I went about spiritual duties, my heart was still far from God in them, far from having right impressions of his justice and holiness, so that instead of serving him

acceptably, I saw that nothing proceeded from me, that nothing was done by me, while growing in the wild olive, that could be acceptable to him with whom I had to do. O how terrible was it to me, to think of the deformity which sin had occasioned in my soul, and the loathsomeness of its faculties, so that the condition of my soul appeared to me to be misery in the abstract! After poring on what was due to me, and finding that sin had made my soul fit food for hell, as by my apostacy and falling from God, and the loss of his image, it was capable of nothing now, but what infinite holiness abhorred. This filled me with such fear and confusion, that none can conceive my case, but those who felt the same work of the Spirit, in savingly convincing of sin, and as I heard one express it, dinging away the devil's props by which he keeps his servants, or rather slaves, from feeling the weight of sin. O how sensibly I felt the truth of this, that there is no burden so heavy as that of sin! So that when I would address God in prayer, being filled with fears I could say nothing sometimes, but lay groaning before Him, who had proclaimed himself by the name of merciful, and gracious, and many times could utter no more, but that word mercy, mercy, believing that therein alone, the help of my destroyed soul was to be found. O how did the impression of the depths of soul misery, under which I had so long lain, together with my inability to do any thing for my own deliverance, confound me so, that I cannot express or describe my case! But after continuing a considerable time in this way, thus tossed with tempests, and not comforted, some words of scripture were brought to my mind, which were made use of for keeping me from utterly despairing, and giving over, viz: "I came not to call the righteous, but sinners to repentance," "Look unto me all ye ends of the earth and be ye saved," "The whole need not a physician, but they that are sick." Thus in my extremity, my spirit was in some measure supported. But afterwards, when new darkness and fears filled my soul, I was no ways able to draw comfort from these words, unless they were conveyed with new power. On a certain night, after sad and affecting fears, which men or angels could not allay, these words came with power to my soul, "Be careful for nothing, but in every thing by prayer and supplication, with thanksgiving, make your requests known unto God, and the peace of God, which passeth all understanding, shall keep your hearts and minds by Jesus Christ." O how was my

weary soul made to behold in prayer, a wonderful beauty and glory in the deep contrivance of infinite, free love, displayed to guilty sinners, in a Mediator, whose voice my soul was made to hear in these words; "All glory be ascribed to him, whose goings forth are prepared as the morning!" So it was indeed with my soul, for after that night, I was helped to consider with admiration, that wonderful mystery, God manifesting to mankind, that everlasting love of God, which he had from eternity, fixed on a certain number of the posterity of fallen Adam, while all the revolted angels were passed by, and no such design of recovering them ever heard of. But that I should hear of a possibility of deliverance, from such inexpressible misery, how did this make me think and say, "who is a God like unto him," with whom I have to do; so infinitely holy, that he cannot behold iniquity, without abhorring it, and a consuming fire to the workers of iniquity; and notwithstanding this, what matter of wonder and praise, that in his infinite goodness, he should give a Son, yea, his eternal and only begotten Son, in whom his soul delighted, to be made of a woman, for this very end, that he might reconcile God to sinners, and sinners to God, not only being a sacrifice to satisfy Divine Justice, for the wrongs done by man, and that in the nature which had sinned, but to be a Saviour, in order to save from sin, those for whom he satisfied! O what a glorious mystery did the eye of my understanding behold, never before thought of, after that manner, or seen in that light. I confess it was no other than hearing by the ear, that ever I had attained to before; but now, with a new, powerful, and glorious light, did the eye of my soul behold this heavenly mystery, so that I felt a drawing power of love, coming along with this divine revelation. O how wonderful, that He, to whose blessedness no addition can be made, should, in the depths of his infinite wisdom, find out such a way, to make the objects of his everlasting, free love, capable of the enjoyment of himself—as to destroy that life which their souls got from the first Adam, which was a life of pure enmity; the truth of which daily appears from this, that the thoughts and imaginations of their hearts are evil, only evil, and that continually—that this life, I say, should be destroyed, by the death of his dearly beloved Son, on the cursed tree of the cross, and that by him, to wit, the Lord Jesus Christ, there should be a new original, and a new life, from the quickening Spirit of this infinitely blessed Adam, in whom all his spiritual seed

are blessed, both in their persons and services. O what depth of infinite wisdom and goodness here, beyond the conception of angels, much more, that of frail, sinful mortals.

Here ends (with regret I say it,) the memoirs of Mrs. Campbell. God has embalmed the "memory of this just one," for even now, after she has been more than a hundred years in heaven, it retains a sweet savour. Reader let it be your study and mine to follow her and others of her stamp, who through faith and patience now inherit the promises." And before taking my leave, I would mention one or two things in which she appears greatly different from the professors of our day, but in which, if I mistake not, she is so much nearer to the Bible model of a true Christian, and the fitter for our imitation.

First. She was at the greatest pains to ascertain what was the nature of that change of heart which she thought she experienced. Whether it was according to the Scripture, and whether it was a genuine work of the Holy Spirit, or not. While it is to be suspected, that very many are content with very slight inquiries on this point, even those who in charity may be thought to be indeed the children of God, and many more are content without any inquiry at all. We can neither investigate too closely or too often this all important matter. Whether, have we or not really passed from death to life?

Second. The strict attention which she paid to passages of scripture, which were brought to her mind, and the wisdom, and sound discretion with which she applied them for her instruction, and comfort, and joy. Without great spiritual wisdom, we may very readily abuse, and sadly pervert scripture texts, coming into our minds, and make them subserve our own destruction, and the snares of the devil; But while some go into this danger, there are a greater number, that run into another, equally great, of either despising to give any attention to them at all, or of over-looking and neglecting them, or of resisting the power with which they often speak to the conscience. There are few readers of these memoirs, who will not consider her application of texts not only safe and judicious, but most profitable and pleasing. Herein let us follow her.

Third. She was a woman of a very public spirit. She had the interests of the church on her heart always as her own. Many will be ready to applaud this to the sky, who will differ, in the extreme, from

her as to what the interest of the church really was. She believed it to be truth and purity, more particularly, to be in those very doctrines, and ordinances, which are now more than ever cast down with contempt. Rather than yield a single point to the prevailing corrupters in that time, she submitted to be persecuted, as did also her worthy husband. Herein let us follow her.

Fourth, and last. She considered with deep and serious attention, and prayer, the events of Providence, both those which affected her own person, and family, and also those of a public nature. And in them all she observed, with assiduous care, every instance of Divine goodness, that came to her notice, and made it matter of a song; take for instance, her observations on the event of her arm being broken. Herein let us follow, and it may be we shall enjoy some share of that sweet communion with God, in Christ, on which she often feasted.

A. G.

THE LIFE AND TIMES OF JOHN LIVINGSTON.

[From the Biblical Repertory.]

John Livingston was born in Monybroch, (or Kilsyth) in Stirlingshire, on the 21st of June, 1603. His father William Livingston was settled as pastor, first at Kilsyth, where he was installed in 1600, and secondly at Lanerk, whither he was translated in 1614, and where he died, aged sixty-five years, in 1641. The great-grandfather of John Livingston was slain at Pinkiefield in 1547. William Livingston was a zealous labourer and patient sufferer for reformation, and for his non-conformity was deprived of his ministry at both the places just named.

After some domestic training, John Livingston was entered in the university of Glasgow in 1617, and was graduated as master in 1621. While at this institution he had his ambition much fired with the hope of eminence as a classic and logician; but Providence thwarted his designs, partly by means of the favoritism then prevailing, and partly by the chastisement of disease. We find him sitting down to the study of Hebrew immediately upon his enlargement from college rules. Agreeably to the almost universal custom of the reformed churches, he approached the Lord's Supper at a very early age; and it would seem from his brief hints, that his first confirmed hopes were called forth on the occasion of his first communion. His desire nevertheless, was to be a physician, and he entreated his father to send him to France,

to study medicine. As he found himself repelled from his chosen path by a concurrence of circumstances, he fell upon a method of resolving his doubts which may safely be recommended to all young men in similar circumstances: he 'sought the Lord.' "I resolved," says he, "that I would spend a day alone before God, and knowing of a secret cave, on the south side of Mousewater, a little above the house of Jerviswood, over against Cleghornwood, I went thither, and after many a to and fro, and much confusion, and fear about the state of my soul, I thought it was made out to me, that I behoved to preach Christ Jesus, which if I did not, I should have no assurance of salvation. Upon this I laid aside all thoughts of France and medicine and land, and betook me to the study of divinity." We need not wonder that after such a day, so spent, and with such results, his subsequent ministry was marked by striking tokens of divine favour.

In 1625 Mr. Livingston began to preach, and for more than eighteen months continued principally at his father's house in Lanerk. At this period of his ministry, he pursued the laborious method of writing his sermons in full, and committing them to memory, a slavish toil, which he was induced to abandon by a circumstance that shall be related with all the naïveté of the author. "One day (says he) being to preach after the communion of Quodquan, and having in readiness only a sermon which I had preached before in another kirk, and perceiving several to be at Quodquan, who had been at the other kirk, I resolved to choose a new text, and having but little time, wrote only some notes of the heads I was to deliver, yet I found at that time more assistance in the enlarging of those points, and more motion in my own heart, than ever I had found before; and after that, I never wrote all at length but only notes."

In the year 1626, he was invited into Galloway, where he preached for some time, and received a joint call from the Presbytery of Linlithgow, and the parish of Torpichen to become pastor at the latter place. Here he would have been ordained, had it not been for Bishop Spottswood, who interposed his veto, on account of Mr Livingston's non-conformity. Accordingly, in autumn of 1627 he departed, having found, says he, "the two or three last Sabbaths I preached there, the sweetest Sabbaths, although sorrowful, that I had seen in that place." From this time until his visit to Ireland in 1630, he spent his time between his father's house, and the house of the Earl of Wigtoun: preaching, as occasion

offered, at Lanerk, Irvine, "the Shots" and other places.

Much has been said of a noted sermon of Mr Livingston at the "Kirk of shots." In noticing it, we have no desire to represent the instrumentality then used, as having any such efficiency (even by congruity) as would lead to the supposition that if we could preach just as Mr. Livingston then preached, we should witness the same results. We are not among the number of those who make apparent success a criterion of doctrine, nor do we limit the Holy One of Israel to any specific methods of operation: yet as we find ourselves charged with enmity to revivals of religion, and to the simultaneous conversion of multitudes, and as this our alleged enmity to every good word and work is furthermore charged as coming by lineal descent from our paternal creed, and unavoidably connected with our peculiarities of faith, we take our position of defence behind a line of facts. We deny the validity of the argument from supposed conversions to the truth of a system, we have ever denied it; it is not we who have fled to any such methods of ratiocination; but *ex confesso* the argument is good when retorted upon its originators, and we claim the right of so using it as to silence the battery of our "otherwise minded" brethren, while we rest the defence of the truth upon a "more sure word of prophecy."

"The parish of Shots (we quote Mr. Livingston's words) bordered on the parish of Torpichen, and I was sometimes invited by Mr. John Hance, minister of Shots, to preach there. In that place I used to find more liberty in preaching than elsewhere; yea, the only day in all my life wherein I found most of the presence of God in preaching, was on a Monday, after the communion, preaching in the Church-yard of Shots, June 21, 1630. The night before, I had been with some Christians, who spent the night in prayer and conference. When I was alone in the fields, about eight or nine o'clock in the morning, before we were to go to sermon, there came such a misgiving spirit upon me, considering my unworthiness and weakness, and the expectation of the people, that I was consulting with myself to have stolen away somewhere, and declined that day's preaching, but that I thought I durst not so far distrust God, and so went to sermon, and got good assistance about an hour and a half, upon the points which I had meditated on. *Ezek. xxxvi. 25, 26.* "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 I will take away the stony heart out of your flesh, and I will give you a heart of flesh." And in the end, referring to close with some words of exhortation, I was led on about an hour's time, in a strain of exhortation and warning, with much liberty and melting of heart, as I never had the like in public all my lifetime."

Now from any thing which is said in Mr. Livingston's autobiography, no man would

be led to suspect that even a single soul had been awakened by this sermon. Yet we learn from the best authority, that no less than five hundred persons were, as was believed, converted upon that occasion!* Is this the manner of the present day? Is this silence respecting personal success a besetting sin of our leading preachers? We trow not.

We observe upon this narrative, that Mr. Livingston himself treats it as a rare instance of enlargement and divine assistance; not as part and parcel of a regular and unfailing scheme of measures; that the appeal to that God, without whom even Paul would plant in vain, is mainly relied on; and that the modesty of the preacher so far from permitting him to blazon his own name as a successful preacher, even in these memorials written in exile, forbids his even mentioning that any considerable numbers were awakened.

We know two very convenient methods of evading this,—methods, by the bye, turned from the anvil to suit the emergency of a sturdy argument; and we doubt not that new ground can be taken upon every new assault of truth. The two which we intend are these: it is, first, alleged that all who have ever converted men to God have preached just as those who now claim to be the sole laborers in this glorious harvest: a position which we give over to the candid reader for examination. Or, secondly, it is maintained that divine truth, once deemed immutable, has its moonlike phases, conforming itself to various cycles of the church, and that what was good and true in Scotland, in 1630, is deleterious and seductive in America, in 1832. We are serious in this statement, whatever some of our happily untaught readers may imagine: this is the gist of an argument which has been heard from pulpits and professor's chairs: *Once* it was right to preach dependence; *now* it is right to preach accountability; and the great art of the preacher is evinced in striking the balance between antagonizing principles, and hitting the invisible demarcation

* Speaking of these times of persecution, John Brown, of Haddington, says in his "Compendious History of the Church of Scotland," p. 98—"Meanwhile, faithful ministers were remarkably countenanced of God at their sacramental and other occasions. Multitudes crowded to their communions; and being eager to hear as much of the gospel as they could, when they had an opportunity of it, they began to hear one sermon upon Saturday before, and another on the Monday after." Mr. John Livingston, a probationer, after having run so far off, that morning, preached a sermon at the kirk of Shots, on Monday, June 21, at which 500 were converted to Christ."

between two clashing schemes. O how unlike to this calculating, manœuvring, cold, and we must say worldly policy, is the high and holy disregard of consequences evinced by our forefathers! Hear again the reminiscences of the aged Livingston, recorded in his Patmos: "I found that much studying did not so help me in preaching, as the getting of my heart brought to a spiritual disposition: yea, sometimes I thought the hunger of the hearers helped me more than my own preparation. Many a time I found that which was suggested to me in the delivery was more refreshful to myself, and edifying to the hearers, than what I had premeditated. I was often much deserted and cast down in preaching, and sometimes tolerably assisted. I never preached a sermon that I would be earnest to see again in writ but two. The one was at a communion on a Monday at the *Kirk of Shots*, and the other on a Monday after a communion in Hollywood. *And both these times I had spent the whole night before with Christians* [in prayer and conference, as appears from the quotation next preceding] *without any more than ordinary preparation.*" Be it observed then, that our remarks are not intended to assault any measures, however singular, however new: we freely accord to our brethren the principle that new emergencies demand measures somewhat diverse from those in common use; nay more, that novelty itself may at times, be an important aid in thawing a congregation out of the icy fetters of immemorial precedents. We are therefore using no aggressive reasons, urging no expedencies against those who pursue their own plans, claiming to ourselves no exclusive prerogative of usefulness, flinging no taunts at those whose tender consciences cannot brook our modes and endeavors:—this warfare we resign to those who deem them themselves to have an indefectible right to dictate measures, and denounce all who differ. One thing, however, we do assuredly crave—namely, that we be not thrust out of the harvest field, nor ranked with Socinians and Universalists, because our implements are those of our fathers, or because we cannot see through the glasses of some who have more nearly advanced towards perfection. We crave permission to dissent from any assumption, by any school or brotherhood, of exclusive usefulness, as pertaining to their sole exertions. Far be it from us to say, that they are not as much blessed in their labors as they report themselves to be; we rejoice at their success in the conversion of souls; but we

ask of them to cease a warfare against the doctrine we maintain, which owes its strength to appeals to the popular ear, without scriptural argument; and no longer to stigmatize old Calvinists as men who have no seals of their ministry. Our argument in this place might be fully stated by our saying, with all humility, to every brother of all those who are so ready to denounce us: "if any man trust that he is Christ's, let him of himself think this again, that as he is Christ's, even so are we Christ's."

The men who were most useful in the church of Scotland in the early part of the seventeenth century, have not left us in doubt us to their method of interpreting the doctrines of grace. Welsh, Bullock, Rutherford, and Dickson may be seen in their printed works. It was with such men that Mr. Livingston associated; and with these he agreed. In August, 1630, he went over to Ireland, and took his place among those eminent servants of God who there founded Presbyterian institutions. These were Edward Brice of Braidisland, R. Cunningham of Holywood, John Ridge of Antrim, George Dunbar of Larne, Josiah Welsh of Templepatrick, Robert Blair of Bangor, James Hamilton of Balleywalter, Andrew Stewart of Donagore, Henry Colwart of Oldstone, and some others.* It need scarcely be said that the signature of articles under mental reservation had not as early as this been introduced into the Presbyterian Church; and these men had assented to the strictly Calvinistic confession which had been drawn up by Usher. "When this confession," says a writer in the excellent work to which we have alluded, "was, by the artifice and authority of Strafford, in 1634, exchanged for the thirty-nine articles of the English Church, they did not object to it; conceiving the new confession to be of the same tenor in point of doctrine as the former, though they loudly complained of the canons which were at the time introduced. And when they were obliged by the bishops to lay down their ministry and abandon the kingdom, this severity was distinctly stated to be owing, solely to their refusing to comply with the rites and government of the Church, and not to the slightest discrepancy between their doctrinal sentiments and those of the established confession. Such of these ministers as lived to reach Scotland, immediately joined the Presbyterian Church there; and rendered her most important assistance, in her successful struggles to cast off the yoke of prelacy, and return to the princi-

ples that were avowed and propagated by Knox. Several of them soon rose to be among her most influential members; and to be distinguished for their zeal and ability in vindicating the gospel from the doctrines of Arminianism, which, under the influence of the Scottish prelates, had made their way into that kingdom: and nearly all of them were members of that church when the solemn League and Covenant was drawn up and subscribed, and the Westminster Confession of Faith received and adopted, without a dissenting voice."

It was at Killinchie in Ireland that Mr. Livingston was ordained; and how truly he had the spirit of his station may appear from a statement of his own, a part of which is quoted by the Irish historian:

"That winter, following, I was often in great heaviness, for although the people were very teachable, yet they were generally very ignorant, and I saw no appearance of doing any good among them, yet it pleased the Lord that in a short time some of them, began to understand somewhat of their condition. Not only had we public worship free of any inventions of men, but we had also a tolerable discipline; for after I had been somewhat among them, by the advice of the heads of families, some albeit for that charge were chosen elders, to oversee the measures of the rest, and some deacons to gather and distribute the collections. We met every week, and such as fell into notorious public scandals we desired to come before us. Such as came were dealt with both in public and private to confess their scandal, in presence of the congregation, at the Saturday's sermon before the communion which was celebrated twice in the year: such as would not come before us, or coming would not be convinced to acknowledge their fault before the congregation, upon the Saturday preceding the communion, their names, scandals, and impenitency were read out before the congregation, and they debarred from the communion: which proved such a terror that we found very few of that sort. We needed not to have the communion oftener, for there were nine or ten parishes within the bounds of twenty miles or little more, wherein there were godly and able ministers, and every one of these had the communion twice a year, at different times, and had two or three of the neighbouring ministers to help thereat; and most part of the religious people used to resort to the communion of the rest of the parishes. These ministers were Messrs. Robert Blair at Bangor, Robert Cunningham at Holywood, James Hamilton at Balleywater, John Ridge at Antrim, Henry Colwart at Old Stone, George Dunbar at Lern, Josiah Welsh at Temple Patrick, Andrew Stewart at Donagore: most of all these used ordinarily to meet the first Friday of every month at Antrim, where was a great and good congregation, and that day was spent in fasting and prayer, and public preaching: commonly two preached every forenoon, and two in the afternoon. We used to come together the Thursday's night before, and stayed the Friday's night after, and consulted about such things as concerned the carrying on of the work of God." "I do not think there were more lively and experienced Christians any where, than were there at that time in Ireland, and that in good numbers, and several of them persons of good outward condition in the world; but being lately brought in,

* The Orthodox Presbyterian, Vol. I. p. 26.

the lively edge was not yet gone off them, and the perpetual fear that the bishops would put away their ministers, made them with great hunger wait on the ordinances. I have known them come several miles from their own houses, to communions to the Saturday's sermon; and [they] spent the whole Saturday night in several companies, sometimes a minister being with them, sometimes alone, in conference and prayer, and waited on the public ordinances the whole Sabbath, and spent the Sabbath night likewise, and yet at the Monday's sermon were not troubled with sleepiness, and so have not slept till they went home." *Life*, p. 15.

Before Mr. Livingston had been a year in his pastoral charge, he was suspended for nonconformity by the Bishop of Down. He was, however, shortly after restored, at the instance of Archbishop Usher, whom he describes as "a learned and godly man, although a bishop." In the spring of 1632, he was again suspended, and remained under this act of deposition for two years. During this period he endeavoured to minister to the spiritual wants of his people at Killinchie, but finding that even private labours could not be tolerated, he went over to Scotland, and employed himself in preaching from place to place, wherever he seemed to be called in providence. During his residence at Killinchie he informs us that his stipend never exceeded four pounds sterling a year. He paid several visits to the brethren in Ireland. In the last of these, in February, 1634, he found many of the persecuted Presbyterians of Ulster disposed to emigrate to New England; and he consented to go himself as their forerunner, in order to spy out the land. Providence hindered this by means of some delay in the arrival of his companion, so that the ship had sailed when they arrived at London. On returning to Ireland he found that he had been restored to the right of preaching, during his absence. About this same time died Josias Welsh, a grandson of Knox, and a preacher of righteousness so pungent and alarming, that he was called, in the expressive language of the day, *The cock of the conscience*. Mr. Livingston was called to witness his departure, and heard from his lips much that was edifying. Mr. Welsh was tried with sore conflicts in this hour, which led the eminent Robert Blair, whom we have named above, to say: "See how Satan nibbles at his heel, when he is going over the threshold of heaven." After a little time, when Mr. Livingston had made use of the expression *VICTORY* in his prayer, the dying man seized his hand, bade him pause, clapped his hands and cried out "*VICTORY! VICTORY! VICTORY! forevermore!*" and then expired.

Mr. Blair and Mr. Livingston were again deposed, within six months; but the latter continued to preach at Killinchie until the autumn of 1635. Shortly after he was excommunicated by order of the Bishop of Down. All hopes of religious liberty in Ireland having died away, he again turned his thoughts towards America. A number of persons, among whom were several ministers, determined to set sail for New England, and having built a vessel of about 115 tons at Belfast, they held themselves in readiness to go in the spring of 1636. They did not actually sail until the month of September. The number of passengers for America was about a hundred and forty. The manner in which this design was disappointed will be best learned from the author's own words:—

"We set to sea, and for some space had a fair wind, till we were between three and four hundred leagues from Ireland, and so nearer the banks of Newfoundland, than any place of Europe; but if ever the Lord spake by his winds and dispensations, it was made evident to us, that it was not his will that we should go to New England. For we met with a mighty heavy rain out of the Northwest, which did break our rudder, which we got mended, with much of our gallon head, and four cross-trees, and tore our foresail, five or six of our champlets made up a great beam under the gunner room—door broke; seas came in over the round-house, and broke a plank or two in the deck, and wet all them that were between the decks; we sprung a-leak, that gave us seven hundred strokes in two pumps in the half-hour glass; yet we lay at hull a long time, to beat out that storm, yet we might be sure in that season of the year we would forgather with one or two more of that sort, before we could reach New England. After prayer, when we were consulting what to do, I propounded an overture, wherewith I was somewhat perplexed thereafter, viz: 'That seeing we thought we had the Lord's warrant for our intended voyage; howbeit it be presumption to propose a sign to him, yet we being in such a strait, and having stood out some days already; we might yet for twenty-four hours stand to it, and if in that time he were pleased to calm the storm, and send a fair wind, we might take it for his approbation of our advancing; otherwise that he called us to return.' To this we all agreed, but that day, and especially the night thereafter, we had the worst storm that we had seen; so that the next morning so soon as we saw day, we turned and made good way with a main course and a little of a foretopsail, and after some tossing we came at last on the third of November, to an anchor at Loch-fergus. During all this time, amidst such fears and dangers, the most part of the passengers were very cheerful and confident. Mr. Blair was much of the time weakly, and lay in time of storm; I was sometimes sick, and then my brother McClellan only performed duty in the ship; several of those between the decks, being throng, were sickly. An aged person and one child died, and were buried in the sea. Mr. Blair was much affected with our returning, and fell in a swoon that day we turned back, and although we could not imagine what to make of that dispensation, yet we were confident that the Lord would let us see somewhat that would abundantly satisfy us. Our outward

means were much impaired by this disappointment, for we had put most of our stocks in provision, and somewhat of merchandize, which we behoved to sell at low rates at our return, and had provided ourselves with some servants, for fishing and building of houses, whom we behoved to turn off. That which grieved us most was, that we were like to be a mocking to the wicked; but we found the contrary, that the prelates and their followers were much dismayed and feared at our return; but neither they nor we knew, that within a year the Lord would root the prelates out of Scotland, and after that out of England and Ireland."—*Life*, p. 23, 24, 35.

In the year 1638 we find Mr. Livingston at London, whither he had been sent with copies of the National Covenant, and letters relating to this great and interesting transaction. Upon hearing that the king had threatened to imprison him, he hastily returned to Scotland.

"I was present (says he) at Lanek, and at several other parishes, when on a Sabbath after the forenoon sermon, the covenant was read and sworn; and may truly say, that in all my lifetime, *except one day at the kirk of Shots*, I never saw such notions from the Spirit of God; all the people generally, and most willingly concurring; where I have seen more than a thousand persons all at once lifting up their hands, and the tears falling down from their eyes, so that through the whole land, except the professed Papists, and some few who for base ends adhered to the prelates, the people universally entered into the covenant of God, for reformation of religion, against prelates and ceremonies."—p. 28.

Shortly after this he was called to the pastoral charge of Stranrawer, a parish in Galloway, a few miles from Portpatrick, and therefore conveniently near to his Irish friends. Here he remained until he was, in the summer of 1648, translated "by the sentence of the General Assembly" to Ancrum in Teviotdale. Great numbers used to come over from Ireland to communions: on one occasion five hundred such persons were present. Mr. Livingston was a member of the General Assembly at Glasgow in 1638, which established the reformation of religion, and of every following Assembly for twelve years, except that of 1640. In this year he was sent by order of Presbytery into England, with the Earl of Cassil's regiment. His account of this enterprise assures us that "the committee of estates and general officers" were accustomed to convene with the ministers for special prayer; and he speaks of "the presbytery of the army: so intimately was religion united with all the concerns of life.

"It was very refreshing to remark," observes Mr. Livingston, "that after we came to a quarter at night, there was nothing to be heard almost through the whole army but singing of psalms, prayer, and reading of the Scripture, by the soldiers in their se-

veral tents, and I was informed, there was large [much] more the year before, when the army lay at Dunse-law. And indeed in all our meetings and consultations, both within doors and without in the fields, always the nearer the beginning, there was so much the more of dependence upon God, and more tenderness in worship and walking, but through process of time, we still declined more and more."—p. 30.

The years following, until 1648, were years of spiritual dearth to Ireland. The rebellion and consequent disturbances laid waste many parts of that fruitful field. The ministers were deposed, banished, and superseded by hirelings: the abjuration oath was urged on the dissenters, and the sword of the rebels added new horror to their alarms. Various ministers were from time to time sent to Ireland by the Scots Assembly, and Mr. Livingston several times was one of the number. His labors were abundant, especially in 1648, and were such as nothing short of conscientious zeal could have prompted.

"For the most part of all these three months," he informs us, "I preached every day once, and twice on the Sabbath; the destitute parishes were many; the hunger of the people was become great, and the Lord was pleased to furnish otherwise than usually I wont to get at home. I came ordinarily the night before to the place where I was to preach, and commonly lodged in some religious person's house; where we were often well refreshed at family exercise. Usually I desired no more before I went to bed, but to make sure the place of Scripture I was to preach on the next day. And rising in the morning, I read four or five hours myself alone, either in the chamber or in the fields; after that we went to church, and then dined, and then rode five or six miles, more or less, to another parish. Sometimes there would be four or five communions in several places in three months' time."—*Life*, p. 34.

It has just been observed, by anticipation, that Mr. Livingston was, in 1648, translated to Ancrum. He found the people of his new charge tractable, but ignorant, and does not speak of his labors among them with any peculiar satisfaction. The parliament and the church of Scotland determined in the ensuing year to send a commission to treat with Charles II. at the Hague. The great intent of this transaction was to extort from Charles a promise that the reformation in Scotland should be untouched, and even to procure his adherence to the covenant. Mr. Livingston was one of the clerical members of this commission. He entered upon the business with great misgivings, arising partly from a modest sense of his own incapacity for diplomatic arts, and partly because he had suspicions of the king's sincerity, and doubted his fidelity in relation to any engagement which he might make. At this

time of day, it strikes us as wonderful that these suspicions should not have set the whole Scottish nation upon their guard against this false profligate. The ministers had frequent interviews with Charles, and he carried himself, as we might readily suppose a young gallant of his wiles and expectations would do towards a committee of guileless Presbyterians. They were always received kindly, and had free access at every hour. They often urged him to state his scruples respecting the Covenant, and other parts of the treaty, but he never expressed them. From time to time, however, there were words and occurrences which led these solicitous servants of the Church to fear all that was afterwards so lamentably realized. Even on the voyage to Scotland, Mr. Livingston was not without his fears that the whole Church was egregiously trifled with by their unprincipled monarch.

"All of a sudden," says he, "on the Friday before we came ashore in Scotland, Libbertoun comes from the king and tells, that the king was ready to swear and subscribe the Covenant. This was suspicious like to some of us, especially seeing some other things which should have been granted before that, were not then agreed to, and that the parliament in these last instructions, had not desired the king's subscribing and swearing the Covenant, but an obligation to do it. But these other things were afterwards granted that day. And because ere we came out of Scotland, it was desired, that if the king could be moved to swear the Covenant in Holland, it should be done, the commissioners resolved that they would accept of his swearing and subscription. It was laid on me to preach the next Sabbath, when he should swear it, and to read the National Covenant and Solemn League, and take his oath; the which day also we came to anchor at the mouth of the Spey. I would gladly have put it off till we had been in Scotland, or that some of the other two ministers should preach, but all the rest pressed most earnestly, urging what a great scandal it would be; and how far honest men would be dissatisfied, if the king's offer of swearing the Covenant should be rejected. According to my softness and silliness of disposition, I was moved to agree."

Before this sermon was preached Mr. Livingston was informed that the king intended to modify the oath by certain words added to the form at the time of swearing, such as to preclude any violator of the English laws. He accordingly laid this before the commissioners, and with them went to Charles and assured him that no engagement would be received from him other than the oath already submitted and agreed to. Mr. Livingston very plainly declares his conviction that the guilt of this unadvised admission of a wicked and faithless king was chargeable not only on the commission but the state and the church at large. In all these affairs, the good man was beyond his element: and no sooner had they disembarked than he fell behind the king and court, and never afterwards saw

Charles, except to take leave of him at Dundee; where, it should be observed, he used all plainness in urging him to save them from the assault of the English.

It better suited his temper and desires to preach the gospel. Amidst these shakings of kingdoms, he was most interested for that "kingdom which cannot be moved;" and although, in common with all his nation, he had erroneous ideas respecting the necessary connexion of secular and ecclesiastical power, yet the aspect of the Church which he most loved to contemplate was that of her beauty as the bride of Christ. Thus we find him, several years after the English invasion, rejoicing in a revival of the work of God in the land. In various parts, numbers were converted by the ministry of the word, and the meetings at sacramental seasons were much frequented and highly cheering. It is agreeable to our ideas of a genuine revival of religion to find such a record as this: "A motion being made at one communion, about Christians' *honouring God with their substance, the gentlemen above named* [Sir Andrew Ker, Sir William Scot, and others] with most of the ministers before mentioned, and some few other professors, agreed among themselves and subscribed to give a certain portion yearly, which came in all to fifty pounds sterling a year, and was employed only upon distressed Christians, and breeding of hopeful youth in learning."

Darker and darker was the prospect of the Scottish Church from this time forward. Our readers can scarcely expect of us a recital of the attempts made by Charles to revive prelacy, and introduce a liturgy. It requires a high measure, even of high-church zeal, to enable any one to excuse the base and unprincipled conduct of the head of the Anglican Church. The time chosen by him for his treacherous assault was that in which Scotland was worn out by the evils of Cromwell's usurpation, and the methods used were the progeny of a subtle genius. In 1662 Mr. Livingston attended his last communion at Ancrum, and entered upon the services with a deep impression of the impending trials. The subject of his discourse was chosen with reference to the expectation of persecution; and on the twelfth of November he received notice that upon the eighteenth day of the same month, he and more than a dozen other ministers were summoned before the council. On the eleventh of December he made his appearance. They tendered to him the oath of allegiance; which he peremptorily refused, upon the ground that he could not acknowledge the king to be "supreme governor over all per-

sons, in all causes, both civil and ecclesiastic." Hereupon they pronounced upon him sentence of banishment; that within forty-eight hours he should leave Edinburgh, and go to the north side of the Tay, and within two months depart out of the king's dominions. In April, 1663, he arrived at Rotterdam, where he found the rest of the exiled ministers. Here he frequently preached in Scotch Churches, until he was disabled by infirmities. His death took place upon the ninth day of August, 1672. Some of his last words were these: "I die in the faith that the truths of God which he hath helped the Church of Scotland to own, shall be owned by him as truths, so long as sun and moon endure: and that Independency, though there be good men and well-meaning professors that way, will be found more to the prejudice of the work of God than many are aware of, for they vanish into vain opinions. I have had my own faults as other men, *but he made me always abhor showe.* I have, I know, given offence to many, through my slackness and negligence, but I forgive and desire to be forgiven. I cannot say much of great services, yet if ever my heart was lifted up, it was in preaching Jesus Christ." After a pause, for he was not able to speak much at a time, he said, "I would not have people to forecast the worst, but there is a dark cloud above Reformed churches, which prognosticates a storm coming." His wife, fearing what shortly followed, desired him to take leave of his friends. "I dare not," replied he, with an affectionate tenderness, "but it is like our parting will only be for a short time." And then he fell asleep in the Lord.

The subject of these remarks was a Presbyterian of the old school. He was a painful minister, a true hearted patriot, and an humble believer. There is no trace of sternness, nor of haughtiness in his whole history. His conscience was tender, perhaps scrupulous, yet he evinces no bitterness. Through all his life he was a valetudinarian, being afflicted from his earliest years with those nephritic complaints, which at last removed him. He tells us that he was "averse to debates, rather given to laziness than rashness, and easy to be wrought upon." He "inclined rather to solitariness than to company," and both in private and public often experienced confirmations to his heart of the Lord's goodness. As a preacher he was considered second to none of his contemporaries: yet he speaks of his performances as hasty and inaccurate. His manner of preparation was to write a few notes,

and leave the enlargement to the time of delivery. Although a laborious student, he found that "much study did not so much help in preaching, as getting the heart brought into a spiritual condition." "Many a time," to use words already cited, "I found that which was suggested to me in the delivery, was more refreshing to myself, and edifying to the hearers, than what I had premeditated: yea, sometimes I thought the hunger of the hearers helped me more than my own preparation."

As it regards his progress in learning, he speaks with a modesty not unlike that of President Edwards upon the same topic:

"My memory was but weak and waterish, yet had I improved it, I might have had better use of it; for after that I came from the college, I did with no great difficulty attain to some tolerable insight in the Hebrew, Chaldee, and somewhat also of the Syriac: the Arabic I did essay, but the vastness of it made me give over. I got also so much of the French, the Italian, and after that of the Low Dutch, that I could make use of sundry of their books; and of the Spanish and High Dutch, that I could make use of their Bibles." "Now since I came to Holland, and so had more leisure than before, when I was advising how to employ my time to some advantage, I remembered that I had spent some of my former days in the study of the Hebrew language, and had a great desire that some means might be used, that the knowledge of the only true God might be yet more plentifully had, both by ministers and professors, out of the original text, and for that cause, in as small a volume as might be, the original text of the Bible might be printed in the one column, and the several vulgar translations thereof, in the other column in several Bibles. Therefore, when I thought what Latin translation would be fit to join with the original text for a Latin Bible, I found that for the Old Testament, Junius's version varies much from the native phrase and order of the Hebrew; and Pagnin's version, as Montanus hath helped it, comes indeed near the Hebrew, but if printed and read alone, in many places yields almost no sense; therefore I thought Pagnin's own translation would be fitter to put in a column over against the Hebrew; only that it were needful that in several places it might be amended out of the later and more accurate translations. For this cause much of my time in Holland I spent in comparing Pagnin's version with the original text, and with the later translations, such as Munster's the Tigurine, Junius, Diodati, the English, but especially the Dutch, which is the latest and most accurate translation; being encouraged therein, and having the approbation of Voetius, Essenius, Nethenus, and Leusden; and so through the whole Old Testament wrote some emendations on Pagnin's translation."—Page 57.

In concluding this essay, we shall give some account of a discourse which we have mentioned above; and which was delivered upon the occasion of Mr. Livingston's last communion at Ancrum, on Monday, October 13th, 1662. All that we can here furnish is a sketch from the notes of an inaccurate stenographer. In this mere outline,

however, we may observe the tenderness of his conscience, the ingenious tact with which he illustrates truth, and the courage with which he resists innovation.

After reading to them Matthew x. 32. "Whosoever shall confess me before men," &c., he adds,

"There are two main ways whereby Satan prevails over poor creatures; sometimes he allures, and at other times he terrifies them. There are the lusts of the flesh, and the love of the world and of honour. These engines have a kind of enticing quality, and if they fail, he bends up terrors and maketh them afraid. Now as an antidote against all these, our Lord holds forth the words which we have used; and because many are ready to find out strange ways to save themselves, their means, and their life, he proposes it very sharply, 'Whosoever denieth me before men, him will I deny,' &c. Now this is the most ticklish point in all divinity, and the rock on which many beat out their brains. Satan waylays people, and enticeth them to deny Jesus Christ; and alas that his influence is so great in the time wherein we live.

"Some think if it were Jesus Christ, and if it were a fundamental point they were called to confess, they would stand for it with life and estate; but it is thought that Christians now stand upon some things that are but fancies and nice scrupulosities, and if there be any thing in them, it is but a small matter. And shall a man venturage his life and all upon a small thing? Well, if they be none of *Christ's* small things, let them go; but if they be one of his truths, will ye call that a small thing? His small things are very great things. It might be proved to you, that there never was a controversy since the beginning of the world, even touching the most momentous truths, that was not accounted a small thing, while it was an occasion of trial; and that the thing which is now become an occasion of trial to many, is no less than the free exercise of the kingly office of Jesus Christ, in the discipline and government of his house. But some of you will say, This is but a matter of discipline and government, and why need we make so great ado about this? For silencing such objections let us use this comparison. A gardener is appointed to keep his master's garden, and after a while he casts down the rails and hedges about the same. His master challenges him for doing so; the other answers, I have not meddled with your fruit trees, your flowers, nor your herbs; I have only cast down the fences, and that is but a small thing. You possibly reckon it so, says his master, but in doing that small thing, you open a gap for the beasts to come in and spoil all. Our blessed Lord Jesus was of another mind, when he said, The faithful servant is faithful in a little, and if it be a small thing, the servant that is faithful in it doth thereby testify his love to his master, as much as in a greater matter. Take another similitude. A tenant, in his master's absence, doth, upon the entreaty of his neighbor tenant, give him a butt or a half a ridge of ground; and when, at his master's return, he is challenged for suffering the other to change his march stone, he answers, it is but a small thing, Sir, and ye have ground enough besides. Would his master accept that answer of his hand? Satan always shapes a trial, and puts it to such a fame as he can draw to a small point, and set it, as ye use to say, *in aciem novaculi*, "like a razor's edge;" so that many think there is little between the two; and yet the one side is a denying of Christ, and the other a confessing him. It may be, you that are the peo-

ple, think the ministers too peremptory in these days, and that we might go on some length, that ye and we might abide together; it seems say you, that we care little for you, when we will not yield somewhat. The Lord knows whether or not we have love to you, and that we could do any thing in our power for your welfare; but we dare not exceed our instructions. But perhaps you will say, 'May not ministers be silent? What need have they to endanger their ministry, their family, and every thing else, by speaking things that they had better forbear? Can they not hold themselves satisfied with preaching faith and repentance?' In so far my friends you say well. Faith and repentance are very comprehensive duties; and I confess I never delighted to hear a man, the most of whose preaching is what they call, on the public, and meddling with state matters. But there are times and seasons wherein a man's silence may bring a curse upon his head. As suppose there is a besieged city, and a watchman with a guard set at the west port, with a commission to sound the trumpet whenever he seeth any danger; according as it is in Nehemiah iv. and in the third and thirty-third chapter of Ezekiel. Well, he seeth the enemy coming on; but instead of holding by his instructions, he marches all his force to the east port, which is the far stronger, and where there is no imminent danger. There he stands, where there is none to oppose him, and in the mean time the station he was placed in is deserted, and the enemy comes in as a flood. Just so it is with the man who will preach only against popery, and meddle with no other controversies; and it may be, if popery come along, as indeed we have reason to believe it will be the next trial, then he will preach you good moral doctrine. Now, can the man who believes so, be accounted faithful? Or can he look for a glad sight of Jesus Christ on his death-bed?"

ANONYMOUS PAMPHLETS.

The following article, written by the Editor of the Presbyterian, exhibits the true value, which should always be set upon *Anonymous Pamphlets*, when relating to ecclesiastical matters. The fact of a pamphlet being *anonymous*, is, with all intelligent men, *prima facie* evidence, that its author, being conscious of having misrepresented the motives and conduct, and injured the character of others, dare not encounter the responsibility of giving up his name to the public. It appears, that during the past summer, the Presbytery of Carlisle convicted the Rev. Mr. Duffield of having taught various errors, in a work, published by him on the doctrine of Regeneration. But since that time, some unknown, and consequently irresponsible, character, has stepped forth as the special advocate of Mr. Duffield, in his wayward course of error and folly. After this, we should not be surprised, to find some pensioned pamphleteer *anonymously* supporting the *orthodoxy and integrity* of Satan, and as his humble apologist, impugning the motives and aspersing the character of all, who might have the *hardihood* to gainsay and resist him. We trust however, that the members of the Presbytery of Carlisle will, notwithstanding the *anonymous pamphlet*, and the abuse which they are receiving from

various quarters in their own church, persevere in maintaining the ancient order, government and discipline of the Presbyterian Church, and thus discharge their solemn duties both to God and the souls of men.

HISTORY OF THE PROCEEDINGS OF THE CARLISLE PRESBYTERY IN RELATION TO A WORK, ENTITLED "DUFFIELD ON REGENERATION;"

In a series of Letters from a person present to his friend.

Such is the title of an octavo pamphlet of 31 pages, published in this city. It is, of course, *anonymous*: and, if we may be allowed to judge of its general accuracy, from the facts to which the first letter refers, and with some of which we happen to be a little acquainted, we think we may venture to say, that no man in Carlisle possesses sufficient *fortitude* to associate his name with this production. When a person, professing to give a history of proceedings, is so far under the sway of party prejudice as to forget the character of the historian, and exhibit, throughout, the character and spirit of a special pleader, we can place no confidence in his statements. There may be *some* truth in them, or there may be *none at all*; we cannot tell. But we are sure of one thing; that he designs to make an impression upon us wholly favourable to one side, and wholly to the disadvantage of the other; and consequently, that he is prone to suppress some things, to aggravate others, and to misrepresent the whole. That the anonymous pamphleteer, whose letters are before us, has, in this way, ruined the credit of his history in the estimation of every candid and discerning mind, is perfectly apparent. He undertakes to plead the cause of Mr. Duffield's book on every count of the charge brought against it by the committee; and so earnest is he upon this, that the history of the proceedings must stand still, every few paragraphs, until he has formally announced the egregious stupidity of Presbytery, especially of the Rev J. Williams, and unfolded to the reader his own profound acquaintance with the niceties of metaphysics, and the depths of theology. Eager, it would seem, to display his theological acumen, he enters upon an exposition and defence of Mr. Duffield's sentiments, and in several instances succeeds in demonstrating that, if the opinions condemned by the Presbytery were not erroneous, his own, at least, are most undoubtedly such. From prejudice, or perhaps from a kind of topsy-turvy

confusion of intellect, he misunderstands the received doctrines of our church, as maintained by members of the Presbytery, misrepresents them, draws fearful conclusions from them, and then shouts over his own inferences, "Horrible doctrine! monstrous! monstrous!"—or not being able to understand a phrase, without suspecting that the fault may be in himself, he exclaims, "Profound mysticism! It may pass among the uneducated and unthinking, as *very learned* and *very deep*, but it is to me nothing but dense and impenetrable fog." If we had time, we might quote some very curious specimens of reasoning from these letters, as well as some racy samples of new Divinity. But we must pass on, for the present, to do what we at first intended, which was to notice a charge made against our editorial conduct. However, before doing so, we shall detain our readers a moment with one quotation, in which the writer gives what he calls "a bird's eye view" of hyper-Calvinism, i. e. of the Calvinism of the Carlisle Presbytery—and of all the Old School Presbyterians; for it is this kind and degree of Calvinism, and not that which is *really* hyper-Calvinistic, which he has forced to sit for the following caricature.

"Men are first damned for a crime they never committed—then damned again for doing what they had no power to keep from doing—and damned yet once more for not accepting the salvation of Christ which was not provided for them, but only for the elect, and which they had no more power to embrace, than a dead corpse has to walk: and I might add, damned yet a fourth time, for *not having* what the Almighty power of God must create and *put into* them."

A person of any discernment will readily infer from this "bird's eye view," that the author rejects the following doctrines:—
1. The imputation of the guilt of Adam's first sin. 2. That man in his fallen state, is unable of himself to keep the law of God. 3. That Christ died, not for all men alike, but for the elect only. 4. That regeneration is the sole and sovereign work of the Holy Spirit. Other passages of the pamphlet show that this inference is correct; and yet the author says that he is "decidedly Calvinistic!!" When a man avows himself an Arminian from conviction, we consider him erroneous indeed, but we respect his candour; and although we differ from him, we will not quarrel with him. Neither shall we *quarrel* with *this* writer; but we shall think his disingenuousness, in pretending to hold a system, which he repudiates,

misrepresents, and vilifies, as worthy of severe and decided reprobation.

In the first letter, and in some other passages, the author endeavours to impress the readers with the notion, that the proceedings of Presbytery did not originate in the fact, that the Book on Regeneration inculcates several serious errors; but in a sort of family coalition of persons peculiarly related to one another, partly by consanguinity, partly by matrimonial affinity, and partly by common participation in personal hostility to Mr. Duffield. Among other evidences of this curious conspiracy, the Rev. A. M'Farlane is said to be personally hostile to Mr. D., and the writer emphatically remarks, Mr. M. "is said to be the *brother-in-law* of the editor of *The Presbyterian*." It is true, that we entertain a very high esteem for Mr. M., as a man of sterling talent, unbending integrity, and blameless christian character; but we have not the honour of having any nearer family relationship with him, than we have with Mr. D., or any other of the descendants of Noah, our common progenitor. Thus one tie of the coalition vanishes; and we have no doubt that all the other traces of the supposed combination are equally imaginary.

We are charged with the admission of certain articles into the columns of "*The Presbyterian*," which animadverted upon the doctrines taught in the Book on Regeneration. We did admit them, and we are willing to do the same, in relation to any book, we care not who may be the author, which impugns the doctrines of the Gospel. But these articles were "full of slanderous misrepresentations," and "illiberal and unchristian charges," says the Letter-writer. A man may call the moon a *mushroom* if he chooses; but his assertion is no proof of the fact. We saw nothing in the articles, which appeared to us unfair, illiberal, slanderous, or unchristian. But, in addition to all other offences, we refused to publish a reply to these articles, "in violation both of editorial courtesy and liberal feeling, and that too when it was not probable, and I think, (says the writer,) I may safely say, not possible, that he himself could have read the book." If the writer grounds his conjecture, that we could not have read the book, upon the supposition that we had it not long enough in our possession to perform the task, he is utterly mistaken. We got a copy of the work several weeks before a syllable appeared about it in "*The Presbyterian*," and could have read it, or at least, an equal quantity of matter, seven or eight times over, before the

"Reply" was offered to us. We are not conscious of having transgressed the laws of editorial courtesy, in refusing to insert an *anonymous* article, which besides being very long and very stupid, contained such sentiments as we never suffer to pollute the columns of our paper, unaccompanied with a refutation. We had neither time nor inclination to write a continuous commentary upon the article; and we publicly assigned our reasons for rejecting it, which neither the author of the "Reply," nor the writer of these Letters, (probably the same person,) has ventured to show to be inconsistent with courtesy or liberal feeling. We could point out an editor, whose courtesy and liberality the Letter-writer would not question, who refused to publish an article of ours, signed by our proper name, and not written as an apology for error, nor containing personal remarks, but exhibiting a plain defence of Gospel truth. But we did not publish a pamphlet, to tell the world how uncourteous and illiberal he was. We viewed him as responsible, not to us, but to his subscribers, his conscience, and his God; and accordingly we held our peace.

But we have done. We have probably said more than the occasion called for; more especially as the pamphlet carries with it, its own refutation, in the spirit and matter of its contents. It brings a mournful but edifying proof of the deceitfulness of the human heart; showing us how readily we may be blinded to our own defects, while we are busily endeavouring to expose what we conceive to be the defects of others.

INSTANCES OF DILIGENCE IN READING THE SCRIPTURES.

"Read and revere the *sacred page*; a page,
Which not the whole *creation* could produce,
Which not the *conflagration* shall destroy."

Young.

Josephus testifies of his countrymen, that if asked concerning the laws of Moses, they could answer as readily as to their own names. The Bereans are commended for *searching* the Scriptures. Timothy knew the Scriptures from a child. Aquila and Priscilla were so well acquainted with them, that they were able to instruct the eloquent Apolos, and "expound unto him the way of God more perfectly."

Erasmus, speaking of Jerome, says,— "Who ever learned by heart the *whole Scripture*, or imbibed, or meditated upon it, as he did?" Tertullian, after his conversion, was engaged night and day in reading

the Scriptures, and got much of them by heart.

The emperor Theodosius wrote out the whole New Testament with his own hand, and read some part of it every day. Theodosius, the second, dedicated a great part of the night to the study of the Scriptures. George, prince of Transylvania, read over the Bible twenty-seven times. Alphonsus, king of Arragon, read the Scriptures over, together with a large commentary, fourteen times.

The venerable Bede is said to have been a great reader of the Bible, and that with such affection, he often wept over it. Bonaventure wrote out the Scriptures twice, and learned most of them by heart. Zuinglius wrote out St Paul's Epistles, and committed them to memory.

Cornwell, Earl of Essex, in his journey to and from Rome, learned all the New Testament by heart. Bishop Ridley thus attests his own practice, and the happy fruit of it: 'The walls and trees of my orchard, could they speak, would bear witness, that there I learned by heart almost all the epistles; of which study, although in time a greater part was lost, yet the sweet savor thereof, I trust, I shall carry with me to heaven.'

Dr. Gouge used to read fifteen chapters of the Scriptures every day; five in the morning, five after dinner, and five before he went to bed. Mr. Jeremiah Whitaker usually read all the epistles in the Greek Testament twice every fortnight. Joshua Barnes is said to have read a small pocket Bible, which he usually carried about with him, a hundred and twenty times over.—Mr. Roger Cotton read the whole Bible through twelve times in a year. The celebrated Witsius was able to recite almost any passage of Scripture in its proper language, together with its context; and the criticisms of the past commentators. The learned Father Paul read over the Greek Testament with so much exactness, that having accustomed himself to mark every word, after he had fully weighed the import of it, he, by going often over it, and observing what he had passed by in a former reading, grew up to such ripeness that every word in the New Testament was marked.

Sir Henry Wotton, after his customary public devotions, used to retire to his study, and there spend sometime in reading the Bible. The excellent Sir John Hartop, in like manner, amidst his other avocations, made the book of God so much his study, that it lay before him night and day. James

Bennell, Esq., made the Holy Scriptures his constant and daily study; he read them, he meditated upon them, he prayed over them. M. De Renty, a French nobleman, used to read daily three chapters of the Bible, with his head uncovered, and on his bended knees.

Lady Frances Hobart read the Psalms over twelve times every year; the New Testament thrice, and the other parts of the Old Testament once. Susannah, countess of Suffolk, for the last seven years of her life, read the whole Bible over twice annually.

The celebrated John Locke, for fourteen or fifteen years, applied himself closely to the study of the Holy Scriptures, and employed the last period of his life scarcely in any thing else. He was never weary of admiring the grand views of that sacred book, and the just relation of all its parts. He every day made discoveries in it, which gave him fresh cause of admiration. And so earnest was he for the comfort of his friends, and the diffusion of sacred knowledge amongst them, that even the day before he died, he particularly exhorted all about him to read the *Holy Scriptures*. His well known recommendation to a person who asked him, which was the shortest and surest way for a young gentleman to attain to the true knowledge of the Christian religion, in the full and just extent of it, he replied:—"Let him study the Holy Scriptures, especially the New Testament. Therein are contained the words of eternal life. It hath *God* for its author—*salvation* for its end—and *truth*, without any mixture of error, for its matter!"

The Rev. William Romaine studied nothing but the Bible for the last thirty or forty years of his life. A poor prisoner being confined in a dark dungeon, was never indulged with a light, except for a short time when his food was brought to him; he used then to take his Bible, and read a chapter, saying, he could find his mouth in the dark, when he could not read. Henry Willis, a farmer, aged 81, devoted almost every hour that could be spared from his labour, during the course of so long a life, to the devout and serious perusal of the Holy Scriptures. He had read, with the most minute attention, all the books of the Old and New Testament, eight times over; and had proceeded as far as the book of Job in his ninth reading, when his meditations were terminated by death. The Shepherd of Salisbury Plain, by Mrs. Hannah More, (which is no fiction,) in a conversation which he had with a Mr. Johnson, gives the following pleasing

account of himself: "Blessed be God, that I learned to read when I was a boy. I believe there has not been a day for the last thirty years that I have not peeped into my Bible. If we cannot find time to read a chapter, we may to read a verse; and a single text well meditated upon, and put in practice every day, would make a considerable stock at the end of the year, and would be a little golden treasury. If children were thus brought up, they would come to ask for their *text* as they do for their meals. I have led but a lonely life, and have often had but little to eat, but my *Bible* has been meat, drink, and company to me;—and when want and trouble have come upon me, I don't know what I should have done, if I had not had the promises of that book for my stay and support.

It has been the regret of several eminent men at the close of life, that they have not studied the Scriptures with greater assiduity. Salmasius, who was one of the most consummate scholars of his time, saw cause to exclaim bitterly against himself. 'Oh,' said he, 'I have lost a world of time!—time, the most precious thing in the world! Had I but one year more, it should be spent in perusing David's *Psalms*, and Paul's *Epistles*!—Oh sirs,' said he, to those about him, '*mind the world less and God more!*'

The Rev. James Hervey, at the close of life, said, "I have been too fond of reading every thing valuable and elegant that has been penned in our own language; but were I to renew my studies, I would take my leave of these *accomplished trifles*; I would resign the delight of modern eloquence, and devote my attention to the *Scriptures* of truth. I would sit with much greater assiduity at my Divine Master's feet, and desire to know nothing in comparison of Jesus Christ, and him crucified." Dr Samuel Johnson, on his death-bed, particularly exhorted Sir Joshua Reynolds, 'to read the Bible, and to keep holy the Sabbath-day.'

I shall close this article with the declaration of two highly accomplished scholars, in favor of the Bible. The first is that of the renowned John Sellen, whom Grotius calls, "the glory of the English nation." Selden had taken a deliberate survey of all kinds of learning, and had read, perhaps, as much as any man ever did, yet at the close of life he solemnly declared to Archbishop Usher, that "there was no book in the universe, upon which he could rest his soul, but the *Bible*." The other is the well known declaration of that wonderful linguist, Sir William Jones, who deliberately made

the following entry in the fly leaf of his Bible: "I have regularly and attentively read the *Holy Scriptures*, and am of opinion, that this volume, independently of its divine origin, contains more sublimity and beauty, more pure mortality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever language or age they have been composed!"

[From the New-York Observer.]

LETTER FROM FRANCE.

BOLBEC, (Lower Seine,) July 9, 1832.
Conversion of a Catholic Village in the Kingdom of Bavaria.

For some years a remarkable opposition has been manifested in Germany to the doctrines and authority of the Romish church; and a preparation seems to have been made for another Reformation in this cradle of the Protestant faith. You have doubtless heard that the Catholic priests, *Gosner, Lindl*, and others, have publicly renounced Popery, and embraced the pure and true Gospel. In Austria, whole parishes have thrown off the yoke of the Romish church. In Prussia and in other countries of Germany, the tendency towards a reform is daily becoming more apparent; and in the dutchies of Baden and Nassau several hundred priests have presented petitions for the abolition of the celibacy of the clergy and other rules of the Romish church. In all these cases, it is worthy of particular notice, that the BIBLE has been at the foundation of the movements, the study of this book having prompted to the measures which have been pursued.

To the cheering facts referred to above, we may now add, that in the kingdom of Bavaria, nearly the whole population of a large village have recently separated themselves from the see of Rome, under the guidance of their spiritual pastor. This event has produced some sensation in Germany—It has been spoken of in many of the German journals, as well as in the religious journals of France and Switzerland, and as I have in my possession some interesting details, I have concluded to communicate them to you for insertion in the *New-York Observer*, persuaded that your readers will find in them new occasion to glorify God, and new hopes for the triumphs of the Gospel over the errors of Popery.

There is in Bavaria a small colony, founded about a century ago, in a marshy tract on

the Danube, called the *Donau-Moos*. The industry and art of man succeeded at length in reclaiming this district, which comprises about thirty-two square leagues, lying along the banks of the river, and colonists having been invited to settle upon it, they soon became so numerous, that the district was overstocked with inhabitants, and much misery ensued. In the midst of this country is found the village of CARLSHULD, which is the subject of the present notice. The colonists of this village were miserably poor, living in huts no better than those of the Greenlanders, and subsisting chiefly on potatoes, while even of this article their supply was often very scanty. The village had been deprived for a long time of a church and a pastor, and at length was annexed to another parish far distant, and the access to which was by roads almost impassible. The ecclesiastical authority had repeatedly sent priests to Carlsuld, but they, not finding the means of subsistence, had felt themselves compelled to desert the post, so that these unhappy colonists whose number was more than nine hundred, remained for three years deprived of spiritual aid. It will be readily conceived that immorality, infidelity, and every species of disorder sprung up as a necessary consequence. At length when the Bishop of Augsburg made a visitation tour through his diocese, the inhabitants of Carlsuld threw themselves at his feet and implored him with tears to send them a spiritual guide. The Bishop promised to attend to their request, and not long after sent them Mr. LUTZ, a priest of the Romish church. This was in the year 1826.

This worthy servant of Christ had formed his sentiments from a diligent study of the New Testament, and far from confining himself to saying the mass, and repeating Latin prayers which his flock could not understand, he preached to them in their own language several times a week, gave them catechetical instruction, established a school in the village, and a popular library, and in short, spared no pains to enlighten them and lead them to the knowledge of Jesus Christ.—But, during the first years of his ministry, all his efforts seemed to be utterly lost. The population of Carlsuld, ignorant, immoral and brutish, heard their pastor without desiring to understand his exhortations, and showed no care to make any practical improvement of their privileges. At length, however, in the spring of 1828, a revival commenced in the parish. The emotion produced by the evangelical preaching of Mr. Lutz was sometimes so strong that it burst

forth in the religious assemblies in tears and groans. Many of the inhabitants felt the need of the pardon of their sins, of the peace of God, and of a holy life. They hungered and thirsted for the word of God; and time has shown that these feelings were not the fruit of a momentary excitement, but of real and durable conversions. These converts have proved themselves faithful subjects, industrious laborers, affectionate husbands, and especially they have manifested much anxiety for the spiritual welfare of their children. Among the means which have been blessed for the awakening of souls, the worthy Lutz points out, in particular, the enlisting of the people in works of christian benevolence, the perusal of religious books and pamphlets, but especially, the study of the New Testament. Mr. Lutz having himself experienced its powerful influence, determined, in spite of the obstacles which the Romish authority threw in his way, to place the Bible in the hands of the members of his church. The inhabitants thus had in their houses the same Gospel which they heard from the pulpit, and they applied themselves zealously to the study of it. Men of adult age were desirous of learning to read that they might peruse the word of God. Many learned by heart not only chapters, but whole epistles and gospels. These studies were a great blessing to the colony, and Mr. Lutz often cried out in the joy of his heart: "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." (Matt. xi. 25.)

These precious fruits of the faithful preaching of Mr. Lutz were not obtained without much opposition and some sore trials; for, as St. Paul says, "all they who will live godly in Christ Jesus shall suffer persecution." (2. Tim. iii. 12.) The Catholics in the neighborhood of the parish of Carlsuld plotted and intrigued against the worthy Lutz: they imputed to him faults of all kinds, and sent complaint upon complaint to the ecclesiastic authorities. The bishop of Augsburg knew his innocence: but not wishing or daring to sustain him, on account of his doctrines, which so nearly resembled those of the reformation, he chose a middle course, as weak minds always do, and ordered Mr. Lutz, to quit Carlsuld, and go to another station, far remote. No sooner was this sad news known to the inhabitants of the village than it produced a lively grief. They petitioned against the removal of their faithful pastor, and some heads of families went

in person to Munich to solicit permission of the king of Bavaria to keep him. But their prayers were not heard; the deputies of the colony were not even received into the presence of the monarch, and Mr. Lutz was threatened with being driven away by force, if he did not quit the parish instantly. These facts occurred in the year 1831. Mr. Lutz retired, accompanied by the regrets and the tears of a great part of his flock; but he did not choose to accept another place, believing that the Lord had plainly called him to Carlshuld and no where else. See here (let me observe in passing) one of the effects of the deplorable union of church and state. The political authority arrogates to itself the right of separating violently a pastor from his flock, and pays no heed to the just remonstrances of an afflicted people. You are more happy in the United States. The civil power cannot take from you the pastor whom you love, nor separate those whom God hath joined!

Mr. Lutz, on quitting Carlshuld, retired to the estate of his family, and thence addressed a letter to his parishioners, which has been printed, under the title, "*A word of exhortation, prayer, and consolation to my former parishioners in the Donau-Moos.*" This letter breathes throughout the pure spirit of the Gospel, and bears the impress of a touching love and fidelity. "My dearly beloved," says Mr. Lutz, "it is the holy and incomprehensible will of God our Saviour that the relations which have existed between us for nearly five years should now cease! My heart is rent with grief, for neither you, nor I had any idea of such a separation. I had, on the contrary, determined to share with you joys and sorrows, poverty and want, scorn and contempt, to walk by faith in our Saviour Jesus Christ, leading you in the way of life, and dwelling in the midst of you until the Lord should remove me to the peaceful habitations of eternity, to the kingdom of his glory. But the providence of God has decided otherwise. However, it is only externally, and for a few days, that we are separated. We are still members of one body, of which Jesus is the head; and already here below we are one in Him, and in the future world we shall be one visibly and forever: of this I am assured." After this introduction, Mr. Lutz calls his parishioners to witness that he has announced to them the *whole counsel of God*, and that this preaching of the Gospel has been blessed to many souls; he exhorts them to remain faithful, and not to listen to any other doctrine, even if it should be preached by an *angel from heaven*. He

then states the fundamental doctrines of Christianity, and expresses the hope that they will be always present to their thoughts. He tells them that man is by nature a sinner, deserving eternal punishment, that he cannot be justified by his works, that he needs a Saviour, and a complete regeneration by the Holy Spirit. "My dearly beloved," he says in conclusion, "be assured the Lord will not fail to perfect in you the work of faith which he has begun. God is my witness that I cherish you all with a cordial affection in Jesus Christ. So long as Jesus my Saviour lives, so long shall my love for you endure. My most ardent desire for you, and my most earnest prayer is, that your love and knowledge may abound more and more. Take heed that you be not drawn away by the errors of the wicked. Pray for me! and you my dear young converts in particular, I entreat you, pray for me! I have a peculiar affection for you. My greatest pleasure, my sweetest joy has always been in your society, and the remembrance of you will be to the end of my life one of my dearest consolations. Keep then in your hearts what you have learned, and pray for me."

At the time when Mr. Lutz wrote this letter, he had not determined to found a separate church. But at length, after much struggle and prayer, strengthened by the Spirit of the Lord, he decided on taking this important step.

On the 15th December, 1831, the inhabitants of Carlshuld being assembled, more than *seven hundred* among them declared their wish to separate themselves from the Romish church; and three days after, Mr. Lutz himself avowed that he no longer recognized the authority of the Holy See, and that he had no other master than Jesus Christ, and no other guide than the Word of God. About *two hundred* others have since joined themselves to the seceders.

This new church, sensible that it was its duty to testify its faith publicly before the Christian world, published at the beginning of the present year its *confession of faith*. Such a declaration was also necessary to refute the calumnies which were heaped upon the church and its pastor. Before entering into the particulars of their religious creed, this new church express a firm purpose to persevere in the paths of the Gospel. "Be not offended," they say, "because the Lord hath shown his divine power among us, obscure persons, who are neither rich nor learned, but poor colonists of Donau-Moos, collected from all the countries of Germany and settled here in misery and disgrace.

The Lord often passes by a Jerusalem to reside in a Bethlehem or a Nazareth. While he was upon the earth, and clothed with our nature, no one was too obscure for his notice; he had pity upon all, and it was precisely those who were despised and lost, that he selected as the most suitable subjects for special kindness." These worthy Christians thus express their gratitude for the Bible: "Oh!" they exclaim, "what do we not owe to the Word of God. What a treasure of truth and wisdom, what a source of consolation and eternal life for him who reads it and studies it, having the eyes of the understanding opened! In this book we have found Christ, and in Christ we have found eternal life. What reason had David to say: '*Thy word is a lamp to my feet, and a light to my paths.*' In our day, it is especially necessary to seek for the true foundation of faith, justification, and eternal life; for, while one part of Christendom is losing itself more and more in *infidelity*, the other is plunging deeper and deeper into *superstition*. These two enemies meet and rend each other with fury. It was so in the times of Jesus Christ and the Apostles; and our only escape must be in a resort to that which then proved so effectual, the simple and apostolic preaching of the Gospel, the doctrine of the cross." After these preliminary observations comes the confession of faith of the church of Carlshuld. It is in accordance with the confessions of faith of the Protestant churches upon the most essential points, such as original sin, salvation by grace and not by works, &c. With these, however; are found some remains of the old leaven of Catholicism. The confession maintains, for example, the necessity of *auricular confession*, the doctrine of *purgatory*, the *hierarchy* of bishops and priests, &c. There is some hay and stubble in the foundation, but, thanks to God, it is still strong, and every thing encourages the hope that the Christians of Carlshuld will free themselves more and more from the rubbish of the Romish superstitions.

The publication of this confession of faith places Mr. Lutz in a singular and difficult position. On one side, he has severed all the ties which attached him heretofore to the Romish church, and he can expect from the Catholic clergy nothing but hatred and persecution. On the other hand, the members of the Lutheran Communion will not recognize him or his flock as belonging to their church, because the confession of faith is different in several points from the confession of Augsburg: so that Mr. Lutz finds

himself separated from all the churches legally known in the kingdom of Bavaria. This state of things would create no difficulty in a country where church and state are separated; but in Bavaria, it presents obstacles almost insurmountable. Mr. Lutz was even *put in prison*, accused of being an *arch enthusiast*. His friends succeeded in having him released, after much effort, but he has been succeed as pastor of the church of Carlshuld by one of his friends. The new parish has since increased in numbers and they show much faith and a sincere desire to persevere in the ways of the Gospel.

Such was the state of things when I last heard. It is probable that this is only the *beginning*, and that the new reformation will extend more and more, not only in the province of Bavaria, but in the different countries of Germany. The power of the Pope is undermined everywhere, even in his own states. The people even there, have revolted against him. The sovereign pontiff, Gregory XVI. has published a fulminating bull in which he excommunicates several thousand persons in the territory of St Peter. This revolt of the proper subjects of the Pope is a curious affair; but I will not now enter into details respecting it; for I purpose soon to devote an entire letter to an explanation of the present religious and political situation of the pontiff of Rome. I am, &c.

G. DE F.

From the Orthodox Presbyterian. (Ireland.)

SYNOD OF ULSTER.

The late annual meeting of this body is perhaps the most important that has been held for a century, whether we regard the harmonious, Christian spirit in which its business was conducted, or the important measures that were adopted. Before entering on the ordinary business of the Synod, it was unanimously agreed, that a portion of each day should be spent in *devotional exercises*, particularly with reference to the afflictive pestilence with which it has pleased God to visit these lands. The time appointed was six o'clock in the morning—the services were conducted by two of the brethren every day—and each of them sung a psalm, read and expounded a portion of the Scriptures, and then prayed—and it was delightful to find the large place of worship generally filled, at so early an hour, every morning, by the Ministers of the Synod and others who met to worship with them. These exercises seemed to cast a hallowed

influence over all the other proceedings of the body. The first case of general interest that occupied attention was that of Mr. M'Clean, formerly of Newtonhamilton. He had been under trial by his Presbytery for gross misconduct, and having found that it was their intention to suspend or degrade him, he contrived to induce a few of his congregation to sign a document, declaring their intention of withdrawing from the Synod, and uniting themselves with the Remonstrants. This was not signed by one of the Elders, nor was the proceeding generally known to the congregation. Yet on this document being presented to a Remonstrant Presbytery, they affected to receive him under their care; and the Remonstrant Synod have so far countenanced this foul deed, that they have actually appointed a commission to go to the place, enter a meeting-house which does not belong to them, and go through a mock trial of a man who is suspended by the Synod from all ministerial duties. Such an act of wanton insult to a church already much injured, has not perhaps occurred before in the province of Ulster. And this attempt at screening a minister from the censures of his church, and depriving a congregation of their place of worship, is to be perpetrated by men who have made the kingdom ring with loud praises of their own purity and liberality. The Synod have appointed a committee, in conjunction with the Presbytery of Armah, to watch these disgraceful proceedings, and take such steps as may appear to them to be necessary.

The next important subject that engaged the attention of the Synod, was subscription to the Westminster Confession of Faith. This subject was long and ably discussed, when at length it was moved and carried, that every candidate for the ministry should declare his reception of the doctrines of the Confession, in the spirit of them, at the same time leaving it in the power of any candidate to object to the particular phraseology in which they are expressed, and to submit his difficulties to the Synod, who would judge whether they were of sufficient importance to prevent his being acknowledged as a Minister of the Synod. With this decision we were much gratified. The great principle of subscription is recognized—so is the Westminster Confession—yet liberty is granted to any one that scruples, and a fair opportunity will be afforded to him to state his peculiar views. No method could have been devised, promising so fair to guard the purity of the church, and, at the same time,

the liberty of the candidate. The time occupied with this important measure left much less than could have been desired for the remaining business of the Synod. Some subjects, of deep interest to the body, were deferred till the next annual meeting. There was one, however, that demanded immediate attention, the introduction of a bill in the House of Commons, by which the liberty of celebrating marriages is purposed, to a great extent, to be withdrawn from the Ministers of the Synod and other Presbyterian bodies. The author of the bill is said to be Mr. Ruthven, the member for Downpatrick, who is reported on a former occasion to have foully misrepresented the Synod, and now is endeavoring to inflict upon it *pains and penalties*. He wishes it henceforth to be a *misdemeanor*, for which a Presbyterian Minister will be subject to *transportation*, if he shall marry any person of another denomination to one of his own hearers. This is the first attempt that has been made to inflict penalties on Presbyterians since the accession of the House of Brunswick. The matter of this unjust bill has been intrusted to a committee of the Synod.

The last subject of general interest that was discussed related to the new Board of Education. The Synod remained faithful and protested against its enactments. It is now, after much difficulty, distinctly ascertained, that the Board will *not* allow the use of the Scriptures to Protestant children during school hours. All, therefore, who join it, unite themselves with a society by whom the word of God is interdicted. We therefore continue to say, "O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united."

During the sitting of the body, we often lamented the very small attendance of Elders. Something should be done to secure their presence at our church courts. Their expenses ought surely to be paid by their respective sessions, as we fear the want of support has contributed to keep away many whose hearts were with us.

PRESBYTERIAN SECESSION SYNOD.

The Presbyterian Secession Synod met in Cookstown, on Tuesday, the 3d instant. An able sermon from Isaiah 52d chap. and verse vii was preached on the occasion, by the Rev. Isaiah Steen, late Moderator. The Rev. Thomas Reid, of Randalstown, was chosen Moderator for the present year. The evening meeting of Synod was set apart for devotional exercises. It was agreed also,

that a part of Thursday morning should be appropriated to the same object. Wednesday was chiefly employed in receiving the reports of Presbyteries. On the motion of the Rev. R. Hawthorne, measures were adopted for the purpose of securing a general attendance of Elders at Meetings of Synod. A great portion of Thursday was taken up in the investigation of the case of Mr. Harkness, of Sandholes. After several members had expressed their sentiments, the decision at which the Synod arrived was, that he should be suspended *sine die*. The evening meeting was occupied in framing rules and regulations for the management of the Widows' Fund. The greater part of Friday was occupied in hearing an appeal from Mr. Fulton, of Stranorlar, against the decision of Committee appointed by the Synod at its last meeting, to investigate certain charges affecting his character. After much discussion, in the course of which several speeches of great ability were elicited, sentence of "suspension *sine die*," was pronounced. The Synod's "Home Mission" was among the most agreeable of its subjects of deliberations. This was the business of Friday evening. The Secretary read the report of the past year: a plan for rendering the Mission more efficient, was adopted; and several speakers addressed the house in a very animated and pleasing manner. The Synod then closed, to hold its next meeting in Coleraine.—*Ibid.*

SYNOD OF THE REFORMED PRESBYTERIAN CHURCH, COMMONLY CALLED COVENANTERS.

The Annual Meeting of this Synod was held in Belfast, on Tuesday, the 10th of July, and the following days—it was opened at twelve o'clock, noon, with a sermon by the Rev. John Black, M. D., Delegate from the American sister churches, from Psalm cxvii. 3. 6—"Jerusalem is built as a city that is compact together, &c. Pray for the peace of Jerusalem; they shall prosper that love thee."

After the discourse, the Rev. John Alexander, the late Moderator, constituted the Synod with prayer. The Rev. Thomas Houston, of Knock-bracken, was unanimously appointed Moderator for the present year. It was then agreed, that, on account of the public calamities wherewith it has pleased Almighty God to visit the nations, and especially because of the pestilence that is spreading throughout the land, an entire session of Synod should be dedicated to

prayer, and other devotional exercises, and two hours each day, one in the morning, and another in the evening, should be appropriated to a similar purpose. The Rev. Stewart Bates, Kelso, was received as a Delegate from the Reformed Synod in Scotland. The Rev. William Henry, of Newtownards, who had, during the last season, gone as a Delegate from the Synod to the Reformed Synod in America, gave an interesting account of his mission. Mr. B. mentioned, that the *Draught of a Mutual Bond and Covenant*, which he had carried with him, had been attentively considered, and that it was proposed to make further arrangements respecting it, at the next meeting of the American Synod, in 1833.

The Rev. Stewart Bates, the Scottish Delegate, gave an account of the state of the Covenanting Church in Scotland. At present it contains 30 congregations, 25 of which have fixed Pastors. A subject of great importance, relative to the power of the Civil Magistrate, *circa sacra*, was postponed till next meeting in 1833.—*Ibid.*

FAITH.

Faith knits the heart to a holy Head, a pure Lord, the spring of purity; and therefore cannot chuse but make it pure: it is a beam from heaven, that raises the mind to a heavenly temper. Although there are remains of sin in a believing soul, yet it is a hated wearisome guest. It is not there as its delight, but as its greatest grief and malady; of that it is still complaining, lamenting, and had rather be rid of it than gain a world. Christ is that angel that hath much "sweet odour to mingle with the prayers of the saints." He purifies them with his own merit and intercession, and so makes them pleasing unto the Father.

How ought our hearts to be knit to Him, by whom we are brought into favor by Him, in whom we obtain all the good we receive, and in whom all we offer is accepted! in Him are all our supplies of grace and hopes of glory.—*Leighton.*

ECCLESIASTICAL NOTICE.

Through inadvertance we neglected to publish in a former number, the admission of Mr. James Strang, a preacher from the U. A. Synod of Scotland, by the Associate Presbytery of Albany, at their meeting, August 14th.

The same Presbytery did also on the 26th of September, admit as a preacher of the gospel, Mr. John Adams, from the Associate Synod of Scotland.

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AN ESSAY

ON THE IMPUTATION OF ADAM'S FIRST SIN
TO HIS POSTERITY.

THE term, ORIGINAL SIN, was first introduced by Augustine, in his controversy with the Pelagians, as being a convenient and significant name for an article of truth, which had not till that time been controverted in the Christian Church. But, although Augustine ably defended the doctrine of the imputation of Adam's first sin to his posterity, yet by the term "original sin," he only designated the innate corruption of human nature; and he so designated it, not merely to express its derivation from our first original, but as being itself the *origin*, or fountain, from which proceed all actual transgressions. By the Reformers, this term was generally used in the same restricted sense, the imputation of the first sin being maintained by them under a distinct head of doctrine. The term, however, soon came to be used in a more extensive sense, including both the imputation of the first sin, and also the corruption of nature consequent upon that imputation. And lest there should be any confusion of ideas, or any subterfuge for opponents, created by such a comprehensive use of the term, it was distinguished into "original sin imputed," and "original sin inherent;" a distinction, which has ever since been carefully observed, by the generality of Calvinistic writers upon the subject. And the observance of this distinction is very necessary. For, there are many, who profess to hold the doctrine of original sin, who, when they come to explain themselves, only mean "original sin inherent," or native corruption, totally renouncing the idea of "original sin imputed," or the imputation of Adam's sin, as the ground of that corruption. When, therefore, we speak of original sin, in the following Essay, without

any qualification, we would be understood as including both these ideas.

Various have been the opinions of professed Christians in relation to original sin. The first departure from the Orthodox faith, on this subject, was made by PELAGIUS, about the beginning of the fifth century. Although, there had existed, in the church, disputes respecting almost all the other leading doctrines of Christianity, yet history gives us no hint of any discrepancy on this subject, until the time just specified. Pelagius, however, and his followers fiercely assailed the received doctrine of the church on this head, boldly maintaining, on the contrary, that man as born into the world, neither possessed a corrupted nature, nor was chargeable with the guilt of Adam's sin. This heresy was soon condemned by various ecclesiastical councils, through the energy and zeal of AUGUSTINE and other champions of the truth. But, although the doctrine of original sin was, at that time, triumphantly maintained by the church, yet during the long night of Papal darkness, which succeeded, it became corrupted to such a degree, that at the commencement of the Reformation, it was, in the mouths of Papists, an entirely different doctrine, from that which Augustine had so ably defended. At that period, the general belief in the Church of Rome was, that the *ill-desert* of Adam's sin was not imputed to his posterity, but only an exposure to the endurance of evils; and that, although man was now born destitute of positive holiness, yet he possessed no contrary habit of sin. Or, if it was allowed, that there was any thing sinful about the infant seed of Adam, the early administration of Baptism was supposed sufficient to wash it entirely away. In reforming, however, the doctrines of the church from the gross corruptions which a dark age had heaped upon them, the early Reformers were at particular pains to restore the doctrine of original sin to its primitive

purity. But soon new and deadly enemies to this doctrine sprung up. The SOCINIANS adopted the errors of Pelagius. Even the ANABAPTISTS derided this doctrine as "the figment of Augustine." The ARMINIANS followed the footsteps of the Socinians, and contended with them, "that man had lost nothing by the *fall*, had incurred no damage by the *fall*." After this QUAKERS and other fanatics sprung up amidst the Reformed churches, embracing the same perverted and anti-scriptural sentiments. The WESLEYAN METHODISTS, though on the whole *Arminian* in sentiment, yet, acknowledged a sinful corruption of nature, with a will, however, left free to the choice of good; but in regard to the guilt of Adam's first sin, so far as it had any bearing upon his descendants, they maintained that it was taken away by the death of Christ. There are many in this country, who, though they discard "original sin imputed," nevertheless maintain "original sin inherent," or an entire corruption of nature. And in this they are the followers of one Placæus (de la Place) a French Professor, whose heresy was condemned by a National Synod, held at Charenton, A. D. 1644, in these words, "The Synod do condemn this doctrine, as it so restricts the nature of original sin to the hereditary corruption of Adam's posterity, as to exclude the imputation of that first sin, by which Adam fell; and do, therefore, determine that Pastors, Professors and all others be subjected to ecclesiastical censures, who, in discoursing on this doctrine, have departed from the common sentiment of the Reformed Churches, all of which have as yet acknowledged both *that* corruption and *this* imputation, as descending to all the posterity of Adam." This same doctrine, however, which was thus solemnly condemned by a Protestant Synod, in accordance with the universal sentiment of the Reformed Churches, has long existed among us, under the protecting and nourishing embrace of the HOPKINSIANS. But even that remaining portion of truth, on this subject, which the Hopkinsian tenet preserved to us, has been metaphysically murdered by the introduction of a new system, which indeed is not a new system, but an old system, which had its rise in the dark minds of a Pelagius and Socinus. This New Light, or New School system, as it is familiarly termed, and which is very extensively embraced by CONGREGATIONALISTS and PRESBYTERIANS, throughout our country, represents mankind as born into the world, to be neither holy nor unholy, neither charged with

Adam's guilt, nor tinctured with any innate corruption; but placed, at the same time, under such a divine constitution, as will secure in them, the moment they arrive at the period of moral agency, a sinful choice; which sinful choice is made essential to the very being of sin. To this catalogue of opinions respecting original sin, it may be added, that among those who would be esteemed orthodox upon the subject, and firm adherents to the Westminster Confession of Faith and Catechisms, there are many, who give such an explanation of the doctrine, as entirely destroys it, so far as the "imputation of Adam's first sin" is concerned.—Professing to believe, that "the guilt of Adam's first sin is imputed to all his posterity," by *guilt*, they only mean a *liability* or *exposure* to punishment, entirely excluding the idea of *ill-desert*; and hence they coincide, very exactly, with the doctrine of the Papists, as before noticed. And as this is the way, in which some individuals, who are considered at the head of Orthodoxy, in the General Assembly of the Presbyterian Church, hold to the imputation of the *guilt* of Adam's sin, as mentioned in their Subordinate Standards, it may be noticed more particularly afterwards.

Such then are some of the sentiments, which have been, and still are entertained, on the very important subject of original sin. And, indeed, it may be safely affirmed, that at no former period of the Church, at least since the days of the Reformation, has this doctrine been so extensively corrupted, as at the present. And since it is "original sin imputed," which is so obnoxious to the multitude, so hated, derided and rejected, it is proposed in the following Essay to illustrate and establish *it*; and in so doing, the truth of "original sin inherent" will also, at the same time, be confirmed. But before proceeding directly to the accomplishment of this purpose, and as a proper foundation of the whole discussion, a brief exegetical view shall be taken of the following interesting portion of Divine Revelation.

Rom. v. 12—19. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law, sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead; much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as *it* was by one that sinned, so is the gift; for the judg-

ment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ :) 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 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."

This portion of God's Book, ever since it was written, has been considered by the advocates of the doctrine of "Original sin," as decisive on that subject. And indeed if that doctrine be not taught in this place, at least so far as it regards "the imputation of Adam's first sin to his posterity," we might well bear with persons for not finding it elsewhere taught in the Holy Oracles. It behooves, therefore, every friend of truth to study this passage with an unprejudiced mind, with prayerfulness and care, that he may understand and "keep the sayings" of the Spirit of truth, which it contains.

This passage unites with the preceding context by the connecting particle, "wherefore." The precise idea which forms the basis of the connection is not so obvious—One thing, however, appears manifest, that the Apostle, in the verses quoted, undertakes to explain the manner, in which the righteousness of Christ comes to be the ground of a sinner's justification before God; or how ungodly and condemned sinners become righteous through his righteousness.—The Apostle had been treating largely of the doctrine of justification, and had fully established the point, that it is not by works, but by faith, that any child of Adam can become justified in the sight of a Holy God. But this free justification is owing to the finished work of our Lord Jesus Christ. Although persons are "justified freely by grace," yet it is "through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood." Chap. iii. 24. In the first and eleventh verses of this chapter, we are said to have "peace with God," and to receive "the atonement" (reconciliation) "through our Lord Jesus Christ." Thus, the Apostle had shown, that justification, with all its blessed consequences, comes to us by and through our only Mediator Christ Jesus.—To this point he had conducted the discussion. Now a question arises, or an objector may be supposed to ask it, by way of cavil; How, or in what way, can ungodly sinners, without any meritorious doings of their own, obtain justification through the obedience of

another, even Jesus Christ? The Apostle answers, by referring to the case of sin and condemnation entering into the world by Adam. "Wherefore," as to the manner in which righteousness comes to us for justification by Jesus Christ, it is the same, "as by one man sin entered into the world and death by sin, and so death passed upon all men, for that all have sinned."

It will be perceived, that according to the present translation, a comparison is begun in this verse, which is left uncompleted.—For the other part of the comparison, termed the *reddition*, our Translators refer us to the 18th v. having marked the intervening words as a parenthesis. The ellipsis may, indeed, be supplied from that verse; but as that verse contains in itself a complete comparison of the same import, the intervening verses should not be regarded as parenthetical. On the contrary, they contain several distinct propositions, all bearing upon the general argument. It is no unusual thing in scripture, to have a comparison with only one side of the resemblance stated, especially when the other side is so obvious, that it cannot be mistaken. (See 1. Tim. i, 3,)—Hence the scope of the Apostle must be consulted in order to supply the ellipsis in this 12th verse. And by attending to what goes before and what follows, there is no difficulty in forming the true supplement;—which may be done as has already been stated—"Wherefore," justification comes to us by Christ, in the same manner, "as by one man sin entered into the world and death by sin," &c. Or the sentence may be completed thus—"as by one man sin entered," &c. so by one man, Jesus Christ, righteousness entered into the world, and life by righteousness, and so justification unto life passes upon all believers, for that they are all made righteous in Him. If this be the doctrine of the context, in relation to justification, the Apostle obviously designed, that the comparison should be completed in these or similar terms. And indeed the meaning would not be materially changed, if the verse were regarded as *expressing* a perfect comparison, and read thus—"Wherefore, as by one man sin entered into the world, and death by sin, even so, or so also, death passed upon all men," &c.

By the "one man" here mentioned, Adam is unquestionably intended. It was by him that sin was introduced into the world of mankind. Death is here presented as the concomitant of sin; but it is stated in the 14th v., that "death reigned from Adam;" sin, therefore, must have commenced its

reign with Adam, and as he was the first of men, he must be the "one man," here intended, by whom sin entered into the world." Indeed every doubt in regard to the particular person here meant, is completely removed by the Apostle's declaration to the Corinthians, that "in Adam all die."

The term *sin* used in this verse, does not relate, so much, to sin in general, as to some particular sin, called emphatically, in the original, "the sin." All manner of sin did, indeed, enter in by the door of Adam; but the Apostle here refers to the *first sin*, that entered into the world; for, he adds, "and death by sin." Now it is evident, that death was threatened against the very first sin of Adam. Accordingly, when the Apostle asserts, that "by one man, sin entered into the world, and DEATH BY SIN," he manifestly speaks of the *first sin* of Adam, his first disobedience, his eating of the forbidden fruit. For by that act of transgression, it was, that *death* entered into the world.

The term *death*, in this place, is not to be considered as simply denoting "natural death." It is here put for the whole penalty threatened against transgression. It was said to Adam in relation to "the tree of the knowledge of good and evil," "In the day thou eatest thereof thou shalt surely die." The *death* then threatened, is that, which the Apostle here declares to have entered "by sin." Now natural death forms but a very unimportant part of the divine penalty—the dissolution of the union between soul and body is hardly worthy of being mentioned, when compared with the full amount of evil embraced by the term *death*, as denounced against man's disobedience. The want of original righteousness, corruption of nature, loss of God's favor, loss of all communion with him, disability, misery, eternal torment, *these* are the bitter ingredients of that death, which was threatened, and which entered into the world "by one man's sin." By *death*, then, wherever found in this context, we are not to understand so much a *natural* as a *spiritual* death. It is the *penalty*, with which God has sanctioned his holy law, that is intended. This is evident from the contrast, which is repeatedly made in this passage, between *life* and *death*. If the life spoken of, signifies a *spiritual life*, then the death, to which it stands opposed, must signify a *spiritual death*. In the 17th v., the *death*, which reigns "by one man's offence," is contrasted with the *life*, which believers receive "by one, Jesus Christ." In the 18th

v., the *condemnation*, (to wit, *of death*) which comes "by the offence of one," is opposed to the *justification of life*, which comes as a free gift, "by the righteousness of one." The 21st v., presents the same contrast in the most striking manner—"That as sin hath reigned unto DEATH, even so might grace reign through righteousness unto ETERNAL LIFE, by Jesus Christ our Lord." And again in the next chapter at the 23rd v., similar language is employed—"The wages of sin is DEATH, but the gift of God is ETERNAL LIFE, through Jesus Christ our Lord." Now, it cannot reasonably be supposed, that the Apostle uses the word *death* in a more restricted, or less significant sense, in any part of this context, than he does in those just specified. Indeed when he tells us, that "by sin DEATH entered into the world," he must mean that DEATH which is "the wages of sin," and which is the very opposite of *that gift of God* which is "eternal life through Jesus Christ our Lord."

But notwithstanding, that the penalty, *death*, entered by the first sin of Adam, he was not its only subject; it did not stop with him; it "passed upon all men." And it so passed, as it entered. Death entered by the sin of one man, "and so (that is by the sin of one man) death passed upon all men." It passed (*διήλθεν*) through him to (*εἰς*) all men. This action is spoken of as already completed. It is not said, death *will pass*, but death *passed* upon all men. And if we enquire after the particular time when this happened, it was, when "by one man sin entered into the world." But as the penalty in its full extent, has not been actually endured by all men, some having been pardoned and saved, and millions of others being yet unborn, the meaning must be, that all became from that moment "dead in law," or that a *sentence* of death was then judicially passed upon all. But as this could not have taken place in justice, but upon the supposition, that all were involved in guilt, and thus rendered obnoxious to the penalty, the Apostle adds, "for that all have sinned." Here he assigns the reason, why "death passed upon all men." And it by no means affects the meaning of this clause, whether we rest in the present translation of it, or adopt the marginal reading, "in whom all have sinned." This latter is the more literal translation of the original, and was generally adopted by the ancient fathers, as also, by most of the Reformers. The only difference, however, between the two readings is, that while the one asserts in so many words, that all men sinned in Adam,

the other implies this by necessary inference. For if, in judicial procedure, sin must have precedence of the penalty, and if at some former period of time, death, the penalty of the divine law, passed upon all men, and as all men had not then sinned personally, not having, as yet, been brought into existence, it follows, that all must have sinned in Adam. The opponents of the doctrine of Original Sin prefer the common translation of this clause. The other, however, may justly be regarded as entitled to the preference. Because, of the two, it is the more easy and natural, especially, when it is considered, that the words, "and so," or "even so," require a repetition of the words, "by one man," to complete the sentence: and had this *implied* repetition been *expressed* by the Apostle, perhaps there never would have been any dispute respecting the true rendering of the clause in question. Let the ellipsis, then, be supplied, and the verse will unequivocally read as follows:— "Wherefore, AS BY ONE MAN sin entered into the world, and death by sin, AND so, (or EVEN so,) death passed upon all men, *by that one man, IN WHOM all have sinned.*" And besides, this reading seems to express more forcibly the mind of the Apostle, as intended in the context; and surely we are bound to give to the language of any writer its greatest force in support of his declared sentiments. And why should the declaration, that "all mankind sinned in Adam," be pronounced more harsh and inconsistent than the following?—"IN Adam all die," 1 Cor. xv., 22.—"Levi paid tithes IN Abraham," Heb. vii. 9—"God hath raised us up together, and made us sit together in heavenly places IN Christ Jesus," Eph. ii. 6. &c.

But is it a fact, that the *all men*, spoken of in this verse, includes the whole human family? The opponents of the doctrine of imputation will not allow, that the terms *all men* and *all* designate, in this place, all mankind universally. They restrict these terms to such as have *sinned actually*. But, we apprehend, that the Apostle's express design, in the next two verses, is to prove that all men, without any exceptions, sinned in Adam. Accordingly he fixes upon a period, when, if ever, such exceptions must have existed; viz: the period between Adam and Moses, when there was no external dispensation of the law. Now, it is an obvious dictate of reason, that *when there is no law, there can be no imputation of sin*; for sin must be imputed according to the rule of law. But let none maintain,

that Adam's breaking of the law of God annihilated it, until it was afterwards given by Moses, and that, consequently, during that period, there could be no sin imputed, there being no rule, according to which, it might, in justice, be imputed. For the Apostle plainly affirms the contrary. He says, v. 13. "For until the law, (that is, until it was given by Moses) sin was in the world." During all that period of more than twenty-five hundred years sin existed. Consequently there was also a law in existence, even the moral law, which Adam had violated: "For sin is not imputed when there is no law." But sin was imputed during that period; for, adds the Apostle, "nevertheless death reigned from Adam to Moses." v. 14. But if the penalty reigned, *sin*, the cause of it, must have existed, and also the law, according to which, the penalty was inflicted. Now the Apostle will admit of no exception, as to the extent of the penalty, during the period, which preceded the giving of the law at Mount Sinai. He declares, that "death reigned from Adam to Moses, EVEN OVER THEM THAT HAD NOT SINNED AFTER THE SIMILITUDE OF ADAM'S TRANSGRESSION." Infants, no doubt, are here characterised. For whom else can the Apostle mean? During the period specified, he intimates, that some had sinned "after the similitude of Adam's transgression," and others had not. This, his language evidently conveys. For in saying, that "death reigned EVEN over them that had not sinned after the similitude of Adam's transgression," he plainly intimates, that others *had so sinned*. By Adam's transgression, therefore, he cannot mean the simple act of his eating of the forbidden fruit; for none ever sinned, after the *similitude* of his transgression, in this way, by personally partaking of that fruit; but he means certain qualities of that act, which rendered it a *sinning actually* and *voluntarily* against God. And in this way, all his adult offspring sin after the *similitude* of his transgression—they sin *actually* and *voluntarily*. But the case is different with infants: they are incapable of sinning in this manner. They are, therefore, intended by the Apostle, by "them that had not sinned after the similitude of Adam's transgression." And yet it is affirmed, that *death reigned even over them*. But, if they were made subjects of the penalty threatened against sin, the Righteous Judge must have regarded them as being chargeable with sin. And since they had committed no sin in their own persons, they must have committed it in a representative,

even in *him*, by whom sin and death entered into the world. Besides, it is not a mere natural death, that the Apostle speaks of, as thus reigning over infants, (though this would be sufficient to prove them sinners by Adam,) but, as has been before shown, *death*, the *penalty* of the divine law, *spiritual death* by way of eminence. This death reigned over every one of them, and none of them, though dying in infancy, could have escaped from its eternal reign and thralldom, but by the free and sovereign grace of God, which "reigns through righteousness unto eternal life, by Jesus Christ our Lord."

At the close of the 14th v. Adam is called "the figure of him that was to come," that is, of Jesus Christ, who, from the beginning, was promised to come, as "the seed of the woman to bruise the head of the serpent;" and afterwards as "the seed of Abraham, in whom all the families of the earth should be blessed;" and who is represented in Ps. xl. as saying, "Lo, I COME, &c." and whose praise is celebrated by the Church in Ps. cxviii, "Blessed is he that COMETH in the name of the Lord." Now in what sense is Adam called the "figure," *type*, or *emblematical representation* of our Lord Jesus Christ? It can only be, because he was the *head* and *representative* of his natural seed and acted in their room, even as our Lord Jesus Christ is the *head* and *representative* of his spiritual seed, and acts in their room. This is the only prominent point of resemblance, that can possibly be traced between them. And if this be not the Apostle's meaning, it would be a task, of endless conjecture to tell what he means. But, that this is his meaning, is evident from the whole scope of this passage, which exhibits these two distinguished personages, as acting in public representative characters—the disobedience of the one entailing sin and death upon all whom he represented, and the obedience of the other procuring righteousness and life for all whom he represented—and also from what this same Apostle declares to the Corinthians, "as in Adam all die, even so in Christ shall all be made alive." Here then we have a full development of the way, in which "death passed upon all men," *even upon infants*; it is, because they sinned in him, who was constituted, and acted the part of their federal head and representative; and who, in this grand particular, "was the figure of him that was to come."

But, although there be the most manifest and striking resemblance between Adam and Christ, in point of representative headship, each representing his respective seed feder-

ally and completely, yet, in point of *conduct* and the *effects* resulting from that conduct, the most awful contrast is to be marked. Verse 15. "But not as the offence, so also is the free gift. For if through the offence of one many be dead; much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many." The *conduct* of the one representative was a total failure in point of duty, "an offence," a *lapse*, a *fall*; that of the other, *righteousness*, which, from the free and gracious manner, in which it was performed, and from the free and gracious manner, in which it is conveyed to sinners, may well be called the "free gift," the "grace of God," and the "gift by grace." And as to the *effects* resulting from the public conduct of these representatives, they are infinitely different. The conduct of the one resulted in *death*, that of the other in *life*. Yea, such is the goodness of God, and such the superiority of Christ to Adam in respect of personal dignity, that his righteousness avails more abundantly for the justification of his seed, than does the offence of Adam for the condemnation of his seed. "For if through the offence of one many be dead; MUCH MORE the grace of God," &c. It may be further remarked on this verse, that the Apostle makes the sin of Adam to be the sin of his posterity. For he says, "through the offence of one many are dead," spiritually dead, deprived of the favor of God, destitute of righteousness, full of corruption, without God, without hope in the world. They are thus dead by the *offence of one*, viz: Adam. And they that are thus dead are called *many*, not to the exclusion of any of the human family; for it is afterwards asserted, that, "by the offence of one, judgement came upon all men to condemnation," but they are called *many* for the purpose of keeping up the parallel between them and the *many*, who live by Jesus Christ.

In the 16th verse, the Apostle continues to pursue the contrast between the public acts of Adam and Christ, in relation to their consequences. "And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification." The term "judgment," denotes a judicial sentence, proceeding upon the assumption of legal guilt, and the term "condemnation" denotes the condition of a criminal, after sentence is pronounced against him, and by which he is declared to be guilty, and stands adjudicated to undergo the merited punish-

ment. Now it is here asserted, that "the judgment to condemnation," spoken of, arose from "one" offence. We have no concern in any of the sins of Adam, save his "one offence." And that "one offence," the Righteous Judge viewed as the legal guilt of all men, and accordingly, as is here implied, and as is expressly stated in the 18th v. he issued a judicial sentence involving the condemnation of all. But, although the "one offence" of Adam was thus efficacious for the ruin of all men, still in respect of intrinsic efficiency, it falls short of the gift of righteousness by Jesus Christ. For his obedience abundantly avails, not merely to justification, but to the justification of condemned sinners, and not to their justification from the "one offence" of their representative, only, but to their justification from their many personal offences, also. "The free gift is of MANY OFFENCES unto justification."

In the 17th verse the Apostle contrasts the *death*, which came by the sin of Adam, with the *life*, which is enjoyed through the righteousness of Christ; and, in the way of magnifying the work of the second Adam, he concludes, that, however certain it be, that death reigned by the first Adam, yet there is, if possible, a greater certainty, that all, who receive the grace of God and embrace the gift of righteousness, shall reign in life by Jesus Christ. What a most glorious and dignified personage, therefore, is Jesus Christ! How infinitely meritorious has been his conduct as our representative! Why should any speak against his righteousness, as being vicarious? And why should any refuse to appropriate it as their own righteousness? Since it is in this way, and in this way alone, that we can, with the assurance of absolute certainty, escape death and reap everlasting life. "For, if by one man's offence death reigned by one; MUCH MORE they who receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ."

The 18th verse is a general inference, embodying the substance of all that had been proved in the foregoing verses; and in making it, the Apostle, at the same time, observes the comparative method which he had before adopted. "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 unto justification of life." The reader will observe, that the words, *judgment came*, in the former clause, are a supplement borrowed from the 16th verse. Between an

offence and a state of condemnation, on account of that offence, there necessarily intervenes a *judgment*, or judicial sentence founded on law; hence this supplement is natural and is obviously implied in the Apostle's argument. This must be borne in mind; because, some of the opponents of imputation are ready to admit, that, if the term "judgment" had been here *expressed* by the Apostle, and if by the term *condemnation*, which he uses, he mean any thing more than natural death, then the doctrine of the imputation of Adam's sin, is established. This, indeed, is honest; but to the force of truth are we indebted for the concession. For a child may know, if the condemnation, here mentioned, imply an adjudication to suffer the *whole penalty* of the divine law, and this condemnation extend to all men, and that by a judicial sentence, grounded upon the "one offence" of Adam, that, then, all must have been held guilty in Adam. But can any one seriously doubt that the term "condemnation," expressed in this verse, relates to *death*, the penalty of the law, even to spiritual and eternal, as well as to temporal death? How unreasonable such a doubt, since that term stands directly opposed to "justification of life!" For surely no person will maintain, that this "justification of life" signifies an exemption from natural death! Candor must admit, that it implies spiritual and eternal life, even such a life as is consequent upon justification before God. And when we also consider, that the supplying of the ellipsis, by the word "judgment," is, as we have seen, indispensably necessary, it follows, in spite of all opposition and cavil, that Adam's offence is charged as the guilty cause of the spiritual condemnation of all.—The words, "the free gift came" in the latter clause of the verse, are also for the same reasons, properly supplied, by our Translators, from the 16th verse. It must not, however, from the language here employed, be supposed, that "justification" by Christ, is co-extensive with "condemnation" by Adam. This would glaringly contradict what is elsewhere taught us, concerning the everlasting destruction of all, "who know not God and who obey not the gospel." The "all men," therefore, in both clauses, does not denote identically the same persons, but only the whole number which each of those great federal heads, who are contrasted throughout the whole of this passage, respectively represented. By the offence of the *one*, "judgment came" upon all his representees to "condemnation;"

and by the righteousness of the *other*, "the free gift came" upon all his representees to "justification of life."

The 19th verse explains more fully the reason of the divine procedure, mentioned in the 18th. If it be asked, why were all men subjected to a state of condemnation, on account of the offence of one man? We are here furnished with the answer. *viz.* that "by one man's disobedience they WERE MADE SINNERS," constituted sinners, considered as being guilty of that disobedience. Hence they were condemned, not as innocent creatures, but as being *sinner*s, chargeable in the sight of heaven with the guilt of their representative. And so on the other hand, if it be asked, how are those, who are guilty and condemned sinners, put in possession of that incomparable privilege, "justification unto life?" The answer is, that such, "by the obedience of one," Jesus Christ, are MADE RIGHTEOUS, constituted righteous, treated as righteous. Hence they are justified, not as guilty creatures, but as being righteous, legally righteous, through the righteousness of their representative imputed to them. In respect, then, of God's procedure relative to the condemnation and justification of men, the Apostle's declaration, in this verse, is not only plain but highly instructive. "For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous."

The foregoing explanatory remarks, it is believed, exhibit the true mind of the Spirit in this confessedly important, though much perverted scripture, and will be helpful in the further prosecution of the subject.

(To be Continued.)

[For the Religious Monitor.]

REASONS ASSIGNED FOR FASTING ON THE OCCASION OF THE DREADFUL PLAGUE THE CHOLERA, OR, THE SINS OF OUR TIMES.

[Concluded from page 335.]

It was my endeavour to draw before the reader a correct statement of our sins, that we might fast aright on the occasion of this Cholera. And I promised to suggest a few things respecting Fasting itself. Perhaps some will consider them too late. The Cholera has now subsided through the country. Society has resumed its wonted gait and sprightliness. Business has returned to its full tide. And all things are as they were. Well, and has the cause of quarrel between

you and God been removed, and the whole matter settled on a solid footing? If so, I may indeed be too late. Yet there is some ground to presume that *wrong* had gone on too far and too long, to be righted all of a sudden, and that they who think it is now *all over* have not *yet begun*, nor looked into the true state of the case at all. There is reason to fear that many who have been so expeditious as to have it *all over* already, have been but white-washing the tomb, and that their last state is incomparably *worse* than their first. I will therefore proceed with my suggestions on the duty.

In fasting it is essentially necessary that the heart be *rightly* affected with sin; and in order to this it ought to be placed before us, and therefore we ought to use the proper means to accomplish this. The Psalmist, in fasting, said, "my sin is ever before me."

The preceding part of this paper was designed to aid in this particular, but not to supersede the necessity of every man "searching and trying his own ways," by the word of God. Unless each one for himself, conscientiously endeavour to bring his heart and life, in every station, and relation, which he fills, so far as it can be brought within the scope of vision, to the test, his joining with the multitude in the observance of a public fast, is but a wicked daring, to mock the searcher of hearts, and provoke him to give us over to a reprobate mind. If this has been the manner of our late fasts, we have as much need to fast for them, as for any thing previous to them. To spend a small portion of a day in hearing a public discourse on the duty, or grounds of fasting, and the rest of it in our customary courses of sin and vanity, or in making up the *lost time*, is an impiety from which every religious soul must recoil with horror.

We may be *truly* affected with sin, under several notions of it, that are all founded in truth, and yet not be *rightly* affected by it at all.

Sin, doubtless, has brought this Cholera, and disease, and death, in every form in which they appear among the human race. It has thrown the will and affections into a state of insubordination to the understanding, which has produced anarchy, bloodshed, and misery in every form. It has brought guilt upon the conscience, and a tormenting apprehension of divine indignation. It fills us with shame, and covers us with disgrace; and we may be truly affected by it, even to sorrow and lamentation, in each of these views of it. Yet this is nothing more, for

aught I can see, than what the damned spirits may, and do feel; and, therefore, can be no criterion of christian exercise.

The *right* effect can be produced on our hearts, only by that view of it, in which it appears *against God*. This was that which affected the holy Psalmist more than any thing else. "Against thee, thee *only*, have I sinned." Ps. li. And all sin is the same in this respect. It strikes against his being at once, and says, "There is no God." Ps. xiv. It denies him to be omniscient, for it says, "God doth not see, nor God of Jacob know." It is "enmity against God," against his wisdom, power, holiness, justice, goodness, and truth—against a trinity of persons in the unity of essence—against Christ the Son of God—God in human nature—against the law of God—against the grace of God—against all the works of God together. It is an abomination to Him who is infinitely lovely in himself. It is treachery to him who is infinitely faithful. It is the blackest ingratitude, to the most beneficent friend. But words fail to say *what it is*. Hell itself will never be able to develop all its deformity. If you would wish to see it in full, and bold relief, look to the top of Calvary, and behold the Eternal Son, suffering in the flesh, at the hand of that Father, who bore infinite love to him at that very moment. It was for the sins of his chosen *imputed* to him. Such an injury done to a fellow worm, would fill an ingenuous mind with shame and contrition, and if it produce not this effect, when done to the dread Sovereign and Judge of all the earth, we must be much nearer to the casting off all profession of religion, and the avowal of infidelity, than any one suspects, and our fasting is but a fearful beguiling of our souls into everlasting perdition.

We ought to beware, in fasting, of a *legal temper of mind*, which is ready to take advantage of all duties to turn them to some account before God, in our view, as though our fasting were a satisfaction to him for our sins, or, at least, gave us a ground of hope before him, or made us better than others who have not fasted. If by fasting, we shall fall into any of these notions, our last state is worse than our first. Such fasting, God will not regard, and it leaves us stout-hearted, and far from righteousness. However truly and properly we fast, we can be no profit to the Almighty, nor can it lay Him under any obligations. In itself considered, fasting is no more than what sinners are bound to, by the Moral Law, and the doing of it, entitles them to nothing.

And if any suppose, that these numerous Fasts that have been observed through the land, give them a *right* to the subsiding of the Cholera, or of any other Divine Judgement, it is very probable, that they will yet have to say, "wherefore have we Fasted, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge?" Isa. lviii. 3.

On the other hand, we ought to take heed of going to the opposite extreme,—of viewing our sins as a ground for despair. However great and manifold they are, "there is forgiveness with God," Ps. cxxx. equal to their demerit. There is merit in the blood of Christ, to atone for, and virtue to cleanse from *all sin*. And unless in fasting, we take hold of this blood at held out to us in the absolutely free offer of the Gospel, it will be essentially defective, and therefore unacceptable before the throne. God has never called any one to despair wherever the Gospel is published, since it was first made known in the world. Viewing the absolute perfection of Christ's Righteousness, and the absolute unconditionality of the offer of it *to all—to us*, let us roll over upon it, the burden of all our sins.

We ought also to remember, that Fasting, unaccompanied by a sincere purpose of amendment through Divine aid, is a hollow deception, and will prepare for going a farther length in wickedness, than we have yet done. And that no purpose of amendment can be sincere, unless it be to retrace **ALL** our wrong steps, and go back to the very beginning of our defection from God and his truth, and make entire and thorough Reformation. Here there is much, very much, to do. And I fear it will not be done. And yet, without it, our fasting is only another step to sure destruction. It will not do the work, to lop off a few of the topmost twigs. If we mean to be honest with the searcher of hearts, and not to sport with his anger, we will strike the root—our *disaffection* to a free salvation, emanating from absolute sovereignty; in other words, those truths of the Bible, commonly called the principles of the Reformation, the sum of which is contained in the Westminster Confession; and go back to *first love*, and do our first work. We will thence proceed to cleanse the House of the Lord, of all the abominable doctrines and practices which spiritual idolaters have set up there, and restore his ordinances as at the first. We will "cut down the groves, and break in pieces the images, and slay the priests with the sword of *the Spirit*, which is the word

of God, and make a clean riddance of anti-scriptural, anti-christian worship out of the land. And we "will return unto the Lord with weeping and supplication," and particularly that he would forgive the oft repeated and long continued violation of *solemn covenant engagements*. We ought particularly to be ashamed because of our looking to human aid, and an arm of flesh, when we began to suspect ourselves to be in an evil case. I mean that host of contrivances, uncalled for, and unwarranted by the word of God, which have been brought to help Zion out of her strait—unions of churches based on some compromise of truth; societies, missionary boards, revivals, and what else of the same kind, originates from a fictitious charity.

All these are physicians of no value. There is no balm in them that can heal the hurt of the daughter of Zion. I might apply to them the argument of the apostle, to prove the insufficiency of the typical sacrifices of old, to take away sin, viz: the necessity of offering them from year to year continually. For if these human plans could effectually revive and restore true and undefiled religion, as at the first, there would be no necessity of that frequent recurrence to them, which we see takes place. Truly we CAN destroy ourselves, but in *God only* is our help. And since he has all this time been waiting to be gracious, we ought to be ashamed of all these vain and proud self-righteous endeavours, to obtain help from another quarter. From public, we ought to proceed to private, family reformation, and from that to personal. And it would require a great overturning of popular principles, and fashionable practices, yea, a revolution effecting the whole course of life, of which there is no sign, or prospect at present. But it WILL come in the time appointed, and that time is comparatively not far off. Without such a reformation, we can not believe that God's controversy with us is settled; "his anger is not turned away, but his hand is stretched out still," and we will still "go on frowardly," and "walk still more contrary unto him," and other and heavier judgments will fall upon us, until the time he has set to favour Zion, by remembering her with the most undeserved mercy, in the midst of deserved wrath and destruction.

Such reformation is only our duty, yet we ought to bear in memory that we are as insufficient for it, as the debtor is to pay his debts, after his property and money is all expended. We want the heart and the principle, and in our fasts, and reformations,

"nothing will come up but briars and thorns, until the Spirit be poured out from on high. While, therefore, a sense of the duty presses upon the conscience, a sense of our own weakness ought to impel us to go to the throne of grace for strength.

Our fasts ought to be accompanied with *thankfulness* for mercies still continued. "It is of his mercies that we are not consumed." The greater part of the country has yet been exempt from this Cholera. He might have sent it with more severity, where it has come. He might have made his stroke to fall on all our substance; and removed all his restraints from our corrupt propensities, and given us over to a reprobate mind. There are still many privileges to be enjoyed in civil community. There is still a true church on the earth. The true doctrine and ordinances of the gospel are still preserved. There is yet made a free and unconditional offer of Christ, and eternal salvation, to the chief of sinners. He is beseeching us to accept, and waiting to be gracious, because he delights in mercy. He is not dealing with us as we have sinned, nor requiring our ill.

We have an High Priest that can be touched with a fellow-feeling, for our infirmities, being in all points tempted like as we are. He has passed into the heavens, to make intercession for us, and he is able to save to the very uttermost, seeing he ever lives to make intercession. We have the whole counsel of God revealed to us in the scriptures, in which are all the purposes of his love, and promises of his mercy, ratified by the blood of the cross—of easy access to the meanest and poorest in the land. "What shall we render unto the Lord for all these benefits?" We have nothing to render that is not his already, and surely it will be so much the more ungrateful, if we neglect to make even an acknowledgement to him of all these mercies. If we are not fully sensible of the number and value of continued mercy, neither are we rightly affected with our sins, for both go together.

In our fasts we ought to have many things to *ask* of God; in particular, that he would stay his judgments—but still more that he would, by his sanctifying grace, remove from our heart, and life, the procuring cause of them; that he would open the eyes of the religious community, on the deceits and delusions practised upon them, and visit the churches with the real effusions of his Holy Spirit, and cause a genuine revival of love to the whole truth, which is the only means of a holy heart, and life; that he

would raise up men that will be valiant for the truth, and thereby for the souls of perishing sinners, who, regarding neither fear, nor favour, will most faithfully, and boldly, yet humbly, and with much diffidence in themselves, declare the whole truth; and that he would deliver the churches from the "wolves in sheep's clothing," that have got into all denominations, who, under a variety of hypocritical pretences, are seeking a popular name, a large salary, and an easy life.

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[For the Religious Monitor.]
ON DIVINE LOVE.

CONTEMPLATION II.—On the love of the Father, displayed in giving his Son to be the Saviour of his people, illustrated from 1 John iv 10. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

PREAMBLE.

The Psalmist, David, said, "delight thyself in God." To this we have the greatest encouragement: for the Apostle John declares "that God is love." He is so in a very distinguished manner to fallen men. Thus he proclaimed his name to Moses: "The Lord God, merciful and gracious, long suffering, abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty." The meaning is, there will be a full revenge taken upon the guilt, and a glorious display of mercy to the sinner.

We have contemplated the mutual love of the Father and the Son in laying, and in accomplishing the plan of our salvation. But as Divine Love is a subject so excellent, and delightful, it may be proper to contemplate it as in the *fountain* from which it flows, and that is God himself: and in the *streams* in which it runs, as displayed, *distinctly*, and *harmoniously*, by the Father, the Son, and the Holy Ghost.

We shall begin with the love of the Father, as expressed by the Apostle John, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."—But, as so many errors abound at present, which raise the foundation of the whole gospel, it is necessary to make a few preliminary observations, concerning redeeming love in general.

PART I.

As *deism* so much abounds, we begin by

observing, 1st. That redeeming love is a subject which can be known only by divine revelation. Though "God hath not left himself without witness, in that he did good, giving us rain, and fruitful seasons, filling our hearts with gladness," we could never have obtained the knowledge of redeeming love, if he had not given us the Bible. So true is that great remark, that extends itself over all the parts of our religion, "Eye has not seen it." No sense can discover it. "Ear has not heard it." No report can declare it. Nay, no imagination is able to frame and mould it—it cannot so much as "enter into the hearts of men." But "God reveals them to us by HIS Spirit." He reveals other things by our spirits, as his eternal power and Godhead, in the works of Creation. "There is a spirit in man, and the inspiration of the Almighty gives him understanding." And thus, "the invisible things of God, what may be known of him, are manifested to us, for he has revealed it in us." But in the matter of redeeming love, he communicates himself in a higher way: he reveals them to us "by *his own* Spirit;" whose inquiries are like himself, equal to a nature that "searcheth all things, yea, the deep things of God." And he alone is capable of doing it: for, "what man knows the things of a man, save the spirit of man that is in him? Even so, the things of God knows no man, but the Spirit of God." It is from him we have the doctrine of redeeming love.

Suppose we could argue from God's goodness to his creatures below, that he has creatures above, whom he feeds and fills with his love, such a *place* must be for *pure* spirits, and such a *portion* for *holy* ones. But, what is that to us, who live in a world of sin, and houses of clay: the Bible alone reveals salvation to the chief of sinners.

And then, who could have contrived the *manner*? "That in order to man's going up into Heaven, God should come down upon earth." That "the word should be made flesh, and dwell among us." "That the just should die for the unjust, that he might bring us to God." If these were to be the terms of our salvation, what angel, what man could have contrived, or durst have proposed them? The Bible alone reveals these unaccountable doctrines, that Christ should "appear in the last days, to put away sin by the sacrifice of himself." That by "*his own* death, he was to subdue him that had the power of death, that is the devil." "That he should be made sin for us, who knew no sin, that we might be

made the righteousness of God in him." That God, who loves the righteous, and hates the wicked, should be pleased "to bruise one who had done no violence, neither was any deceit in his mouth." These are all absurdities to the reason of man. No learning will bow to them, till the Spirit of God takes "the weapons of our warfare" into his own hand. Then "imaginings" (reasonings) "are cast down, and every high thing that exalts itself against the knowledge of God." Lay aside the evidence of divine revelation, these doctrines are so far from being true, that they are ridiculous. "Where is the wise? Where is the scribe? Where is the disputer of this world? Has not God made foolish the wisdom of this world?" For, "after the world in wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." To make human reason, which the Apostle calls, "the natural man," &c., a dark corrupt faculty, the judge of divine revelation, is more absurd, than to try the light of the meridian sun by the smallest taper sunk in the socket. "There is a ball of light rolling over this world; but what it is, the force of its heat, and the strength of its beams, are things we dare not try." Much more so is it here. Thus saith the Psalmist, "O Lord my God, thou art very great: thou art clothed with honor and majesty. Who coverest thyself with light as with a garment." If God's nature could be comprehended, and his decrees explained, he would not be equal to our adoration. When the Psalmist saith, "he sent redemption to his people: he hath commanded his covenant forever," his inference is an adoration, "Holy and reverend is his name." "Who can by searching find out God? Who can find out the Almighty to perfection?" The critics tell us, that the word rendered *perfection* signifies the parts or *secrets* about the heart. As God's wisdom can receive no error, and his truth can publish none, so we have nothing higher by which to try his testimony. Among men, the character of the witness depends upon the testimony. If a person declare a true thing, we believe him to be a true witness. But here, the truth of the testimony depends upon the character of the witness. "God is light, and in him is no darkness at all." He is also, "a God of truth and without iniquity," (falsehood.) Thus he saith himself. "Hear; for I will speak of excellent things: and the opening of my mouth shall be right things. For my mouth shall speak truth: and wickedness is an abomination to my

lips. All the words of my mouth are in righteousness; there is nothing froward or perverse in them."

"Shall human reason, which is dunced in things within its own sphere, pretend to sit as a judge upon a revelation which comes from the bosom of God, to be the eternal admiration of angels and men?"* "What can the *deists* say to these things? "Let God be true, but every man a liar: as it is written, that thou mightest be justified in thy sayings, and mightest overcome when thou art judged?"

2. Redeeming love resides in, and flows from, *One Being*, and that is God himself, the great infinite One. The heathens had "gods many, and lords many," to whom they made supplication for different favours. "But to us there is but one God," who is the *sole* author of all the bounties of providence, and all the blessings of salvation. Thus saith the church, "blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation, Selah. He that is our God, is the God of salvation, and unto God the Lord belong the issues from death"—It will do the *deists* no harm, to present them with the opinions of the most learned of the Gentile nations.—Let us begin with the wisdom of Egypt. "If we believe Macrobius, there was no people in the world could vie for learning with the Egyptians, who makes Egypt in one place, 'the mother of all arts,' and in another, the 'father of all philosophical sciences.'† The wisdom of Solomon is set forth with this character, "That it exceeded the wisdom of all the children of the East country, and all the wisdom of Egypt." And Stephen, by the Holy Ghost said, that "Moses was learned in all the wisdom of the Egyptians. And yet there was no nation more sunk in gross idolatry. Though they considered a sheep as an abomination, (Exod. viii. 26.) they worshiped every other animal, and vegetable, and even the Nile itself: because they thought that God was in every creature, that he made. But God condemned their idolatry. Thus he said to Moses, "Against all the gods of Egypt, I will execute judgment: I am the Lord." And saith the Prophet Isaiah, "The burden of Egypt.—Behold the Lord rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it."

The Chaldeans are next in order. They

* Alexander Moncrief.

† Stillingfleet. Origines sacre, p. 122.

also excelled in learning, particularly in astronomy. But their's was a land of graven images. Nebuchadnezzar had a treasure-house for his god. But God poured contempt upon their idols. "BEL boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages were heavy laden; they were a burden to the weary beast. They stoop, they bow down together: they could not deliver the burden, but themselves are gone into captivity." Again, Babylon is taken. Bel is confounded, Merodach is broken in pieces: her idols are confounded, her images are broken in pieces."

The Grecians distinguished themselves by their polite researches. But they thought "the Godhead is like unto gold, or silver, or stone, graven by art and man's device." Nay, at *Athens*, the seat of philosophy, and the fine arts, they had an altar with this inscription, TO THE UNKNOWN GOD. In fine,

Though we read of the virtue of the ancient Romans, yet even, in what is called *the golden age*, Cicero himself, wrote a book "De natura Deorum:" i. e. concerning the nature of the gods. Thus, "All people walked every one in the name of his god."

What can the most *learned* and *candid* deists say to these incontestable facts? Will they prefer a Voltaire, a Volney, a Bolingbroke, a Shaftsbury, a Hume, and lastly a poor profane Paine, to all the wisdom of Egypt, the learning of the Chaldeans, and all the philosophers in Greece, and Rome!—Thus, though people can *now* delineate the religion of nature with a Bible in their hand, they who had it not, never knew the true God, nor worshipped him as *one*.—The unity of the Godhead, was ever the grand article of revealed religion, the Jews had it placed in the front of their law. When the Scribe asked Christ; which was the first commandment of all, he answered, "The first of all the commandments is this, hear O Israel, the Lord our God is one Lord." And as the Jews threw off their idolatry, with their last captivity, "the Scribe himself said to him, well, Master, thou hast said the truth, for there is one God, and there is no other but he." Nor does our Saviour contradict him, but owns that he answered discreetly. When the Gentiles turned from idols, it was to serve the living and true God—Thus, God is often mentioned in the Unity of his nature. It is said, "Thou art God, even thou *alone*," i. e. there is a meaning of the word, that is only thine. So again, "Thou whose name *alone* is Je-

hovah." There is but one Almighty. It is the attribute not of a person, but a nature, to distinguish it from all that is derived and limited. We press this with fervency, and firmness, in opposition to those *unreasonable men*, who, because we believe the doctrine of the trinity, affirm that we maintain that there are three Gods, while we always declare, that there is no more than *one*. The Scriptures, which are the rule of *our faith*, declare as fully, and plainly against three Gods, as against three thousand. In speaking of one God, according to the language of revelation, all other *deities* are struck off. "Among the gods, there is *none* like unto thee, O Lord, neither are there any works like to thy works." Nay, they are struck out of the comparison, "thou art great and dost wonderful works, *thou art God alone*."—This *one God* is the fountain of all the divine love, which flows so abundantly in the salvation of the church. "How great is his goodness, how great is his beauty!"

3. Though the scriptures reveal the most high God as no more than one, yet they declare that he exists with a *distinction*, neither greater nor less than that of three persons. We are plainly told that "there are *three*, that bear record in heaven, the Father, the Word, and the Holy Ghost, and that these three are but *one*." If any dispute the authority of this text, we have the truth in others, and we have it more abundantly. Our Saviour commissioned the disciples to "baptize in the name of the Father, and of the Son, and of the Holy Ghost." The benediction of the Apostle is originally, and properly a supplication. "The grace of our Lord Jesus Christ, the love of *God*, and the communion of the *Holy Ghost*." The Message to the Seven Churches of *Asia*, begins with "grace and peace, from him which is, was, and is to come, and from the seven spirits which are before his throne, and from Jesus Christ." So, "you are elect according to the foreknowledge of *God the father*, through sanctification of *the Spirit*, and the sprinkling of the blood of *Jesus*." "Whether we are baptized or blessed, it is into the name of *three*. The number is never enlarged, and never diminished. If the scripture had not designed we should have spoken of so many in our professions and adorations, we should never have had their names. But it is plain, that though our surrender in baptism, is to the only living and true God, yet we cannot leave out any single person in the trinity."

4. Divine love is displayed by each person in the Godhead, as if he were the *sole* author of our salvation, because he is *God*. "Blessed be the *God*, even the Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings, in heavenly things in Christ. And yet Christ loved the church, and gave himself for it. And he was "*God* who purchased the church with his own blood." In fine, saith the Apostle, "ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the *Spirit of our God*." Now "it is God who sanctifies." And believers are changed into the same image from glory to glory, even as by the Lord." (If it had been expressed in the language of the Old Testament, it would have been *Jehovah*.) "the Spirit."—It is a saying generally admitted "that all the external works of God are common to the whole Trinity."—Gregory Nazianzen saith, "the one name common to three, is the deity." Hence Austin gives it as a rule in speaking of the Holy Trinity: When one person of the three is named in any work, the whole Trinity is to be understood to affect it, as I read in Dr. Owen. This doctrine is very plainly and curiously expressed in our Shorter Catechism. "There are three persons in the Godhead, the Father, the Son, and the Holy Ghost, these three are one God, the same in substance, equal in power and glory." We observe,

5. That Divine Love is displayed in our salvation, by all the persons in the Godhead, in a manner *peculiar* to each, that is in a *personal* way.—Indeed there are many acts of love which are attributed, in promiscuous language, to every one of them, as has been observed in general, in the preceding particular, which we may here unfold with a little enlargement; our spiritual life, and light; our pardon, and acceptance; our sanctification, perseverance, resurrection from the dead; our admittance into heaven, and our entertainment there, each of these is sometimes ascribed to the Father, sometimes to the Son, and all of them to the Holy Ghost, which proves an equality of nature. But there are others, that we never read of, but as personal actions. Thus,

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him. Herein is love not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Once more. "We have seen and do testify, that the *Father* sent the Son to be the

Saviour of the world."—The Son displayed his love in many things, peculiar to himself, which are never ascribed to the Father, or the Spirit. He alone assumed the human nature. He took not on him, (he did not lay hold on, or engage for) "the nature of angels: but he took on him," (engaged for) the seed of Abraham. "For as much then as the children are partakers of flesh and blood, he also himself took part of the same." Divinity in the person of the Son alone assumed the human nature. He alone was *made of a woman* made under the law." He is that eternal life who was *with the Father*, and was manifested to us, was looked upon and handled. He alone "was made a curse for us; and did by *himself* purge our sins." "He is the *first begotten from the dead*" He is our advocate with the Father, and *will, in person*, judge the world.

The Spirit is said, to move holy men of God, before Christ came, and to make apostles and overseers of the churches afterwards. He formed and purified the human nature of Christ, and anointed him to preach the gospel. He dwells in believers, their bodies are the temples of the Holy Ghost. He is the earnest in their hearts, and sealeth them. Dr. Owen observes, it is not any *work*, or *attestation* of the Spirit. The *Spirit himself* is the seal. "Ye were sealed with that Holy Spirit of promise."

7. Though the persons in the Trinity, act *distinctly*, and each one in a manner *peculiar* to himself, they do not, they cannot act *separately*, or the one as the *agent* and *instrument* of the other, and the reason is, that the divine nature, which is the principle of all divine operations, is possessed *equally* by them all. So that whatever person performs any work, it is the work of the only living and true God. This will appear, by reviewing the particulars mentioned, in the preceding observation.

1st. It was the Father who sent the Son to be the Saviour of the world, and this can be no other than the work of God. "When the fullness of time was come, *God* sent forth his Son, made of a woman, made under the law." "Blessed be the *Lord God of Israel*, who has visited and redeemed his people, and raised up a horn of salvation." The disciples said "we believe that thou camest forth *from God*."

2d. The Son did many things, that are peculiar to his person. He alone was a child born, a sacrifice for sin, and the first begotten from the dead. And though these descriptions belong to the *human* nature, yet

the redemption that he fulfilled by them, will prove the *divine*. He who was of the seed of *David* according to the flesh, must be over all, *God blessed forever*. None but a God could be incarnate: so as to redeem them that are under the law, that they might receive the adoption of sons. Had an angel been made a partaker of flesh and blood, he might have lived and died, but he could never have *reconciled us to God*. His blood would not have been able, to do away one sin. He could not have trod the wine-press. Christ did that *alone*. And therefore the seed of the woman, was no other than *God manifest in the flesh*.

8d. The Holy Spirit has things said of him, which are not attributed either to the Father or Son, in a personal way. Such as furnishing out prophets, apostles, pastors and Teachers: sanctifying, comforting and securing believers. And all these suppose, and declare a divine nature. The Scriptures of the prophets were given by *inspiration of God*. And yet, holy men of God spake as they were *moved by the Holy Ghost*. The apostles had a greater unction, from the *Holy One*, than any ever received before, or I believe shall do again, and it was by the *Holy Ghost's* coming down upon them, that they were endowed with power from on high. It is *God alone* who would give *pastors*, after his own heart, to feed us with knowledge and understanding. This is no other than the Holy Ghost who made them *overseers*. *God* put words into Aaron's mouth, and the disciples spake as *the Spirit* gave them utterance. He that is born of *the Spirit* is born of *God*. He is the *Comforter*; and yet it is *God* who comforts them that are cast down. You are the temples of the *Holy Ghost*: that is, *God* dwells in you. By this relation to the third person of the Holy Trinity, you are called the temple of the *living God*. Your perseverance is owing to the Spirit, who shall guide and lead you into the land of uprightness. This is no other than *God's* guiding you by *his counsel*, and receiving you up to *his glory*.—The particulars in this, and the preceding observation, are borrowed from Bradbury's sermons on Baptism, which the reader may consult at large.

8. *Lastly*. All the persons in the Godhead *concur* with each other, acting *jointly* and *harmoniously* in all the displays of their love, in our salvation. We have contemplated the unity of counsel, and harmony of love, between the Father and the Son, in laying and in accomplishing the plan of our salvation, and we will explain it more fully

when we contemplate the love of the Son, *distinctly*, by itself. We will also shew the harmony of the love of the Spirit, both with the Father and the Son, when we contemplate *his* love, displayed in our salvation, both towards the person of Christ, and his people. We shall conclude, at present, by observing in general, that as the Father appointed, qualified, and sent the Son to be the Saviour of the world: So the Son appealed to his Father at last. "I have glorified thee on the earth: I have finished the work which thou gavest me to do." And as the Father and the Son send the Spirit, so he also will finish his work, by leading the saints to the land of uprightness.— It was judged necessary to illustrate and confirm the preceding observations. For without some knowledge of the distinct and harmonious operations of the persons in the Godhead, it seems impossible to take one right step in the first and fundamental duty, in all religion, and that is *prayer*. This is plainly laid before us by the Apostle. "Through him," (i. e. Christ Jesus), "we, both Jews and Gentiles, have access by one Spirit unto the Father.

(To be Continued.)

PSALMODY.

To the Editor of the *Orthodox Presbyterian*, (Ireland).

SIR,—Having seen in *The Orthodox Presbyterian*, some months ago, a very interesting history of the several different versions of the Psalms, I hoped the writer would have gone farther, and said something about the practical use of those inspired songs. What avails knowledge about any subject connected with religion, if it is not accompanied by practice? I would wish, therefore, through the medium of your publication, to call the attention of Christians to this subject, and suggest a few things, as answers to objections made to the Psalms, both by Presbyterians and Independents.

It is admitted by all whom we call Orthodox, that the very object for which the Psalms were intended by the Spirit of God was, that they should be used in his own service. But the great objection to them is, "they were made for Old Testament times, and are not suited to New Testament worship." This objection is altogether unfounded in whatever way we view it. In the first place, it is unscriptural to make any such distinction as this objection implies, between the Old and New Testament. Are they not both the same revela-

tion of grace and mercy to man? What would the New Testament be without the Old? A new religion altogether, without support or foundation. The New Testament gives further light indeed; but is it not the same sun that pours forth the first dawn in the morning, and shines more and more unto the perfect day? I have heard the Old Testament very appropriately compared to a shining lamp, and the New Testament to a reflector that increases its brilliancy. If we look into the lives and conversation of believers under the old dispensation, we shall find them not inferior to those under the New Testament. Although they had not the Gospel so fully revealed as we have, yet this want was made up to them by the abundant communication of the Holy Spirit. Job's words are as plain and as strong as any of the apostles could have used. Job xix. verse 29, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and my eyes shall behold, and not another, though my reins be consumed within me." Is not this the very language of the New Testament—"God manifested in the flesh," which points out the "self-same Spirit," revealing the one Gospel from the first promise made to Adam, to the last "Amen, even so, come Lord Jesus?" But again, where can we find, even in the New Testament, any thing breathing more of spirituality, heavenly mindedness, and devotedness to God, than most of the Psalms? Where, even in the New Testament, are the pollution of man by sin, the necessity of regeneration, of sanctification of heart, and uprightness of conduct, before he can approach to God, more clearly expressed?

No composition of man can, for one moment, be compared with the Psalms, there are so many grand ideas contained in them in a few words; some of them describing the glory and the extent of the Redeemer's kingdom; others the glory of his person; others describing the character and conduct of a believer; others again detailing the providences of God to nations in general, and to his own people in particular. There are also a great many prophetic Psalms, some of them already fulfilled, some of them referring to a day yet future. Our Lord speaks of how many things were written in the Psalms, concerning himself; the apostles show how highly they valued the book of Psalms, by their quoting so often from it.

In fact, there is no part of Old Testament Scripture so often cited into the New Testament, and it is worthy of particular remark, that the first chapter of the epistle to the Hebrews, whose object is to set forth the dignity of the Redeemer's character and office, is nearly all taken from this very book of Psalms. There is a strange inconsistency and contradiction among Christians of the present day upon this subject. Some who think themselves nearest the truth, who profess a strict and literal adherence to the Scriptures, and boast that they have laid aside the works of men in every thing connected with religion, have yet in this most solemn part of religious worship allowed the works of men to be introduced along with these divinely inspired songs,—if, indeed, they have not altogether excluded the latter.

Another objection is, that some of the Psalms are cruel and vindictive. Some of them, indeed, Hezekiah-like, bring the profane words of the wicked, spoken against God and his people, and spread them out before the Lord, praying over them, that he would vindicate his own cause in his own time; and others proclaim deserved punishment upon the workers of iniquity. But other parts of Scripture may be rejected for the same reason,—why read vindictive chapters more than *sirg* vindictive psalms? The souls under the altar are represented, in vision, crying, "how long, Lord, holy and true, dost thou not avenge our blood on them that dwell on the earth?" And when Babylon is overthrown, hear the proclamation of the angel,—*"rejoice over her, O heaven, and ye holy apostles and prophets; for God hath avenged you of her."*

Another objection is, that the name Jesus is not in the Psalms. The name Jesus is not in the translation, but the words "Saviour" and "Salvation," whose meaning the name "Jesus" expresses, are used to render the Hebrew word, from which "Jesus" is derived, according to the reason given by the angel, why the Redeemer was to be called by this name, "because he shall save his people from their sins." But we have a variety of other names in the Psalms, equally descriptive of his glorious character; in the second Psalm he is called the "Anointed," which the Apostle Peter, in quoting the passage, translates "Christ." Acts. iv. 26—"The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ." The name or title, "Lord," is given to the Saviour in the Psalms, as well as in the New

Testament. Thus in the hundred and tenth psalm, "The Lord said to my Lord, sit thou on my right hand until I make thy enemies thy footstool;" this also the Apostle Peter quotes, in his first sermon on the day of Pentecost. The same psalm goes on to describe him as the great High Priest and Judge of the nations, himself executing the judgment upon them. The writer of the epistle to the Hebrews also applies the title "Lord," in the hundred and second psalm to Christ: "And thou, Lord, in the beginning hast laid the foundations of the earth, and the heavens are the works of thy hands." It would be too tedious to mention how often this title, Lord, (Adonai in the original) is supplied to the Lord Christ in the Old Testament Scriptures, and in the Psalms.

As to the Hymns and Paraphrases, I never could see any authority from Scripture for introducing them into the most solemn part of religious worship. One argument for paraphrases is, that any part of Scripture may be paraphrased as well as the Psalms. This would be an argument if the Psalms were paraphrased, but a translation is not a paraphrase. Every person who knows any thing of composition or language, knows that a poem would translate into poetry in another language more easily than any piece of prose would. Besides the metrical version in general use in Scotland and Ireland (allowed by all persons of taste to be the best yet in use) is not a paraphrase. In some places there are a few words added, sometimes the words merely transposed to answer the verse, but there is never any change of sense; and where there are additional words, they sometimes bring out the meaning of the original better than the prose translation. For instance in the second psalm, verse sixth, the prose is: Yet have I set my King upon my holy hill of Sion;" the metrical version is:—

"Yet notwithstanding I have him
To be my King appointed;
And over Sion my holy hill
I have him King anointed."

The Hebrew word means setting apart, by anointing, as it was usual in ancient times to set prophets, priests, and kings apart to their offices: so that here is no paraphrase, but a more accurate translation than the prose.

Another thing to be considered is, are these things, which it has become fashionable to introduce instead of Scripture, agreeable to Scripture? At present I shall only take notice of two of the paraphrases usually bound up with our Bibles and Psalm-books

The very first, although there is nothing in it contrary to Scripture has yet scarcely any resemblance to the first chapter of Genesis. That chapter has been quoted by writers on taste, as an example of the sublime; but they would look in vain for sublimity in the paraphrase. In the description of the creation, we read of a firmament, but not one word about clouds; the paraphrast does not seem to have been aware, that the first earth were not the same with "the heavens and earth that now are, and "are reserved unto fire." But the more exceptionable one is the forty-fourth, which I understand is often sung at communions:—

"Behold the Saviour on the cross,
A spectacle of woe!
See from his agonizing wounds,
The blood incessant flow!

Is this Scripture language? or is there a single word to countenance it from the one end of the Bible to the other? The writers of the gospels give a plain history of the sufferings of Christ, without using any expression to draw forth our pity or commiseration. This is a soul-ruining delusion too much practised from the pulpit. When the apostles speak of the cross of Christ, they do it with joy and triumph, without a single word to work upon the human sympathies. If a sinner be really awakened to a sense of his sin, he will be able to estimate the load of suffering which the Saviour endured, without such artificial excitement; and if he be not awakened, this tragic emotion will soon wear off, without producing any permanent good. Mankind in their natural state are so selfish, that unless they feel wants or danger to themselves, the sufferings of any person, wether divine or human, will make little impression upon their hearts. The people of God under the first dispensation were taught to take the same view of the sufferings of the promised Saviour, by the rejoicing over the substituted sacrifice; for, while the sacrifice was offering up, the priests were singing around the altar. We have a minute account of this rejoicing in a time of revival of religion in the days of Hezekiah, king of Judah, 2 Chron. xxix. 27, 28, where it is recorded, that the priests and singers praised, and sounded with trumpets all the time the offering was consuming upon the altar. But we find this very people so far degenerated afterwards, as to turn this rejoicing into mourning in the days of Malachi, in whose writings (chapter ii. verse 13) we hear the Lord's reproof, by his prophet, for this as well as other sins:—"And this have ye done, covering the altar of the Lord with

tears, with weeping, and with crying out, in so much that he regardeth it not any more, or receiveth it with good will at your hands."

To sum up the argument between Psalms on the one hand, and Hymns and Paraphrases on the other, in one word—Can faith rest on any thing but the word of God alone? If we then sing any thing else but the words of divine inspiration, we lose the comfort and delight of the exercise.

Christians of the present day, in a great many places, have also degenerated in their manner of singing. When singing, instead of being viewed as a high privilege and delightful exercise, is looked upon rather as a prologue or epilogue to the discourse of a preacher, it does not matter much *what* is sung. A person accustomed to worship along with an assembly of Christians, joining with one voice and apparently with one heart, feels very unhappy, as I can testify from experience in one of those meeting-houses where the new-fashioned refinements are introduced, where the precentor in his official robe, with perhaps a choir along with him, stands up and sings a few verses, while the congregation, with the exception of a few in the gallery, remain as mute as the seats they occupy. Such a person is almost tempted to say—"Is this a church of Christ? or can these be Christians?" If Christians assemble together *only as spectators or hearers*, without desiring to worship the Lord with all their heart, with all their strength, and with all their soul, it is no wonder that they reap little benefit.

That these few hints may call the attention of Christians to this important subject, is the sincere wish of

CHRISTIANA.

INABILITY.

(Extract from Anderson's Letters.)

SOME who profess to teach Calvinistic doctrines, have offered such explanations of the inability of fallen man to do what is spiritually good as appear to deviate from the principles of the reformation. The common objection of the Pelagians and Semi-Pelagians is to this purpose: "To suppose that God commands what we have no ability to perform, is to represent him as unjust. We cannot be under a moral obligation to do what is not in our power." In answer to this objection our old divines commonly observed, that, though God could not, consistently with his justice and goodness, require of man any obedience, which he had not ability, in the state wherein he was

created, to perform; yet, when man by the fall had wilfully thrown away that ability, God did not thereby lose his right of requiring obedience.* But this answer is now deemed insufficient. Our new divines pretend that the objection is better answered, by distinguishing between natural and moral ability; alleging, that men, in their fallen state, have still a *natural* ability to believe in Christ, to repent of sin, and to perform every other duty acceptably; but have no *moral* ability to do so. On this point it may be useful to offer a few observations.

1. There are indispositions and inabilities of body and mind, which are in themselves, contrary to the holy law of God; such as the inability of an idiot to acquire knowledge, the inability of the blind to read the scriptures, the inability of the heathens to comply with the offers of salvation, which they never heard. Such inabilities may be called *physical* or *natural*: they are not, in themselves, contrary to the holy law of God, which by no means, requires what is thus physically impossible. We are far from saying, that the inability of fallen man to do what is spiritually good, is *natural* in this sense: for every one must allow the inability of those who are grown up and have the exercise of reason, to know their Creator aright, and to love him above all things, according to the external revelation which is actually made to them in his works, and especially in his word, to be of a quite different kind from the inabilities just now mentioned. This inability, considered as, in itself, contrary to the holy law of God, may rightly be called *moral* inability. But it may also be justly called *natural*, as the whole nature of man is subjected to it; as it is the want of that original righteousness, which was natural to man, till he lost it by the fall; as it is so absolute, that no man, before a change of nature in saving conversion, can exert a single act spiritually good; every imagination of the thoughts of his heart being only evil continually. Thus, though we allow, that the unregenerate man's inability to believe in Christ is moral and voluntary, so that he alone is the blameable cause of it; yet it cannot be justly called *moral* in opposition to *natural*, as now explained; or, as if the act of the will in refusing to close with the gospel-offer,

* Frustra se opponunt Pelagiani et Semi-Pelagiani omnes; obijcientes, Deum sic in mandatis fore injustum, et hominem in peccatis excusabilem. Respondetur, neutrum sequi, quia impotentia hominis est culpabilis, et voluntatis contracta, per quam Deus jure suo non excidit. Marckii Medulla, capite xv.

were the only bar or hindrance to his attainment of saving faith; for that act itself is hindered *negatively*, by the want of that supernatural grace, which being withheld, it is impossible: and *positively*, not only by the will, but also by the corruption of the whole nature, by which the will in the unregenerate is so completely enslaved, so bound as with a chain, that it can do nothing towards its own deliverance.*

2. If the spiritual impotence, which man

* Licet dubium non sit, impotentiam istam voluntariam esse et culpabilem, ut nemini nisi homini soli ejus causa adscribenda sit. Non potest tamen dici absolute, solam hominis voluntatem prohibere quo minus credat, quia, ut *negative* id quoque prohibet carentia et privato gratiæ, qua posita crederet, et sine qua impossibile est eum credere; ita *positive* id prohibet etiam, non simpliciter ejus voluntas, sed nativa ista corruptio, quæ voluntatem inficit, et qua, veluti catena spirituali, peccato ita mancipatur, ut illam ex se & suis viribus sine gratia abrumperet et excutere nunquam possit.

Turretini Institutionis, Loco decimo, Quæstione iv. Th. 41.

If man's inability to do what is spiritually good were only moral in the sense now explained, then we might admit the Pelagian opinion that no other cause is necessary to saving conversion than moral suasion. The Arminian scheme is, at bottom, much the same with the Pelagian: for whatever internal work of the Spirit they acknowledge, they still insist that it has no other effect, with regard to the will, than that of persuasion; the will, according to them, having sufficient ability to choose what is spiritually good. Nay, some professed Calvinists, such as John Cameron, who taught divinity at Saumur in France in the first part of the 17th century, and his followers, seem to have gone into the same opinion. For, though they allow the work of the Spirit to be always victorious in the case of the elect, yet they ascribe the whole success of it to a high degree of moral suasion. But the Reformers in the 16th century, and such as adhere to their doctrine, acquiescing in the simplicity of the scripture on this head, maintained, that in order to conversion, a real creation is necessary, though not of the substance of the soul, yet of those gracious habits and dispositions, without which it is as incapable of acts spiritually good, as a dead body is of performing the actions of a living man. This new creation extends to all the faculties of the soul, on account of the total corruption of our nature. Such is the doctrine of the tenth of the thirty-nine articles of the church of England. "The condition of man after the fall of Adam is, that he cannot turn or prepare himself, by his own natural strength and good works, to faith and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God,—without the grace of God by Christ preventing us, that we may have a good will,—and working with us, when we have that good will." To the same purpose in the ninth chapter of the Westminster Confession of Faith, it is declared, that "Man by his fall into a state of sin, hath wholly lost ALL ABILITY OF WILL to any spiritual good accompanying salvation: so as a natural man, being altogether averse from that good, and dead in sin, is not able by his own strength, to convert himself, or to prepare himself thereunto."

has contracted by the fall, be no more than the want of inclination or willingness to do what is spiritually good; then it is no more than such inability as that of a man in perfect health to go out of his house; or that of a good scholar to write, when he has no inclination to do so. As it would be manifestly absurd to express the want of inclination in these cases by saying, he *cannot* go out of his house, he *cannot* write; so if the spiritual impotence of fallen man were no more than what is now represented, it would be no less absurd, to say, as the scripture does, He *cannot* come to Christ, he *cannot* please God; he has *no strength, no life in him*. John vi. 44. 53. Rom. v. 6. viii. 8. Upon that supposition, there would appear to be no room for the apostle's distinction—between being *actually not subject* to the law of God, and being *utterly incapable* of subjection to it; and between God's *working in us to will and his working in us to do*. Rom. viii. 7, Philip. ii. 13.

3. It is much to be observed, that, according to the Scripture, man's spiritual impotence lies in the understanding as well as in the will, I Corinth. ii. 14. *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*. If it be said, that the things of the Spirit of God are foolishness to the natural man, because he willfully misrepresents them; no, says the apostle, it is because *he cannot know them*: and farther, if it be said, that it is only from his inattention, that he cannot know them, the apostle answers, that this inability cannot be remedied by any efforts of the natural man, but only by the supernatural illumination of the Holy Spirit: *they are discerned spiritually*, by that new capacity of understanding which is given us by the Holy Spirit in regeneration. To this purpose is that which Moses said to Israel towards the end of the forty years during which they sojourned in the wilderness, *The Lord hath not given you an heart to perceive, and eyes to see, and ears to hear unto this day*. It is true, that wisdom and knowledge are often in scripture to be understood practically, as including the will's approbation of and delight in the object known; as in Job. xxviii. 28. *Unto man he said, Behold, the fear of the Lord that is wisdom, and to depart from evil is understanding*. But in such passages the understanding is undoubtedly commended as directing the will to depart from sin and adhere to the path of duty, a holy practice being both the effect

and evidence of a savingly enlightened understanding.

4. It is a dangerous error to say, "That if men are unable to understand, believe and love the gospel in a saving manner, then they must be unable to shut their eyes against it, to disbelieve and reject it." For, according to the scripture, men's natural inability to perform any duty, instead of rendering them unable to practice the contrary sin, disposes them to practise it more and more. Thus, the more unable men are to discern the truth in a saving manner, the more do they shut their eyes and ears against it. The Jews, in the time of our Saviour and his apostles, were unable to understand, believe and love the gospel in a saving manner, not only from the common depravation of human nature, but also from a peculiar efficacy of God's righteous judgment upon them, John, xii. 38, 39, 40. Rom. xi. 7, 8, 9, 10. Did it follow, that they were unable to shut their eyes against, to disbelieve and reject the gospel? Quite the contrary; for by means of that judicial induration, their opposition to the gospel was increased, till wrath came upon them to the uttermost. The defenders of the doctrine of grace against the Pelagians and Semi-Pelagians have shewn abundantly, that, in order to justify God in condemning fallen men for their unbelief and other sins, it is by no means necessary to suppose, that they have still, in their fallen state, sufficient ability to perform the opposite duties in an acceptable manner.

If it be asked, how can men, who are unable of themselves to believe in Jesus Christ, be justly condemned upon this ground, that they had ability and lost it in the first Adam; since Adam himself, in his upright state, could not be said to have had faith in Jesus Christ; We answer, that the law, which was written upon man's heart in his creation, bound him to believe whatever God reveals. But the general duty of believing whatever God reveals, comprehends the more particular duty of believing the gospel upon the proposal of it: and by whatever means we lost ability for the former belief, by the same means we lost ability for the latter.

If it be said, that sinners are hereby rendered secure by fixing the guilt of their conduct upon their father Adam; We answer, that, while men are not brought to humble themselves for their sin in Adam, they are not duly exercised in humbling themselves for any other sin. The doctrine of man's natural inability to do what is spiritually good, is only abused, when persons make it a pretence for

their slight thoughts of actual sins:—when they are not filled with a self-abasing sense of their helpless and lost condition; and when they are not thus excited to look for all their salvation in Jesus Christ, as exhibited in the gospel. Besides, when sinners are hardening themselves in their pernicious courses; though they may occasionally attempt to excuse themselves from the doctrine of man's natural impotence; yet they give sufficient evidence that they disbelieve it, by the large promises of repentance and reformation, which they usually make when under convictions; and by their delaying the work of turning from sin to God, as if it were a work which they have sufficient ability for doing at any time. The truth is, the case of natural men under the gospel-dispensation is like that of a servant, who, while he labours under a disease that renders him incapable of serving his master, has at the same time, such an aversion to the service, that rather than return to it, he chooses to continue under his disease. Unrenewed men are totally impotent as to any act that is spiritually good; and they have a reigning enmity against the only remedy of their impotence.

To what has now been observed on this point, it may be of use to add a quotation from a valuable writer, whose praise is in the churches*. "The learned Amyraldus," says he, "did no service to the cause of the reformation by his distinction between a physical and a moral power of believing in Christ. He supposed the sinner to have the former, but not the latter. He held, that Christ died for all men according to a decree of God, by which salvation was secured to sinners upon condition of their faith; which general decree according to him, was to be considered as going before the particular decree, about giving faith to the elect. When it was objected to him, that his notion of the general decree now mentioned was absurd, as it suspended the end of Christ's death upon an impossible condition;—he denied, that the condition was impossible. For, said he, *though I do not, with the Arminians, deny the impotence of fallen man, or his inability to believe, (I allow him to be morally impotent;) yet I hold that man has still a physical or natural power of believing; as he possesses the natural faculties of the understanding and the will.* Herein Amyraldus has given a sad example of the abuse of great parts. Shall we suppose, that when Christ under-

*Lydecker de Veritate Religionis Reformatæ et Evangelicæ, Lib. ii. Chap. 32.

took for sinners in the covenant of grace, he considered them any otherwise than as most miserable, lost, dead in sin, utterly impotent, Rom. v. 7, 8. viii. 3. or that the wisdom of God gave Christ to die for this end, that sinners might attain salvation by a natural power of believing; a power, which, Amyraldus confesses, could never be exerted? Farther, is not faith a most holy and moral act, and, as it takes place in the sinner, purely supernatural? and shall we allow, that a principle which is not moral, but merely physical, can be productive of such a moral and supernatural act? Ought not an act and its principle to correspond with one another? Let the same thing be said of love, which Amyraldus has said of faith, and the Pelagians will triumph; who used to speak so much about a natural faculty of loving God above all things. Indeed upon this scheme, there will be no keeping out of the Pelagian opinion about the powers of *pure nature*, and about *physical or natural faculties in man of doing what is morally good*. For, in confuting that opinion, our Divines still maintained, that the image of God was requisite in the first man, in order to his exerting such morally good acts as those of loving and seeking true blessedness in the enjoyment of him. But Amyraldus overthrows this doctrine, while he is led, by the distinction he makes between natural and moral power, to hold, that the conception of man's rational nature necessarily includes in it a power of exerting acts morally good, such as those of desiring and endeavouring to obtain the restoration of communion with the infinitely holy and blessed God. The tendency of this scheme became more manifest, when Pajonius, a disciple of Amyraldus, began to deny the necessity of the Spirit's work in the internal illumination of sinners, in order to their saving conversion. For, said Pajonius, nothing more is necessary to that end, than that the understanding, which has in itself a sufficiency of clear ideas, (according to the language of the Cartesian Philosophy then in vogue,) should only be struck by the light of external revelation, as the eye is struck by the rays of light coming from a luminous object."

This quotation may lead to useful reflections on the connexion between the opinion before mentioned and several other errors which have been broached, in opposition to the purity of gospel doctrine.

[From the *Christian Spectator*.]

POPERY AND PAGANISM.

In an interesting chapter on popery, Mr.

Douglas has unfolded its nature and origin at considerable length. That system of religion, in its root and substance, is the same as the paganism of ancient Rome. Its doctrines and practices have here and there a slight similitude to christianity, "a thin disguise," through which we recognize at once the body of that very superstition which, for several centuries, resisted the religion of the cross; a circumstance which proves that where that resistance ceased, it was by an incipient process of amalgamation between the two systems, not by the triumph of one over the other. Were the public mind in our country thoroughly possessed with correct information and right views of the religion of pagan Rome,—such information as classical studies might impart,—the likeness of popery to that religion would appear so striking, so indisputable, that Roman catholics would have no hopes of success among us. We will present a few of the points of similarity, but enough to verify the remarks just made. Our authorities are, the work under review, and the "Vestiges of ancient manners and customs, discoverable in modern Italy and Sicily," by Rev. John James Blunt.

First, the old Romans held the doctrine of a purgatory.

"Lo! to the secret shadows I retire,
To pay my penance till my years expire.
Proceed, auspicious prince, with glory crown'd,
And born to better fates than I have found."
He said; and, while his step, he turn'd
To secret shadows, and in silence mourn'd.
The hero looking on the left, espy'd
A lofty tow'r, and strong on ev'ry side
With treble walls, which Phlegethon surrounds,
Whose fire flood the burning empire bounds:
And press'd betwixt two rocks, the howling noise
resounds.

Wide is the fronting gate, and rais'd on high
With adamantine columns, thrents the sky.
Vain is the force of man, and heav'n's as vain,
To crush the pillars which the pile sustain.
Sublime on the top a tower of steel is rear'd;
And dire Tisiphone there keeps the ward,
Girt in her sanguine gown, by night and day,
Observant of the souls that pass the downward
way.

From hence are heard the groans of goshes, the
pains
Of sounding lash, and of dragging chains.

Dryden's Virgil. Book VI.

The scheme which is only here hinted at, Dante gives us in detail; and it is worthy of notice that he takes the Mantuan bard his guide through the regions of purgatory. We may trace, moreover, the emanative system of pantheism in this doctrine. According to that system, all spirits are emanations from one great fountain of being, and becoming contaminated by their connection here with matter, which is the only thing

that is evil, need to be purified by the action of fire, and when thus purified, return again to their original source. Thus the Roman catholic believes, and the restorationist with him, after the example of the Gnostics of old, that the endurance of pain for a limited season, will reform the vices of the wicked, and prepare them for the joys of heaven. The latter do not indeed believe that the soul, after purification, is literally and truly merged into the divine being, as the emanative system, strictly interpreted, teaches; but with this exception, the resemblance is complete.

In the second place, the multiplication of deities furnishes a striking resemblance between the religion of ancient and modern Rome. In the mythology of antiquity, the elements, and even the common operations of nature, were personified, and worshiped as Gods, but especially the spirits of departed heroes. In the polytheism of the Roman catholics, saints take the place of the deities of old—they preside over fountains, effect cures, rule the elements, and protect the lives and fortunes of their votaries. The deification of illustrious men, in particular, has been imitated in the canonization of saints. As the superstition of the ancient Romans led them to place the images of their Gods, at the corners of streets, at the entrance of houses, or beside their couches, so the superstition of the modern Italians shows itself in precisely the same manner. The figure of a saint or a Madonna is every where as common now as that of a god in old Rome; and the situations in which they are found, and the powers attributed to them, are strikingly similar.

Pagan Rome was idolatrous. So is papal. Of this it were sufficient evidence to refer to the deification of the *Virgin Mary*. She is called the *Mother of God*, and worship above the reverence due to any created being, is paid to her image. To her is assigned the providential government of the world. In danger, the catholic implores her assistance; for deliverance he renders her acknowledgment. Throughout Italy and Sicily, are temples and chapels almost innumerable, dedicated, not to God, but to the Madonna. An essential agency in human salvation is ascribed to her. None can become partakers of the favor of God and life without her interposition. A similar place in kind, but lower in degree, is given to the *saints*. Prayer is made to them, as to the *virgin*, temples and altars are erected, and idolatrous homage is paid. The appropriate influence of this system of idolatry may not be felt by every catholic. With

Pascal and Fenelon, and men of that stamp, its influence was counteracted by that of the truth. With them it ceased to be idolatry.* But the mass of the Roman catholics do make a goddess of the Madonna, and gods of their saints. It is a practical deification, as far as the nature of the human mind, and the truth in the case, will permit it to be. The coincidence between the idolatry of ancient and that of modern Rome, however, exists not merely in the general fact; it runs through a great variety of particular circumstances. The virgin has taken the place of the ancient Goddess Cybele. That goddess was called the mother of the gods;† peculiar honors were paid to her in Rome, and the day of her festival, was the same as that of our lady ‡ The points of resemblance between the ancient deities and the modern saints, are many. First, in their original character. The gods of the Romans were often mortals, who, after their death, were supposed to be exalted to that rank, on account of their great deeds or virtues. So with the saints of the Italians. Secondly, in their number. Italy of old was filled with temples to her various deities; churches now are no less numerous, to the Madonna, or some particular saint. Different temples were consecrated to the same god, under different titles; different churches are now dedicated to the same object of worship under various names. Thirdly, in the places and things over which they preside. The gods of old were supposed to delight in particular islands, hills, fountains; so it is now with the saints in an equal degree. Every spring or mountain of any note remains as sacred as it was in classical antiquity, and has its presiding saint, as it once had its presiding divinity. In their supernatural powers. The Romans had their gods of medicine and health, who performed miraculous cures; the saints of modern days, it is well known, are thought to do no less. In their moral character. The ancients never scrupled to represent their gods as wicked in the last degree; in this respect, the legends of the saints fall not much short of a parallel. In the use made of their images. The Romans always had images of their gods in their houses, in markets and other public places, at the intersection of streets, etc: these were generally small statues; and pictures of the Madonna or a saint, now answer precisely the same purposes, and in the same manner. The same pagan temple often con-

*Very questionable.—ED. MON.

†Mater Deorum, Bercynthia Mater.

‡Vestiges, &c. chap. 2.

tained many altars for the worship of different deities ; so it is now with the same church. Dr. Middleton derives this popish practice from the similar use of the Romans, "because there never was an example of it but what was paganish before the times of popery," but abundance of them in paganism. The heathen temple, moreover, was often stripped of its gods, only to make way for as many saints. The same acts of worship are performed to popish saints, as were of old to heathen gods,—the lighting up of candles, the burning of incense, making votive offerings and prayers.

The high priest of popery derives his style and title, as well as his rank and power, from the sovereign pontiff, (Pontifex Maximus,) of old Rome, and not from St. Peter. We argue this on the principle of similarity. The pope claims not only infallibility, but supreme power and authority, in all matters civil and ecclesiastical. This is word for word the same that might be said of the Pontifex Maximus, "whose authority and dignity was the greatest in the republic, and who was looked upon as the arbiter or judge of all things, civil as well as sacred, human as well as divine."

Next let us compare the rites and ceremonies of pagan, with those of papal Rome. The most prominent article, in the religious services of the Romans, was sacrifice; the victim in which was called *hostia*. The mass of the Roman catholics is a sacrifice also, (sacrificio della Messa,) and the wafer which is offered is called *Ostia*. The attendance of boys upon the officiating priest during the celebration of mass, and the frequent ringing of bells, are likewise relics of paganism.

We shall pursue the parallel between the popery of modern, and the paganism of ancient Rome, no farther. We have presented it so much in detail, only because such a course is indispensable to produce the legitimate effect of the truth in this case. A few detached points of similarity in externals might easily be accounted for, without seriously implicating the character of popery; and therefore, would not constitute legitimate proof of its pagan origin. But when the whole spirit and structure, the essential, as well as incidental parts of the system, are seen to be any thing but christian, and plainly borrowed from the religion of ancient Rome, the inference is not to be avoided—popery is not christianity, not like it, except in a few names, and part of its dress. The *things* remain as they were in the midnight of pagan superstition. They are baptised, but

not changed. From the crown of the head to the sole of the foot, the sin and corruption of idolatry still reign with undiminished sway. Such is the view which should now be taken of it by the christian world. It should be placed upon the same footing with the religion of the Hindoos, the Chinese, or the followers of Mahomed.

THE SYNOD OF PHILADELPHIA.

This Ecclesiastical Body, has refused to acknowledge, *the Second Presbytery of Philadelphia*, which had been organised, in pursuance of an act of the last General Assembly, on the principle of elective affinity. The following proceedings of the Synod, which are taken from the *PRESBYTERIAN*, will show our readers, that a majority of that Court feel unwilling to submit to the unconstitutional (or rather unscriptural) acts of the Assembly. This affair, unless the next Assembly reverse the deed complained of, will probably terminate in a secession from that Judicatory.

LEWISTOWN, Oct. 25th, 1832, 11 o'clock, A. M.

The Synod of Philadelphia met agreeably to adjournment, in the Presbyterian Church, and was constituted with prayer.

The Moderator, the Rev. GEORGE JUNKIN, then preached the Synodical sermon from 2 Tim. i. 13. "Hold fast the form of sound words."

The Synod agreed to have a recess until 3 o'clock P. M.

3 o'clock, P. M.

After recess, resumed business.

The following paper was presented by Mr. Engles, for the purpose of completing the roll, which being seconded by Mr. Winchester, was discussed by paragraphs.

"Whereas information has been given to the Synod of Philadelphia, that the General Assembly at their late sessions, did at the request of certain members of the Presbytery of Philadelphia, set them off to be constituted into a new Presbytery, under the style and title of the Second Presbytery of Philadelphia, therefore

"*Resolved*, 1. That the Second Presbytery of Philadelphia, so constituted, be recognised as a constituent member of this Synod.

"*Resolved*, 2d. That while the Synod by this recognition of the Second Presbytery of Philadelphia, express their submission to the aforesaid act of the General Assembly, they deem it to be their indispensable duty, as well as their constitutional right to express their most solemn conviction, that the formation of said Presbytery, was an encroachment upon the right of the Synod, and an

infringement of the constitution of the Church in relation to the formation of new presbyteries.

“*Resolved*, 3d. That, Messrs. ——— and ———, be a committee to draft a memorial to the General Assembly praying them to review the proceeding complained of at their next sessions.”

The introduction of the above resolutions being objected to, as out of order, till the roll was completed, the Moderator decided that it was in order. Mr. Duffield called on the Moderator to decide, whether the brethren of the Second Presbytery of Philadelphia were excluded from the house. The Moderator, having refused to decide, and having referred the matter to the Synod, as being the subject under discussion, Mr. Duffield objected to the discussion going on. The Moderator decided that the discussion was in order. Mr. Duffield and Mr. Gilbert then appealed from the decision of the chair, which appeal was not sustained.

The reading of the communication from the Synod of Cincinnati being called for and objected to, the Moderator decided that it was in order, being on the docket and relating to the subject under discussion, whereupon an appeal was taken from the decision of the chair, and the appeal was not sustained.

The first paragraph was under consideration until 5 o'clock, P. M.; when it was resolved to adjourn until to-morrow morning, at half past 8 o'clock. Concluded with prayer.

Friday Oct. 26th, 1832, 8½ o'clock A. M.

The Synod met according to adjournment, and was opened with prayer.

The roll was called with a view of completing the same.

The unfinished business of yesterday was resumed, and the consideration of the first resolution continued.

Mr. M'Ginley requested and obtained leave of absence, after the session of this morning.

After mature deliberation, the yeas and nays were called for.

The Moderator having decided that the members claiming seats in the Synod from the second Presbytery of Philadelphia had no right to vote,—an appeal was taken, and the decision of the chair sustained.

Yeas—Messrs. Belville, Steel, Winchester, Engles, Magraw, Barr, Gilbert, Morrison, Dickey, Cathcart, Kennedy, Sharon, Grier, Duffield, Dewitt, M'Kinley, M'Cachren, Quay, Coulter, Linn, Woods, Peebles, Bishop, Hood, Todd, Dunlap, Stone.

—*Ministers*; P. Trimble and Grier, *Elders*—29.

Nays—Messrs. Potts, Latta, M'Calla, Hoff, M. Williamson, Boyd, Smith, J. Latta, Douglass, Rutter, Moody, J. Williamson, M'Knight Williamson, M. B. Patterson, Creigh, J. C. Watson, Hutchinson, Galbraith, Hill, M'Kinney, Collins, Annan, Bryson, J. B. Patterson, Painter, Barber, J. S. Grier, *Ministers*; and Messrs. M'Ewen, Dunwoody, Graham, Cassat, Irwin, Shoemaker, Wilson, Williams, M'Coy, M'Allister, Kyle, G. Stewart, Rankin, Kerr, J. P. Sanderson, Clark and Long, *Elders*—44.

So the motion was lost; and it was resolved to postpone for the present the remaining resolutions.

Dr. Cathcart, and others gave notice of their intention to protest, and complain to the next General Assembly.

The Synod proceeded to elect a Moderator, when the Rev. JAS. LINN, of the Presbytery of Huntingdon, was duly chosen; Messrs. Belville and Steel were appointed Clerks. Agreed to have a recess until 3 o'clock P. M.

3 o'clock, P. M.

After recess, resumed business.

Mr. Barr offered the following resolution. *Resolved*, That the Rev. Dr. Ely, Rev. Mr. Patterson, Rev. Albert Barnes, and Dr. Henry Neill, an Elder from the First Church in Philadelphia, be entered on the roll

It was then moved to add the words “as members of the Presbytery of Philadelphia;” and after discussion it was moved and seconded to postpone indefinitely this whole subject. The yeas and nays being called for, were as follows:

Yeas—Messrs. Sharon, J. Williamson, M. B. Patterson, Hutchinson, Galbraith, Hill, Annan, J. B. Patterson, Painter, Potts, W. Latta, M'Calla, Hoff, M. Williamson, Junkin, Boyd, Smith, J. Latta, and Douglass, *Ministers*; and Messrs. M'Ewen, Dunwoody, Cassat, Irwin, Wilson, Williams, M'Coy, M'Allister, Kyle, G. Stewart, Rankin, Long and W. Stewart, *Elders*—32.

Nays—Messrs. Belville, Steel, Winchester, Engles, Magraw, Barr, Gilbert, Dickey, Cathcart, Kennedy, Moody, R. S. Grier, Duffield, Dewitt, M'Knight Williamson, M'Cachren, Quay, Creigh, Watson, Coulter, Woods, Peebles, Collins, Bishop, Bryson, Hood, Todd, Barber, Dunlap, Stone, and J. H. Grier, *Ministers*; and Messrs. Graham, Trimble, Shoemaker, Kerr, Grier, Sanderson, and Clarke, *Elders*—42.

So the motion for indefinite postponement was lost.

Mr. Winchester then introduced the following resolution which was seconded.

Resolved, That the motion of Mr. Barr be postponed for the purpose of introducing the following.

Resolved, That Dr. Ely, Mr. Jas. Patterson, Mr. Albert Barnes, Ministers, and Mr. Henry Neill, a ruling elder, be recognised as members of this Synod, provided they take their seats as members of the Philadelphia Presbytery: and provided that their thus taking their seats in this body be regarded as a declaration on their part, that they consider themselves as members of the Presbytery of Philadelphia.

After some discussion, leave was asked to withdraw the above resolution, which was not granted.

The motion to postpone was then put and carried in the affirmative, and the consideration of Mr. Winchester's motion was continued until half past 5 o'clock, when a motion for recess until 7 o'clock prevailed.

7 o'clock, P. M.

After recess, resumed business.

Messrs. Quay and Bryson obtained leave of absence, after this evening.

After some farther discussion, the previous question was moved and carried in the affirmative: the debate on the main question was then permitted to proceed.

Mr. Winchester then moved to postpone the resolution under consideration, for the purpose of considering the following, viz.

Resolved, That Dr. Ely, Mr. Patterson, and Mr. Barnes, Ministers, and Dr. Neill an Elder, be now enrolled on the minutes of Synod as members of the Presbytery of Philadelphia.

The postponement was carried, and it was then moved to add the words, "if they desire it." The yeas and nays being called for, on this amendment, and the call sustained, they were as follows.

Yeas—Messrs. Potts, W. Latta, M'Calla, Hoff, Winchester, M. Williamson, Junkin, Boyd, J. Smith, J. Latta, Douglass, J. Williamson, M'Cashen, M. B. Patterson, J. G. Brackenridge, Hutchinson, Hill, M'Kinney, Collins, Annan, Patterson, Painter, J. H. Grier, *Ministers*; and Messrs. E. W. Ewen, Dunwoody, Graham, Irwin, Shoemaker, Wilson, Williams, M'Coy, M'Allister, Kyle, G. Stewart, Rankin, Clarke, Long, W. Stewart, John Kerr, *Elders*—39.

Nays—Belville, Steel, Engles, Magraw, Barr, Gilbert, Morrison, Dickey, Rutter, Cathcart, Kennedy, Moody, Sharon, R. S.

Grier, Duffield, Dewitt, M'Kinley, M'Knight, Williamson, Creigh, Watson, Coulter, Galbraith, Moody, Peebles, Nourse, Bishop, Bryson, Hood, Todd, Barber, Dunlap, Stone, *Ministers*; and Messrs. Trimble, R. C. Grier, Sanderson—36. So the amendment was carried.

The question on the motion, as amended, was then put and carried in the affirmative.

Agreed to adjourn until to-morrow morning at half past 8 o'clock. Concluded with prayer.

Saturday, Oct. 27th, 8½ o'clock, A. M.

Synod met agreeably to adjournment, and was opened with prayer.

The following paper was presented to the Synod, and ordered to be recorded.

In reply to the resolution of the Synod passed last evening, the subscribers respectfully state, that they have been members of the Synod of Philadelphia for some years past; that the General Assembly has divided them from the presbytery of Philadelphia, and made them members of the Second Presbytery of Philadelphia; that the Assembly has declared said Second Presbytery to be an integral part of this Synod; that they have no disposition to violate their solemn ordination vows, by renouncing the authority of the Supreme Court of our Church; and that as members of this Synod, they desire to take their seats agreeably to the constitution, and retain them in honor and brotherly affection until they are expelled.

EZRA STILES ELY,
JAMES PATTERSON,
ALBERT BARNES,
HENRY NEILL.

Lewistown, Oct. 27th, 1832.

Monday morning, 29th Oct., 8½ o'clock.

Synod met, and was opened with prayer. The roll was called, and the minutes of the first meeting were read.

The communications from the Synod of Cincinnati and Pittsburgh were read, and committed to Mr. Engles and Mr. Douglass.

The Committee to whom were committed the communications from the Synods of Cincinnati and Pittsburgh, respectfully report, that after examination of the said communications, they recommend for the adoption of this Synod the following resolutions:

1. *Resolved*, That this Synod unite with the above named, Synods in remonstrating to the next General Assembly against their act authorizing the formation of the 2d Presbytery of Philadelphia, and that a committee be appointed to draft a remonstrance to be submitted to this Synod.

2. *Resolved*, That in order to give force

to the remonstrance, this Synod reconsider their resolution in relation to the rejection of the said 2d Presbytery of Philadelphia, with the view of adopting a minute like the following—viz.

That this Synod consider it inexpedient to recognize the 2d Presbytery of Philadelphia until they have an opportunity of remonstrating to the next General Assembly, against the constitutionality of their act, in constituting said Presbytery.

It was resolved to consider the report by paragraphs, and after consideration it was on motion,

Resolved, That the first part of this report be adopted, and that Messrs. Engles, and Douglass be a committee to draft the remonstrance.

The Second paragraph being under consideration, it was on motion resolved to stricke out the resolution and recommendation.

3 o'clock, P. M.

After recess, resumed business.

Mr. Engles from the committee appointed on the business, presented the following paper, which was read, and ordered to be laid on the table.

The Synod of Philadelphia convened at Lewistown, Pa., respectfully represent to the General Assembly, that, Rev. E. S. Ely, D. D., Rev. James Patterson, Rev. Albert Barnes and Henry Neill, M. D., appeared before Synod claiming their seats in said Synod, as members of the 2d Presbytery of Philadelphia—recently constituted by an act of the General Assembly, at their Session in Philadelphia, in may last. The motion for the recognition of said Presbytery was fully discussed by the Synod, and the decision was at length adopted, that the aforementioned individuals had no legal claim to a participation in the privileges of this Synod, so long as they urged their claim as members of a Presbytery which, in the opinion of this Synod had no constitutional existence. In pursuing this course the Synod deems it to be due to themselves, as well as to the high character of the General Assembly, to state the reasons which constrained them to assume an attitude which might be misconstrued, as disrespectful to the authority of the Supreme Judicatory of the Church.

The Synod of Philadelphia, sensible of the deference with which the decision of the General Assembly should be regarded, [nevertheless] considered it to be their solemn duty to withhold their concurrence in the act constituting the 2d Presbytery of Philadelphia, as being an infringement of the Con-

stitution which preserves the right of the inferior judicatory. The division of the Presbytery of Philadelphia on the ground of personal partiality, or elective affinity, was a subject of dispassionate discussion, both before the Presbytery and the Synod of which that Presbytery is an integral part, and in both of the judicatories it was decided, that a division upon such grounds, was inexpedient and unconstitutional. *Inexpedient*, inas much as a precedent of this nature, if acted upon generally throughout the Church, must create incurable disorder and irregularity: confound the geographical limits of Presbyteries; erect Presbyteries within Presbyteries; and by affording to individuals differing from their brethren on points of discipline or doctrine, an opportunity to assume a separate ecclesiastical organization, in a certain sense independent, virtually encourage, and promote the division of the Church at large. And *unconstitutional*, inasmuch as the standards of the church in Chap. X. Sec. ii. evidently precludes the idea of elective affinity, in the formation of a Presbytery, when they expressly declare that "a Presbytery, consists of all the ministers and one rulling elder from each congregation *within a certain district*." The Presbytery and Synod, acquainted intimately with all the circumstances of the case, from their local connections had reason to believe that their concurrent decisions of the question upon these grounds, would have been regarded by the General Assembly as final, and now suppose that their rights have not been sufficiently respected by the virtual reversal of their decision by the General Assembly.

But independently of the principle upon which this Presbytery has been divided, the Synod were convinced that they were the only judicatory which had exclusive jurisdiction in the case, and that the decision of the Assembly was accordingly in contradiction to the constitution of the church. Thus while the constitution prescribes that the General Assembly has the exclusive power "of erecting new Synods, when it may be judged necessary," it as explicitly prescribes that Synods have the exclusive authority in "erecting new Presbyteries, and uniting and dividing those which were before erected."

Believing this to be the correct interpretation of the constitution in this case, the Synod have felt it to be their painful, but at the same time their imperious duty to withhold their consent from an act which alike, in their judgment, encroaches upon their rights, and infringes the constitution of the

Church. Submission in the Lord they recognise as their duty ; but there are circumstances in which they believe submission to authority would be a virtual dereliction of that higher duty which they owe to their Lord as the great Head of the Church. This Synod holds it as a fundamental principle that every Synod has an indefeasible right to judge of the qualifications of its own members, and can therefore never consent to such an exercise of authority as would deprive them of this right, by obtruding upon them a Presbytery which in their opinion has no legal existence. Whilst therefore they reverence the supreme Judicatory of the church, they most respectfully and urgently remonstrate against the proceeding by which they consider themselves aggrieved, and the reversal of that proceeding they believe to be essential to the peace and purity, as well as to the integrity of the church. They do therefore in the discharge of a solemn and incumbent duty, present this their remonstrance ; and in full view of the dangers which impend over the church, whose interests are dear to their hearts, they earnestly pray the General Assembly to review the matter complained of, and to redress the grievance which it has occasioned. And to this end the Synod of Philadelphia do most sincerely implore light and wisdom from the Holy Ghost to direct and guide the Assembly in their deliberations, and to such a decision, as will preserve the unity and purity of our beloved Zion. (Signed)

WM. ENGLIS,
ORSON DOUGLASS.

The following is the communication from the Synod of Cincinnati, referred to in the above proceedings. The one from the Synod of Pittsburgh was, we are assured, similar in its nature.

"Extract from the Minutes of the Synod of Cincinnati, Oct. 17th, 1832.

"Resolved, That this Synod highly disapprove of the formation of Presbyteries on the principle of elective affinities, or in any other way in which geographical lines are not regarded : and that, apart from this consideration, the Synod believe that the proceedings of the last General Assembly, in assuming the power of dividing the Presbytery of Philadelphia, were unconstitutional, and fraught with evil consequences to the best interests of the Presbyterian church. We, therefore, complain to the General Assembly of this act of the last Assembly, and do most earnestly and affectionately entreat the Assembly to reverse the decision of the last Assembly by which the Presbytery of Philadelphia was divided ; or take such mea-

asures as shall restore the Presbytery to constitutional order. For should the principle of elective affinities be countenanced and confirmed by the highest judicatory of our church, it will be calculated to promote and cherish a resistless spirit throughout the churches ; and if the principle be carried out, it must inevitably result in the entire division of the Presbyterian church.

"Resolved, That the purport of this memorial be given to the Synods of Ohio, Pittsburgh, and Philadelphia, with a request that they will take the subject into consideration.

*"A true copy. By order,
(Signed) JAS. H. DICKEY,
Stated Clerk of Cincinnati Synod."*

From the Orthodox Presbyterian, (Ireland.)

RULING ELDERS.

ONE of the characteristic features of the Presbyterian Church is the office of ruling Elders. By this it is distinguished equally from the despotism of prelacy, and the democracy of independency. And in this order of men, duly appointed and faithfully engaged, lies partly the great power and superiority of Presbyterianism. Like every other blessing, however, it may be perverted into a curse. That it has often been so perverted, cannot be denied. Neither are we ready to maintain that the opinions and practices which commonly prevail, respecting the eldership, are such as we could desire to witness. We fear the ordinary apprehensions of the churches in these times, respecting it, are far below the scriptural standard ; and, with a view to bring attention more to the subject, we will in future give some prominence to it in our pages. At present we will submit to our readers a brief sketch of the authority, duties, and qualifications of ruling Elders.

I.—The authority for the office of Elders is derived directly from the Scriptures. This will clearly be seen from the examination of a few passages. "They ordained Elders in every church."—Acts xiv. 23. "Ordain Elders in every city."—Tit i. 5. We remark on these passages, that they suppose a plurality of Elders in every church. There is no reason, however, to suppose that there was more than one Pastor in each church: In the Revelations, the address to the church is through the angel or Pastor. One person was set apart wholly to the work of the ministry, and him the church maintained ; but they would have been unable to support more Pastors than one. When,

therefore, we read of Elders in every church, we understand the phrase not of a plurality of Pastors, but of the Pastor and the lay-Elders associated with him in the government of the church. Another passage, in which the authority of this office is implied, is Rom. xii. 6—8. We allude particularly to the clause, "he that ruleth with diligence," in which we conceive there is an allusion to a separate and well-known office, distinguished from that of him who teaches, and of him who ministers, that is, from the Pastor and Deacon. The principle seems to be assumed, that there is in every church, duly constituted, an order of men, whose exclusive business is that of ruling. Indeed the very idea of the government with which Christ has invested his church, necessarily supposes such an order. There must, in every church, be some to rule, and some to be ruled. And the former we conceive to be the Elders of the Presbyterian Church. These views are farther confirmed by 1 Cor. xii. 28. In this passage *government* is mentioned as a distinct and separate office, intrusted to a separate order in the church. Of whomsoever we interpret this expression, the principle is plain, that the office is supposed to exist in the church. And if this be not the eldership of Presbyterianism, what is it? We will add only another passage—1 Tim. v. 17. Here two classes of Elders are described—those who rule merely, and those who labour in the word as well as rule. It seems strange that there should have been any controversy on the authority of the eldership, when the testimony of the Scriptures is so explicit. But what has not been controverted? Let this only lead us to a more diligent study of the Scriptures, that we may be sure our views are formed agreeably to them. And having seen their authority for this peculiarity of our church, let it be our concern to have the order and the office, in all respects, such as the Scriptures require.

But our argument for the authority of the eldership does not end here. We have seen it is scriptural, and it may be satisfactory next to show that it is reasonable. Here, as in every other case, the Scriptures approve themselves to be the treasures of wisdom and knowledge. And this office will be found to be, in all respects, such as the nature and circumstances of the case require. 1. It is necessary for the edification of the church. When any one joins himself to its membership, the first design of so doing is his own edification. This is a sacred tie of duty, by which all the members are bound

to one another. They are associated for the hallowed purposes of strengthening the hands and comforting the hearts of one another. The ignorant are to be instructed, the weak supported, the wavering confirmed, the perplexed directed, the mourning comforted, and the sick tenderly and assiduously visited. But by whom are all these duties to be discharged? Is it by a single Pastor to some hundred persons? That is impracticable. How reasonable that there should be associated with him, for these labours of love, a few of his people who are distinguished above the others by knowledge, prudence, influence, piety, and zeal. The fact that such duties are required, is presumptive evidence that the office has been appointed. It is a great evil when these are supposed to be the duties of the Pastor only. The consequence is they are not, for they cannot be, rightly discharged. Besides the Pastor, in his vain attempt to overtake them, is led to neglect the laborious study of the Scriptures, and careful preparation for preaching the word. We do not wish to relieve him of these duties, but we do wish to see them more effectively discharged than he is able to discharge them; and we do protest against every thing whereby his attention may be diverted from the higher duties of his office. A cry has been got up, in our times, that pastoral visiting is a more important exercise of ministerial duty than preaching the word. But this is either a miserable pretext for the neglect of a most arduous and laborious duty, or it is a melancholy delusion. Visiting we hold to be a most important part of the Minister's duty. But let him never forget that his first, great, and absorbing duty is the public preaching of the word. To that every thing is to be subordinate. Arrangements may be made, whereby he shall have aid in the other duties of his office; but this he must discharge himself. Let his Elders be such men as the New Testament requires for the office, and the more private duties of the ministry will not be neglected. And let preaching be raised to a proper standard, and there will soon be a change in the tone of public sentiment and feeling. 2. The office of the eldership forms a reasonable and equitable balance of power in the church. Human nature is encompassed with weakness and folly. And in all the arrangements of the church, its Great Head has shown his wisdom in guarding, as far as possible, against these evils. If power is in the hands of an individual, we may expect either the abuse or neglect of it; if it is with the multitude, we may

look for confusion and dissension. Let the government of the church be with an individual, and we can expect, from human nature, only either tyranny or licentiousness; let it be with all the members of the church, and we will have discord and contention. The office of the eldership appears to be the happy medium, avoiding the evils and embracing the advantages of both, securing alike the liberty of the people and the respect of their rulers. It is an office, we conceive, not only strictly scriptural, but truly reasonable.

We might farther derive an argument for the Presbyterian eldership, from the government of the Jewish synagogue. It is certain there is a strong resemblance between the government of our churches and that which obtained in the synagogue, in the time of Christ and his apostles. And it is not an improbable opinion, that the Christian church would be built on a model with which the people, in those times, were familiar. Waving this argument, however, for the present, we proceed to consider—

2.—The duties of ruling Elders. We deem it necessary, in entering on this branch of the subject to remark, that we do not expect all the duties of the Elder to be discharged towards all the members of the church with which he is connected. That would obviously require all his time and energy. We suppose there will be a division of labour, and that not more than twenty families will be committed to the superintendence of one Elder. And this arrangement being made, his way is plain and easy before him. Some duties there are which he owes to all; but the laborious duties of his office he can be expected to discharge only towards those of his own district. And these any faithful man can discharge; for there is no man who does not needlessly waste more time than would be necessary to the most diligent and conscientious exercise of the office. These things premised, we will proceed to enumerate the duties of the Elder.

1. His primary duty is to rule the church. This is not done by him alone, but in company with those with whom he is associated. The duty embraces three things—the admission of members to the church, the oversight of those admitted, and the expulsion of the unworthy. In the admission of members, it is the duty of every Elder to be at pains to ascertain the religious knowledge, the sound faith, and the blameless life of the candidate. In general this may be done by learning the report of the Elder in whose

district the candidate is placed, and by attending on the examinations of the Pastor. The oversight of the members may be maintained, not by unnecessarily prying into their private life, but by paying a general attention to the character which they bear in society. And should an evil report spread abroad, respecting any of the members, it is the duty of the Elders to inquire into it; and should they find it to be well founded, and of such a nature as to bring scandal on the Christian profession, or to be inconsistent with it, they must proceed, however reluctantly, to the faithful exercise of discipline, requiring evidence of repentance in him that is guilty, or in the want thereof, excluding him from their membership. It is only by faithful dealing in these three things that the government of the church can be exercised, or its discipline maintained.

2. Another duty of the Elder is teaching. It is plain the Pastor cannot teach all the subjects of his charge, as it is desirable he should. But what important aid may the Elder render here. Let him see that all under his superintendence regularly and punctually attend on the preached word, knowing that however vigilant the Pastor, many will escape his notice. Let him induce all the children, in his district, to attend on the catechetical examinations of the Pastor, which, however convenient the opportunities, many will neglect. Let him see that the servants, within his charge, attend the ordinances of religion, are furnished with copies of the Scriptures, and that they read them. And perhaps it would not be too much, in many instances, to expect that the Elder would devote an hour in the week to the examination of children and servants. By so doing, a faithful, conscientious man would effect much good, and without the loss of almost any time, be an effectual helper to the Minister of the word.

3. It is the duty of the Elder to visit the sick. This, indeed, is the duty of every member of the church, so far as there is opportunity. But particularly it is enjoined on the Elders.—James v. 14. It is their special duty to approach the sick with the tenderness of Christian sympathy, to inquire into their temporal wants, and supply them from the funds of the church, should it be necessary, to embrace the opportunity of impressing the truths of religion on their minds, and to commend them by prayer to God, that he might be pleased to heal their sorrows, and to sanctify them. Surely to a devout mind, such exercises would furnish a most congenial employment. And we

could not but expect that Christ would have required the discharge of such duties from the members of the church, to one another, as well for the benefit of the visiters as of them that are visited.

4. Besides special attention to the sick, there is a general visitation of his district, in which the Elder, accompanied by the Pastor, should engage. This might require three days in the course of every twelve or six months, and surely that will not be considered an extravagant demand. It was the original practice of our Presbyterian forefathers, and it was characterised by wisdom, even all the wisdom of him who sent out his disciples at first, two and two.

5. The Elders are intrusted with the care of the poor. The actual distribution of money seems to belong to the Deacons; but it is the duty of the Elders to inquire into the circumstances of the poor, to provide means for their support, and to concur with the Deacons in ministering to their necessities.

6. Not to multiply duties, we observe, finally, that the Elder is accountable for the general exercise of a faithful superintendence of his district. He is, in some sense, the father of the people. He should therefore study to promote unity and spiritual prosperity among them, warning against dissensions, healing divisions, reproving the wayward, entreating the sinful, reclaiming the backsliding, encouraging the faint, and, in short, using every means to wean from sin and stimulate to holiness.

"And as a bird each fond endearment tries,
To tempt its new-fledg'd offspring to the skies;
He tries each art, reprov'd each dull delay,
Allur'd to brighter worlds, and led the way."

Nor let the Elders forget, that to them is specially intrusted the originating, and directing, and fostering of all plans for the spread of religion in the church and the world. They are the appointed guardians and patrons of the Sundry-school, the Bible, Missionary and Tract Societies, the Scripture Reader, and the Lending Library. It is when the Elders of the church undertake these duties, and not till then, that they will be effectively discharged. And O! did Elders thus discharge their duties, what a transformation would speedily pass on the church and the world. We would soon have reason to say, "all things are become new."

III.—The character and qualifications of ruling Elders. That this is a matter requiring much attention, is obvious, from the nature of the duties which they are required to dis-

charge. It is plain, also, from the extreme care with which we find church officers were originally appointed, and the attention that was paid to their religious character. Acts vi 3, And in 1 Tim. iii. 8—13, the Spirit of God is pleased to furnish us with a minute description of the character. The qualifications of Elders may perhaps be comprehended under the three following:—

1. *Personal piety.* It would be a waste of words to prove the necessity of this qualification. In what a state of spiritual degradation must a church be, when its officers are chosen, without regard to their personal piety. When men are elected merely from respect to their wealth and worldly influence, it is a perversion of the authority with which Christ has intrusted his church, the most sinful and wicked; nor will he fail to visit it with his judgments. If these things exist in conjunction with piety, they do not disqualify, they rather recommend, as they may be employed for the interests of religion. But where they exist in Elders, without piety, these are the more disqualified, as thereby they are possessed of greater power of doing evil.

2. *The wise and faithful government of their own families.* It is desirable, though not essential, that the Elder should be the head of a family. This is particularly noticed by the Apostle Paul. And the reason seems to be, that faithfulness in the domestic government is one of the best tests of Christian character, as well as an evidence of fitness for governing in the church. The peculiar qualities that distinguish, in the government of the family, qualify for the government of the church. Such are prudence, good temper, wisdom, zeal, and integrity.

3. *Being of good report with the church and, in ordinary circumstances, with the world also.* The elder should be known and marked as a man of godliness. It is not sufficient that he is harmless, abstaining from the gross vices of the world—it is requisite that he be exemplary in piety and good works. This is necessary, not because of its own worth merely, and its qualifying him for the office, but for the sake of that influence which he ought ever to maintain. Let him live in the hearts of the people, by the affection they bear to his person. Let him rule over the church, by the respect which they entertain for his character.

What cause have we for humiliation when we compare the eldership of our church with what, we have seen, it ought to be. Alas! how fallen! We will not draw the picture, but we call upon our readers to join

with us in confessing how far we are guilty in this thing. Yet let us be thankful that some are faithful and that there is a revival. "Except God had left us a remnant, (in the dreary season through which our church has passed,) we should have been as Sodom, and we should have been like unto Gomorrah." Let us strengthen the things that remain. There is no evil without a remedy. Let us address ourselves vigorously to the work of reformation. God will bless our labours. He will give us men to govern our church, who shall be after his own heart. And then shall our Zion again "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."—Cant. vi. 10.

J. Q. ADAMS' OPINION OF MASONRY.

EX-PRESIDENT ADAMS has addressed four letters, on the subject of Free-Masonry, to Wm. L. Stone, Esq. of New-York. These letters should be read by every member of the community. They are full of good sense and solid reasoning. From the second letter we extract the following:—

DEAR SIR:—Long, and I fear, tedious as you have found my last letter, I was compelled by a reluctance at making it longer, to compress the observations in it upon the *intrinsic* nature of the Masonic *Oaths, Obligations* and *Penalties*, within a compass insufficient to disclose my opinion, and the reasons upon which it is founded.

I had said to you that the Institution of Free-Masonry was *vicious*, in its first step, the initiation *Oath, Obligation* and *Penalty* of the entered apprentice. To sustain this opinion I assigned to you five reasons—because they were:

1. Contrary to the *Laws* of the Land—Extra judicially taken and administered.

2. In violation of the *positive* precepts of Jesus Christ.

3. A pledge to keep *undefined* Secrets, the Swearer being ignorant of their nature.

4. A pledge to the penalty of death for violation of the oath.

5. A pledge to a *mode* of death; cruel, unusual, unfit for utterance from human lips.

If in the statement of these five *objections*, upon principles of *Law, Religion, and Morals*, there be any thing unsound, I invite you to point it out. But if you contest either of my positions, I must entreat you not to *travel out of the record*.

I might ask you, not to consider it a refutation of either of these reasons, to say that you and all other honest and honorable Masons, have never so understood or practised upon this Oath, Obligation, and Penalty.

The inquiry is not what your practice, or that of others has been, but what is the Obligation, its Oath, and its Penalty.

I must request of you to give me no *explanation*, of this Oath, Obligation and Penalty, directly contrary to their unequivocal import. That you will not explain *black* by saying that it means *white*, or even alledging that you so understand it. I particularly beg not to be told that honorable, intelligent and virtuous men, George Washington, and Joseph Warren, for example, understood that the penalty of death for Treachery, meant the death of martyrdom for fidelity.

I would willingly be spared the necessity of replying to the averment that the patterns of honor and virtue whom I have just named, with a long catalogue of such men have taken this Oath, and bound themselves to this Obligation, under this penalty. For I might deem it proper to inquire, whether the very act of binding such men, by such oath to such obligation, under such penalty, is not among the *sins* of the Institution.

I must ask you to suppose that such an Institution had never existed—that it were now to be formed, and that you were one of ten or twenty, virtuous and intelligent men, about to form a charitable, and convivial secret Association. Suppose a Committee of such a meeting, appointed to draw up a constitution for the Society, report the entered Apprentice's Oath, Obligation and Penalty, as a form of initiation for the admission of Members. I do not ask you whether you would vote for the acceptance of the Report, but what would you think of the Reporters?

I consider this as the true and only Test, of the inherent and essential character of Masonry, and it was under this conviction, that I told you that the entered Apprentice's Oath was sufficient to settle in my mind the immoral character of the Institution.

It is perhaps too much to ask of you, an explicit assent to these positions, because you may consider it an acknowledgment of error. But this is the first and fundamental consideration from which I draw the conclusion that Masonry *ought* forever to be abolished. It is wrong—essentially wrong—a seed of evil, which can never produce any good. It may perish in the ground—It may never rise to bear fruit; but whatever fruit it does bear, must be rank poison—It can never prove a blessing, but by its barrenness.

ference to any of the consequences which it has produced, and say if human ingenuity could invent an engine better suited to conspiracy of any kind. The Entered Apprentice returns from the Lodge, with his curiosity stimulated, his imagination bewildered, and his reason disappointed. The mixture of Religion and Morality, blended with falsehood and imposture, which pervade all the ceremonies of initiation, is like arsenic mingled up with balm.

“Most dangerous

“Is that Temptation which doth lead us on
“To Sin, in loving Virtue.”

If the candidate has been educated to a sincere and heartfelt reverence for Religion and the Bible, and if he exercises his reason, he *knows* that all the tales of Jachin and Boaz, of Solomon's Temple, of Hiram Abiff and Jubela, Jubelo, and Jubelum, are impostures—poisons poured into the perennial fountain of truth—Traditions exactly resembling those reprobated by Jesus Christ, as making the Word of God of none effect. If, as in this age but too often happens, he enters the lodge a sceptic, the use of the Bible there, if it have any effect upon him, will turn him out a confirmed infidel. The sincere and rational believer in the Gospel, can find no confirmation of his faith in the unwarrantable uses made of the Holy Scriptures to shed an unction of their sanctity around the fabulous fabric of Free Masonry. While the reprobate miscreant will be taught the uses to which fraud and secrecy may turn the lessons of piety and virtue, inculcated in the sublimest effusions of divine inspiration. In those scriptures we are told, that when “the children of Israel did **SECRETLY** those things that were not right against the Lord their God,” they became idolaters, and were carried into captivity. Their cities then were soon filled with a mongrel race of Babylonians and Assyrians, who perverted the Word of God with the impostures of Paganism; burnt their children in fire, to the Gods of Sepharvaim, and “feared the Lord, and served their graven images”—an emblem of Free Masonry, far more illustrative of its character, than the Tragedy of Hiram Abiff.

The Entered Apprentice's oath, is, therefore, in its own nature, a seminal principle of conspiracy—and this objection applies to the only oath originally taken in all the degrees of Free Masonry at its first institution. The *ostensible* primitive purposes of Free Masonry were all comprised in *good-fellowship*. But to good-fellowship, whether of labour or refreshment, neither secrecy,

nor oath, nor penalties, are necessary or congenial. In the original institution of Free Masonry, there was then an ostensible and a secret object, and by the graduation of the order, the means were supplied of converting it to any *evil* purpose of associated power, screened from the danger of detection. Hence all the bitter fruits which the institution has borne in Germany, in France, in Mexico, and lastly, in this our beloved country. Nor could they have failed to be produced in Great Britain, but that by sharp and biting statutes, they have been confined within the limits of the ostensible object of the brotherhood—good fellowship.

I am, with much respect, dear sir, your friend and servant. J. Q. ADAMS.

SCOTT'S FAMILY BIBLE.—We notice with pleasure the following announcement of a new and still cheaper edition of Scott's Family Bible.

This Commentary is highly practical, and by many supposed to be equal if not superior to Henry's. In the main it is considered Calvinistic, and for general use is superior to any other which can be purchased for the same price in the United States.

Messrs. Collins and Hannay, Pearl-street, New-York, have in press, and will publish in a few days a beautiful edition of Scott's Family Bible, in three volumes. The goodness of the paper, the clearness of the type, and the reduced price of this edition, entitle it to the immediate attention of all the trade, and of every one who prefers Scott's commentary to the other commentaries now extant.

We learn that the price of this noble edition will not much exceed seven dollars, if any. The first editions printed in this country generally sold at about twenty dollars a copy.—*N. Y. Weekly Messenger.*

ECCLESIASTICAL RECORD.

THE Associate Presbytery of Albany met at Boving, on the 31st of Oct. *ult.*, and ordained Mr. John Graham to the office of the ministry, and installed him in the pastoral charge of the Associate Presbyterian congregation in that place. The Rev. John G. Smart presided on the occasion, and preached from 1 Cor. ii. 2. The Rev. Peter Campbell delivered the charges. The Presbytery dispensed with sermon in the afternoon, on account of the lateness of the hour to which the services had been protracted. After having finished such other business as came before them, the Presbytery adjourned to meet in Albany on the first Wednesday of May next, at 10 o'clock A. M.

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“THE THORN IN THE FLESH.”

2 Cor. xii. 1—7.

There have been two questions agitated respecting the statements made by Paul, 2 Cor. xii. 1—7. The one relates to the person spoken of, the other to the adhesion or temptation of that person, called *a thorn in the flesh*. It has been supposed by some that Paul is here speaking of one of his brethren, who had enjoyed a wonderful vision, the particulars of which, he had related to this Apostle.* Their chief reasons for this opinion are, that the Apostle not only does not speak of himself as the person who enjoyed this vision, but distinguishes between this person and himself: *I knew a man in Christ—of such an one will I glory; yet of myself I will not glory but in mine infirmities.* He seems also to speak of this person as a former acquaintance, of whom he was now uncertain whether he were alive or dead. *I knew,* says he, *a man in Christ about fourteen years ago, (whether in the body, I cannot tell; or whether out of the body I cannot tell;)* that is, as they suppose, he could not tell whether he were now alive or dead. Yet though these and other things appear to favour the above opinion there are stronger reasons in favour of that commonly adopted, which is, that Paul is here speaking of himself; and that he designs to be so understood, though to avoid the appearance of glorying, he makes use of the third person. On this supposition, his language is not more highly figurative than what is often employed, and hardly equals what is used by this same Apostle in describing the opposite principles of grace and corruption. In respect to both these principles he uses the language of denials to his own personality. “Now then, says he, in one place, it is no more I that do it, but sin that dwelleth in me;” and

in another place, “I live, yet not I, but Christ liveth in me.” He may be supposed here to adopt the same kind of language for similar reasons. As in the one case, to repress the risings of pride in his own bosom, and set us an example of humility, he ascribes to Christ, all the good of which he had been the instrument, so in the other, to keep himself from being exalted in his own mind, or esteemed in the world above measure, he speaks of the visions and revelations with which he had been favoured as if not he but another had enjoyed them. He thus exhibits, by his modest manner, the practical advantage of his trial.

That the Apostle is speaking of himself, is evident from his design, which was to defend himself against those who rejected his claim to the Apostleship, and treated him with contempt. These persons appear to have been given to boasting, and probably made great pretences to extraordinary visions, and revelations. But how would it answer the purpose of Paul's defence against them to relate the vision of some other person not named, and of whom it was not known whether he were alive or dead? In the 7th verse, he clearly applies to himself what he had said. *Lest I should be exalted above measure through the abundance of the revelations, there was given to me, a thorn in the flesh.* This view of the words agrees also with the history of the Apostle, who is related to have had several visions and revelations and probably many more than are recorded. His conversion was by means of a most remarkable vision of the Lord Christ. He saw also in a vision by night, a man of Macedonia calling him to go and preach in that place. In the ship, in which he sailed to Rome, he saw standing by him an angel of the Lord. And in his defence before the Jews at Jerusalem, he relates, that shortly after his conversion, while he prayed in the temple,

*Ederi Annotaciones, Cap. I.

he was in a trance, and saw the Lord who gave him commandment to go unto the Gentiles. Some suppose that this last is the vision alluded to in the passage under consideration. But this is not probable, for in that vision the words of Christ plainly show that there could be no reason to doubt whether the Apostle were in the body or not. He must have been both in body and spirit at Jerusalem, and not in the third heaven; for Christ commands him to hasten out of Jerusalem; and again, he says to him, DEPART, FOR I WILL SEND THEE FAR HENCE UNTO THE GENTILES. The Apostle intimates that he had enjoyed many visions,—*an abundance of revelations*. He only gives an instance of one, and it may be a different one from any before recorded; one enjoyed fourteen years ago, but never before mentioned; and one which even now, he would not have mentioned, had he not been compelled to do it in self-defence.

The other, and more doubtful question arising from these words, relates to the particular trouble intended by the thorn in the flesh. This appears to be so generally given up as something inexplicable, that it may appear presumptuous to attempt any explanation. But though we may not discover every thing after which vain curiosity inquires, it does not follow that nothing can be known. It is also admitted that many who hardly think of solving such a question as, what they must do to be saved? will start a thousand questions about things which the Spirit of God has not seen proper to reveal, and busy themselves more in balancing the probabilities of different conjectures, than in meditating on the most important and infallible truth. Yet it is neither indulging, nor encouraging such a spirit to examine by their own light any question about the import of the Scriptures. We have no reason to think that any thing which the Spirit has revealed, is either altogether inexplicable, or when properly understood, unprofitable to the man of God. It appears very evident, that many of the conjectures, which have been advanced respecting the "thorn in the flesh," are not only unfounded, but capable of a decided refutation: and, though teaching what a thing is not, will not show us what it is, it will often help us forward to a discovery. Let us then first consider what this thorn was not, and then see whether we can make any discovery or approach towards a discovery of what it was. This thorn was not in itself a temptation. Though called the messenger of Satan; it could only have been so in the same way as

those afflictions by which Satan tempts us, for this thorn was *given* to the Apostle for his good. God gave to him in mercy, that which Satan devised to manage for his hurt: but God does not tempt men or give them temptations. Neither does this horn appear, to have been any trouble coming on the Apostle from without, such as the reproaches and persecutions of enemies, or the unkindness and treachery of friends, seeing he speaks of it as being *in* the flesh, not against it, but *in* it, implying that it was an evil not coming upon him from without, but carried constantly within, something belonging to his own flesh. For the same reason it does not appear to have been any trouble of the spirit as distinguished from the flesh, such as care, anxiety, desertions, and other things which afflict not the flesh directly, but only through the affliction of the spirit. This thorn does not appear to have been any corruption of nature, or propensity to sin, seeing these are natural, whereas this evil was unknown to the Apostle until after his vision: besides this thorn was given to him, and when he besought the Lord, he would not remove it, and the Apostle then resolved no more to lament over it, but to glory in it. He calls it not a part of that body of death, under which he groaned, but his infirmity. *Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.*

From these circumstances arising from this passage, and from what we learn elsewhere of the weakness of the Apostle's bodily presence, it seems at least extremely probable that this thorn in the flesh was some bodily malady. And from the fact that his speech was said to be contemptible, it seems also probable, that this malady particularly affected his speech. In proof of this opinion, let us now look a little at some evidence of a more positive character.

We find that visions have often had an overpowering effect upon the bodies of those who enjoyed them. It was commonly supposed in ancient times, that the sight of God would cause death. Thus, Manoah said to his wife, *Be shall surely die, because we have seen God*. When Jacob wrestled with God, God touched the hollow of his thigh, and it shrank. When God appeared to Isaiah, he cried out, *Wo is me, I am undone, or, I am a dead man*. After the vision seen by Zechariah, he continued dumb till the birth of the promised child. Paul himself was struck blind by the sight of Jesus, when he met him in the way to Damascus. John, who had been so familiar with Christ while

in the world, fell as dead at his feet when he saw him in his glory.

May we not then suppose, that the vision enjoyed by Paul had been too much for frail nature,—that it produced some weakness of body and faltering of speech, and that on this account he was attacked by enemies, and despised by those who regarded more the letter, than the spirit of the gospel, and the manner of the preacher, more than the truth taught. May we not suppose, that this was one reason why so many of the churches which he had planted so soon forgot him, and were ready to disown him as an Apostle; and may we not also suppose, that this was the means ordained by Providence to keep him from pride, and to evince the truth of that gospel of which he was so convinced, that he could not but preach it, though his labours were despised, and though the more abundantly he loved men, the less he was loved? And would not this clearly show that the power of the gospel was not at all owing to the wisdom or eloquence of men; but entirely to the rich grace and almighty power of God; seeing one who had no arts of this kind to gain over to any cause, yet gained such multitudes to the cause of Christ? The Apostle gloried in his infirmities, because by means of them, though he was humbled, Christ was exalted in giving him support and success in his work. This view of the Apostle's affliction appears to agree better with the design of it than any thing else which could be supposed. Hardly any thing else could have been such a powerful and constant check to the pride of a minister as that which exposed him to contempt in his ministerial labours; hardly any thing else would have shown so clearly the power of Christ attending his work.

The Apostle also alludes in several places to a trouble of this kind, on account of which his enemies reproached him, and his friends were tempted to desert him; a trouble in his flesh which affected him in his ministry, and for bearing with which, he expresses himself with the liveliest gratitude to some of the churches. Though in other places, we read of ministers who, were eloquent; and of ministers who, for boldness and power of speech were called sons of thunder, Paul speaks of his preaching as altogether different in character. He tells the Corinthians, that he came not to them with excellency of speech or of wisdom. *I was with you, says he, in weakness and in fear, and in much trembling.* He notices what his enemies said of him, which appears to have had its foundation in some kind of impediment of

speech, and would hardly have been asserted even by enemies, among those who, if he were eloquent, must have been fully aware of its falsehood. *For his letters, says they, are weighty and powerful, but his bodily presence is weak, and his speech contemptible.* And these assertions he does not deny, but plainly admits. *Though, says he, I be rude in speech yet not in knowledge,—Now I Paul who in presence am base among you, but being absent am bold towards you.* In like manner, in his epistle to the Galatians iv. 13, 14, he mentions this among other things which had encouraged him, and endeared to him the members of that church, that they had borne with his infirmity as a speaker; *ye know, says he, how through infirmity of the flesh, I preached the gospel unto you at the first, and my temptation which was in the flesh ye despised not, nor rejected; but received me as an angel of God, even as Jesus Christ.* It is hardly possible not to observe such a similarity in these words to those under consideration, as to identify the trouble described with the thorn in the flesh. In both places he speaks of an infirmity which was habitual and peculiar to him above any other,—an infirmity which was *his*, and so well known and remarkable, that it was sufficiently described to those among whom he laboured by being mentioned as *his*. In both places he speaks of it as an infirmity and a temptation in the flesh, and as exposing him to contempt. These circumstances appear sufficient to prove that the Apostle is speaking in both places of the same thing; and the passage in Galatians may therefore be viewed as affording additional light respecting the thorn in the flesh. From what he says to the Galatians it appears that this trouble affected his preaching, and rendered it the more remarkable, that he should have been so well received. *as an angel of God, and even as Jesus Christ.*

From all this it seems probable, that shortly after the conversion of the Apostle he had been favored with an extraordinary vision, to strengthen him and prepare him for his work. He was either in the spirit alone, or both in body and spirit caught up to the Third Heaven, the habitation of God. He then saw and heard things which it was not possible to declare in words, and which it was not necessary for the church in her present state to know. And this vision which otherwise might have filled him with pride, as if he had been singled out as more deserving, and therefore, more highly favoured than all others, was attended with such dis-

plays of the divine glory beyond what his frail nature could endure, that his body suffered a shock, from which it was never to recover till changed and made like the glorious body of Christ. This shock had caused such a stammering of the voice, and such a trembling of the whole frame, that his bodily presence was rendered weak, and his speech contemptible. For a time this had been a source of great affliction, partly owing to the remains of human pride, and partly to a divine zeal for the cause of the gospel, in which his work would appear to be marred and hindered. He had earnestly and repeatedly besought the Lord to remove this trouble, but had learned to submit to it, and glory in it as loth for Christ's honor and his own good. By this means his pride was mortified, and the power of truth and riches of grace manifested in giving him support and success in his labours. The more vile the chosen vessel appeared, the more the riches of the treasure would be displayed. God chose Moses under the Old Testament to be the chief instrument of communicating his will, and he chose for the same purpose Paul under the New; and neither of them appear to have been eloquent. Thus, we have stronger proof of the purity of their aims, and their doctrine; and thus our faith stands not in the wisdom of man, but in the power of God. It is common to make the eloquence of Paul a favourite theme, and not only to insist on it, as if it were undoubted truth, but as if it were almost essential to support the truth of the gospel. There is still much of that carnal spirit, which says, *I am of Paul*, which decides respecting the truth, and excellence of doctrines according to the gifts of those who teach them; which sets the testimony of man above the testimony of God, and the eloquence of man above the power and demonstration of the Spirit. *But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence.*

T. B.

THE PARTS OF THE REVELATION THAT EXHIBIT THE CHURCH IN OUR OWN TIME, CONSIDERED.

In attempting this, it will be my plan to pass over those interpretations which I think incorrect, and state directly, the simple truth,

in as little bounds as perspecuity will admit. The first part of the book, that appears to me, to come under the designation in the title of this paper, is the seventh Chapter.

It gives a view of the church from the time that heathen idolatry was overthrown in the Roman empire, by means of Constantine, to the end of time. The SEALED ONES are the church, and the SEAL of the living God on the forehead, is the badge of the true church. From that time to the rising of the witnesses, Ch. xi. 11, and thence to the end of the world, she is described as eating a *Palm*, (the emblem of victory over the beast) before the throne, and before the Lamb. The first of these periods extends to our own time, and beyond it. And before I consider the characteristic, which she sustains during that period, it will be necessary to show that the period *does* extend to our own time. To illustrate this a little, I would observe generally, that this period, and that of the witnesses prophesying in sackcloth, and also that of the woman fleeing into the wilderness from the face of the serpent, as mentioned in chap. xi. and xii. all end when the war with the beast ends. For all these three symbols describe the church in a *defensive* position, and as assailed by a common enemy, a corrupt and whorish church. That such is the common enemy of the witnesses and the woman, none I presume will question who have attentively read the xi. and xii. chaps. And the first part of the xiv. chap., shows as clearly that the enemy of the sealed ones, was also the same corrupt and spiritual Adulteress the Church of Rome, and her daughters, which on her accounts, are frequently denominated the *Pest*.

"These (144,000 sealed ones,) "are they which were not defiled with women, for they are virgins," ver. 4, chap. xiv. "Women" pretending to be the spouse of Christ; but in truth only Adulteresses. When this war is ended and this enemy overcome, then these *sealed ones* will receive the *Palm*, and stand before the throne a great multitude, singing a song of victory, as represented in the last part of this chap., and the first part of the xiv. But at the end of this war, the *witnesses* also rise, (see ch. xi. 11,) so that the two periods end together. Now, if it can be shown that the witnesses are not yet either slain or risen, it will also be shown, that the time of the *sealed ones* is not yet expired. In order to ascertain this point I would observe, that the period of the witnesses in sackcloth, and of the woman in the wilderness, which is a

time, times, and the dividing of time, or 42 months, or 1260 days, is commensurate with the reign of the Beast in his complex character as the 7th Head virtually of the Empire, the civil Head of his own dominions, and pretended Head of the Church, and they end together. (See ch. xi. 2, 3, ch. xii. 14, ch. xiii. 5.) When that period ends we may expect, that the Beast will, in this triple capacity, of which his triple crown is an index, cease to reign. In this complex headship, he makes his first appearance in the visions of Daniel, viz: as a little horn. (Daniel ch. vii. 8, and ch. viii. 9. This Horn was no doubt an emblem only of political power, or temporal authority as a prince, but then it is well known, that the Pope was acknowledged to be visible Head of the Church, or universal Bishop, some considerable time before he became a prince, so that he is both, at the time this little Horn appears. And it is to be particularly observed, that it is to the *continuance of this little Horn*, that Daniel applies the 42 months, (ch. vii. 25, also ch. xii. 7.) According to this, the little Horn, or the temporal authority of the Pope as a prince will cease at the end of that time. If then I am correct, this event and the rising of the witnesses, will happen at, or about the same time, and this is precisely what appears to me to be stated in the Rev., ch. xi. ver. 11, 12, 13. "The *same hour*" in which the Spirit of life from God enters the witnesses, and they stand upon their feet, "there was a great earthquake, and the *tenth part* of the city fell—city, in this place, is the same which "*reigns* over the kings of the earth," (ch. xvii. 18, or which is the same thing under a different symbol, the 7th Head, which has in it *ten horns*, which it commands and employs any way it pleases, (ch. xiii., 1.) Now, the Pope's temporal sovereignty came up among these ten horns, and is one of the ten, and inasmuch as he came up last, he is the *tenth*, and is therefore, this very *tenth* part that falls. (ch. xi. 13.) But although his temporal authority is becoming weak and tottering, and some of his subjects are threatening to throw off his yoke; yet, he still has it, and also many powerful friends in Europe to help him to keep it. Therefore, the witnesses are not risen yet, neither are they slain, and consequently, the period of the *sealed ones* is not yet expired.

Again, in order to discover the time when this little Horn was to make its appearance, the Spirit of God, after giving a full account of his character, and conduct, sets down as

it appears to me, the very time when he *would appear*, (ch. xiii. 18.) Six hundred and three score and six. Peckering this 666, from the time at which John received the vision, (which is a very common way of reckoning,) that is about the year 90, we arrive at 756, which, as far as can be known, is the year in which the Bishop of Rome was made a temporal prince by Pepin King of France. It is true, that this number 666 put together in the letters that make it, is in the Greek Latines, and in the Hebrew Romani, or the Roman Empire; but then, this name will apply to Rome Pagan, as well as Rome Christian or Anti-Christian and so teaches us nothing more, with certainty, but only, that Rome is meant; a thing abundantly clear without this. Besides, to interpret it this way, is to make it a symbolical number, whereas, it is here stated not to be so, "it is the number of a man, a plain number, such as man makes use of in his common business and not such a number as a Prophet uses or is frequently used in the rest of this book. If we add 1260, the duration of the little Horn, to 756 we arrive at the year 2016; but as this 1260 is not the number of a man, but of a Prophet, whose year is only 360 days, which wants something over 5 days of the civil year, which amounts in 1260 to 13½ years, or very near 14, which subtracted from 2016 comes to the year 1998, or 166 years from this time, when the little Horn may be expected to fall—he witnesses to rise—v. c. r. y to decide for the genuine followers of Christ, and the *sealed ones* will then receive the *P. l. m.* and their "great tribulation," (ver. 14,) will end. By that time, the church of God will have been in tribulation, labour, and travail for about 6000 years, then she may expect to enter upon her Millennial Sabbath. And to what else, does the days of the week, six of labour, and one of rest—the seventh year of rest, and release—the year of Jubilee—and the constant use of the number 7, as a symbol through the Scriptures, and especially in this book, refer, but just to this.

There are other illustrations, which might be brought to prove, that the time of the *sealed ones* is not yet ended, which will come to be considered in considering the character itself, and, therefore, I shall proceed to examine the first eight verses of this chap. Ver. 1, "*And after these things, I saw four angels standing in the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor*

on any tree." I acknowledge, that the *four winds* mentioned in Daniel, vii. 2, are a symbol for political contests among the nations. But in this place, they represent chiefly contests of a religious character, the erroneous and noxious doctrines, and inventions which *earthly* men were to bring into the visible church, and political events only, so far as connected with these, in the judgments of God, or growing out of them. It may readily occur to any serious person, that the "servants of God" were not so ready to be "hurt" by those *political* winds that were to blow on the Roman Empire as by the "diverse and strange" "winds of doctrine," which came upon the church. But it is plain, that the *winds* here intended, were such as were every way adapted to hurt them, and so much so, that their *not* doing it, can be accounted for, only by the invisible protection of this "Seal of the Living God." For, "if it were possible, they would deceive the very elect," (Math., xxiv. 24.) We have one particular view of these winds, and what they are, in the first part of the 9th chap., under the figure of locusts, let out of the bottomless pit, who were permitted to hurt "only those men which have not the seal of God on their foreheads. (ver. 4.) That they do not mean the Saracens, is to me, put beyond all doubt, by the limitation put upon them, even as to those who had *not* this seal, in the 5th verse of that chap., "that they should *not* kill them." And that they were the propagators of false, and hurtful doctrines, appears equally plain from this, that they were authorised, and sent forth by the "Angel of the bottomless pit, a fallen star," (ver. 1,) which is the hieroglyphic for an apostate minister of the church, and in this particular instance, for the Bishop of Rome, after he had lost the heavenly lustre, as a minister of Jesus, the Sun of Righteousness, and become a carnal, earthly, sensual, devilish sort of person. Besides, on the supposition that these winds meant the political calamities that came upon the Roman Empire, it would be difficult to show, that the servants of God did not share as largely in these as others. They are represented to be *four* in number to warn the church of the fatal success, which these doctrines will meet with, and the wide extent to which they will be spread, even to every corner, or quarter of the world. And it may also hold forth to us, their contrariety one to another, as the North wind is to the South, and the East to the West. Farther, they are to blow with more, or less violence dur-

ing the whole of the period of the *sealed ones*, which makes it necessary, that the servants of God should be all that time under the protection of his seal.

The number four as applied to the Angels, is to be understood in a sense accordant with its application to the winds, that they also will be in every corner. I shall only observe, farther, on this verse, that although they are said to "*hold*" the winds, that they should not blow, they are not friendly angels; but the very agents that preach these soul-destroying tenets—"to whom it was given to *hurt*, (by way of permission in Providence,) the earth and the sea." (ver. 2.) Their "*holding* the winds," was *not* voluntary, but only the effect of that omnipotent restraining voice upon them, which cried, "*saying hurt not*," (ver. 3) and which, although they are neither sensible of it, nor acknowledge it, sets a bound to them like the raging sea, which they shall not, through the long period of their blowing, be able to pass over.

If it be asked, what are we, in particular to understand by these winds, and what are the events in history? I answer, they are the same as the "Flood, which the Dragon cast out of his mouth, after the woman, that he might cause her to be carried away with it." (ch. xii. 15.) This he began to *spue* out, chiefly after he and his idolatrous worship and priesthood were cast out of the Roman Empire, and from persecuting the saints, which was in the days of Constantine, and chiefly by his means. This order of events will appear manifest, upon reading the 12th chap. And it was after this same great overturn in the Roman Empire, that John saw these four Angels holding these winds. For the last part of the 6th chap., describes it by such hieroglyphics as are common among the prophets for a revolution. And the 7th ch. begins thus, "*After these things*," &c., these just narrated. As to this "*flood of*" errors, and poisonous doctrines, I understand that it is a *casting forth*, during the whole time of the woman's being in the wilderness, and that she is also fleeing from his face, all the time; but of this, more afterwards.

If we look into history, we find that after Constantine publicly protected, and patronized the Christian Religion, Heretics became bold, and confident through his misapplied favour, and increased also in number. At this time, Arius came forth with his blasphemies against the Divinity of Jesus Christ. Shortly after Macedonius came out with his blasphemy against the personality of the

Holy Ghost. The Manicheans, begin also, to take root, and spread, who held two first causes, the one good, and the other evil. The Eutychians, also, who taught, that Jesus Christ had but one nature, a compound of the human and divine. Then the Nestorians, who went to the opposite extreme, and affirmed, that he had not only two natures, but also two persons. The Pelagians, who denied the imputation of Adam's first sin, and affirmed, that new born infants are in the same situation with Adam before he fell—that God gives us grace according to our merits—that the law qualified men for the kingdom of heaven, and was founded upon equal promises with the gospel. All these doctrines strike at the foundation. They were every one of them, the most deadly poison to the soul, and many thousands were poisoned by them. By this time, the pretensions of the Bishops, to preeminence above their brethren, was attracting the attention of the world, and the church. At the same time, superstition and pompous ceremonies were daily increasing, and supplanting the purity, and simplicity of gospel ordinances. And at length, the "man of sin" came to the birth, and the system of Popery was brought forth in full form. In the mean time, the "winds of diverse, and strange doctrine continued to blow." For next came the Semipelagian, who taught that God did not dispense grace to one more than another, in consequence of Predestination; but was willing to save all men, if they complied with the terms of his gospel,—that Christ died for all—that the grace purchased by Christ, and necessary to salvation, was offered to all—that man, before he received grace, was capable of faith, and holy desires—that man was born free, and capable of resisting the influences of the Spirit. Omitting many others, the Socinian heresy at length came forth, which held Christ to be only a mere man. Then, since the Reformation, has come forth, the Arminian system, which seems to be only the Semipelagian revived. And many of these heresies new moddled, and in new terms continue to this time. Thus, we may see, that the old serpent has made his flood chiefly to dash against the foundation, Christ the Rock; but it has dashed in vain. And who, that knows any thing at all, of the last 50 or 60 years, does not know, that new doctrines, and enactments of men, or old ones in a new dress, are more than ever, pouring in upon the church until like a flood, they threaten by their *number or quantity* simply to carry all before them. And when

we consider their incessant importuning of every listening ear—their moving eloquence—their cunning and craft, and the dexterous ingenuity, with which they can wear the appearance of truth, and the fascinating charms, which they display to a carnal appetite, we may certainly say, that if it were not for an invisible hand, that holds them, the very elect would be deceived, and ruined by them.

Ver. 2. *And I saw another angel ascending from the East, having the Seal of the living God, and he cried with a loud voice to the four angels, to whom it was given to hurt the "Earth and the Sea." (ver. 3.) Saying, hurt not the Earth, neither the Sea, nor any trees, till we have sealed the servants of God, in their foreheads."* In these two verses, there are chiefly two things to be considered. 1st. Who this angel is. 2d. What this sealing in the forehead means. The Earth, and the Sea, and trees signify *men*, and are chosen for this purpose, in accordance with the symbol in the first verse, "the winds." As the wind acts upon the earth, the sea, and trees, so do doctrines, on the souls of men. For proof, that men are intended, read chap. ix 4. If any say, that the earth means the Eastern Empire, and the sea the West; or as others, that the earth means a settled state of the Empire, and the sea a Revolutionary state; I shall not dispute about it. Both may be true, and would harmonise with the interpretation, which I have given, which I consider the primary meaning of the figure.

This angel, I take to be Christ. His "ascending from the East," seems to be spoken in allusion to his being called the "Light of the world," (John i. 9.) and the "Sun of Righteousness," (Mat. iv. 2.) or to what himself says to the disciples. "As the lightening cometh out of the East, and shineth even to the West, so shall the coming of the Son of man be." His having the *Seal* of the living God, will agree to no other, than Christ. For the *Seal* of the living God, is the *Holy Ghost*. So the Apostle speaks to the Ephesians, (ch. i. 13,) "in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise." Again, (ch. iv. 30,) "grieve not the Holy Spirit of God, whereby ye are sealed unto the day of Redemption." In both places, this sealing appears from its end, to be the same with that in the passage, under review, viz, the security of the persons. When the Holy Ghost is viewed as impressing the word of truth upon the soul, by his own Almighty power, there would be no impropri-

ty in considering him the *Sealer*. But again, when he is viewed as the Spirit of Christ, and as sent by him, into the heart, to take possession of it, in his name, as here, he may be considered as the *Seal* of the living God. It may help to strengthen our conviction, that this angel is Christ, the angel of the covenant, by observing, that it is *he* who performs the same, or similar work, (Ezek. ix. 4,) and if any doubt remain, it must vanish, upon considering, (ver. 1 of chap. xiv.) of this book, where the person, that takes this care of these *sealed ones*, is called the Lamb. Neither will the authority, and power here exercised in restraining and bounding these angels, from *hurting*, agree to any other. And the *symbol* employed to set forth the exercise of this restraining power, at the time when these angels were carrying their hurt and mischief to the greatest height, puts it out of all doubt—"and he set his right foot upon the sea, and his left foot upon the earth," (ch. x, 2,) that is the certain doom of all Christ's, and his people's enemies. And the work of *sealing* itself, will agree to none else. And this is the second thing in these verses, to be considered. First, this is done according to God's foreknowledge, and sovereign election of the persons as his. This seal is not put on any that is not his, in this sense, or, which is the same, in the sense of Christ, when he says, (John xviii,) "I thine they were, and thou gavest them me." We have a confirmation of this position. (2d Tim ii, 19.) "Nevertheless, the foundation of God standeth sure, having this *Seal*, the Lord knoweth them that are his, and let every one that nameth the name of Christ, depart from iniquity." That is, to say, although some that made profession of the faith were "hurt" by the "wind" of Hymeneus and Philetus, yet none had been hurt, who had this seal. They stood upon firm ground. But who can use this seal? Plainly, none who has not the book of life, and therefore, none but the Lamb. Again, as this is the seal of the *living God*, so it makes a *living impression* upon the soul. Before, it was dead in trespasses, and sins. Now, it has the image of God impressed upon it, and the Spirit of God dwelling within it. It is united to Christ. It cries, like a living child, "Abba Fa-her." This, also proves that this is "Christ our life," who has this seal. But, besides this secret, internal impression on the heart, this seal produces something *visible*. For what a man has on his "*fore-head*" may be seen, and read of all men. And that consists of two parts, which God

has inseparably joined together. The one is, "naming the name of Christ," and the other is, "departing from iniquity," or which is the same thing, they are in profession, and practice "*the servants of God*." This is at once, [the character of the true Christian, and the true Church. Those who are content with profession, without "departing from iniquity," cannot be entitled, "sealed ones," or true servants of God. And those, who are satisfied with "a good heart, and a christian charitable practice, (as they are pleased to term it,) without "having the name of Christ" are just as little entitled to it. But it may be proper to consider these two things particularly. For it is not every thing, that passes current, under these *names*, that are truly these *things*.

Many, perhaps, the large majority at this day, will contend that they name the *name of Christ*, because they have confidence to tell fellow worms, that they have "*got religion*," and have joined the Church, and partook of the sacrament, yet, may they be as far from it as these *words*, which they use, are from being a *living substance*. Many use the name of Jesus without attaching *any* distinct, or definite meaning to it. Others attach a meaning to it, which it does not bear in the scriptures. Neither of whom will be reputed to have named the name of Christ. The name of Christ, is a name, that stands for all the truth in the Old and New Testaments, whether prophecy, promise, precept, or doctrine, whether for personal and private application, or for the public order of the Church; because as the Great Prophet of the Church, he was commissioned to declare it all. If Moses and the Prophets, and Apostles spake at any time, it was in his name, and as the "faithful and true Witness," he hath solemnly put his name to it all, and sealed it with his blood. Therefore he says, "I am the way, the truth and the life." All the truth is said to be "in Christ;" and to be rooted and grounded in the truth, is to be rooted and built up in him. To preach the "whole counsel of God, and keep nothing back," is the same as to "preach Christ crucified." I cannot speak of every thing comprehended in that great and glorious name. But this, I can say, that it designates God, the second person of the ever blessed Trinity, in human nature one person, who, in the counsels of eternity, voluntarily *substituted* himself in the place of those sinners of mankind, whom God the Father was pleased, for reasons known only to himself, to choose to salvation—that in the fulness of time, he came

into the world with the curse due to their sins upon him—that by the sacrifice of himself to justice, he did expiate their guilt—that his obedience to the law, and his enduring the penalty, being set over to the account of the sinner, and received by a faith wrought by the power of God in him, is the alone and *only possible* ground, on which he is pardoned and accepted—that his blood through means of the truth, applied to every one, thus pardoned, by the almighty energy of the Holy Spirit works by degrees—works infallibly a complete, and perfect holiness in the soul, and that by virtue of his resurrection from the dead, every justified one, will be raised at the last day, to glory with him—that he has, in the scriptures laid down all the means of salvation—the only government of the Church, which he will ever bless—the only ordinances of worship, which will ever be accepted, through him before the throne of God—all the offices necessary in the church, and every thing that pertains to personal religion, and christian life and fellowship, so that he has left neither doctrine nor precept, to be invented by man. They who are endeavouring conscientiously, and in faith, to make public, and constant profession of a name, that stands for all this, and what is legitimately implied under it, do name the name of Christ, and have this part of the seal. They account every jot, or tittle of truth that can ever be found in the Old and New Testaments, so essential, and so precious, that it is a part of Christ's *name*, which is to them "as ointment poured forth."

To "depart from iniquity," is also more, than at first sight, many are ready to suppose. It is to mortify sin in the heart and affections, where it may be practised without any created eye to see, consequently, without the inconvenience, and the shame often attending upon open transgression, and where there is not any motive to mortify it, but because it is hateful to the *all-seeing eye*. This also, is a daily, steady practice. It does not go by fits, and sudden movements, such as these public and noisy excitements in our time, which go by various names. So long as the church, and the believer is in this present state, to depart from iniquity will be a daily duty, and a daily aim with every true follower of the Lamb. And chiefly, the sin that doth so easily beset them, which others would say, could not be helped at all, and that it was useless to strive against it, will they who are *sealed* strive *most* to mortify. All this hatred, and relinquishment of sin, they will evince in a

particular manner, by an open and faithful opposition to the public sins of their own time. With those that make defection from the name of Christ, they will neither sympathize nor symphonize. They will neither "touch, taste, nor handle the accursed innovation upon the gospel of Christ. Their hatred to sin, and love to Christ's name will be manifested precisely by carrying their opposition to *extreme and minute* points. What this wicked and adulterous generation hold in derision, they will justly consider, to be a *corruption* of the blessed name by which they are called.

That such is the *profession and practice* implied in this "*Seal on the forehead*," is established to be the meaning, by (chap. xiv. 1, 4, 5.) In this passage, we observe the same two things, first, a profession—'144,000 having his Father's *name* written in their foreheads;' and second, practice—"These are they which were not defiled with women, for they are virgins. These are they, which follow the Lamb, whithersoever he goeth—in their mouth was found no guile," &c. And it cannot be justly questioned, that they set forth, in other words, the very same two things—"naming the name of Christ, and departing from iniquity." I have said, that Christ's name stands for every truth contained in the Old and New Testament. This he declared to the church, as the great prophet, and attested as the faithful and true witness. But what Christ declared was his *Father's name*. "I will declare *thy name* unto my brethren," (Ps. xxii. 22.) "I *have* manifested *thy name* unto the men which thou gavest me out of the world" (John xvii. 6.) Therefore, the meaning is in substance the very same, and of the same extent. This is their public profession, and is the whole doctrines of salvation by free grace alone, originating in the absolute and unconditional "good pleasure of the Father's will, which he purposed in himself." This is the first, and great reason of their salvation, from his sovereign unconditional election of them, to their appearing in glory before him. In openly professing this, they express a glorious sovereign love that designates none but the Father. Their practice here described, is also substantially the same with "departing from iniquity." First, it is noted. "These are they, that were not defiled with women." (ver. 4.) Women here signify as I have already hinted, corrupt and backsliding churches, who have broken their solemn covenant, to be for Christ alone,

as their Lord, King and Lawgiver, their Prophet, and Priest, and have admitted the doctrines and commandments of men to occupy his place. That this is the meaning, may be clearly inferred from the character and station of these 144,000 on Mount Zion, which are here set in opposition to them. But if the reader has a single doubt, let him carefully read (Ezk. chap. xvi. 23, Hosea chaps. i. and ii.) It is worthy of notice, that the plural is here used "Women," to intimate that they have to watch against more than *one*. Now, this self-same thing directly contradicts some prevailing opinions. For there are not a few, who will scarcely allow of any corrupt church, but the one church of Rome. But here, we are given to know, that besides the *abominations* of the Mother-harlot, they have to watch against the more sly, and cunning hypocritical whoredoms of the daughter-harlots, who call themselves Protestant Reformers—the name of chaste virgins. To give here an account of all their whoredoms, would be tedious. While some pretend to keep under Christ's name, wear his clothing, and dwell in his house and sit at his table, they have their lovers. Others again have gone to the streets, and think no harm to take the *mother-harlot* to their table, and into their abode, if she would come. And others go a step farther, and peep into *her house*, and with an impudent face, tell us that it is not near so bad, as it was, and that it has been greatly misrepresented by the "virgins," at whom they point, with the finger, in scorn. But they all, (as all whores do) have tried their utmost to draw the *innocent* into their snare. For this purpose, they have used, and do still "use both deceit and violence." (Ps. lxxii. 14.) But the first of these means is, that which is now chiefly employed—"come with us—we are all going one way—we preach the substantial of your doctrine—there is scarce any difference," &c. &c.

These women have been, and *still* are the bitter enemies of the sealed ones. And their great danger of being "hurt," and ruined, as meant in the 7th chap., is just from them, and it is so great, that human wisdom oftentimes could neither foresee, nor prevent it. "Had not the Lord been on their side, they had been swallowed quick." But happy for them, he is on their side, and "constantly remains on it," (Ps. xli. 7.) notwithstanding their many slips, and ungrateful behaviour to him. While he sent his Holy Spirit to seal them, (Chap., vii. 2.) he himself, took his station by the

Golden Altar of incense, (chap. viii. 3,) that he might, without intermission, cry before the throne, "Holy Father, keep through thine own name, those whom thou hast given me, &c., (John xvii. 11,) and he sets his feet also upon their enemies, and as the "Lion of the tribe of Judah" roars over them with the voice of thunders, telling both to his sealed ones, and to them, that their destruction is inevitable, (chap. x 1, 4) Besides all this, as the Great Shepherd, "he keeps them, he waters them *every* moment; lest any should hurt them, he keeps them night and day." (Isa. xxvii. 3) "And they shall be kept, and not one of them shall be lost." And when *this battle shall be fought*, and the victory won, he will read his muster roll, and lo, the number will be found entire, not one missing. He and they will have also kept their ground, and will not have given back an inch to the enemy. "Lo, the Lamb stood on Mount Zion, and with him 144,000! And while they are receiving the *Palm*, singing the song of victory, (verses 2 and 3.) he gives us a brief account of their character, and their spiritual bravery, and fidelity, during that great, long, and sore conflict, in which, is exactly defined what is at this present time required to make a true church. And those who have it not, however ill it may be taken, must be classed with Harlots. "These are they who have not defiled themselves with women," &c., (verses 4 and 5.) But the remarks, which I wish to make on this subject cannot be brought into the small room left here, so I conclude for the present, only, I would recommend to the reader, a serious, close, and prayerful investigation of these verses, and the first part of chap. 7th, as they, beyond contradiction, point out the duty of the present time.

[For the Religious Monitor.]

AN ESSAY

ON THE IMPUTATION OF ADAM'S FIRST SIN TO HIS POSTERITY.

(Continued from page 399.)

As we only intended by the exposition, given in our former communication, of the scope and argument of the Apostle in Rom. v. 12—19. to lay a foundation for some further remarks on the subject of Original Sin, we will now proceed to accomplish that intention. And surely, when we contemplate the many false and dangerous sentiments, which are now so universally entertained on this subject, it becomes us, as professed witnesses for the truth, to manifest an in-

telligent adherence to this part of the Church's Testimony.

The first step, which we will now take upon the subject, shall be to prove, that *Adam by a federal arrangement was constituted the representative of the whole human race*. If this position cannot be proved, the doctrine, respecting the imputation of Adam's sin to his posterity, can never be maintained. But if, on the contrary, this position be susceptible of proof, then the doctrine in question follows, in a measure, as a matter of course.

There are, here, two topics for discussion—*First*, the REALITY of a federal transaction with Adam; and—*Second*, the REPRESENTATIVE CHARACTER under which he appeared and acted in that transaction. We begin with proving the former.

That Adam, as soon as created, was placed under a law, can scarcely be denied. He was made in "the image of God;" but as one feature in that image was holiness, (Eph. iv. 24.) and as holiness is conformity to a moral law, it follows, that he was created under a law, which was the rule and measure of his holiness. He could not have been called *upright* or *holy*, had there not been a moral law written in his heart, in his very creation, with the requirements of which he possessed a perfect conformity. As soon, therefore, as he found himself a living creature, he found himself "under law to God." And, moreover, this law, under which he was created, possessed the force of a *covenant-law*; that is, it impliedly promised the bestowment of good, in case of continued obedience, and threatened evil, in case of disobedience. None can deny, that the moral law, as originally given to man, was sanctioned with an implied penalty, otherwise it had been unworthy of the name of a law. And on the other hand, that it contained an implied promise is plain from some declarations of the Apostle Paul. Speaking of this same moral law, he declares, that "the commandment was ordained to life," (Rom. vii. 10.) and again "what the law could not do, in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh, and for sin condemned sin in the flesh." (Rom. viii. 3.) Here he intimates, that there was something, which the law could once accomplish, before it became "weak through the flesh," or before man became so weak through sin, that he could no longer obey it: And what else was that, than the bestowment of eternal life, the very thing which embraced the design of the mission of God's Son into the

world? And our Saviour undoubtedly referred to the promise of life inherent in the law, as originally given to man, when he replied to a certain young legalist, "If thou wilt enter into life keep the commandments." "Do this and live," is the natural dictate of the divine law. And indeed no law is deserving of the name, if it do not intrinsically possess the formal nature of a covenant. Even human laws do so; for, while they threaten punishment against their violation, they also impliedly promise governmental security and protection to their observance.

But when we speak of God's having made a covenant with Adam, we mean something more than this *natural covenanting*, to which we have alluded. We find, that shortly after Adam's creation, there was a *positive covenanting* transacted between God and him. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." (Gen. ii. 16, 17.) Now, that this was really a *federal regulation* between God and Adam, the transaction itself bears ample proof. Here,—

1. There are two distinct parties mentioned—THE LORD GOD, the Supreme Sovereign and Lawgiver of the Universe, and THE MAN, the subordinate lord of the lower creation. And the great inequality of the parties is no valid objection against their mutually covenanting together, when it is recollected, that the whole matter originated with, and was proposed by the superior party, and that too, in the way of manifesting sovereign condescension and goodness to the inferior party. There is nothing to prevent a master from entering into a federal compact with a servant.

2. There is a law given. "The Lord God COMMANDED the man." And this was a *positive law*, proceeding, not from the nature, but from the sovereign will of God, as it related to a matter, which in its own nature was indifferent. viz: the eating of a certain fruit. Now if the natural law, under which man was created, contained in itself the force of a covenant, much more may this positive law be regarded as a covenant-law.

3. There is a condition specified. The precise object, about which the regulation was made, was "the fruit of the trees of the garden." And, with one solitary exception, a free use of the fruit of all the trees growing in Eden was granted to the

man. "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it." And let it not be said, that this matter was too trifling to constitute an object worthy of a solemn covenant. Because nothing could have been a more satisfactory test of the man's obedience to the will of his Creator: which was the great object propounded by this transaction. Obedience to this one precept would have secured obedience to the whole moral law; and disobedience to it was disobedience to the whole moral law. "Whoever offendeth in one point is guilty of all." Hence the immediate condition, proposed to Adam, was not so much *doing*, as *refraining from doing*. "But of the tree of the knowledge of good and evil thou shalt NOT EAT of it." What condition could be more easy, considering the great object to be accomplished by it?—

4. There is a penalty annexed, as a solemn sanction of the transaction. "In the day thou eatest thereof, thou shalt surely die." The evil threatened to be inflicted, in case of disobedience, was DEATH; and not only a *present* but also a *future* death: "dying thou shalt die"—one continued death, from the moment of transgressing to all eternity—involving a painful separation, not merely of the union between soul and body, but what is infinitely more terrible, a spiritual and eternal separation between the covenant-breaker and his God, accompanied with loss, shame, suffering and everlasting infamy.

5. There is a promise implied. Since *death* was expressly threatened as the penalty of disobedience, a promise, including the very opposite of death, must be inferred as having been made to a course of obedience. And as the penalty embraced the greatest amount of evil, the promise may be considered as embracing the greatest amount of good, viz: LIFE—natural, spiritual and eternal. And,

6. There is the consent of Adam to the terms proposed. By revelation he was made acquainted with the sovereign will of "the Lord God" in this matter; and being a truly intelligent being, he perfectly understood the nature of the whole transaction. And accordingly he communicated a knowledge of the eventful affair to the woman, whom God, shortly afterwards gave to be with him, and who also considered herself bound by the same deed. For, in the next Chap. she is represented as saying to the Serpent, "we may eat of the fruit of the

tree, of the garden; but of the fruit of the tree, which is in the midst of the garden, God hath said. ye shall not eat of it, neither shall ye touch it, lest ye die." Now this is enough to show, that there was actually a consent, on the part of man, to the proposed stipulation. For, being in possession of the knowledge of his Creator's will, as an upright and holy creature, he could not do otherwise, than yield a free, immediate and cordial consent to it. Indeed in his state of innocence, and while engaged in active obedience, his Creator's will was his will. And hence, when called to account for his disobedience, he does not plead that he had never consented to what had been proposed: on the contrary, the *apology* which he offers plainly indicates, that he had given his consent. "Hast thou eaten of the tree," says God, "whereof I commanded thee, that thou shouldst not eat?" And the man said, "The woman, whom thou gavest to be with me, she gave me of the tree, and I did eat." Here he acknowledges guilt, but endeavours to palliate it, by laying the blame upon her, who was first in the transgression.

Now, from the foregoing considerations, it cannot, with any color of reason, be denied, that God did actually enter into a covenant with Adam. But the scriptures furnish us with many additional proofs upon the subject. Two only shall be noticed.

1. It is written in Hosea, (chap. vi. 7.) "But they like men have transgressed the covenant." With more propriety, these words may be translated, "But they LIKE ADAM have transgressed the covenant." The same phraseology occurs in Job, (chap. xxxi. 33.) "If I have covered my transgression as ADAM." Here the first man, Adam is unquestionably intended. In the eighty-second Ps., we meet with the same expression—"But ye shall die LIKE MEN"—which clause would have been more forcibly expressed, and more in accordance with the scope of the Psalmist, had our Translators rendered it—"But ye shall die LIKE ADAM." But admitting, that the passage in Hosea is correctly translated, who would ever think of excluding Adam from "the men" to whom the prophet compares covenant-breaking Israel? And if he be included, then what covenant was he ever chargeable with transgressing, other than the covenant of which we are speaking?

2 In Heb. (chap. xii. 24,) we read of "Jesus, the Mediator of the new covenant." This language suggests, that there was an "old covenant," of which Jesus was not

the Mediator. And what else could that covenant have been, than the covenant of works, which had been made with Adam? For, granting, that there is in these words a reference to the *new*, in opposition to the *old* testament dispensation of the covenant of Grace; still as Jesus is the mediator of that covenant, under both dispensations of it, and as there is evidently an allusion, here, to a covenant of which he was not the Mediator, we must conclude that the covenant made with Adam is intended. The Covenant of Grace, in respect of origin, is an "everlasting covenant," but in respect of revelation and execution, it succeeds the Covenant of Works; and in comparison with which, it receives the name of the New Covenant.

Thus, then, we have shown, that the Lord God made a covenant with Adam: and if any further evidence of this be required, it may be found in those proofs, which shall now be offered in the discussion of the *second* topic proposed, viz: that Adam, in this covenant, appeared and acted in the relation of a *representative* to all his posterity.

Adam, being the first man God created, was the "natural head" of all his descendants; or to vary the expression, the "natural root," from which they all sprung. But this is not what we mean by his being constituted the REPRESENTATIVE of his offspring. This circumstance, indeed, laid a proper foundation, and proved his fitness for sustaining a representative character, but was something entirely distinct from that character. Had Adam, in the covenant, been regarded merely as a natural head, we are free to acknowledge, that his descendants could not, according to our ideas of justice, have been charged with the guilt of his sinful conduct, however they might have suffered temporal evils in *consequence* of his conduct, as children, though not chargeable with the sins of their parents, frequently become sufferers in *consequence* of their immoral conduct. But when we speak of Adam as a representative, we mean, that he appeared and acted in the name of his posterity, so that, in law, his acts became virtually their acts, they, as well as he, being held responsible for them. This remark, therefore, will shew the reader the bearing, that the fact of Adam's representative character has upon the doctrine of Original Sin.

Now, that Adam acted as the federal head and representative of his posterity, may be presumed from the fact of his being placed under a *positive law*. The natural

law, under which Adam was created, was, as we have seen, a covenant-law, and was sufficient to have secured him eternal life, in virtue of the implied promise of Jehovah. Why, then, was he put under a positive law relating to "the fruit of the tree of the knowledge of good and evil?" Was it, that his obedience might be more easy? This could not affect the facility of his obedience: For, being upright and holy in his nature, he could have obeyed God's law in every respect with more ease than he could have violated it. Indeed, no act of disobedience could have been committed by him, without offering resistance to the holy propensities of his nature. And admitting, what was probably the case, that the moral law could only be broken through this positive law, still we cannot see, how this could be any advantage to a perfectly holy creature, to whom obedience was more congenial than disobedience. The true reason, therefore, of this new arrangement seems to have been, that Adam might sustain a representative character, a character which he did not sustain while existing simply under the original law, given him in his creation; under which law he was only personally considered, acting for himself alone. And had no other arrangement been effected in relation to him, all his children would have been immediately and personally placed under the same law as a covenant-law, the moment they were brought into existence, and would have stood or fallen, according to their respective personal conduct. Moreover, when we consider, that Adam, when created, could have had no consciousness of standing as a representative of others, we see a very glorious propriety in God's entering into a *positive* arrangement with him relative to that matter. And that he might be constituted the representative, or moral head of his posterity, as he was created their natural head, seems obviously to have been the principal design of that positive establishment, relative to "the tree in the midst of the garden," and which is commonly called THE COVENANT OF WORKS. But we do not rest the argument upon mere *presumptive* proof. The following considerations, if duly weighed, must by every unbiassed mind, be regarded as *proofs positive* upon this interesting subject.

1. God's unerring word represents all mankind as having sinned *in Adam*. (Rom. v. 12.) The last clause of this verse, as we have already seen, may, with the utmost propriety, be translated, **IN WHOM ALL HAVE SINNED.** According, however, to the

common translation, the same idea is implied. The scope of the Apostle necessarily leads to this construction of his language. And there is nothing stronger in the expression, "in Adam all have sinned," than in the expression, used in the 12th v. "by the offence of one, (Adam,) many were made sinners." If many were *made*, or *constituted sinners* by the offence of Adam, does it not follow, that they sinned IN him? And it is impossible to conceive, how mankind, being as yet unborn, could have sinned *in him*, had he not sustained the character of their representative and acted for them. An attempt, however, is made to evade this argument.* And how? Simply by denying, that the Apostle intends *all mankind*, when he asserts, that "death passed upon all men, for that all have sinned." It is said, *adults* only are intended; and the reason why they die is, because they *sin actually!* But the word, which the Apostle uses, denotes *human beings* without any respect of *age* or *sex*. And if *all* human beings are not intended, the Apostle's declaration sinks into tameness, to say nothing worse. What a mighty Apostolical conclusion! WHEREFORE, AS BY ONE MAN SIN ENTERED INTO THE WORLD, AND DEATH BY SIN, EVEN SO DEATH PASSED UPON ALL ADULTS, FOR THAT ALL ADULTS HAVE SINNED ACTUALLY! But why lay it down as a *basis*, that sin and death entered into the world by one man, if he only intended to build upon it the fact so obvious to all, that *actual sinners die?* And why are infants excluded from the Apostle's "all men" that die? Do not they die? Then, why not let the Apostle account for *their death*, as well as for that of adults? He does account for their death, for the death of *all*, as the context abundantly proves, and that by declaring, that they "all have sinned." And since a very large portion of human beings that die, are incapable of actual sinning, they must have sinned "in Adam;" which could only have been, by virtue of his representation of them in the Covenant of Works.

2. Inspiration declares, that "In Adam all die." (1. Cor. xv. 22.) Now, even admitting, that it is a temporal dying only, that is here spoken of, this is sufficient to answer our purpose. For in what sense can all men be said to "die in Adam;" in a person, who lived and died before they were called into existence, unless that he represented them at the time, when death was first incurred by transgression? Nor can this conclusion be evaded, by saying,

*See Christian Spectator.

that the Apostle only means, that as Adam became mortal by transgression, so he propagated a mortal nature to all his offspring. Because the Apostle is not speaking of Adam as a *natural*, but as a *moral* head. He ascribes to him the same kind of headship, that he does to our Lord Jesus Christ. When he assures us in the same place, in regard to the resurrection of the just, that "they shall all be made alive in Christ," most certainly, he is not to be understood as representing the Saviour to be their *natural*, but their *moral* head. Believers "shall all be made alive in Christ;" that is, in virtue of their union to him, and on the ground of some *meritorious* act performed by him, as their moral Head or Representative. And this, we are assured, bears the most exact and striking similarity to the undeniable fact, that "in Adam all die," in virtue of their union to him, and on the ground of some *sinful* act performed by him, as their representative. The nature of the headship in both cases is the same; and if viewed otherwise, the aptness of the Apostle's comparison ceases to be obvious. If then Adam propagated a mortal nature to all his offspring, this, we contend, arose from the fact of his having represented them in that covenant, whose threatening was death—"In the day thou eatest thereof thou shalt surely die;" or as Eve expresses it, "Ye shall not eat of it, neither shall ye touch it, lest ye die." It must be granted, that if Adam, prior to the fall, possessed immortality of body, as well as of soul, that immortality was not absolute but conditional. Its continuance depended on his continued obedience. Disobedience to the will of his Creator would render him mortal; in that case, he would "surely die." Disobey he did; and accordingly he forfeited his immortality and became *deservedly* mortal. And hence, his offspring are also mortal in the same sense. Their mortality does not *necessarily* take place from the fact, that they are the descendants of a mortal. It is not absolute. Enoch and Elijah were *translated*. The last generation of Adam will not properly die. "We shall not all sleep." When, therefore, we are told, that "in Adam all die," the meaning is not, that all do absolutely and necessarily "die in him," but, that "in him" all became *obnoxious* to death, or *deserving* of death. And surely this involves his representative character. For, death, as we shall afterwards see, is in its own nature, a punishment; and a punishment presupposes guilt—hence, if "all die in Adam," it is because they are regarded

as having incurred death "in him;" which could only be on the ground of his having acted as their representative, when, by him, sin and death entered into the world. This argument is conclusive with all those, who believe with the Apostle, that "death is the WAGES of sin."

3. That Adam was a representative in the covenant, is evident from the special notice, that is taken of his "one offence." This *one offence* of Adam, the Apostle repeats again and again, in the passage before explained. Now why this particularity? Why insist so much upon that *ONE OFFENCE*? Why not attribute the evils, of which he speaks, to the offences of Adam in general? Or, why not rather attribute them to the offences of our more immediate parents? Surely our natural connection with them is more immediate than with Adam? The reason is obvious. When Adam committed the "one offence," to which the Apostle alludes, he sustained the peculiar character of a federal representative. But as soon as that offence was committed, he lost that peculiar character, and went back to the private station which he occupied under the natural law. And hence we have no concern in any of his other offences, any more than we have in the offences of Noah, or any other individual in the line of our ancestry. If Adam then was not our representative, at the time he ate the forbidden fruit, what can the Apostle possibly mean, by speaking so emphatically of that *one offence*, and bringing all mankind under its baneful influence?

4. Adam was a representative head, otherwise he could not be called "the figure," or type of our Lord Jesus Christ, (Rom. v. 14.) But do the Scriptures attribute to Christ a representative or federal headship? Unless this can be shown, the present argument falls to the ground. The matter, however, is susceptible of the clearest proof. That a covenant was formed, in eternity, between the Father and the Son, relative to the salvation of fallen and guilty man, is evident. For, Jehovah, the Father, expressly declares—"I have made a covenant with my chosen; I have sworn unto David my servant" (Ps. lxxxix. 3.) Jesus Christ is here principally intended; for he is elsewhere called the Father's Servant, and his Elect, or chosen one—"Behold, my servant whom I uphold; mine elect, in whom my soul delighteth," (Isa. xlii. 1.) And he is also called, David—"They shall serve the Lord their God, and DAVID their king, whom I will raise up unto them." (Jer. xxx. 9.) And again—"I will set up one

shepherd over them, and he shall feed them, even my servant DAVID." &c. (Ezek. xxxiv. 23.) Indeed Christ himself is expressly called a *covenant*; implying, that both he and all the blessings of his purchase come to be enjoyed by believers, in virtue of a covenant, of which he is the HEAD. "I will give thee for a COVENANT of the people, for a light of the Gentiles, to open blind eyes," &c. (Isa. xlii. 6.) Do we not also read of "an everlasting covenant;" and of "the blood of the everlasting covenants;" and of "Jesus the Mediator of the new covenant?" These expressions are calculated to mislead us, if they do not point to a Covenant of Grace, established, before time, with our Lord Jesus Christ. Besides, we have the express terms of this covenant mentioned in the fifty-third chapter of Isaiah. "When (IF) thou shalt make his soul an offering for sin, he shall see his seed, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied.—THEREFORE will I divide him a portion with the great, (the great for a portion) and he shall divide the spoil with the strong, (the strong for a spoil) BECAUSE he hath poured out his soul unto death," &c. And corresponding to this, the Apostle Paul, when speaking of Christ's having "humbled himself and become obedient unto death, even the death of the cross," adds, "WHEREFORE also God hath highly exalted him, and given him a name, that is above every name." This exaltation took place upon the performance of a condition, and as the result of a promise, and, therefore, incontrovertibly proves the existence of a covenant between Christ and his Father. And indeed the whole tenor of the gospel proves the same thing. But it is not so much the reality of this covenant, that we are now enquiring after, as the evidence of Christ's representative character in that covenant. And that he sustained this character, and still sustains it, is evident. Because—

1. A certain number of our fallen race is spoken of, as having been given to him, to be redeemed and saved. "All that the Father hath given me shall come unto me." Thou hast given him power over all flesh, that he might give eternal life to as many as thou hast GIVEN him." "And I looked, and lo, a Lamb stood on the Mount Zion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads. These were REDEEMED FROM AMONG MEN, being the first fruits unto God and the Lamb." "Thou shalt call

his name Jesus; for he shall **SAVE HIS PEOPLE** from their sins."

2. Christ speaks as acting in the name and room of these. "I lay down my life for the sheep." "I pray for them." "For their sakes I sanctify myself," &c. And corresponding to this, the Apostle maintains, that "Christ loved the church and gave himself for it; that he might sanctify and cleanse it, &c."

3. Christ's people are represented as being his *seed* and the *travail* of his soul. "He shall see his seed." "He shall see of the travail of his soul and be satisfied."

4. It is difficult to conceive, how Jesus Christ, "the holy one of God," should be made under a broken law, and have obedience and sufferings exacted of him, if he were not really sustaining and truly acting in the character of a public head and representative of others.

5. He is expressly called a *surety*. "By so much was Jesus made a surety of a better testament," or covenant. A surety is one who undertakes the payment of another's debts. In law-reckoning, the surety and the debtor are viewed as one person. If the surety pay the debt, the law discharges the debtor, the same as if he himself had paid it. Now our blessed Lord has acted the part of a surety towards his people: he has paid all the debts which they owed to law and justice; and hence they become legally discharged. From this Christ's representative character is easily inferred.

6. We find him called by the same name by which his people are denominated. Thus he is called **ISRAEL**: But in what other sense, than that he is the representative of the whole Israel of God? Hence, we have his language, as originally applied to his own individual case, so interpreted by an inspired Apostle as to refer to all the elect. Thus says Christ, "He is near that justifieth **ME**,—who is he that shall condemn **ME**?" (Isa. l. 8, 9.) But says the Apostle, with his eye on these words, "Who shall lay any thing to the charge of God's **ELECT**? It is God that justifieth. Who is he that condemneth?" &c. (Rom. viii. 33, 34.) And it may be here added, that not only is Christ called by the name of his Church, but they are also called by his name. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is **CHRIST**, (1. Cor. xii. 12.) But how can the church be called *Christ*, unless he be their representing Head? But not to multiply arguments on this point, we will only add.

7. That Christ's resurrection is plainly spoken of, as being that of a representative. In his resurrection he appeared as "the first fruits of them that slept." (1. Cor. xv. 20, 23.) Under the law, the "first-fruits" were offered to the Lord as a representation of the whole fruits of the coming harvest; and their consecration to the Lord was accepted and regarded as a consecration of the whole harvest. Christ's resurrection, therefore, was of a representative nature, and secured the actual resurrection of all his followers. But if Christ represented his people in his resurrection, he must also have represented them in his death, *nam*, in the whole of his mediatory undertaking and work.

Having thus proved Christ to be the federal representative of his chosen people, we can appreciate the force of the Apostle's words, when he asserts, that Adam was "the figure of him that was to come." All the types of Christ, spoken of in scripture, manifestly refer to his character and work as Mediator. Now, how could Adam have been a type of the Mediator, except by reason of his sustaining a representative character? Adam is no where called, either a prophet, priest, or king. He is not called a Mediator, as Moses was; he is not celebrated for destroying the enemies of the church, like Sampson; he was never in a whale's belly, as Jonah was. How then was he a type of Christ? View him as the representative of all his natural seed, as Christ is of his spiritual seed, and his typical character becomes apparent, the phrase under consideration freed from an unmeaning obscurity, that must otherwise cover it, and the Apostle's argument, in that place, triumphantly sustained.

5. Adam's representative character is proved from the comparison which the scriptures draw between him and our Lord Jesus Christ. This comparison is very particularly stated in the following words of the Apostle—"If through the offence of **ONE** many be dead; much more the grace of God, and the gift by grace, which is by **ONE MAN**, **JESUS CHRIST**, hath abounded unto many. If by **ONE MAN**'s offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by **ONE**, **JESUS CHRIST**. 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 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." What a striking contrast is here drawn between the effects resulting from the acts of these two characters! These surely must have been *public or representative* acts; for they involve the condition of millions. Here are sin, condemnation and death resulting from the "one offence" of the ONE; and righteousness, justification and life resulting from the "obedience" or "righteousness" of the OTHER! The Apostle also introduces this same comparison, in writing to the church at Corinth. "As in ADAM all die, even so in CHRIST shall all be made alive," (1. Cor. xv. 22.) And afterwards, "The FIRST MAN ADAM was made a living soul, the LAST ADAM was made a quickening spirit." The FIRST MAN is of the earth, earthy; the SECOND MAN is the Lord from heaven. (Verses 45, 47.) Now, if Adam did not sustain a representative character, how is the Apostle, here, to be understood, in calling Jesus Christ "the second man," and "the last Adam"? In what sense is Christ the *second* to Adam, unless it be in respect of his sustaining a representative headship? And in what sense is he the "last Adam," unless it be that he possesses some distinguishing characteristic, which gives him a resemblance to the "first Adam," and which never will be found in any other? And what else can this characteristic be, than representative headship? Besides, these two personages are here presented to us, as each having a numerous body, or class of individuals resembling himself. "As is the EARTHY, (Adam,) such are they also that are EARTHY; and as is the HEAVENLY, (Christ,) such are they also that are HEAVENLY." (v. 48.) From the scope of the Apostle, these words, in their signification, are certainly to be considered as parallel to, and illustrative of those contained in (v. 22.) "As in Adam all die; even so in Christ shall all be made alive." And hence, unless Adam and Christ be viewed as representatives of others, it is difficult to conceive the reason why they should be singled out, in the manner that is here done, and the condition of all mankind be inseparably coupled with them, either for good or for evil. We think, therefore, that the conclusion is unavoidable—when the comparison, instituted in scripture, between Adam and Christ, is duly considered, and when it is also remembered, that Christ is, as was before proved, the representative of

the election of grace—that Adam in the covenant of works did really sustain the character of a representing head to all his natural offspring. To the foregoing proofs I only add,

6. That the same truth is proved from a consideration of the condition of infants. That some of the infant seed of Adam are received into heaven is a matter of certainty. For, says the Saviour, "suffer little children to come unto me and forbid them not; for OF SUCH is the kingdom of God." But there are none received into heaven, save such as have been *redeemed* by the blood of Christ. The hundred and forty and four thousand, whom John saw standing with the Lamb on Mount Zion, were "redeemed from among men." Indeed if glorified infants were not redeemed, they could not unite in singing the song of redeeming love. (Rev. i. 5.) Now all the redeemed were, prior to their redemption, under the curse of the law, that is, under a broken law and subjected to its curse, or penalty. "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to REDEEM them that were under the law." (Gal. iv. 5, 6.) "Christ hath REDEEMED us from the curse of the law, being made a curse for us." (Ch. iii. 13.) Redeemed infants are, therefore, to be viewed as being originally under the curse of a broken law. How came they into that deplorable condition, a condition which rendered necessary a *redemption*, before they could be happy with God? They were not brought into it in consequence of their own sinful conduct; for they are incapable of sinning. It must, therefore, have been the conduct of some other that subjected them to the curse. And what other, but Adam? Do the scriptures point out to us any other? And if Adam, by transgression, brought all his infant seed under the curse of that law which he violated, it necessarily follows, that he acted in the character of their representative. The conclusion is inevitable.

Thus, then, we have proved, that by a federal arrangement, Adam was constituted the representative of the human race. And thus, also, we have paved the way for proving, what many, either ignorantly, or wilfully deny, the imputation of Adam's first sin to his posterity. But on this point, we shall not at present, enter.

(To be Continued.)

A VINDICATION OF THE SCOTTISH COVENANTERS, CONSISTING OF A REVIEW OF THE FIRST SERIES OF THE TALES OF MY LANDLORD.

IT has been remarked, that one striking characteristic of the present age is a disposition to *worship genius*. And it appears that little respect is paid to the manner in which this idol has discovered itself, whether that has been for the benefit, or injury of mankind. Since the decease of Sir Walter Scott, the far-famed Novelist, the truth of the foregoing remark has received ample confirmation. In this, as in other countries, numerous meetings have been held to laud and reverence the memory of the man—nay, to *deify* the *genius* of the departed hero. And people of every rank and condition, good and bad, the saint and the sinner, the minister and the infidel, have united together and vied with each other in offering up incense at his shrine. That many, indeed, should be found as the humble worshippers of the genius of Sir Walter Scott is by no means strange; but that professed christians and especially Presbyterians, and more especially still Presbyterian ministers, should be found thus employed is more than a little surprising. When lived there a man, that ever did so much to corrupt the taste of the reading part of mankind, as Sir Walter has done by his fictitious writings? But this is not all; it is questionable whether any other individual ever did more to bring *religion* into contempt, religion as it appeared in its native beauty and simplicity in the characters and lives of the early Scottish Presbyterians. He has shown himself a bitter enemy to Scotland's covenanted work of Reformation, and has endeavoured by his profane wit, and sneers, and ridicule, to make that glorious work an object of scorn and contempt to all others. And his success in this unhallowed attempt has, no doubt, been great. And viewing matters in this light, we hazard nothing in saying that as an author he has proved a greater curse to the cause of true religion, than his countryman the infidel Hume. But God *who maketh the wrath of man to praise him*, used one of Sir Walter's Novels, as the occasion of drawing forth from the pen of that able historian, and eminent divine, Dr. McCrie, of Edinburgh, a most interesting work entitled, A VINDICATION OF THE SCOTTISH COVENANTERS, CONSISTING OF A REVIEW OF THE FIRST SERIES OF THE TALES OF MY LANDLORD. This work appeared originally, in numbers, in the Christian

Instructor for 1817. At the time it was written, the author of the TALES was the *Great Unknown*. But from certain allusions in the Review to some of Scott's poetical works, it appears that he was not altogether *unknown* to Dr. McCrie.

A Friend has politely furnished us with a copy of the above review, from which we intend to lay before our readers copious extracts. And, as a further Introduction to these "extracts," we take the liberty of publishing the accompanying letter.

"DEAR SIR,

To read the writings, and to hear the speeches of a certain religious Society in our country, one who was not acquainted with the history of the British churches would be induced to believe, that they and they only are the men, who appear in behalf of Reformation principles, as witnessed for by those faithful servants of the Lord, who shed their blood in the mosses, in the glens and mountains of Caledonia. But the mere name of "Covenanter" will not give us any legitimate right to lay claim for being the peculiar descendents of those men, to whom, under the blessing of God, we are so much indebted, unless we can prove that our principles are the same as those, for which those worthies contended. And I am inclined to believe that it is none of the best ways for establishing the "claim to the honour of descent from these illustrious martyrs and confessors, and of being their followers in the way of truth," by appealing to "The Tales of My Landlord, and the common consent of mankind."* Because I am convinced that neither the one nor the other is good authority to bring forward upon a subject of this kind. Besides, Sir, there are others, than those whom the name "Covenanter" is made to include, both in Scotland and in this country, "who continue until this day, witnessing both to small and great," for the true principles of the Reformed churches in Britain and Holland—these are the Associate Synod of North America and the Original Seceders in Scotland. These two bodies are *theoretically* and *practically* Covenanters in every sense of the word. These two Synods have lately engaged in covenanting, and many of their congregations have followed their example; while others are preparing to engage in that solemn duty.

I have made these remarks, in order to introduce to you (and if you think proper) to the notice of the readers of your eminently useful periodical, a book called "A Review

* Vide Evangelical Witness, Vol. iii. p. 483.

of the *Tales of My Landlord*," which, I believe, is not much known in this country. The Review is from the pen of the learned Dr. McCrie, whose works have done more to vindicate the character of the Reformers, and to wipe off the aspersions that have been cast upon their principles, than those of any other man now living. Those who have read his "Life of Knox," his "Life of Melville," his "History of the Reformation in Spain," his "History of the Reformation in Italy," &c. &c. will, I am persuaded, coincide with what I have stated. Now, Sir, this learned historian and able divine is a "Seceder," and one too who has taken a warm interest in the cause for which Seceders appear in this part of the world—many of those ministers, who in early times were sent here, being his most intimate acquaintances. Those principles contained in the works above-mentioned, as well as in the Review which I now send you, are the very principles for which Seceders appeared from the beginning, in opposition to those who embraced from peculiar circumstances, new and strange notions respecting civil government. The Review of "The Tales of My Landlord," which first appeared in the *Edinburgh Christian Instructor*, was at that time particularly called for; because the whole country (I may say the whole Novel reading world) were greedily devouring every thing, good, bad and indifferent, which emanated from the exhaustless storehouse of the author of *Waverley*. But of all the notices and Reviews of those "Tales," which made their appearance, either in the *News-papers*, *Magazines*, *Quarterlies*, &c. no one dared to confront their author and grapple with him so closely, as did Dr. McCrie; for while he treated him as a scholar and a gentleman, he, at the same time, as an impartial critic, showed him, in several instances, his ignorance of the history of his country, his false views, or his designed misrepresentations of the men of whom he wrote, and of the period in which they lived, and his incapacity to appreciate their cause or delineate their character. The effect which the Review produced upon the thinking part of the religious public was salutary. Many changed their sentiments respecting the times, the principles, the sufferings and the deaths of those good men, whom they had seen shamefully caricatured in the far-famed "Tales." And if I have been rightly informed (and I have it from good authority) Sir Walter himself was no little stunned to find, when every other was lavishing his praise upon him, that he was handled in

such a masterly manner by the *Christian Instructor*, a paper, whose merits were esteemed, and whose pages were read by the most respectable families in the kingdom. Now, if you think it proper to insert in the *Monitor* this Review, you will, I am certain, do much good to the cause of truth, and be the means of edifying the mind and encouraging the hearts of those in your own connection, and those that are out of it, who are proud of and love a "covenanted work of Reformation." You may expect to hear from me afterwards, when I shall present to your notice some other things of general interest. In the mean time,

Dear Sir,

I am yours truly,

J.

After a happy introduction, the author makes some general remarks on the first "Tale" in the series, entitled the "Black Dwarf," and then proceeds to his main purpose, to review the second, entitled "Old Mortality;" and having given a brief outline of the whole story, he proceeds in the following manner, at p. 13.

"This general outline is at least sufficient to characterise the class to which the tale belongs. It is by no means a story purely fictitious, but is of a mixed kind, and embraces the principal facts in the real history of this country during a very important period. The author has not merely availed himself incidentally of these facts; but they form the ground-work, and furnish the principal materials of his story. He has not taken occasion to make transient allusions to the characters and manners of the age; but it is the main and avowed object of his work to illustrate these, and to give a genuine and correct picture of the principles and conduct of the two parties into which Scotland was at that time divided. The person who undertakes such a work, subjects himself to laws far more strict than those which bind the ordinary class of fictitious writers. It is not enough that he keep within the bounds of probability,—he must conform to historic truth. If he introduces real characters, they must feel, and speak, and act, as they are described to have done in the faithful page of history, and the author is not at liberty to mould them as he pleases, to make them more interesting, and to give greater effect to his story. The same regard to the truth of history must be observed when fictitious personages are introduced, provided the reader is taught or induced to form a judgment from them of

the parties to which they are represented as belonging. If it is permitted to make embellishments on the scene, with the view of giving greater interest to the piece, the utmost care ought to be taken that they do not violate the integrity of character; and they must be impartially distributed, and equally extended to all parties, and to the virtues and vices of each. This is a delicate task, but the undertaker imposes it upon himself, with all its responsibilities. Besides fidelity, impartiality, and judgment, it requires an extensive, and minute, and accurate acquaintance with the history of the period selected, including the history of opinions and habits, as well as of events. And we do not hesitate to say, that this is a species of intelligence which is not likely to be possessed by the person who holds in sovereign contempt the opinions which were then deemed of the utmost moment, and turns with disgust from the very exterior manners of the men whose inmost habits he effects to disclose. Nor will the multifarious reading of the dabbler in every thing, from the highest affairs of the church and state, down to the economy of the kitchen, and the management of the stable, keep him from blundering here at every step.

Such, in our opinion, are the laws of the kind of writing under consideration; and we are not aware that their justice will be disputed, or that our statement of them is open to objection. The work before us we consider as chargeable with offences against these laws, which are neither few nor slight.

The guides of public opinion cannot be too jealous in guarding against the encroachments of the writers of fiction upon the province of true history, nor too faithful in pointing out every transgression, however small it may appear, of the sacred fences by which it is protected. Such writers have it in their power to do much mischief, from the engaging form in which they convey their sentiments to a numerous, and, in general, unsuspecting class of readers.

When the scene is laid in a remote and fabulous period, or when the merits and conduct of the men who are made to figure in it, do not affect the great cause of truth and of public good, the writer may be allowed to exercise his ingenuity, and to amuse his readers, without our narrowly enquiring whether his representations are historically correct or not. But when he speaks of those men who were engaged in the great struggle for national and individual rights, civil and religious, which took place in this country previous to the Revolution, and of

all the cruelties of the oppressors, and all the sufferings of the oppressed, he is not to be tolerated in giving a false and distorted view of men and measures, whether this proceed from ignorance or from prejudices. Nor should his misrepresentations be allowed to pass without severe reprehension, when their native tendency is to shade the atrocities of persecution, to diminish the horror with which the conduct of a tyrannical and unprincipled government has been so long and so justly regarded, and to traduce and vilify the characters of those men, who, while they were made to feel all the weight of its severity, continued to resist until they succeeded in *emancipating themselves*, and securing their posterity, from the galling yoke. On this supposition, it is not sufficient to atone for such faults, that the work in which they are formed displays great talents; that it contains scenes which are described with exquisite propriety and truth; that the leading facts in the history of those times are brought forward; that the author has condemned the severities of the government; that he is often in a mirthful and facetious mood; and that some allowances must be made for a desire to amuse his readers, and to impart greater interest to a story, which, after all, is for the most part fictitious. With every disposition to make all reasonable allowances, we are constrained to set aside such apologies. It is not upon sentiments transiently expressed, but upon the impression which the whole piece is calculated to make, that our judgment must be formed. We cannot agree to sacrifice the interests of truth either to the humour of an author, or to the amusement of his readers. We respect talents as much as any can do, and can admire them even when we are obliged to reprobate the bad purposes to which they are applied; but we must not suffer our imaginations to be dazzled by the splendour of talent; we cannot consent to be tricked and laughed out of our principles; nor will we passively allow men who deserve other treatment, and to whose firmness and intrepidity we are indebted for the transmission of so many blessings, to be run down and abused with profane wit, or low buffoonery.

Before proceeding to a particular examination of the characters which the author gives of the two parties, we beg leave to mention one or two instances, which go to shew that he is not to be trusted as to the accuracy of the statements upon which his judgments are pronounced. Lest we should be suspected of having hunted for these, we

shall take them from the two first paragraphs of his story. One charge which he frequently brings against the strict Presbyterians, is that of a morose and gloomy bigotry, displayed by their censuring of all innocent recreations. This he endeavours to impress on the imagination of his reader in the very first scene, by representing them as refusing, from such scruples, to attend the wappenschaws appointed by government. "The rigour of the strict Calvinists," says he, "increased in proportion to the wishes of the government that it should be relaxed. A supercilious condemnation of all manly pastimes and harmless recreations, distinguished those who professed a more than ordinary share of sanctity." Now, with respect to all that kind of information which the antiquary possesses, we will most cheerfully acknowledge the superiority of our author; and we can assure him, that we listened to him with "judaical" credulity, and with as devout gravity as any of his readers could listen to the sermons of the zealous Mause, or Habbakkuk Mucklewraith,—while he described, to our great edification, the poppingay or parrot, being the figure of a bird so called, with parti-coloured feathers, suspended on a pole, or mast, having a yard extended across it, as a mark, at which the competitors discharged their fuses and carabines, with the precise number of paces at which they stood from the mark, the exact number of rounds which they fired, and the identical manner in which the order of their rotation was settled: Also the ducal carriage, being an enormous leather vehicle, like to Noah's ark, or at least the vulgar picture of it; the eight Flanders mares, with their long tails by which it was dragged; the eight insides, with their designations and rank, and the places which they occupied on the lateral recess, or the projection at the door, or the boot, and on the opposite ensconce; and the six outsides, being six lacquies, armed up to the teeth, who stood or rather hung, in triple file, on the foot-board, and eke, besides a coachman, three postillions, (the author has omitted to mention on which lateral horse they sat, or stood, or hung) with their short swords, and tie wigs with three tails, and blunderbusses and pistols. Truly, if the rigid features of the puritans did not relax into something of a more gentle aspect than "a sort of malignant and sarcastic sneer" at the sight of this moving mansion-house, we must grant that they were as morose and gloomy as the author represents them to have been. With respect to all information

of this kind, which the author takes every opportunity of imparting to his readers, with infinite particularity, and with such evident self-satisfaction, as to banish the suspicion, that he intended to set the rhapsodical jargon of modern writers over against that of the old whigs, or to shew, that, though the cant of hypocrisy is the worst, the cant of antiquarianism is the most childish and tormenting;—of the accuracy, we say, of all such information, we never presumed to hesitate for a moment: we are satisfied, upon his testimony, that in the sixteenth century it was customary for gentlemen of property to sit at the same table with the lowest of their menial servants, though we did not before know that this mode of promiscuous feasting ascended higher in the grade of society than the families of farmers; and we now believe, upon the same authority, though it cost us, we confess, some pain to swallow it, that clocks or time-pieces were then a common article of furniture in a moorland farm-house. But we must acknowledge, that we are not disposed to pay the same deference to the author's opinion, in what relates to the religious sentiments and moral habits of those times: we presume to think, that we understand these fully as well as he does: and with regard to the scruple which he imputes to the Presbyterians respecting the lawfulness of assemblies for a show of arms, military exercises, and manly pastimes, whether he received his information from pedlars, weavers, and tailors, or from the descendants of honourable families, right reverent non-juring bishops, lairds, or their hereditary game-keepers, we can assure him, that they have imposed on his credulity and good nature, (which if he had had his usual wits about him, he might have suspected from "the shrug of the shoulder," with which they could not help accompanying it) much in the same way that the "travelling packman," imposed upon Oldbuck the antiquary about "the bodle." The fact is, that from the Reformation, down to the period in which the scene of this tale is laid, such exercises and pastimes were quite common throughout Scotland; children were carefully trained to them when at school; professors in universities attended and joined in them, as well as their students; and the Presbyterian ministers, having practised them at school and at college, instead of condemning them as unlawful, did not scruple to countenance them with their presence. There were some of these precise preachers, for whom, we suspect, our author (with all his intimate knowledge of such sports) might not

have been quite a match in shooting at the poppingay; and in playing with them at the rapier or small sword, or in wrestling a fall, we are afraid he might have come off as badly as Sergeant Bothwell did from the brawny arms of John Balfour of Burley.

If he had not been eager to fix a stigma upon the Covenanters, he could not have been at a loss to account fully for their absence from the weaponschaws, without having recourse to this religious scruple. In the first place, the troops then kept up by government in a time of peace were intended to harass the Covenanters, and were wholly employed in discovering and dispersing their conventicles. As one great design of the reviews was to allure young men to enter into this army, we need not wonder that the Covenanters refrained from them, and inculcated this upon all who were under their influence. They refused to enlist, and they refused or scrupled to pay the cess which was appropriated to the support of troops raised for the express purpose of suppressing their religious assemblies. The author, according to his mode of writing and reasoning, should therefore have represented them as of the principle of those fanatics who denied the lawfulness of bearing arms, and of paying taxes for the common purposes of government. If it were necessary to assign any other reason, we might add, that the Presbyterians had a religious scruple, but one of a very different complexion from that which is assumed by our author. These reviews, with their attendant sports, were then ordinarily held on Sabbath-days. "Under the reign of the last Stuarts, (to avail ourselves in part of the language of our author in the pretty exordium with which he opens his tale,) there was an anxious wish on the part of government to counteract, by every means in their power, the strict or puritanical spirit." For this purpose, "frequent musters and assemblies of the people, both for military exercise, and for sports and pastimes, were appointed by authority" to be held on the Sabbath. This did not commence till after "the republican government." It was the English Solomon who, in his wisdom, first discovered this project for promoting the happiness of his good subjects. It was revived and pressed with greater zeal in the reign of his son, the pious martyr, Charles I., and again resorted to by his most sacred and immaculate majesty Charles II. To have stated this circumstance broadly would have tended to weaken the impression which the author wished to make on the minds of his readers, as to the

moroseness and rigidity of the Presbyterians; and therefore he keeps it back, or rather dexterously veils it. That he was aware of the fact is evident, not only from his charging the Covenanters, in this place, with "a judaical observance of the Sabbath," but also from his telling us, that, if present, they could not avoid "listening to the prayers read in the churches on these occasions."

With what indignation must he have read a late proclamation of the magistrates of this city, enforcing "a judaical observance of the Sabbath!" With what horror must he have viewed the hydra form of Puritanism, which was cut down at Bothwell Bridge in 1679, rearing its deformed head in 1810, and stalking the streets of the capital of Scotland in the shape of its Lord Provost and Magistrates! And, after this, how soothing to his perturbed spirits must have been the spectacle exhibited, so recently and so opportunely, on a Sunday, in one of the most public streets of the same city! If he was in the place, and not taking to himself a little innocent pastime in the country, our author doubtless must have been present on that occasion, dancing for joy promiscuously with the rabble assembled, and tripping it to the sound of "the pipe and tabor, or the bagpipe." His good friend, the memorialist of Lord Viscount Dundee, tells us, that his politic, as well as valorous hero found, that "his dragoons were the only medicines to be apply'd to their distempers," meaning the old fanatics; and there was no doubt something peculiarly pleasing in the resemblance (all danger being completely out of the question) between this and the recent incident. This is not the first time that Scotland has been indebted to her faithful and old ally, Russia, for assistance against a gloomy and unsocial fanaticism. General Dalziel was formerly brought from the wilds of Muscovy, as a falcon of the true breed, and trained on the proper ground, to hunt down the flying puritans, and to drive these impure and loathsome bats into their native dens and caves. And why should not our gallant officers have taken advantage of the presence of a Russian duke to revive the Sunday weaponschaws of former days, to teach our magistrates good manners, and to convince them that gentlemen in red coats are not bound to be subject to those rigid and puritanical restrictions which may be imposed on the vulgar?—We do not know what our author means, and we are not sure that he has himself any distinct idea of what is meant, by a judaical observance of the Sabbath. We know of no peculiar strict-

ness on this head exacted by our Presbyterian forefathers above what is practised by the sober and religious part of the inhabitants of Scotland to this day. Whatever he may be pleased to think of it, there are many, of as enlightened minds, and of as liberal principles as he can pretend to, who glory in this national distinction; and one reason why we will not suffer our ancestors to be misrepresented by him, or by any other writer of the present times, is the gratitude which we feel to them, for having transmitted to their posterity a hereditary and deep veneration for the Lord's Day.

The second instance which goes to prove that the author's statements respecting the religious sentiments and customs of that period are not to be depended upon, relates to the use of the Book of Common Prayer. "The young men at arms," says he, "were unable to avoid *listening to the prayers read in the churches on these occasions*, and thus, in the opinion of their repining parents, meddling with the accursed thing which is an abomination in the sight of the Lord." Now, though the author had not stood in awe of that "dreadful name," which all Christians are taught to venerate, nor been afraid of the threatening, "the Lord will not hold him guiltless that taketh his name in vain," we should have thought that he would have at least been careful to save himself from ridicule, by ascertaining the truth of the fact which he assumes as the foundation of his irreverent jest. How, then, does the fact stand? Prayers were *not read* in the parish churches of Scotland at that time, any more than they were in the meeting-houses of the indulged, or in the conventicles of the stricter Presbyterians. The author has taken it for granted, that the prayer-book was introduced into Scotland along with Episcopal government, at the Restoration. We are astonished that any one who professes to be acquainted with the history of that period, and especially one who undertakes to describe its religious manners, should take up this erroneous notion. The English Book of Common Prayer was never introduced into Scotland, and previous to 1637 was used only in the Chapel Royal, and perhaps occasionally in one or two other places, to please the king. The history of the short lived Scottish Prayer-Book is well known. At the Restoration, neither the one nor the other was imposed, but the public worship was left to be conducted as it had been practised in the Presbyterian church. Charles II. was not so fond of prayers, whether read or extempore, as to

interest himself in that matter; his maxim was, that Presbyterianism was not fit for a gentleman; his dissipated and irreligious courtiers were of the same opinion; and therefore Episcopacy was established. As for the aspiring churchmen who furthered and pressed the change, they were satisfied with seating themselves in their rich bishoprics. Accordingly, the author will not find the Presbyterians "repining" at this imposition; and had he examined their writings as he ought to have done, he would have found them repeatedly admitting that they had no such grievance. But surely, (we hear some of our readers who have perused *Old Mortality* exclaim,) surely, the prayer-book must have been read in the churches in those times. The old steward of Tillietudlem is as familiar with the *commination*, as the most conscientious curate in England could be; and the butler is as well acquainted with the *Litany*, as if he had heard it every Sunday, Wednesday, and Friday. (Vol. II. pp. 40, 267.) Cuddie Headrigg, too, very wittily observes, that this, in his opinion, formed the only difference between the Episcopalian service, and that of their opponents. (Same volume, sievint chapter, hunder an' fifty saxt page.) Honest Major Bellenden also vouches for the fact, and introduces it when he was very much in earnest to procure the life of Henry Morton. "He is a lad of as good church-principles as any gentleman in the life-guards. He has gone to church-service with me fifty times, and I never heard him miss one of the responses in my life. Edith Bellenden can bear witness to it as well as I. He always read on the same prayer-book with her, and could look out the lessons as well as the curate himself." (See the saame second volume, twalfth chapter, and there the three hunder-thrid and three hunder-fourth pages.) Nay, to confirm the truth of the fact, in spite of all evidence to the contrary, Morton was so habituated to the use of the liturgy, that, in a situation of great distraction, "he had instinctively recourse to the petition for deliverance, and for composure of spirit, which is to be found in the Book of Common Prayer of the Church of England;" a circumstance which so enraged his murderers, they determined to precipitate his fate. (Volume the fourth, aughty-thrid and aughty-fourth pages.)

There is one fault in the work which all who have carefully read it must have observed. For the sake of giving effect to a particular scene, the author does not hesitate to violate historic truth and probability, and

even to contradict his own statements or admissions. Instances of this occur in some of his best descriptions; and they shew that though he has the imagination and feeling of a poet, he is deficient in the judgment and discriminating taste of a historian. For example, at the wappenschaw, with which the story is introduced, he makes the whigs to shout repeatedly at Morton's success, and to cry, "The good old cause for ever!" although every one acquainted with the state of matters at that time, must be persuaded that this would have been a signal for the soldiers to disperse the crowd, and perhaps to shoot some of the offenders instantly on the spot. No part of the character of Burley will remove the gross improbability, that a man in his circumstances would have engaged in a personal conflict with a soldier in an inn, which in all likelihood must have issued in his imprisonment, and consequently in his detection. We mention these instances, because, as related by the author, they do not convey any degrading reflection on the character of the Covenanters, but, so far as they go, exhibit them in a favourable light; and therefore we cannot be suspected of partiality in pointing them out as blemishes. Mause is a favourite character with the author, and out of her mouth he intended to pour the greatest quantity of his ridicule upon the Covenanters. Here, then, we might have expected consistency. But how does the case stand? Mause was an old professor of religion, and also an old residenter on the estate of Tillietudlem. She had long attended conventicles, but she had conducted herself quietly, and prudently, and inoffensively; for had she done otherwise, the zealous lady Margaret Bellen-den, who was accustomed to visit her, and to gossip with her for half an hour at a time, must have long before discovered her principles and character. But no sooner does she fall under the management of our author, than she becomes all at once frenzied, and *having lost the command of herself*, and being wholly possessed by the fanatical spirit of the tale, she not only incurs the wrath of the old lady, with whom she had been "a sort of favorite," but by her wild and uncontrollable raving, expels herself and son from every harbour, and exposes all who were so unfortunate as to receive her, to the greatest distress and peril. What must we infer from this incongruous and conflicting representation? That the conduct of the discreet Mause, previous to "the 5th of May, 1679, when our narrative commences," exhibits the genuine picture of the

Presbyterian character, as it existed at that period; and that the description of her mad behaviour after that period, is the distorted caricature of the same class of persons, as now presented in *Old Mortality*?

*Nec melius natura quædam variasse colores;
En tibi vera rosa est, en tibi ficta rosa!*

But as we are not yet to part with our author, and would wish to keep in the best terms possible with him, so long as we must be together, we shall suspend the discussion of the points on which we are under the necessity of differing from him, for the sake of performing the more pleasant duty of pointing out some of his beauties. These are numerous; and all the *blemishes* which we have noticed, and may yet find ourselves obliged to notice, could not prevent us from observing and admiring them. It is true, that when great talents are abused; when they are exerted to confound the distinctions between virtue and vice; to varnish oppression and injustice, and to throw ridicule upon those who resist these scourges of society, they ought not to screen the possessor from condemnation and censure. He is doubly criminal; he sins in patronising a bad cause; and he sins in prostituting its support those talents which, by the very law of his nature, he was bound to use for an opposite purpose. Still we cannot be blind to their existence; nor would we wish to overlook one instance, in which they are legitimately and laudably employed. That the general tendency of the work under consideration, is unfavourable to the interests of religion and political freedom, is our decided judgment. But we at the same time cheerfully acknowledge, that in stating his own sentiments, the author has distinctly condemned persecution, tyranny, and military oppression; and although he has laboured to expose that party who were most distinguished for religion and correctness of manners, and among whom, indeed, these virtues were then almost exclusively to be found; yet we are unwilling, simply on that account, to consider him as an enemy to religion, or a champion of profaneness. But whatever the moral and religious character of the work be, its literary merits are unquestionably high. The author always views nature with the eye of a poet, and his descriptions of it are uniformly vivid, strong, and picturesque. His dialogue is animated, easy, and characteristical; and is often enlivened with strokes of genuine humour, and flashes of true wit. We cannot say, that we find those profound views of human nature, and those nice dissections of

the human heart, which appear in the characters of the masters of fictitious writing, who flourished during the last century. They had studied mankind with the eye of a philosopher; their object was to delineate men and manners, as they occurred in ordinary life; and their chief art was exerted in inventing scenes in which these might be fully unfolded, and in forming them into one piece of historical painting, in which variety was combined with unity, and the deepest interest imparted to the subject, without the smallest violation of the limits of nature and probability. Our author, again, has surveyed mankind, not carelessly indeed, but with a curious rather than a philosophic eye: he is attracted by the singularities and eccentricities of human character; he endeavours chiefly to amuse his readers with an exhibition of these; and whenever they had fallen within the reach of his observation, and he was under no temptation to distort, he has described them with uncommon, we might say with inimitable truth, *naivete*, and effect. He never fails to "carry every point," when he brings on the scene a highland chieftain, a moss-trooper, an astrologer, or even a dwarf; a cunning publican, a simple clown, an artful waiting-woman, or a whimsical old housekeeper. The character of Niel Bane is painted to the life. The scene in the public-house is well described; and the character of Serjeant Bothwell is natural, and supported throughout—only we must observe, that, from his education and former rank, he is not a fair specimen of the rude and brutal soldiery let loose upon the Covenanters; and he always takes care to engross the conversation, and scarcely allows his comrades to shew their faces. The shrewdness and worldly sense of Cuddie Headrigg, are very amusing; and we must praise the sagacity of the author, in keeping him cheek by jowl to his mother, not to keep her within bounds, (for his presence is of little service that way,) but to divert the reader's attention, and keep him from wearying of a character that is overcharged and unnatural. In general, we think that the author is most successful in giving the portraits of those in low life. Here he has, almost in every case, produced a *fac simile*; so that we may justly apply the following lines, in which Martial praises the portrait of *Issa*, the favourite lap-dog of his friend *Pupius*:

*In qua tam similem videbis Issam,
 Ut sit tam similis sibi nec ipsa.
 Issam denique pone cum tabella,
 Aut utramque putabis esse veram,
 Aut utramque putabis esse fictam.*

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So true the likeness of the clif,
 That liker is not Issa's self.
 Survey together, then apart,
 The child of Nature and of Art;
 Or both alike you'll say are true,
 Or both you'll say the artist drew.

On the score of common propriety, we must except the description of Goose Gibbie, in the first scene. We are quite sensible that the author found it advisable to make some sacrifice of his taste to that of a large class of his readers, whom it was prudent to please; but it was surely too much to record, with such tedious minuteness, and such marks of delight, the adventures and misfortune of a poor "half-witted lad," similar to those who give "infinite satisfaction" to thoughtless school-boys, gaping clowns, and giggling handmaidens."

[From the Spirit of the Pilgrime.]

THE VISIBLE CHURCH THE SAME UNDER
 BOTH DISPENSATIONS.

THE relation subsisting in ancient times between the congregation of Israel and the Supreme Being was very intimate and peculiar. They had entered into solemn covenant with Him, and He had entered into covenant with them. They had avouched the Lord to be their God, to walk in his ways, to keep his statutes, his commandments, and his judgments, and to hearken to his voice; and the Lord had avouched them to be his peculiar people, as he had promised them.' (Deut. xxvi. 17, 18.)—Accordingly God speaks of the Israelites throughout the Old Testament as *his* people, *his own* people; and they speak of him as in a peculiar sense *their* God. They were the depositaries of the true religion; had made profession of this religion; and were manifestly a church—a *visible church*.—They are spoken of as a church in the New Testament. "This (Moses) is he that was in the Church in the wilderness." Acts vii. 38. My object in this paper is to show, that the *visible church, under both dispensations, has been substantially the same; or that the general, visible Christian community is but a continuation and enlargement of the commonwealth of Israel.* I do not mean, indeed, that there have been no changes: there certainly have been changes in circumstantial things. While the people of God were looking forward to a Saviour to come, they needed types, and rites, and bloody sacrifices, which have since, for the best reasons, been taken out of the way. Still, the abolishing of these things,

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and the ushering in of the new dispensation, did not affect the identity of the church.*

1. The identity of the visible church under both dispensations may be argued from *the identity and perpetuity of the real church*.—The real church on earth consists of all the true friends of God existing in the world. It embodies all the true religion, the piety, which is at any time to be found among men. It is on all hands admitted, that this body has been perpetually the same. The real friends of God have always sustained the same relations to him, and to one another;—they have always belonged to the same holy family, and this family is the church. But if the *real* church has been in all periods the same, so has the *visible* church. What is the visible church? It consists of all those who, by a credible outward profession, *appear* to belong to the real church *appear* to be truly sanctified persons.—The visible church is nothing more or less than the real church *bodied forth*, made *visible* to the apprehension of men;—so that we can no more conceive of two distinct visible churches, while we admit the identity of the real church, than we can conceive of any thing else as *visibly two*, which yet *appears to be one and the same*.

2. Under both dispensations, the church has *professed the same religion*. No one can doubt that true religion has been in all periods the same. There has been but one path from earth to heaven—but one way of salvation by a Redeemer. This religion is revealed and inculcated in the Bible; and the religion of the Bible is *one*. The religion of the Old Testament is not distinct from that of the New, like the religion of Brumba or Mahomet; in all essential points it is *the same*. But the Israelites were professors of this religion as truly as Christians are. The Old Testament was committed to them, and they professed to receive it and follow it. Both the Old Testament and the New are committed to us, and we profess to adopt them as the rule of our faith and practice. It follows, therefore, that the church, under both dispensations, has professed the same religion—the religion of the Bible.

This argument may be presented in a different light, and the conclusion derived from

* John the Baptist and our Saviour preached, "Repent ye, for the kingdom of heaven is at hand." Matt. iii. 2, and iv. 17. The phrase *kingdom of heaven* is used in the Evangelists in a variety of significations. In the places above referred to it imports, not the erection of a new visible church, but the introduction of the *New Dispensation*, to displace that of the ritual law.

it will be the same. The religion of the Bible consists essentially in its *doctrines*; but what doctrines does the church now profess to receive, which the church of old did not receive? What important doctrines are inculcated in the New Testament which are omitted in the Old? The New Testament, to be sure, sets forth the doctrines of religion with greater clearness, particularity, and force; but it would be difficult to show, except in matters of inferior importance, that it reveals any new truths.

Another part of the religion of the Bible is its *requisitions*; and in these there is a singular uniformity. The demands of the law have been the same, under both dispensations. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself."—Repentance, faith, submission, hope, all the holy affections towards God, and all the benevolence and kindness to man, which are required of church members under the Gospel, were as strictly required of Israelites under the former dispensation. Indeed those directions, which go to constitute the *discipline of the church*, are inculcated in the New Testament almost precisely as in the Old. The direction of Christ now is, "If thy brother trespass against thee, go and tell him his fault." Formerly it was, "Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." Lev. xix. 17. The direction of Christ now is, "If thy brother repent, forgive him." Formerly it was, "When the offender shall bring his sin offering, and in token of repentance lay his hand upon its head, the victim shall be slain, and he shall be forgiven." (See Lev. chap. iv.) The direction of Christ now is, "If the offender will not hear the church, but continues presumptuously obstinate, let him be cut off and become to you as an heathen." Formerly it was, "The soul that doeth aught presumptuously, and will not hearken to the priest, nor the judge, the same hath reproached the Lord, and that soul shall be cut off from his people." (Matt. xviii. 17. Numb. xv. 30. Deut. xvii. 12.)

Still another part of the religion of the Bible consists of its *promises*; and what better promises has the church under the present dispensation, than those which it formerly enjoyed? Indeed, are not the identical promises to the *ancient Zion* still relied on as valid, and as applicable to the existing church of Christ? "Behold I have graven thee upon the palms of my hands;

thy walls are continually before me. Kings shall be thy nursing fathers, and queens thy nursing mothers. They shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord. Isa. xlix. 16, 23.

It is plain, I trust, to every reader, that the religion of the two Testaments is the same; and that the church under both dispensations has actually professed the same religion. Of course, in regard to its outward religious profession—its *visibility*—it has been the same church.

3. Numerous declarations, which in the Old Testament were made to the ancient church, are in the New Testament applied to the Christian church. For instance, it is said in the Psalms, "I will declare thy name unto my brethren: in the midst of the congregation I will praise thee." Ps. xxii. 22. But from the epistle to the Hebrews we learn, that this is the declaration of Christ respecting his church. "Both he that sanctifieth and they who are sanctified are all of one; for which cause he (Christ) is not ashamed to call them brethren, saying, 'I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee.'" Heb. ii. 11, 12.

It follows, that "the congregation" spoken of in the Psalms, and "the church" spoken of in the epistle to the Hebrews, are the same body. Again, God said of his ancient church, "I will walk among you, and will be your God, and ye shall be my people." Lev. xxvi. 12. The apostle quotes this language, together with other expressions from the Old Testament, and applies them to the church at Corinth: "As God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. *Having, therefore, these promises*, dearly beloved, let us cleanse ourselves," &c. 2 Cor. vi. 16—18. How could Paul represent the Corinthian church as *having these promises*, and as being under consequent obligations to cleanse themselves, unless he considered them as a branch of the same ancient church to which these promises were made?

In the following language God addressed his church under the former dispensation: "If ye will obey my voice and keep my covenant, then ye shall be a peculiar treasure unto me above all people; and ye shall be unto me a kingdom of priests, and an holy nation." Ex. xix. 5, 6. In almost the same language he addresses his church

under the Christian dispensation: "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." 1 Pet. ii. 9.

4. The *prophecies* of Scripture clearly show that the present visible church is the same with the church of Israel.—John the Baptist predicted of him who should come after him, not that he should *destroy*, but that he should "*thoroughly purge his floor*." Matth. iii. 12. Accordingly the church was *purified*, but not *destroyed*, by the coming of the Saviour.*

Christ predicted that many should "come from the east, and from the west, and sit down with Abraham, Isaac and Jacob in the kingdom of heaven," while "the children of the kingdom should be cast out into outer darkness." Mat. viii. 11, 12. What are we to understand here by the phrase, "kingdom of heaven?" Not the kingdom of glory, surely; for none of the children of that kingdom will ever "be cast into outer darkness." The phrase must denote in this place, as it does in many others, the *visible church*. And the prediction of our Saviour was, that when the Jews were ejected for their unbelief, the Gentiles should come and sit down in the *same visible church* "with Abraham, Isaac and Jacob." In the parable of the vineyard Christ also predicted, that the *same vineyard* or church, in which the Jews had done so wickedly, should be taken from them and given to the Gentiles. "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. xxi. 43.

In proof of the point under consideration, I might adduce numerous quotations from the prophecies of the Old Testament. Indeed all the ancient predictions of the ingathering of the Gentiles, and of the future prosperity and glory of the church, were made, not to a new church to be erected under the Gospel dispensation, but to the Zion of the Old Testament—to the church at that time existing in Israel. "The Lord shall arise upon thee, and his glory shall be seen upon thee, and the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about and see: all they gather themselves together, they come to thee: Thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see and flow

* The period of Christ's advent is spoken of by the apostle Paul as "the time of *reformation*."—Heb. ix. 10. On the theory here opposed, this must have been to the ancient church a time, not of reformation, but *destruction*. Reformation necessarily implies a *continuance* of the thing reformed.

together, and thine heart shall fear and be enlarged, because the abundance of the sea shall be converted unto thee; the forces of the Gentiles shall come unto thee. The sons also of them that afflicted thee shall come bending unto thee; and all them that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee the city of the Lord, *the Zion of the Holy One of Israel.*" See Is. chap. lx.—There is no resisting the conclusion to be drawn from these and similar passages, hundreds of which might be quoted from the Old Testament, but by supposing that it is the *real* and not the *visible* church which is here addressed. But how will those who adopt this supposition interpret passages like the following? "The children which thou shalt have, *after thou hast lost the other*, shall say again in thine ears, The place is too strait for me, give place to me that I may dwell. Then thou shalt say in thine heart, Who hath begotten me these, seeing *I have lost my children*, and am desolate, a captive, removing to and fro?" Is. xlix. 20, 21. Will it be pretended that this prediction belongs to the *real*, as distinct from the *visible* church of God? Has the *real* church ever lost any of her children? Has any *real* saint ever fallen finally away? It cannot be denied that this and similar predictions relate to *the visible church of Israel*, and establish the fact, that converted Gentiles under the new dispensation are gathered into the same church.

5. The identity of the church under both dispensations is certain from *the declarations* of Scripture. The Apostle Paul teaches in the eleventh chapter of the epistle to the Romans, (v. 17—24.) that the believing Gentiles are grafted into *the same olive tree* from which the unbelieving Jews were broken off, and into which the restored Jews shall be grafted again. What are we to understand by this olive tree? Not Christ; for none who are truly interested in him are ever broken off. Not the *real* church of God; for the same reason. The olive tree represents the *visible* church of God,* whose branches are attached to it by a profession of godliness. From this, the unbelieving Jews were broken off. Into the same, the believing Gentiles are grafted. And into the same, the restored posterity of Abraham will at length be grafted again. Hence the

* Jeremiah, addressing the church, says, "The Lord called thy name a green olive tree." Chap. xix. 16. Of the church in Israel the prophet Hosea says, "His branches shall spread, and his beauty shall be as the olive tree." Chap. xiv. 6.

sameness of the church under both dispensations is in this chapter incontestably established.

In further proof of this point, I shall adduce but one passage more. The Apostle, addressing his Ephesian brethren, says, "Wherefore remember, that ye, being in time past Gentiles in the flesh were without Christ, being *aliens* from the *commonwealth of Israel*, and strangers from the covenants of promise, having no hope, and without God in the world." Chap. ii. 11, 12. Does this form of expression necessarily imply, that the Ephesians were *no longer* "without Christ, having no hope, and without God in the world?" But it implies with equal certainty, that they were *no longer* "*aliens from the commonwealth of Israel.*" It is just as clear from this passage that these Christian professors were now members of *the commonwealth or church of Israel*, as it is that they believed in Christ, enjoyed the comforts of hope, or loved and served the God of heaven.

6. There is evidence from *fact*, that the church, under both dispensations, has been the same. During Christ's public ministry, his disciples were members of the *Jewish Church*. They attended the festivals and other instituted services of that church, and "walked in all its commandments and ordinances blameless." After the ascension of Christ, we find them pillars in the *Christian church*. Had they in the mean time been cut off from one church, and gathered into another? And if so, when and how was this done? And what record have we in the New Testament of any such proceeding? In the hour of Christ's death, important changes were indeed accomplished. The old dispensation was abolished, the new one ushered in, and the church was purged of its unbelieving members; but the stock of the olive tree with its few green branches, remained the same, and into it multitudes were speedily grafted.

In short, nothing can be more evident, than that the disciples belonged to the same church on the day of Pentecost, and afterwards, to which they belonged on the night when they ate the Passover with their blessed Lord. And from this *fact* it follows conclusively that the church, under both dispensations, has been the same.

I forbear to press the inferences which naturally result from the truth here established. It will occur to every intelligent reader, that if the church, under both dispensations, has been the same, then the *covenant* of the church has been essentially

the same, and *children of church members are entitled to the seal of the covenant now, as they were in former times.* The prevailing difference of opinion in regard to the subject of infant baptism, has its foundation deep in the constitution of the church, and will not probably be removed, until the claims of the Israelitish church are better understood and more truly appreciated.

(From the Volunteer.)

ON FLATTERING THE MINISTERS OF THE GOSPEL.

THOSE who minister to us the gospel of God, are to be 'esteemed very highly in love for their work's sake.' They should receive of our 'carol things' a full supply for all their temporal wants, that they may give themselves wholly to the duties of their office. They should be honored for their talent and usefulness, and more than all for their devotedness and fidelity. But there is a meed of praise often awarded to them, which endangers their christian graces, mars their work, and ultimately comes back upon their bearers in direful injuries to their spiritual interests. We refer to the practice of giving extravagant commendations, and extolling their talents and performances.

Some professors of religion seem to have no enjoyment in religious meetings, and scarcely any motive for attending them, except when they are suffered to exult in the fervor, the eloquence, the style, or the power, of the preacher. When they retire from the house of God, they are vociferous in lauding the fine sermon, the excellent prayer, the finished style, or the musical voice. They have forgotten the momentous truths they have heard, the scriptural argument and the pungent application; or even these are remembered only to be admired and commended. Least of all do they retain the remembrance of the presence of God, the solemnity of his worship, and the awful bearing of the truths uttered upon their own hearts, and lives, and immortal destiny. God, and the soul, and eternity are forgotten; and they remember only 'the lovely song of one that has a pleasant voice, and can play well on an instrument.' The praise of the servant rings in every social circle; while scarcely a mouth opens in the praise of God; and only here and there one has gone to his closet, to smite on his breast, crying, God be merciful to me a sinner—to consecrate himself to Christ, or pray that the word he has heard may be spirit and life unto his soul. The habit of eulogising

the preacher is soon formed. The practice of one influences another. Soon, the more considerate are afraid they shall scarcely be accounted his friends, if they do not respond to the general voice; and it becomes the settled practice of a church to measure the value of public ministrations by their worthiness of high praise; and to utter their flatteries among themselves as the best evidence of their own devotion and interest in the cause of religion.

The practice does not stop here. It is not enough for your eulogisers to sound the fame of their minister among themselves and before strangers. The praise must reach his own ear. He must be told—with what nauseating directness and fulsomeness is he sometimes told—how wonderfully he preached, and how fervently he prayed; how christians were delighted—how great men were pleased, and even opposers filled with admiration. We have sometimes known this dish of disgusting flattery, this abominable idolatry of the instrument, sanctimoniously covered over with a frosting of apparent acknowledgment of divine grace. He was uncommonly 'assisted,' or 'strengthened;' nay, was 'full of the Holy Ghost.'—This is altogether too much. If worship must be paid to the sinful and imperfect servant, let it come in its own name and appropriate character. Let not the worshipper glance his praises up to the Most High, merely to pass them down to the creature as their ultimate and supreme object. The Eternal will not share the homage, in which He is allowed but a subordinate part; but will reject it as impiety towards His throne. 'He will not give his glory to another.'

There are other ways of extolling ministers, besides that of direct oral adulation.—People sometimes act out their idolatry, by putting them into important stations, and devolving upon them special and honorable services, beyond their abilities or merits, and in preference to others better entitled and better qualified. The high fame of some men is their passport to such distinctions, when that fame has no other basis than the breath of adulation from a few partial and perhaps interested admirers. None are accounted worthy of engaging on public occasions, or of being called to "metropolitan churches," except those who are "known to fame;"—but fame, generally shallow in her judgment and egregiously false, gives in such cases but poor "letters of commendation."

Now, ministers are but men: and, owing to the peculiar trials, and temptations always

incident to their office, are more susceptible of impressions from such injudicious conduct than any other class whatever. Their whole living, their comfort and respectability, and most of all, their facilities for usefulness, depend exceedingly on the affection and esteem of their people. On the other hand, they must declare many unwelcome truths, reprove the iniquities of men, and break up the strong holds of their delusion. 'If they please men' by their compliances, 'they cannot be the servants of Christ.' Much wisdom and firmness are indispensable, to sustain and direct them through all these moral perils on the right hand and on the left. They are more assailable by flattery, than by any other of all the wiles of the devil. No temptation can befall them within the range of possibilities, so insinuating and potent as this. Most unhappy therefore is that man, who has fallen into the soothing embraces of a church, which is disposed to adulation.

If he 'lays the flattering unction to his soul,' he is most certainly in imminent danger, and nothing can save him but some painful reverse which shall be overruled to teach him humility and wisdom. Feeding on the praises of his people, he will fail to bring his heart and his work to a daily scrutiny for the approbation of his Master. Fearing to displease or wound such affectionate and devoted hearers, he will insensibly lower down the standard of truth and holy living, and perhaps insensibly deal out flattery in return. He must almost inevitably decline in his spirit of devotedness and prayer. He will labor for display, rather than to honor Christ Jesus the Lord. If providence or grace do not interpose to save him he will become a time-server, and his ministry barren.

The practice of flattering a minister is very injurious to his people, and to the kingdom of God at large. It originates in an alarming defection from the christian spirit; or at least in very mistaken notions of christian duty. When indulged and continued, it naturally gathers strength. It carries the flatterers farther and farther from the simplicity and humility of the gospel. It engenders a spirit of pride; for the people who can enjoy and prize a wonderful minister, will soon regard themselves as an eminent people. The parties act reciprocally upon each other, to dishonor God, while they give themselves and each other a factitious elevation. The proverb is eventually verified, 'Like people, like priest;' and both being lifted up with pride, are liable to fall into

the condemnation of the devil. The injured Saviour departs from the solemn assembly; devotion and spiritual action decline; the fire on the altar goes out, or shows a fitful flame, now and then fanned by the breath of unholy emulation. Ere long it is discovered, that the deity of their worship is but an imperfect man, and the devotees but stupid worshippers. Either the mutual flatteries are exchanged for mutual dislike and crimination; or the inflated object of applause, failing to receive his accustomed gratification, seeks another sphere, where a new display of his excellencies may be appreciated and extolled.

Ministers can avoid these slippery places, only by an early and resolute resistance—Let young preachers understand the dangers that surround them; and receive only those expressions of esteem and affection which the gospel allows, and which their talents and labors can permanently sustain. Let them early teach their hearers to adore God alone; and show in all their conduct, that they regard themselves but weak and unprofitable servants. If they glory, let them glory in their infirmities, and in the cross of their Lord Jesus Christ. If a weak brother or sister unadvisedly bring them a conspur of incense, let them meekly refuse it, and teach the offender a more excellent way. If a more boisterous zealot or partizan laud their performances, let them give a stern rebuke, and hush the tempter to perpetual silence. A wise man, we are not sure whether it were Whitfield, was complimented as he left the sanctuary on the excellent sermon he had delivered; 'O,' said he, 'Satan told me of that, before I left the pulpit.' Another encountered a thoughtless friend on a similar occasion: 'Away with your fire,' said he, 'I have gunpowder in here,' putting his hand upon his breast. A humble and decided resistance of all such habits, will soon teach a people to give honor to whom honor is due; and to reserve that heart-felt esteem, which alone is desirable, to be expressed in friendly actions. And that minister is more useful and happy, who knows that his hearers esteem him highly in love for his work's sake, but who never hears it from their own lips.

INTERESTING ANECDOTE.

It is frequently remarked, that the most laudable deeds are achieved in the shades of retirement; and to its truth, history testifies in every page. An act of heroism, or philanthropy, performed in solitude, where no undue feeling can affect the mind, or blast

the character, is worth to the eye of an impartial observer, whole volumes of exploits displayed before the gaze of a stupid and admiring multitude. It is not long since a gentleman was travelling in one of the counties of Virginia, and about the close of the day stopped at a public house to obtain refreshment, and spend the night. He had been there but a short time before an old man alighted from his gig, with the apparent intention of becoming a fellow guest at the same house. As the old man drove up he observed that both shafts of his gig were broken, and that they were held together by withs formed from the bark of a hickory sapling. ~~Our~~ Traveller observed further that he was plainly clad; that his knee-buckles were loosened: and that something like negligence pervaded his dress. Conceiving him to be one of the honest yeomanry of our land, the courtesies of strangers passed between them, and they entered the tavern. It was about the same time that an addition of three or four young gentlemen was made to their number, most, if not all of them of the legal profession. As soon as they became conveniently accommodated, the conversation was turned by one of the latter upon an eloquent harangue which had been displayed at the bar. It was replied by the other, that he had witnessed the same day a degree of eloquence no doubt equal; but that it was from the pulpit. Something like a sarcastic rejoinder was made to the eloquence of the pulpit; and a warm and able altercation ensued, in which the merits of the Christian religion became the subject of discussion. From six o'clock until eleven, the young champions wielded the sword of argument, adducing with ingenuity and ability every thing that could be said pro and con. During this protracted period the old gentleman listened with all the meekness and modesty of a child, as if he was adding new information to the stores of his mind, or perhaps he was observing with a philosophic eye the faculties of the youthful mind, and how new energies are evolved by repeated action; or perhaps with patriotic emotion, he was reflecting upon the future destinies of his country, and on the rising generation, upon whom those duties must devolve; or most probably, with a sentiment of moral and religious feeling, he was collecting an argument which, characteristic of himself, no art would be able to elude, and no force to resist. Our traveller remained a spectator and took no part in what was said.

At last, one of the young men, remarking

that it was impossible to combat with long established prejudices, wheeled around and with some familiarity exclaimed, "Well old gentleman, what think you of these things? If, said the traveller, a streak of vivid lightning had at that moment crossed the room, their amazement could not have been greater than it was with what followed.—The most eloquent and unanswerable appeal was made for nearly an hour by the old gentleman, that he had ever heard. So perfect was his recollection, that every argument urged against the Christian religion was met in the order it was advanced. Hume's sophistry, on the subject of miracles, was, if possible, more perfectly answered than it had already been done by Campbell. And in the whole lecture there was so much simplicity and energy, pathos and sublimity, that not another word was uttered. An attempt to describe it, said the traveller, would be an attempt to paint the sun beams. It was immediately a matter of curiosity and inquiry who the old gentleman was. The traveller concluded him to be the preacher, from whom the pulpit eloquence had been heard. But no, it was John Marshall, the Chief Justice of the United States.

[From the Presbyterian.]

ABILITY AND INABILITY.

MR. EDITOR:—At the present day, when so much is said respecting ability and inability; and when the precepts of the Bible are so often appealed to in support of the assertion "that it is inconsistent in the Divine Being to enjoin any thing which we are not, in every sense, able to perform," it may be of service to the cause of religion to present a connected view of some of the commands, the petitions, and the promises of the sacred Scriptures, which bear upon this subject. Such a view will often furnish much that is edifying and consoling—will explain the propriety of commands being given to those who are unable, by their own strength fully to obey them—will calm the disquietudes of those who *feel* their own insufficiency and weakness—and will show us, from the prayers of God's people, that they, in all ages, have been conscious of their inability, and felt their need of aid, from on high. The texts which follow are taken chiefly from a collection drawn up some years ago by Mr. Wilkes, of London in his "Scripture Harmony," a little work of which but few copies have crossed the Atlantic. In each of the following instances, we have 1. A command. 2. A supplication for aid. And 3. A direct promise of that aid.

Ezek. 18. 31 : Make you a new heart, and a new spirit.

Ps. 51. 10 : Create in me a clean heart, O God, and renew a right spirit within me.

Ezek. 36. 26 : A new heart also will I give you, and a new spirit will I put within you.

1. Cor. 5. 7 : Purge out the old leaven, &c.

Ps. 51. 7 : Purge me with hyssop, &c.

Is. 1. 25 : I will purge away thy dross, &c.

Ezek. 33. 11 : Turn ye from your evil ways, &c.

Jer. 31. 16 : Turn thou me and I shall be turned.

Rom. 11. 26 : There shall come out of Zion a deliverer, and shall turn away ungodliness from Jacob.

Amos, 4. 21 : Prepare to meet thy God, &c.

1. Chron. 29. 18 : Prepare their hearts unto thee.

Ps. 10. 17 : Thou wilt prepare their heart, &c.

Eph. 5. 14 : Awake thou that sleepest, &c.

Ps. 119. 25 : Quicken thou me, &c.

John 5. 25 : The dead shall hear my voice.

Job. 22. 22 : Receive the law, from his mouth.

Ps. 119. 36 : Incline mine heart unto thy testimonies.

Jer. 31. 33 : I will write my law in their hearts, &c.

Acts, 16. 31 : Believe on the Lord Jesus Christ.

Mark, 9. 24 : Help thou mine unbelief, &c.

Zeph. 3. 12 : They shall trust in the name of the Lord.

Acts, 2. 40 : Save yourselves, &c.

Jer. 17. 14 : Save me, and I shall be saved.

Is. 45. 17 : Israel shall be saved, &c.

Is. 1. 16 : Wash you, make you clean.

Ps. 51. 2 : Wash me thoroughly from mine iniquity, &c.

Ezek. 36. 25 : I will sprinkle, &c.—and from all your idols will I cleanse you.

Ezek. 18. 31 : Cast away all your transgressions.

Hosea, 14. 2 : Take away all iniquity.

Is. 6. 7 : Their iniquity is taken away.

Mat. 11. 38 : Come unto me, all ye that labour.

Cant, 1. 4 : Draw me—we will run after thee.

John, 6. 37 : All that the Father giveth me shall come to me.

Rom. 6. 12 : Let not sin reign in you, &c.

Ps. 19. 13 : Keep back thy servant, also from presumptuous sins.

Rom. 6. 14 : Sin shall not have dominion over you, &c.

Mark. 14. 38 : Watch and pray, lest ye enter into temptation.

Matt. 6. 13 : Lead us not into temptation.

1 Cor. 10. 13 : He will not suffer you to be tempted, &c.

INTEMPERANCE AND CHOLERA—A FACT.

The following account may be relied on as authentic, incredible as it may appear. While the cholera was prevailing in one of our lake villages a few weeks since, a lake captain who had just come into port, went to a public house, and, to show that he was not to be debarred the use of the good creature by the whim that it was an ally of cholera, stepped to the bar, and demanded, in a boisterous tone, "a gill of cholera." It was given him, and he drank it. At the same time, one of his fellow captains lay dying with cholera. He went to the dying man, knowing him to be such, took hold of him and shook him, saying to him in sport, "Tell the old fellow that I shall be along soon; I shall come next." The wretched man was immediately seized with the disease, and died, in the utmost agony, in a few hours.—(*Hudson's Obs. and Tel.*)

ERRATA.

We owe an apology to our correspondents for the typographical errors which occasionally appear in their communications. These generally are of such a nature as to be easily corrected by the reader. In a few instances, however, the meaning of the writer has been marred by their occurrence. Thus in our last No. in some unaccountable manner, the word "curiously" instead of "concisely" appears in the paper on "Divine Love," page 411. line 28. In the communications of the same writer some other palpable blunders have at different times occurred—as in the Oct. No. for 1831. p. 259. line 32. from the top, the word "nine" instead of "none" is printed. And in the Sept. No. for 1832. p. 211. line 23. from the top, the word "desire" should read "design." We hope our readers will pardon these mistakes, as well as our correspondents, while we promise greater attention to the typography of the Monitor.

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NO. 9.

[For the Religious Monitor.]

THE PARTS OF THE REVELATION THAT EXHIBIT THE CHURCH IN OUR OWN TIME, CONSIDERED.

(Continued from page 466.)

WHEN a battle is over, it is common for the commander to speak in commendation of those who behaved with bravery during the action. Christ the Captain of our salvation is doing something very like this. (Rev. ch. xiv. 4, 5.) He is telling how his *sealed ones* behaved themselves, during his long conflict with Anti-Christ, and those who entertain his views and belong to his party. And I was just proceeding to consider the character, which he gives them, when I came to the end of the last paper. This is what I propose to resume now, (ver. 4.) "*These are they that have not defiled themselves with women.*" The meaning is, they did not take part with women in those spiritual adulteries to which they yielded themselves, but they preserved the integrity of their marriage covenant, with the Lord Christ. They had enough of faults besides this, and did frequently many things to provoke their Lord, but still they never went a step after other lovers, nor would indulge their eyes in looking after them. And their Lord in wonderful love and mercy, makes no account here of their failings, but gives them a full character. They would not consent to have any other as their Prophet, to teach them either doctrine, or precept; or as their Priest, to make atonement for them, or intercession before God; or as their King, to rule over them. And although the cup of abomination was often pressed to their very lips, yet they firmly shut their mouths, that they might not let so much as a *drop* in. They would neither "touch, taste nor handle," "they came out from among them." When any woman gave indications of treachery to their Lord, and attempted "to

cause divisions, and offences, contrary to the doctrine they had learned," they "lifted up their voice like a trumpet against it"—"they marked such characters and avoided them,"—they were called by a great many bad and ugly names for all this, and had things of very bad name laid to their charge. They were called *hypocrites*, that were no better than other women, for all their pretence to purity. But they were willing to bear all this, because it could neither fix a stain upon their conscience, nor a prejudice in the mind of their Lord against them. This was their confidence. And they were not mistaken in it. For Christ here sets them down for "*virgins*," not in pretence, but in truth. They have not the attire only, and the name, or "*Lamp*," but they have the *oil* in their vessels. They have faithful, honest hearts too. Such is his judgment of them. He makes no account of the many grievous things, and hard reports, which in pride, and scorn, their enemies laid against them.—"*These are they which follow the Lamb whithersoever he goeth.*" The former account was negative, this is positive. This is what they *did* do. At a very early period there were bad reports raised against the Lamb, by an adulterous generation. His godhead and manhood were questioned. The perfection, the reality, and even the necessity of his satisfaction to justice, in the room of elect sinners, was disputed. Which was as much as to say, that he was not fit to be the church's head, and husband, at all. The propriety, and sufficiency of that order, which he had set up in his own house, was caviled at. The provision, which he had laid up for his friends, in the plain truth of the gospel, was despised. And, at length, his authority was rejected, and he was thrust out of his own house, and even out of the "*city*," and obliged to seek shelter in "*the wilderness*," and even there to flee from place to place. Nevertheless these *sealed*

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ones stuck faithfully by him, through all this horrible treatment. And they were the more particular to acknowledge him in all these points of his character, that were misrepresented, or denied, and not merely acknowledge, but personally, and with the sincerity of faith, and warmth of supreme love, they did cleave to him. They said, "surely in the Lord have we righteousness." "To whom shall we go but unto thee, for thou hast the words of eternal life." "Where thou goest we will go, where thou lodgest we will lodge, thy people shall be our people, and thy God shall be our God." "We are persuaded that neither death nor life, &c. shall separate us from the love of God which is in thee." "It is enough if we disciples be as our Lord." "So they two went on together." And these *sealed ones* were severely tried in this, their attachment to the Lamb, and almost on every point of his character, offices, and prerogatives, and every point of truth and duty.— Flattered at one time, and threatened at another, to comply with the adulterous party, sometimes the point would be brought to a very small appearance, and almost invisible, that they might think it nothing at all. At other times great rewards, riches, honour and enjoyment, would be held out as a bribe. And when deception would not do, confiscations, banishments, prisons, tortures, and death, were applied. But even these could not induce them to forsake him, nor to *touch*, or *taste*, or comply in a single point with his enemies. For they still said, "the reproaches of Christ were greater riches than all the treasures of spiritual Egypt."

We are next told that they "*were redeemed from among men.*" By "*men,*" here, I understand the great body of visible professors, who, although they professed to be christians, were but *men*, carnal, unrenewed, hypocritical men; their principles, and motives, and pretended religious affections, were all of men, and not of the Spirit of God. Their conversation was vain, consisting very much of the traditions of the Fathers, and of doctrines, and commandments of men, and of such rites, and pompous ceremonies, and observances, as had the same origin. The term men in this book is frequently used to distinguish those that "are in the flesh," from those that are born of the Spirit. In this sense it is used in the 3d verse, "and no man could learn that song," and chap. xv. 8, "no man was able to enter into the temple, &c." and I think it is so used here. But these *sealed ones* were redeemed from among men, and "from

their vain conversation, not with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish, and without spot." So the term *redeem* does not here refer so much to the transaction between the Father and the Son, in which the latter paid down to divine justice, the price of their redemption, as to the *application* of it, "through sanctification of the Spirit, and the belief of the truth." And this meaning seems to be established by chap. vii. 14. where giving an account of the same party, the Elder says to John, "These are they who came out of great tribulation, and have *washed their robes, and made them white in the blood of the Lamb.*" They used the means, but they were absolutely passive as to that Almighty Power which gave them effect, and which *redeemed* them. This belonged to the Lamb who *sealed* them. When the great body were going down the stream of corruption, and apostacy, these few were rescued. Which thing attested the perfection of his atonement, and the absolute sufficiency of his power, and Spirit, to apply it to those for whom it is designed, in the purpose of the Father, because in the case of these people, *all manner* of opposition was made to their redemption, and carried to the utmost which the cunning craftiness, and the power of men and devils could. Yet it could *not* be hindered. They *were* redeemed completely, and forever. It also attests the supreme excellency, of that gracious principle of spiritual life, which the Spirit implants in the soul by means of the truth, seeing it could live in the midst of such a flood of corruption, and of wicked men, and not only live, but rise superior to it all. It laughed at the gibbet, the torture, and the flame; because it was as far above their reach as the heavens whence it came. It is a principle immortal. It can neither be quenched, nor abated, by such means. Yea, it did the more increase.

It is next stated, that they are "*the first fruits unto God and the Lamb.*" They were but a few, compared with the harvest, that great multitude which no man can number, of all nations, that will be gathered to Christ, in the day of the Millenium; but yet they are a fair specimen of them. The people of the Millenium will not differ from them in their love to Christ, and his truth, and his ordinances: nor in their holy walk, and conversation: nor in their spirit, and disposition, their guileless simplicity, and godly honesty; but only in their number, and in such things as arise out of that. Like

them, they will count every letter of Christ's name, and every word of his mouth to be exceeding precious. They will esteem Christ's smallest things, the jots and tittles, greater far than the greatest of things which men can set in opposition to them. "*And in their mouth was found no guile.*" As their mouths professed, so their hearts believed. When they professed adherence to Christ's cause, it was not with *them* a mere ceremony, in order to have church privileges, or in order to be admitted to the holy ministry; neither did *they* have some secret reserve of some doctrine, or point of order, or of worship, which they considered trifling, and unimportant, or which they meant to oppose the first opportunity. No, nothing like the base and treacherous arts of double dealing, by which the cause of Christ is now betrayed, and the churches are corrupted to the very core. They meant just what the plain import of the terms bore, and neither more nor less. "*For they are without fault, before the throne of God.*" This is the highest attestation that can be given to the sincerity of any. They are without fault before his throne, not because personally considered, they had none, nor because they made a *sincere profession*, but because in being sincere, and hearty, in that profession, which they made, they *accepted of Christ* as their righteousness, and depended all on his blood, both for pardon and sanctification. "*They washed their robes in the blood of the Lamb, and made them white; therefore are they before the throne of God, &c.*" (Chap. vii. 14, 15.) This passage, and the whole chap. from the 9th ver. to the end, I take to be a description of this same party. And it exhibits, beyond all doubt, the ground of their acceptance. It serves likewise to point out what it was that kept them from being "*hurt,*" and what strengthened them to "*overcome*" the enemy, and survive their "*great tribulation.*"

From this character here given, together with the first part of chap. vii. I would make some observations.

1. This whole representation applies more properly to the individual christians of that period, than to any collective, organized body. There is nothing said, that necessarily implies that they were a society, or church, by themselves; but every thing will apply to individuals; as when they are called "*servants of God.*" (Chap. vii. 3.) "*Virgins.*" (Chap. xiv. 4.) Their being so particularly numbered, shows also that they are counted over individually.

2. The number of them here stated I take

to be symbolical, and not literal. They are called the "*first fruits*" unto God and the Lamb, that is, of the millennial harvest. May not this number also have some reference to the Millennium, and be intended to class them with the people that shall dwell a thousand years in that city which has a gate for each of the Twelve Tribes of Israel, and whose walls have twelve foundations, according to the Twelve Apostles of the Lamb? (Chap. xxi. 12—14.) Viewing the number thus, it describes them as "*built upon the foundation of the Apostles, and Prophets.*" (Eph. ii. 20.) And that foundation was "*Christ.*" (1 Cor. iii. 11.) Christ crucified, in the room of guilty, elect sinners, that he might endure their curse, and that they might have his righteousness, set over to their account. And certainly their "*following the Lamb whithersoever he goeth,*" argues that they were exceedingly in love with this doctrine. For the Lamb was from the first institution of sacrifices, at the foundation of the world, a figure to teach the church this very doctrine, which is now so roundly denied—that Christ was *substituted* in the room of sinners, and had their sins *imputed* to him, for which he suffered unto death. This much is clear as to the doctrinal views of these *sealed ones*, and it is enough, for if they follow out this one consistently, it will lead them *straight* into the whole truth.

3. Their gracious character, and spiritual attainments, do not come by descent to them. For it may be observed of the order in which the tribes are brought forward, that birth, right, and seniority are discarded. Juda is put before Reuben, the eldest, and Gad before Simeon and Levi, Their immediate parents may belong to the opposite party, and so may their children, after all their pains to teach and enforce the truth upon them.

4. We are not to expect that there will be, during the whole of this period, *any one church wholly made-up of sealed ones*; but on the contrary, it would seem to be intimated that they will be the smallest part of every body, as twelve thousand would have been of any one of the tribes.

5. Neither may we conclude that *any true church is wholly without them.* The precise point of progress in defection, at which a true church ceases to be a true church, or whether there be any fixed definite point for all cases, is perhaps, not for man to determine; God seems to have reserved it for his own sovereign power. Yet it is evident that the Lord's people may continue in the communion of a church when they

ought to come out and be separate, and that they sometimes err so long in this particular, that he has to threaten them with the *plagues* that are coming on their community. To make this mere possibility a rule of fellowship, is therefore a great sin, and a great madness—because we may stay in the house to the very moment of its falling, and yet escape with our life, therefore *let us stay!!* Who that has his reason would adopt this proposition? “Whenever we cannot stay without either taking part in corruption, and spiritual adultery, or foregoing the company of Christ, in some of his ordinances, or truths, “let us go forth without the camp bearing his reproach.”

6. These people here described, are altogether averse, and irreconcilable to *human plans*, in the matter of their religion. They conscientiously abstain from setting up ways of their own devising, and they refuse to follow those which are set up by others. This seems to be an unavoidable inference, from their “following Christ,” which is given as describing their whole lives, and all the ways they took. They found upon acquaintance with Christ, that he had planned every thing to their hand, with infinite skill, that in *him* they would be “complete,” “thoroughly furnished for every good word and work,” and that they would have no need of any new thing at all, in order to fellowship with God, through him, or with his people, or to serve him under the full tide of charity, in their day and generation. They had *nothing* to do but to follow *him fully*.

7. They are a people that count it right, and charitable, to stick closely to the truth—any truth of Christ, *EVEN* when it is a controverted *point*—by good and learned men, and by the great body of professors. Yea, at the expense of all earthly things, and earthly relations, and life itself. They count all things but loss, and dung in comparison. This much is clear, from their following the *Lamb whithersoever* he goes. For it is well known, that in that vast and howling wilderness, in which he led the way, every sort of temporal privation was to be encountered, and all sorts of frightful, and horrible things to be met. But “they loved not their *lives* unto the death.” Chap. xii. 11.

3. They are a people engaged, by solemn covenant, to Christ, to be for him, and not another. This much may be learned clearly from their being virgins, and following Christ, and standing with him on the Mount Zion. They were betrothed unto him, or as we would say, the marriage contract was drawn up and signed by both parties, only

the marriage was not publicly solemnized. The apostle says to the Corinthian christians, “I have espoused you to one husband, that I may present you as a chaste virgin to Christ.” (2 Cor. xi. 2.) They were studious to walk in this covenant with him, while the rest were not so particular, but allowed themselves to be “corrupted from the simplicity that is in Christ,” and thereby as the Apostle evidently implies, to violate their covenant engagements to him.

Now, if these remarks on this passage be well founded, they will admit of an easy application to our own times, showing clearly what is duty, and what is not.

1st. All that doctrine (and there is very much of it,) which will not stand with the sins of an elect world *imputed* to Christ, with his own free consent, by the Father, and his righteousness, consisting of obedience to the precept of the law, and endurance of its penalty *imputed* to then: for justification, is clearly condemned. It is not, and cannot be the voice of the Lamb of God, but those “winds” of doctrine which hurt and ruin the souls of men. And to hold fellowship with the men that preach it, either in a stated manner, or occasionally only, is *not* to follow the Lamb, but to go a whoring after those that have usurped his place. Although it may be said that many of the *sealed* ones may do so, that will make it neither more scriptural nor safe, because, if it be so, they are acting *out* of character, for which they will be corrected. They are disobeying the command of the Lamb, “come out from among them,” &c.

2d. It is no proof, or evidence, at the present time, of a church being spiritually prosperous, and countenanced by the Lamb, that she is very numerous, and that multitudes continue to join her. I am aware that there are such churches as are yearly increasing in great proportion, and that make a great appearance in the statistical table, and that this circumstance weighs heavy in their favour, in the judgment of many. But to make this *any* criterion is attended with extreme danger. We cannot “know either love, or hatred, by all that is before us.” (Eccl. ix. 1.) Wickedness often prospers in appearance, and truth and equity are sometimes fallen in the streets, and there appear none to lift them up. Never has any society, professing religion, had greater prosperity and success, than the *Mother of Harlots*, or can boast with more confidence of it, as a proof of being the true church, than she. And in doing this, she acts much more like a strumpet than a chaste

retiring virgin. We have seen that the *sealed ones*, in every body, are but a small minority, from which it may be gathered that till their time expires, the larger any ecclesiastical body becomes, and the more rapidly it increases, it will generally become the more corrupt, and defiled. And this, upon inquiry, will be found to have been the case, with very few exceptions, ever since that period began.

3d. It is no evidence of love to the Lamb, or to his followers, to make *any thing* which is laid down in the word for the profession, or for the order of the church, matters of *indifference*. And it is still worse to do so, merely because the matters in question are denied by men reputed pious, and learned, or by churches, that may still be accounted churches of Christ. And yet it may be said, in truth, that this thing is carried to so great a length, as to become one of the most prominent features of the religion of the present day. The ordinance of praise, as given in the book of Psalms, has been considered, long ago, as a matter of perfect indifference. The Psalms are allowed to be very good, but other compositions are esteemed just as good. The government of the church is another matter of indifference, in the view of many. Whether it be Presbytery, Episcopacy, or Independency, is no great matter with them, and is not allowed to interfere with ministerial and christian fellowship. And much of the truth has come to be viewed in the same way. And there is scarcely any thing peculiar to the church, which is not by one, or by another, considered a matter of indifference. And while this affords no evidence of love to the Lamb, or christian charity, it gives unequivocal proof that many have defiled themselves with women.

4th. If making matters indifferent, which ought not to be so, detects spiritual whoredom among the pretended followers of Christ, much more must *opposition* do so. It is opposition to speak evil of the way of truth, and reproach them that walk in it. For the way of truth is the way in which the Lamb leads his followers. It is opposition to set up in the church *any thing* which Christ has not set up, and much more when almost *every* thing is made to the model of human fancy. It is surely opposition when those professing to be christians take upon them to new model religious society altogether, as we see done in the interminable societyism of the day.

This account of God's people, as having his name and seal on their foreheads, leaves us to infer that all other professors belong to

another master, hereafter designated as having the mark of the BEAST on their foreheads. Such a division may take many into the latter class, who differ widely in name and circumstances and in some opinions, from its head.

The next part of the book, which seems to me to apply to the church, down to our own time, is the first 7 verses of the 11th chap. The same reasoning that was used to show that the *sealing* period reaches to a time, yet future, might be employed to prove this, and this was in effect done when it was argued that the resurrection of these witnesses, and the fall of the Pope's civil authority, will be about the end of the next century. I shall, without any further proof assume it, and proceed to consider the passage. Ver. 1. *And there was given me a reed like unto a rod, and the Angel stood, saying arise and measure the Temple of God, and the Altar, and them that worship therein.*

This angel is the same that is mentioned in the foregoing chap. ver. 1, and throughout, and is none other than Christ himself taking charge of all the church's affairs, and placing himself between her and danger. That verse gives a description that will answer to none else. Then, the 2d verse describes him with a little book in his hand open—manifestly the same book, which the Lamb took out of the hand of him that sat on the throne, chap. v. 7, and now a *little* book, because a great part of it had been communicated to John and written down—and *open* because now all the seven seals were loosed by the Lamb. This Angel is therefore without doubt, the Lamb. There is a stress laid here upon his attitude—He “*stood*” By this, we are referred back to the position which he took in chap. x. ver. 2, “and, He set his right foot upon the sea, and his left upon the earth.” It is in this position, that he is here introduced. And it is a great and sufficient comfort, and encouragement to the ministry during the present time. For the sea and the earth were now bringing forth the two monstrous and horrible enemies described more fully in chap. xiii., and the whole of human society, was in a state of wicked licentiousness, pride and hatred of the truth, which perfectly corresponded with the bloody disposition of these enemies, (namely, the Beast and False Prophet) so that God's people had every thing to fear; but at that crisis, Christ opportunely appears, setting his feet upon them, where he will continue to stand through the 1260 days, when they shall be completely made his footstool for ever.

Therefore, by this symbolic attitude of standing, and saying "arise and measure," he is in effect saying, "All power is given unto me, both which is in heaven and which is in earth;" "behold I have set before you an open door," and neither earth nor sea shall be able to shut it. "Go ye therefore and measure," &c. The language seems borrowed from Ezek., when the temple is measured in vision, and substantially the same thing is intended here. By the temple here, I understand the church with every thing that pertains to her order and constitution. By the altar, is meant the whole doctrine of Christ crucified. And by those that worship, is intended members in full fellowship. The Reed is a symbol for the word of God, the only infallible rule of faith and practice. And the work of measuring, represents what will be the work of a faithful ministry during all this time. While others are setting up, and taking down in the order and doctrine of the visible church, as will best serve the schemes of proud, ambitious and avaricious backsliders, these here employed with John, are faithfully preaching the whole counsel of God, and bringing every thing in the order of the church and her doctrine and worship, and the life and conduct of her members to the test of the "law and the testimony." This, I take to be so obvious as in a great measure, to supercede elucidation. For it cannot be taken literally. It were absurd to suppose that "worshippers" could be measured by any other Reed than the Old and New Testaments. And if *they* be the Reed, the whole interpretation of the verse follows of course.

From this verse, let ministers learn—

1st. That it is their duty, to be thoroughly acquainted with their measuring Reed—acquainted with its original language—acquainted with it locally—acquainted with its meaning and connection—and acquainted with its soul refreshing power. Without this, they are not prepared for the duties of a faithful minister in this time.

2d. They are to endeavour to go over the whole ground—declare the whole counsel of God. They are not to keep measuring at the temple, and forget the altar and the worshippers. Neither are they to confine themselves to these latter, and omit the former. They are to bring *every thing* fully and seasonably forward, in order to have its dimensions tried. They ought to know that a good heart *cannot* be found separate from a sound head, and the latter ought not to be separate from the former. They

are to preach doctrines practically, and practice doctrinally; without honestly aiming at this, they are not fit for the present time.

3. It is manifest from this symbol that the ministry ought, during this time, to be very *particular*, and very *exact*, in their measurement. "They are to take heed to that which is *commanded*, and neither add any thing to, or diminish aught therefrom." By this symbol they have authority for carrying the application of the word, in matters of ministerial and christian communion to as great *minuteness* as did Moses in the dimensions of the tabernacle, or David and Solomon in those of the temple. And the more minute, so much more respect do they pay to the authority of this Angel, who commands them to "arise and measure." If Moses had said, here Lord is a board somewhat broader, but not quite so high as the pattern, which thou showedst me in the Mount, but it will answer all the purpose just as well. Here is a curtain not precisely according to thy dimensions, but has all the *essentials* of a good curtain, it would be a pity to cast it away. Who would not condemn his arrogance and presumption? And why shall not that minister be condemned, who *dares* to do precisely the same thing, with respect to the gospel temple, its altar and worshippers? We have greater liberty and boldness granted under this dispensation, but before a man can convince himself, that it lies in putting hand to alter, or modify in things that God has determined in his word, he must have fallen into the snare of the Devil, which is pride, and have taken a large draught from Babelon's golden cup. It is not the business of the ministry to *settle* dimensions, or decide what is important or unimportant, but to *TRY* them by the Reed.

Inference 1st. That Christ will have *some* ministers, during all this 1260 days, who will be thus faithful and diligent in measuring.

2d. That their number, and that of their followers may be expected to be small, all comprehended within very measured limits; and as consequences of this, compassed with outward difficulty, poverty and reproaches. But their great comfort is, that Christ is on their side.

[For the Religious Monitor.]

REASONS FOR THE PREVIOUS PUBLICATION
OF THE PURPOSE OF MARRIAGE.

THERE are some subjects that lose interest so quickly, that they will not bear a second hearing, and there are others so im-

portant and so interesting, that frequent discussion does not sensibly diminish their power to command attention. The subject of Marriage, may, without much impropriety, be classed with the latter, and therefore, although it has been frequently discussed already, I may venture to make a few brief remarks on it, without great hazard of disgusting the reader. I shall endeavour to set down what I have to say, in distinct propositions, for the more easy apprehension of the reader, which I shall endeavour to illustrate as clearly as I can.

PROPOSITION 1. Marriage is a Divine Institution. The reader will understand that I do not mean here any particular contract, or the contact between the parties at all, but marriage, abstractly considered, as set up and appointed to be observed by mankind. Were I to define the contract as it is entered into, by the parties, I would be obliged to call it sometimes, a civil contract, sometimes a political one, and sometimes a religious one, or chiefly so. And were I to say what it *should* be, when entered into, with a due respect unto its end, supreme and subordinate, I would have to give a description of it. But I am not speaking of the contract, but the *appointment* of the marriage contract to obtain among mankind. And that was not made by the authority, or legislative power of either Church or State. I do not believe any one, who reads the Monitor, to be so ignorant, as to pretend such a thing. It was God himself immediately, who instituted it, and appointed it to be observed. (Gen. ii. 18.) Neither was it exclusively for the good either of the State, or the Church, on account of which it might have been styled civil, or ecclesiastical. Its highest end, is the declarative glory of God, as concerned in the Moral Government of the world, and the execution of his eternal counsel.

Next to this, it was for the good of man, in *all* his relations. "And the Lord God said, it is not good that man should be alone; I will make him an help meet for him." And this would be *good* for man. It will be allowed, that the covenant of life into which God entered with man, was a great, a good, a marvellous condescension in the great God, to his absolutely dependent creature; but without the institution of marriage, man could not have enjoyed that good—he could not have entered into that covenant, as the Federal Head of the human family. It is a good of great magnitude, to have *society* in the worship of God, and in all spiritual and religious exercise, and marriage was de-

signed to bring that good more fully, and constantly within the reach of man, than it could have been, by the occasional visits of holy angels. It is also a good, though much inferior to the two preceding, to have society in *all* the affairs of this terrestrial life, and for this also, marriage was designed. These considerations of its origin and its end, are sufficient to illustrate the truth of this proposition, that marriage is a Divine Institution. The next proposition follows, as an inference.

PROP. II.—God has not left it subject to human legislation, in any thing appertaining to the right, and orderly constituting of the relation between the parties. This would not consist with infinite wisdom. The very act of institution embraced in it legislation. To a mind so full of light, and a will so perfectly subject to the law of God, as that of Adam in innocence, it was not necessary to give in express terms minute directions. He who had the law of God in his heart was capable of applying general rules with accuracy, and the greatest minuteness. And these were laid before him, in the *good* designed to him by the institution, and in the manner of Eve's formation. But after man had fallen, and became blind by reason of his sin, and depraved, and rebellious in his heart, God in the revelation of his will, which he was pleased to make, lays down his law, on this subject, with great minuteness, and guards it with penalties. I might quote a number of texts in proof of this. The whole 18th chap. of Lev. is in point: to which the reader may turn; where he will find every improper connection in marriage, specified and prohibited. And God calls them "His ordinances, his judgments, and his statutes" (Verses 4 and 5.) He prefaces them with nothing less than his New Covenant Name, by which he would engage us to their observance. "Speak unto the children of Israel, and say unto them, I am the *Lord your God*." (Ver. 2.) He tells the Israelites that such abominable marriages had brought down destruction upon the nations that were before them. (verses 24, 25.) and that if they followed their example the same doom awaited *them*, (ver 28.) and that any, even the least hateful of those connections, would subject the culprits to excision from the fellowship of the church. (Ver. 29.) In the 20th chap. of the same book, he specifies sundry cases for a civil process, and the punishment to be inflicted, upon conviction, by the magistrate. The 7th precept of the decalogue hath the purity of this Institution expressly for its object.

And when it had been obscured, and corrupted by the traditions, and glosses of the scribes, the Great Prophet of the church, Jesus Christ, sets it again in a clear light. (Mat. v. 28. 31. 32. Mark x. 4—12.) Paul by the direction of the same Spirit of inspiration, gives special instructions on this subject, both respecting the marriage of virgins, and of widows, the last of whom he positively limits in marrying to those making the same profession of religion. (1 Corinth. chap 7.) And again in 2 Corinth. chap. vi. 14. he repeats this limitation, with application to all, and enforces its observance by the most powerful considerations that can be presented to christian minds. I would multiply passages, but these are sufficient to prove that God has himself legislated on this subject, under both covenants, in other words, that he has not left it subject to *human* legislation, in any thing appertaining to the right, and orderly constituting of the relation. For to suppose any *such* thing left to human wisdom, would be to admit that his legislation was defective, and imperfect, which is blasphemy.

An inference from this proposition is, that wherever the revelation of God's will comes, it is, or ought to be, the Supreme Law on this subject, both in church and state. Another inference is, that we cannot in any capacity be bound by human laws, on this subject, any farther than they agree with God's. If men in power shall dare to "diminish aught therefrom," we dare not, at our peril, be satisfied with the curtailed measure of our obedience. And if they shall presume to "add thereto," we dare not presume to obey their addition.

PROP. III.—God has committed the administration, and execution, of his law on this subject, to *Church and State*, in all ordinary cases. Some times transgressors of this law are so many as to set human tribunals at defiance, as when the greatest part of a nation, or of the world are guilty, then God takes the case into his own hand as we see in the judgment of the Old World, of the cities of the plain, and of the seven nations of Canaan. Sometimes transgression is so hidden as to elude human vigilance, as in case of whoredom, and adultery.—These, therefore, God says "*he will judge.*" (Hebrews xiii. 4.) But for all ordinary cases he has given sufficient power, and authority, to church and state, to maintain his law on this subject. He has given power to the church to take cognizance of the *whole subject*, so far as to explain every precept, and direction, concerning marriage in any

way. To point out their application. To inflict proper censures on her members, who may violate any of these precepts, or be accessory to others in doing it; and also to testify boldly, and faithfully, against the infraction of them by whomsoever, if it were the highest civil officer in the land. John the Baptist said to Herod the king "it is not lawful for thee to have her."—His brother Phillip's wife. In proof that it falls thus wholly under the supervision of the church, I would observe that it might be fairly inferred from the close connection which her purity and prosperity, and indeed her *existence* has with the keeping of God's statutes, and judgments, in regard to marriage. The Lord, by Mal. ii. 15, teaches us that the preservation of these, is an eminent means for raising up "a holy seed in the church," and on the other hand, that if the violation of *any* of them were to become general there could be no church at all. For he who did so was unfit for church fellowship. (Lev. chap xviii. 29.) It must be therefore, that God has given her this supervision over these statutes, in order to preserve her own existence, which is the first law of nature. But the proof is not confined to this. All that God has said on the subject, he has said it to the church—and to her *first*. It is *all* in the *Bible* which is a *church book*—her *statute book*. It is summarily comprehended in the 7th commandment. Her officers, under both *dispensations*, when infallibly directed by the Holy Ghost, and the Great Head himself, have *exercised* the authority in question. I hold it therefore to be undeniable.

God hath also given authority to the *State*, so far as to command the observance of these precepts to all the extent that is necessary for preserving the outward and common good of civil society, and to prevent by every proper means in their power, the violation of them, and to punish those who do violate them. This will be so generally admitted as to require no illustration. An inference from this proposition is, that it must be an imperative duty, both in *Church and State*, in their respective capacities and spheres to *exercise* this authority. For it is a *trust* committed to them, by which they are constituted the guardians of social order, for which they must be responsible to him. Another inference is, that it must be the duty of the private individual, as well as of the public functionary to *watch over* these statutes, and to prevent if possible, the violation of them. And it is manifestly more immediately, the interest of the private

individual to do so, than it is of public men.

PROP. IV.—These two parties, Church and State, have a *right* to know every purpose of marriage a sufficient time before its execution, to prevent it, if it should be illegal. If the preceding proposition is admitted, this one cannot be refused. Because they cannot have the authority there set forth without having authority to judge every purpose of marriage whether it is legal, or not. But this necessarily implies authority to *prevent* the illegal purpose being accomplished, as well as to punish it when executed. For it were both ridiculous, and absurd to assert that the magistrate had authority to punish the incendiary for burning his house to the ground, but none to hinder him from kindling it. Preventive authority must be commensurate with executive. Hence the watchmen that go about the city, and all the officers of vigilance are upon this principle appointed. In many cases executive authority, without preventive, would serve little purpose, because the mischief that is done is irreparable. The punishment of the man, who entices my wife to marry him, is a small matter to me after my peace and comfort is ruined forever. But there is no great need to illustrate this much, because the general principle is admitted, and by most acted on, and even in regard to the purpose of marriage. If goods are to be exported, or imported, the state requires first to know whether they be according to the revenue laws. If the state of a deceased person is to be disposed of, there must first be a notification of it to the public. If a person applies for the benefit of the insolvent act, before he receives it, the application has to be advertised. If a person applies for a divorce, if the other party be not present, it has to be published. If a minister or elder is to be ordained over any particular congregation, even after all the usual investigation into life and doctrine, has been made by the court, there must be a public intimation of it given to the congregation and Churches. and States have most generally signified in some way, their claim to this previous knowledge of the purpose of marriage also. If it were *only in requiring a license* to be taken. Even this implies a right to previous knowledge. The common judgment of mankind, has in all ages given into this claim, so far as to have the celebration of marriage, in a some what public manner, and also in accounting private or secret marriages dishonorable and suspicious. Although many may not have been aware of

it, this proceeds from a tacit conviction, that the public have a right to lay in its objections to the marriage, if any there be. And if the public have a right to lay in objections, it has a right to know a sufficient time before hand to bring them forward. An inference from this is, that this previous knowledge of the purpose of marriage, ought to be given to all to whom it may concern, because for them chiefly it is necessary. To require that some public officer *only* should know it, who is the *least* likely to be concerned, or to suffer any injury from it, is perfectly nugatory, and is to betray the interest of society, and refuse to exercise that salutary power with which God has clothed them. To tell a public officer either in church, or state, is *not* to tell either church, or state, the parties who have this right to know, neither is it so accounted in analogous cases.

Where money, or real estate is at stake, the telling of a public officer would be accounted nothing, unless he tells the public also. If telling a public officer obliged him to announce it to the public, that such persons purposed marriage it would be no greater regard shown to the laws Heaven, than is shown to the pecuniary rights of individuals, when the estate of the deceased is to be settled, and in other similar cases.

Another inference is, that the same *obligation* lies on Church and State, to require this previous knowledge, that lies on them to exercise preventive authority, and that is a moral obligation. If it were merely a *right* to require it, then they might dispense with it as a thing of their own, if they pleased. But the case is different here. They have a right to it, from the parties to be married, only, *because* they owe it to God in duty, who has entrusted them with the administration of his laws. And this obligation to him, is the very foundation of the right. Therefore none can dispense with this previous knowledge without being undutiful to God, and perfidious to society. If a state or nation decree that it will not require it, it only decrees that it will not exercise the authority with which the King of nations has invested it, nor be responsible for the marriage institution in its purity, and in effect says, "Am I my brother's keeper?" When therefore, a magistrate pleads that he is not bound to require this previous knowledge *because he is a magistrate*, it is both as ridiculous and absurd, as if a watchman should say, I am not bound to watch because I am a watchman! The man in his private character, was bound in common with the

test of society to require it; and now, that he has accepted the call of society to watch over its good order, and pledged himself to be "a terror to evil doers," with all the solemnity of an oath, he is *doubly* bound to require it. If he say, that he is not bound, because the state law does not require it, his plea admits the state law to take precedence of the law of God, which undeniably binds him as much to require it, as it does to prevent illegal marriages; and he is implicitly also guilty of "diminishing some thing from God's command."

After all, I do not know of any state, that has not signified its right to know the purpose of marriage in some way, and if it be not expressly required, the thing is nevertheless agreeable to the spirit of their laws. It would therefore be a fallacious mode of reasoning to say, that because the state did not expressly require it, therefore it *forbids* magistrates to require this previous knowledge. Let us try it in another case. The state does not require that the parties should be "*equally yoked*," in the scriptural sense, therefore it forbids it! In this case, the fallacy is only more obvious. For although the civil statute does not require it, yet it is not contrary to it, either in letter or spirit. It comes fully up to the measure of the civil statute, and goes farther. If then, a magistrate may not, in all cases, have the express command of the civil statute to require the previous knowledge of the purpose of marriage, he will have at least the countenance of its spirit in so doing.

PROP. V.—It is the *duty* of parties intending marriage, to publish their purpose a sufficient time before hand, to allow all parties concerned, to bring their objections forward if they have any. This is the correlate of the preceding proposition. For if the public have a right to know it, the parties to the purpose are in duty bound to tell it. They owe it as a debt of regard to the public interest. They owe it, also, as a testimony to the truth of God's word, which declares, that "marriage is honourable in all." And they who refuse, or neglect to give any previous knowledge of their purpose to the public, say by their actions, that it is *not honorable*, but shameful. They owe it to the fifth commandment. Will any be so bold, as deny that children may conceal their purpose of marriage from their parents, and leave them by stealth without putting dishonour upon them? Where is the parent, who would not sensibly feel this to be a dishonour? The word of God uniformly recognizes in parent's a power to give, or not to give their children in marriage.

For this term *give*, is almost constantly used in reference to marriage. To conceal their purpose, is therefore *more* than dishonour to their parents. It would be this much to a friend; but to parents, it is a robbery of their rights, and it is a denial of their just authority. Perhaps every reader will freely concede all this. Then I demand the same thing as a duty to church and state, for they also, are our farther and mother comprehended in the fifth commandment. And if it is due to natural and immediate parents, because of *their* authority over us, much more must it be due to those, who have still a greater authority over us, and which also includes that of the immediate parents; and where also, the interest at stake is so much greater. Church and state too, as we have already seen, have a *right* to judge every purpose of this kind, and decide whether it is legal or not; in other words, a right to give or not to give in marriage. Therefore, the parties are in duty bound, to tell their purpose in the ear of the civil and religious public. It will not acquit them in the sight of God to tell it in any of those ways, which either church or state authorities may have set up, which are *neither calculated* nor *designed* to acquaint the community, or those whom it *may* chiefly concern. For that is neither more nor less, than to cover the *neglect* of the duty with the pretence of *performing* it, which in *his* view, who judges not according to the appearance, but according to the *truth* can be little else than mocking. Neither can they stand acquitted according to the principles of the Associate Church, concerning civil government, which is briefly this:—to obey the magistrate in all things lawful, according to the Scriptures, but no further; and to witness against every thing which he does contrary to this infallible standard. An inference from this proposition is, that the publication of the purpose of marriage as to the *matter* of it, is *not a thing indifferent*. A thing indifferent may be omitted without omitting any duty, or doing wrong to any. But this publication is a part of "honor and duty," which inferiors owe to superiors. Therefore,

PROP. VI.—The neglect of it is a censurable offence by the church, and punishable by the state. Neither of them may *do* it; but on the contrary, they may legislate down this matter altogether, and pour contempt upon it. But that will not shake the foundation of this proposition, nor alter the truth of it. But it will add one evidence more to the ten thousand that *were*, that they are recreant to the trust which

God has committed to them, and are daring to prostrate their authority to mantle up iniquity. It is the duty of the church to censure the neglect of it in any of her own members; and also in any of her members who *countenance* the neglect of it in others. And in so far as a faithful and pointed testimony against it, is censure, she is bound to censure those, who are *not* her members; although they be officers of state, and the highest in the world, they cannot be exempt from this censure. When a member of the church, being at the same time a magistrate, gives countenance to the neglect of it, by marrying persons who have given no previous notice of their purpose to the public, he is more worthy of censure from the church than any other, because he is under a threefold obligation to see that it be done. As a member of civil community, he is bound to see that it be done. In his magisterial capacity, he is also bound, as being "a terror to evil doers" to *require* that it be done, and as a member of Christ's Church, he is bound to see it done as a part of honour and duty due both to church and state. It is likewise the duty of the state to punish the neglect of it, because it sets at defiance their authority to judge of the purpose of marriage before it be executed, and to prevent it, if it be illegal. It must certainly be admitted by all, that whatever militates against the just and lawful authority of the state, must be punishable, otherwise, that authority would be but a dead letter, and the bond that holds society together would be loosed. Accordingly the wisest and best ordered nations and states, *have* made it a punishable offence. If others do not, it is not any proof that they are wiser than their neighbours, but only that their wisest legislators have overlooked this just and salutary precaution. An inference from this proposition is, that when a member of the church, though he should be also a magistrate, has countenanced persons in the neglect of this honor and duty, to their superiors, and refuses to submit to her censure for the same, she must either suspend him from her fellowship in sealing ordinances, or lay the authority with which the Lord Jesus has invested her, at the feet of the offender, in order that he may trample it under foot.

PROP. VII.—When the church censures her member, being a magistrate, for the offence aforesaid, or upon his refusing to submit to it, suspends him from sealing ordinances, she does not go beyond her own line of things, or intrude into the peculiar province of the civil authority. In order to place this in as clear a light as I can, I will

recapitulate a little here. It has been shown that God has delivered to the *church*, his whole mind and will respecting marriage—that she is bound to explain and obey it—to prevent by all proper means, the violation of his ordinance on this head—to censure any of her members who neglect it themselves, or countenance it in others, and to give a bold and pointed testimony against those who are not her members, whatever be their station. Therefore, the *authority* which she exercises in the case in question, is *proper* to her. Again, that respect of the conduct of which she takes cognizance in this case, is *not* the civil or magisterial, abstractly, but the *moral* respect of it only, viz.—His countenancing the parties, whom he marries in a *breach* of the fifth commandment. And it certainly belongs to her, to take cognizance of all conduct, in all *moral* respects. Else let her mouth be shut at once, from speaking a word on the moral law, which she finds in every page of her statute book, the Bible. Again, she does *not* arraign the man at her bar as a *magistrate*, but as her own *member*, as one who has declared publicly, that he was of one mind with her as to every thing in her discipline worship and doctrine. Yea, as one who has solemnly pledged himself before Jesus Christ, and the court acting in his name, to abide by this *very rule*, among others, for disregarding which, he is now called in question, and she hath a right to take him up in this character, and for this profession, and to compare with it, *every action* of his, in all its *moral* respects. Again, the censure which she inflicts, does not affect him in the smallest degree as a magistrate, or as a citizen; but *only* as a church member. She inflicts no pains or penalties, no civil disabilities—nothing, nothing but a spiritual censure, suspending him from sealing ordinances. Now this is the whole of her interference, in the case. There is surely no grasp at power here, foreign to her constitution. The power exercised in all this, I pray that she may grasp, and so firmly hold, as to be able to give a good account of its exercise to her Lord at his coming, who has put it into her hand.

I will now add a remark, or two, by way of conclusion. And first, although the previous publication of the purpose of marriage were "matter and form," a thing indifferent, (which I have shown it is not,) I do not see that the church is under any obligation to surrender it to the state; because if it is indifferent, it has at least nothing contrary to the Moral Law, either in express terms, or by fair construction, and therefore it cannot

stand in the way of any duty of the state functionary, whose duties all lie within the sphere of moral principles; and second, because the state is not the church's Father, and Mother, that she should owe this deference to its authority.

I do not esteem the argument, often used against the continuance of this rule, that it is a *small* matter, (or, is called so,) to be conclusive; because if that *be* the case, it would be just as easy and convenient to observe, and keep it, as to give it up. But I do not like to admit that it is a *small* matter, because unless it can be proved that community has no authority to prevent illegal marriages from taking place, and consequently no right to know of the purpose before hand, which never can be proved, I must consider it to be nothing less than countenancing the parties in a breach of the fifth commandment. The point which the Devil urges men to admit is generally exceedingly small, and like a mathematical point, which cannot be seen by eyes of flesh at all; and they cry it down as a *nothing*. Yet it commences a line of divergence from the right line of duty, which, when it is pursued, is at so great a distance from God, that created minds cannot measure it. The putting down of the publication of the purpose of marriage, reminds me of the way in which a crafty enemy commences a successful attack. He *first kills the sentinels* which are stationed at some distance out from the camp. He then surprises the outposts of the army. Next he forces the trenches, and finally makes a breach in the wall of the city, and enters sword in hand. But had the sentinels lived, and given the alarm, his murderous plans would have been defeated. Shall we be so mad as to kill *with our own hands* this sentinel, *publication*, under the delusive supposition that he does not belong to the city! and is of no use!! I hope not yet.

Wise, and patriotic, deliberative bodies, among whom the Westminster Assembly deservedly holds a place, not the least conspicuous have judged publication to be of importance. They judged it necessary, not only to shew a becoming solicitude in the church for the laws of God and the good of mankind at large, but also for her own preservation, and the uniformity of life and manners among her members, and they judged rightly. And the grounds of their judgment stand so directly under the perceptions of common sense and reason, that sundry ecclesiastical bodies, who have long

since discarded their doctrines of theology, have yet retained this rule in their discipline. The Associate Church owes much to them, under God. She reveres them as fathers who have handed down to her the pure truths of God. Their names will be held in everlasting esteem, and will continue to send forth a pleasing fragrance to the godly, till the last trumpet shall sound. If, then, this matter of publication were nothing but a mere *human enactment*, having for its only foundation sound discretion, it would be only a dutiful respect to our venerable superiors, to have as *good and weighty reasons* for putting it down, as they have given for setting it up.

It would seem to be a hard case also, to construe into agreement with the charity inculcated by the 14th chapter of the Romans, and elsewhere, that *we*, who are conscientious in keeping up this rule, should be *compelled* to drop it, in order to suit the political notions of a few members of the church, who are justices of the peace, or the fastidious delicacy of the young. For let it once be settled, that a member, being a justice, is not in fault for neglecting it, and it will be impossible to convince any other member in the congregation, of common discernment, that any thing but a disgusting partiality could make it a fault in him, and this opinion must spread from one congregation to another, until it pervades the whole, and the rule must go down with a recoil of bitter condemnation on all the judicial procedure that has been ever had upon it, from the beginning. Our stronger brethren ought, therefore, to pause, before they inflict upon us this injury and reproach; and consider whether they can really feel any immorality in observing this rule, which stains their consciences, and whether they could not as safely bear it, as the apostle could the want of flesh or wine.

Will it be argued that we have less need in our times, than formerly, to guard every inlet to vice and immorality? that now community, civil and religious, are so pure and immaculate, that we may relax our vigilance, and safely confide the public interests of the state, and the purity of the church, to youthful inexperience? Surely not, while the sad reverse of all this meets us at every turn, and stares every godly observer in the face. Were this rule discontinued, what class of persons would likely, from present indications, be most gratified by the event? Candour, I think, will acknowledge, that it would not generally be the most godly, and the most acquainted with the corrupt bias of

human nature. And the experience of the church in past ages, will attest, that though they may not always be able to set forth their objections in perspicuous and forcible terms, yet they may not be safely disregarded.

I acknowledge that, in some cases, there might be some difficulty in restoring the rule where it has fallen into disuse; but it will not bear a question whether it would occasion more difficulty and trouble in the church generally, to acknowledge that its disuse has been a deficiency of respect to good order, and to set honestly about the observance of it in future, or to discontinue it universally. The latter is certain. For there must be other and far weightier reasons brought against it, than have yet been, either spoken or written, before a goodly number can be brought to believe that its discontinuance would be any thing else than a dereliction of regard to the moral law.

May I not hope that the several considerations suggested in this paper, for its continuance, will be fairly weighed, both individually and in the aggregate, and that they will either be allowed to decide, or receive a candid and solid refutation.

[For the Religious Monitor.]

ON DIVINE LOVE.

(Continued from p. 414.)

CONTEMPLATION II. . . . PART II.

WE proceed to contemplate the love of the Father, in giving "his Son to be the propitiation for our sins." The greatness of his love will appear, if we consider, the infinite perfection and felicity of the Father himself, the necessity and excellency of the gift, the relation of the gift to the giver, the manner in which, and the persons for whom, he is given, the ends which the Father proposed, and lastly the sufficiency of the gift to accomplish these ends.

1. Let us contemplate the infinite perfection and felicity of the Father himself. He was blessed in his perfections, and perfect in his blessedness, antecedent to, and independent upon, all the works of his hands. He cannot be made more glorious in holiness, or excellent in majesty. His perfections prevent him from becoming better, and his power secures him from becoming worse. He is independently unchangeable, and eternally blessed in himself. Exalted above all finite comprehension, blessing and praise. He doth not need "any thing, seeing he giveth to all life, and breath, and all things." Thus "man cannot be profitable to God, as he that is wise may be profitable

to himself." "Who hath first given to him, and shall be recompensed to him again; for of him, and through him, and to him, are all things."

Thus, giving his Son to be the propitiation for our sins, must be resolved into pure, and sovereign love. He doth good because he is good. He loved his people, because he loved them. As there was nothing amiable about them to engage his love, so their misery could not move his pity, else he would have had mercy upon all. Therefore, he saith, "I will have mercy, and will have compassion on whom I will have compassion." "Thou wilt say then, why doth he yet find fault, for who hath resisted his will?" The apostle resolves the objection: "Hath not the potter power over the clay of the same lump to make one vessel unto honour, and another unto dishonour?" "O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."

2. Let us consider the necessity of the gift. It is not to be supposed that the Father would give his Son, in such an expensive way, either for the glory of his mercy, or his justice, if it were not necessary. To do so, would lessen the love of the giver, and the value of the gift.

But we are not to understand this, as if God were under an *absolute* necessity to give his Son to be the propitiation for our sins. No. Had he weighed away to his anger against fallen men, as he did against fallen angels, he would have moved in glory; his throne would have been spotless, and his blessedness perfect, though he had laid them all under a sentence of banishment; and in their several generations, consigned them to flames. Indeed, we were prisoners to God; not only held by the arms of power, but by the bars of justice; in this sense, "bound in affliction and iron." Now he that would "let the oppressed go free," must not do it by mere force, for as that would always be impossible, so he must not do it by mere pity, for that would be unrighteous. God must not be a loser by our gain. The human nature must not be saved to the dishonour of the divine; and therefore he that "comes to save us in the name of the Lord," begins at the first article of our captivity, to take off the demands that inflexible justice had upon us. It is true, he is "a Messenger, an Interpreter, One among a thousand, to show unto man his uprightness;" but when God is "gracious unto us," he puts it upon something else. "Deliver them from going down to the pit, I have

found a ransom." Thus Christ "gave himself a ransom for many." He "redeemed us from the curse of the law, being made a curse for us." Though God's goodness moved him with a design of love to us, he will maintain and declare the glory of his justice. "The Lord is well pleased for his righteousness' sake;" (the essential rectitude of his nature.) "he will magnify the law and make it honourable;" (set it up, make it conspicuous and glorious.) And for this reason he appointed so many sacrifices under the Old Testament. Though they were all proclamations of grace and love, yet they still included a *satisfaction*, and told the people that "without shedding of blood there could be no remission." So that the *necessity* of a satisfaction is not a novel opinion. Christ was "a Lamb slain," (typically) "from the foundation of the world." As saith the apostle, "Whom God hath set forth," (appointed from the beginning,) "to be a propitiation," (a mercy seat,) "through faith in his blood, to declare his righteousness in the remission of sins that are past, through the forbearance of God:" His mercy appears enough in this, for if there is a "remission of sins," it may well be called "the forbearance of God." But, the "declaration," that he makes is of "his righteousness that he may be just, and the justifier of him that believes in Jesus." Thus he proclaimed his name to Moses. "The Lord God, merciful and gracious, forgiving iniquity, transgression and sin: and that will by no means clear the guilty." This last clause seems to raze out all the comfort contained in the preceding, for we are "all guilty before God;" and if such, are "by no means to be cleared." But, the meaning is, there will be a full revenge taken upon the guilt, and a glorious display of mercy to the person. As saith the church, "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes" (bruises) "we are healed." "When we read, therefore, the Redeemer's expression in his agony, if it were possible the cup should pass from him, we are not to understand it as if there were any appearance of impossibility in its passing from him, *absolutely* considered; it was very possible, and very easy, that it should wholly pass from him. The meaning seems to be, if it were possible, it might pass from him, without passing to us, which he had a still greater aversion to, than to drinking of it himself.

"The necessity, therefore, to be understood

in this case, is not the necessity of that sacrifice *absolutely*, to the glory of God's justice or goodness, but to our relief. "To declare his righteousness in the remission of sins" So that Caiaphas expressed it, without understanding it: "It was needful that one should die, that the whole people might not be destroyed;" though it was not in itself necessary that one person should show so much mercy to prevent that destruction."* In fine, after Christ had made the *satisfaction*, he declared to the disciples, "Thus it is written, and thus it *behoved* Christ to suffer, and to rise from the dead; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

To say that it limits the sovereignty and grace of God, to affirm that there can be no salvation without the sacrifice of Christ, is quite wrong. God is sovereign, and *can do* whatever he pleases, but is holy and just, and *will do* nothing to the dishonour of these attributes. "A God all mercy, is a God unjust"† "Is God unrighteous, who taketh vengeance? God forbid; for then how shall God judge the world?" Nay, if we should suppose that God would give us salvation without the sacrifice of Christ, as there would have been no satisfaction to justice; there would not have been by far so great a manifestation of mercy. "God commendeth his love towards us, in that, while we were yet sinners, Christ died for us."—"When an earthly prince gives a condemned criminal both a remission and an estate, he shows indeed very great kindness, though at the expense of justice; but if the nature of human justice allowed it, and human pity might go so far, that that prince should sacrifice his son for the criminal, it is plain, this act of love to him would be far greater than giving him both life and fortune, without such expense.‡ To suppose it derogates from the wisdom of God, is extremely absurd; for in the constitution of the person, and whole mediation of Christ, we have the highest display of "the manifold wisdom of God."

Again: It is very daring to ask what God *might* have done, after he hath told us what it *became* him to do. "It became him;" it was worthy of his wisdom to plan, of his love and power to accomplish; "for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." Though eternal life

* M'Laurin. † Young. ‡ M'Laurin.

be the gift of God, it is "through Jesus Christ our Lord." "He entered into the holiest of all by *his own blood*, having obtained eternal redemption for us."

Lastly: "If God were to pardon sin without a satisfaction, he would dispense with the law which governs his universal, everlasting kingdom, and consequently tolerate universal, eternal wickedness, confusion and disorder; and then where would be the use of the world, or the law." But this he will not do. "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest. This shall be the portion of their cup. *For* the righteous Lord loveth righteousness:" *i. e.* all *manner* of righteousness, to punish evil, preserve good, and vindicate the glory of his perfections.

Die thou of Justice must; unless some other
Able, and as willing, pay the rigid satisfaction,
Death for death.—*Milton.*

Having thus proved the *necessity*,—

2. Let us contemplate the *dignity* and *excellency* of the gift.

It is infinitely superior to the whole creation. It is *God's own Son*. "His only begotten Son;" by an eternal, necessary, and ineffable generation. The Socinians and Unitarians deny the eternal Sonship of Christ: And carry it on from his birth to his mission, resurrection from the dead, and exaltation at the Father's right hand. But, "they lie, and do not the truth." There is but *one Sonship*, and that is eternal and divine. The Son himself saith, "The Lord possessed me in the beginning of his ways, before his works of old. When there were no depths, before the mountains were settled: before the hills was I *brought forth*. Then was I by him, as one brought up with him," like a son in the bosom of his father. It is absurd, and trifling with the argument, to affirm that this is spoken in a figure, of the wisdom of God, as an attribute. It is directly affirmed by Christ of himself, who is the personal *Wisdom* of God; the word being the very same in the original which David used, (Psal. li, 5.) for expressing his own *generation*, when he confessed he was *shapen* (brought forth) *in iniquity*. He existed as a distinct, divine person, capable of taking a part, with the Father, in the covenant for our salvation. Saith he, "I was set up, (consecrated,) from everlasting"—He had a nature different from that in which he was born at *Bethlehem*. "His goings, or comings forth, have been of old, from everlasting." A learned critic observes upon this place: "1. The *personal properties*

and natural *unity* of the Father and the Son, are here sufficiently expressed. The *subsistence* of each is complete, though the *nature* of both is but *one*. 2. He, whose comings out are from eternity, cannot be the *Father*, from whom he is eternally coming forth. 3d. The act being only *acting*, not *acted*, does not imply a *derived*, a *divided*, a *caused* nature, or any nature in any respect *different* from the Father's nature."^{*}

Thus, the title Son of God, when attributed to Christ, implies a *sameness of nature*. This may be strongly argued from his being, "the only begotten Son, who was in the bosom of the Father." And he himself saith, "I and my Father are one"—One nature. He is so essentially one with him, that he saith, "He that hath seen me hath seen the Father." "I am in the Father, and the Father in me." He is that Son, who is "the brightness of his glory, and the express character of his substance." Thus it is as clear as day light, that when the title, *Son of God*, is given to Christ; it expresseth his distinction from, and superiority to those, who are sons by creation, adoption, regenerating grace, and even the angels, who on account of the *dignity* of their nature, are called the *sons of God*. But to which of the angels said he, at any time, "Thou art my Son." Nay, he is their *Creator*, and the *object* of their *worship*. "And if no created spirit can possibly be conceived assuming the nature of another created spirit, (whereas it is supposed Christ could have assumed the nature of angels,) this is no small confirmation of the Divine Sonship of Jesus Christ."

Thus, "God's own Son," is not only an excellent gift, but the *chief gift*. Not only a high manifestation of the Father's love, but the *highest*. All other gifts are creatures, this is the Creator: other gifts are the works of God, this is the Son of God, who is God. And though the Father prepared him a body, (*i. e.* a human nature,) it is not said he gave the human nature, but he gave his Son to assume that nature,— "To be made of a woman, and made a curse for us." It is not said that "God," (*i. e.* Christ, who is God,) redeemed the church by the blood of his human nature; but, as that was united to a divine person, it was *by his own blood*. He who made the worlds, purged our sins by *himself*. But we must leave the subject under a veil. For none *perfectly* knew the Father but the Son, or the Son but the Father.

* The true Scripture doctrine of the Holy Trinity, by Mr. Nelson's friend, pp. 84. 87.

3. That we may admire the greatness of the Father's love, with regard to this gift, let us contemplate the *relation* of the gift to the giver; and consequently the mutual *love* that subsists between them. This particular is not to be viewed as *separate* from the preceding, but rather as a farther illustration of it. But we shall contemplate it *distinctly* by itself, on account of its *importance*. Let us begin by contemplating :

1st. The near and intimate *relation* that *subsists* between the Father and the Son. No similitude in nature can be found to express this. Though an earthly father and son partake of the same nature, yet they are not only *distinct*, but *different* persons, *separate* from each other. But the Father and the Son partake of the same *identical* and *numerical* nature. Thus saith the Son himself, I and my Father are *One*. One nature, one essence, one being. The ancient Arians said, that the Son had a divine nature, but it was derived, and thus dependent. The orthodox maintained that the Son possessed the very same *individual, numerical* nature with the Father, because, tho' the persons be *distinct*, the nature is *one*. There is but *one* God. All the texts mentioned in the preceding particular, may be introduced to support this argument.—“He that hath seen the Son, hath seen the Father also.” For, “He is in the Father and the Father in him.” He is that Son who is the *brightness* of the supreme, incomprehensible *glory*; *express image*, the partner, the equal, in an eternal, necessary, unchangeable, and independent Being.

He called the Father his *own proper* Father, (*πατέρα ἰδίον*) thereby “making himself equal with God,” as the Jews rightly understood him. John v. 18. He was the Father's *own proper* Son; (*τὸν ἰδίον υἱόν.*) Rom. viii. 32. And the *son of himself*; (*τὸν ἑαυτοῦ υἱόν.*) verse 3, in opposition to sons by adoption, spoken of in the context. All the *properties* and prerogatives peculiar to the divine nature, are ascribed, in all their glory, to the Son of God, as well as to the Father. As the eternity of his existence has been proved, so the divine nature, which the Son of God possesseth, carries all its essential perfections along with it.

Self Sufficiency.—The Son of the living God, “hath life in himself, as the Father hath life in himself.” *Sovereignty and Omnipotence*. “As the Father quickeneth whom he will, so the Son quickens whom he will.” “What things soever the Father doth, these also doth the Son likewise.”

Omniscience. “The Father showeth him all things that himself doth.” An infinite object is only equal to an infinite nature.—Thus the *relation* between the Father and the Son is most intimate; and without a parallel in universal nature. Though the persons be *distinct*, the nature is *one*.

“If the title *God's own*, or *proper* Son, signified his being produced by *God* the Father, it would agree to all creatures; if it signified only some imperfect likeness to the nature of the Father, it would agree to all living, and especially to all rational creatures; if it signified only the highest resemblance or likeness to God that any creature has, it might agree to many, since no mere creature can have so much of God, but another might be raised to have as much or more; if it signified his being created immediately by the *Father*, whereas other beings are created by the *Son*, all other rational creatures might have the same relation to the Father, and would, however, have the same relation to Christ, that *he* hath to God. The name of *God's own proper* Son, therefore, as it is ascribed to Christ, cannot agree to any mere creature.”*

Secondly. Let us contemplate the mutual love subsisting between the Father and the Son. The Scriptures abound in phrases to express the greatness of this love.

Thus saith the Son; “I was by him as one brought up with him. I was daily his delight.” Thus said the Father, both at the baptism and transfiguration of Christ—“This is my beloved Son in whom I am well pleased.” He is called his “*dear* Son.”—“The Son of the Father in truth and love.” The love of the Father and the Son to each other, is as natural and necessary, as sincere and servent, as unchangeable and eternal, as the love of each person is to himself. It is *reciprocal* love. There is no love lost between them, as the Father loveth the Son, so the Son makes suitable returns of love; “I have kept my Father's commandments, and abide in his love.”—“I do always those things that please him.” Do but consider this *relation*, and this *love*. The Father did not give a *servant*, but a *Son*. Not a *rebellious*, but an *obedient* Son; one who did always those things that pleased him, and in whom he declared, “I am well pleased,” as has been observed. He did not give a Son out of a “numerous family, (if we *dare* thus speak, in our diminutive language,) but he gave “the only begotten Son, who is in the bosom of the

* M'Laurin.

Father ;” his darling, his delight. What an act of love is this ! especially if we consider—

4. The manner in which he is given ; and that is, “ to be the propitiation for our sins.” Here it is necessary, First, to explain the propitiation itself : and, Secondly, show who the people are, for whom it was made.

First. Let us settle the true sense and import of the character. The original word, *ἰλασμός*, is well enough translated, *propitiation*. It is constantly used by Greek writers, in the sense of atoning for crimes, appeasing him that is offended by them, turning away his displeasure and wrath, and inducing him to forgive.*

Thus the term seems to point directly to the sacrifices of expiation, especially those which were of divine appointment among the Jews. We find it repeatedly in the version of the Seventy, where sacrifices of that nature are mentioned. Lev. vi. 6, 7. Numb v. 8 Ezek. xlv. 27. The rams or other beasts slain, as sacrifices for sins, that these might be forgiven, are said to be rams and sacrifices of atonement. Let us consider :

What is requisite, and necessary unto a true propitiatory sacrifice, as distinguished from all other sorts, and as we proceed, show that they are all to be found in the sacrifice of Christ.

1st. A substitution of them in the room of the offenders that offered them : they are appointed and interpreted to be in lieu of these. Accordingly, the Lord is said to have given the children of Israel the blood of the beasts slain in sacrifice upon the altar. (Lev. xvii. 11.) As if he had said, “ I admit of their death in your stead, and accept of their lives by way of commutation, or exchange for what you have forfeited.—Here it is proper to observe, that the Israelites were under a theocracy. God was their king and law giver, who gave them two sorts of laws, one ceremonial and ritual, the other civil and judicial. The former were enforced with the penalty of legal uncleanness (upon account of which a person was debarred from the tabernacle, and separated from the congregation.) The latter were enforced with the penalty of corporal death. But the Lord was pleased to dispense with his own laws, and relax the penalties thus far, that the offering of certain sacrifices, which he appointed, should suffice for them, who transgressed : their obligation to endure the penalty, should be hereby dissolved, their uncleanness purged, and their forfeited lives

saved. Thus sacrifices were incorporated into the polity of the Jews, as well as made a part of their worship. Thus the Jewish writers tell us, that God in mercy accepted of a sacrifice as a thing substituted in the room of the guilty person.* And when any person brought the sacrifice, he was wont to say, “ Let this be my expiation ;” It is all one, they tell us, as if it had been said, “ Let this be in my stead ;” and its life go for mine.† This substitution was partly signified by the rite of laying on of hands. “ He shall put his hand upon the head of the offering, and it shall be accepted for him.” (Lev. i. 4.) All nations had the same apprehensions of expiatory sacrifices, (however they came by them,) as is proved by Grotius, in his treatise of the satisfaction of Christ.

Thus Christ died as the surety and substitute of his people. His life was given for their lives, which were forfeited. “ It pleased God to make him, who knew no sin, to be sin for us, that we might be made the righteousness of God in him.” Thus he said himself, “ I lay down my life for the sheep.” “ For their sakes, I sanctify (consecrate) myself.” Saith the Apostle, “ Christ died for our sins.” “ He gave himself for our sins.” “ Christ hath suffered for us in the flesh.” In fine, saith Christ, “ This is my body which is broken for you.” In all these and many other passages, the preposition in the original is generally believed to import a substitution. As it is manifest, it doth in other places, where Christ is said to have suffered the “ just for the unjust,” and in due time to have died “ for the ungodly,” i. e. to have suffered as our sponsor, and as being put in our place. So the following words explain it. “ 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.” One observes, ‘ How plain does the Apostle speak of Christ’s suffering for us in the same sense, that one man is said to die for another ? Even according to the meaning of David, in that passionate wish for his son Absalom, when news was brought him of his death ; ‘ Would to God I had died for thee, O Absalom my son.’ ”

But the substitution of Christ in our room, when he died, is yet more evident, from two other passages in the New Testament, where he is said to have given “ himself a

* Grotius.

*Outram, p. 274.

†Buxtorff. Lex. in voco Kaplar, 1073. ;

ransom for all :” and, “ his life a ransom for many.” where the original word translated *ransom*, not only answers to the *Hebrew*, by which the Jews expressed a propitiatory sacrifice, but the preposition is different from what we have in other places, viz : 'Avri ; and is always used to denote *substitution*.^{*} Thus it is used when applied to *things*. We read rendering evil, *for* evil, an eye for an eye, a tooth for a tooth. And thus it is used when applied to *persons*, as when Christ bids Peter pay a piece of money *for* them two ; and when *Archelaus* is said to have reigned in “ *Judea in the room of his Father Herod.*” Thus, it is all clear as the light of the meridian sun, that Christ died, as having undertaken *for* us, and representing our persons.

2d. Another requisite of propitiatory sacrifices, is bearing the guilt of, and the punishment due to, the offender. This is a natural, and necessary consequence of *substitution*. By the *imposition of hands* there was a transferring of guilt in a manner, from the person to the beasts to be sacrificed.

Thus *Aaron* was required to “ lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, in all their sins, putting them upon the head of the goat.” Namely, by laying his hands on the head, and confessing their sins over him, with prayer to God to remit them.— Thus Christ, by the Father’s appointment, and his own consent, was constituted a surety for us : charged with our guilt, not the *culpable*, but the *penal* guilt, and the punishment due, was transferred to, and inflicted upon him. Thus saith the evangelical prophet, “ surely he hath born our griefs, and carried our sorrows,” “ Though we,” (i. e. the unbelieving Jews) “ did esteem him stricken, smitten of God, and afflicted,” (for his own crimes.) “ *Rut,*” (the truth is) “ he was *wounded* for our transgressions, and bruised for our iniquities ; the chastisement of our peace was upon him ; and by his stripes we are healed. All we, like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquities of us all. He was oppressed and he was afflicted,” (it was exacted of him, and he answered the demand.) “ He was cut off out of the land of the living.” Yea, “ for the transgression of my people, was he stricken.” Correspondent to these words of the prophet, the apostles express themselves. He is not only said to have *given* himself, and to have

been *delivered for our offences*, but to have “ *borne* our sins,” (or taken them up with him,) “ in his own body on the tree :” and to have there “ once suffered for sin, the just for the unjust.” He is said to have been “ made sin for us,” (i. e. a sacrifice to bear and expiate our sins,) and to be “ made a curse for us.”

In fine, it is affirmed that, “ he was once offered to *bear the sins of many*,” which must be understood of his bearing them by way of imputation, and of his suffering for them in our stead, as the sacrifice was supposed to do for the sinner. This is evident, as one has observed,† “ from the opposition which follows after the text between Christ’s first appearance, and his second. ‘ He was once offered to bear our sins : But unto them that look for him shall he appear, the second time, without sin unto salvation.’— Why, did he not appear the first time without sin ? Yes certainly, as to any inherent guilt ; what then is the meaning of the opposition, that at his first coming he *bore our sins*, but at his second, he shall appear *without sin unto salvation* ? These words can have no other imaginable sense but this, that at his first coming, he *sustained the person of a sinner*, and suffered instead. But his second coming shall be upon another account, and he shall appear, not as a sacrifice, but as a judge, to confer eternal life on his followers.”

3d. The last property of propitiatory sacrifices was to appease the offended party, turn away his anger, and thus, free from guilt and procure reconciliation. This is the proper meaning of the original word, as has been observed, and it necessarily follows from the two preceding particulars. If guilt was imputed, and punishment inflicted in lieu of the offenders ; atonement must be made, remission and reconciliation procured. These effects are ascribed to such sacrifices under the Old Testament.

First, with regard to *single persons*. However they might differ on other accounts, they all agreed in this. “ He shall bring his trespass offering unto the Lord, for his sin which he hath sinned,—and the priest shall make an *atonement* for him, concerning his sin.” (Lev. v. 6.)

Secondly, this also was the effect of the sacrifices offered once a year, for all the sins of Israel, on the day, which on this account was called the day of atonement, or *expiation*. “ The priest shall make an *atonement* for all the congregation of the children of Israel, and it shall be forgiven them, for

* Grotius.

† Tillotson, Vol. 1 p. 484.

it is ignorance." (Numb. xv. 26.) Thus, a real and proper atonement was made by all the sin-offerings under the law, for the Israelites, in the sight of God as their King. *Civil and ceremonial* guilt was hereby put away, and impunity obtained, i. e. particular persons were not put to death, or forever separated from the congregation; nor the whole body of the people destroyed.— This is expressed by a being *cleansed* from all their sins. (Lev. xvi. 30.) And by *being purged*, (1 Sam. iii. 14.) purified, (Numb. xix. 19.) and *sanctified*. (Lev. viii. 15.) Here it is necessary to observe, that this expiation, this atonement is not a removal of the guilt of moral evil, a being blessed with pardon, and salvation. Many of those people, thus *cleansed, purged, purified* and *sanctified*, perished in unbelief. For saith the apostle, "It is not possible that the blood of bulls and of goats should take away sins." And then he saith "He, (that is Christ,) taketh away the first, that he may establish the second," i. e. he set aside the typical sacrifices and "offered himself a sacrifice of a sweet smelling savor to God," i. e. in which he smelt a savour of rest. "Christ put away sin," he destroyed and abolished it in regard to its guilt. His blood *cleanseth* from all sin. Hereby we are said to be *purged, washed* and *sanctified*. All these phrases are to be understood in a sacrificial sense. In fine, when "cut off," not "for himself, but for us, he finished transgression, made an end of sin," and "reconciliation for iniquity," and "brought in everlasting righteousness." So that, "we receive the atonement by him," and "are reconciled to God by his death."

AN ESSAY

ON THE IMPUTATION OF ADAM'S FIRST SIN TO HIS POSTERITY.

(Continued from page 482.)

That the judge of all the earth would do right, was the firm conviction of Abraham, in relation to the threatened destruction of Sodom. Indeed, injustice is infinitely far from having a place in the character of the Holy One of Israel. "He is a God of truth, without iniquity; just and right is he." No thought, therefore, that would militate against the most perfect justice of God, should ever be entertained for a moment. Every such thought should be banished from the mind with abhorrence and indignation. He, with an infinite knowledge of his own character, says, "I the Lord, am a just God."

And to this declaration every intelligent mind must respond, in the language of the Psalmist, "Justice and judgment are the habitation of thy throne." Accordingly, in maintaining the "imputation of Adam's sin to his posterity," we also maintain, that this imputation is an act of justice on the part of the divine government. For, Jehovah's justice, in this matter, we hold to be clearly vindicated on the ground of the federal representative character, which Adam sustained at the time when the sin, which is declared to be imputed to us, was committed by him. That Adam did really sustain such a character, we have abundantly proved. And now, according to the plan previously proposed, we proceed to prove the imputation of his breach of covenant to his offspring, his representees. A few explanatory remarks, however, must first be made, with the view of presenting the precise point in discussion.

IMPUTATION, according to scriptural usage, denotes a charging, or setting over of something to one's account in a judicial manner; it is simply a *judicial reckoning*, having either sin or righteousness for its subject, and a moral agent for its object. Thus, when God is said "to impute sin" to a person, the meaning is, that, as a Judge, he reckons or accounts that person to be a sinner, and consequently a fit subject of punishment, on account of the sin or sins thus reckoned to him, or placed to his charge. Hence the non-imputation of sin, is equivalent to the pardoning of sin, or the holding of a person guiltless. "Blessed is the man unto whom the Lord imputeth not iniquity." Ps xxxii. 2. Again, when God is said to impute righteousness to a person, (as in Rom. iv. 11.) the meaning is, that he judicially reckons or accounts that person to be righteous and entitled to his favour, in consequence of the righteousness thus reckoned or set down to his account.

Sometimes "to impute," in Scripture, is to charge to the account of persons that which is properly and personally their own, with a view to their injury or benefit, according to the nature of the thing imputed. Thus Shimei said to David, "Let not my lord impute iniquity unto me, for thy servant doth know that I have sinned." And thus, also, the good deed of Phinehas, in executing justice upon Zimri and Cosbi, "was counted," or imputed, "to him for righteousness unto all generations." But according to the more ordinary and theological use of the term, it denotes God's judicial act in charging to the account of persons that, which

is not properly and personally their own, antecedently to such act of imputation. Thus Adam's eating of the forbidden fruit was not the proper, personal act of his descendants, yet the *sin* of that act, as we will endeavor to prove, is imputed to each of them. Neither are those acts of obedience and suffering, which constitute the righteousness of Jesus Christ, the proper, personal acts of believers, yet the Scriptures manifestly teach, that they have that righteousness imputed to them, or placed over to their account; and that God deals with them in the same manner as if they had wrought it out personally by themselves. And when the sins of the church are said to be imputed to Christ, so that "he was made sin for us," it is never imagined that these became really his personal sins, but only, that they became his in law-reckoning, in such a manner as that he was treated as a sinner, having voluntarily assumed those sins with a view to their expiation.

But when God imputes to a person that which is not properly and personally his own, it must not be supposed that he acts arbitrarily in the matter; as if the thing imputed were, in *no sense*, the person's antecedently to the act of imputation. Such procedure would savor of injustice. No imputation of this kind, we believe, ever takes place in the administration of Jehovah's righteous government. The thing imputed, although *not actually*, is nevertheless *virtually*, the person's, before the imputation of it takes place. And there are two ways in which sin may become virtually and legally a person's before imputation, although he had no personal agency in the commission of it; viz: by *suretiship*, and by *representation*. The sins of elect sinners were imputed to the Mediator in virtue of his *suretiship*; that is, having assumed them by a voluntary sponson, they became virtually his, and were accordingly charged to his account, and he was held obligated to endure their punishment. Corresponding to this, Paul, presenting himself as the surety of Onesimus, says to Philemon, "If he hath wronged thee, or oweth thee ought, put that on mine account," or impute it to me. But in relation to the imputation of Adam's sin to his posterity, that imputation takes place, not in virtue of suretiship, (for his posterity never stood surety for him,) but in virtue of *representation*. When he, as a representative sinned, all his representees virtually sinned in him. In consequence of this legal connection between him and them, his sin was legally their sin; and it is charged to their

account, not merely as the *sin of another*, but as the *sin of their own representative*, and in this respect, virtually theirs; and as such, it is *imputed*, or judicially reckoned to them. In the same manner also, does the righteousness of Christ come to be imputed to believers. When he wrought out that righteousness, he was acting in the character of a representative; it was, therefore, virtually and legally their righteousness as soon as it was completed. It is not theirs, however, actually, and so as to enjoy justification before God on the ground of it, until God imputes it to them for this purpose, in the day of their union to Christ by faith. It may, moreover, be proper to remark, that Christ's righteousness is ours, even more than is the sin of Adam, prior to its imputation. For in addition to representation, *faith* also gives us an interest in Emmanuel's righteousness. It appropriates, or takes into possession that righteousness, on the ground of the free grant made of it to sinners in the Gospel. And then God imputes it to the believer, sets it down to his account, (the moment he thus appropriates it by faith,) not indeed as the righteousness of another, with whom he has no connection, but as the righteousness of his representative, and now taken into his possession by an appropriating act of faith; and accordingly, he forthwith issues the sentence of his justification. "Abraham believed God, and it was counted (imputed) to him for righteousness." Rom. iv.

In our present discussion, then, the point to be maintained is, that the sin of Adam is imputed, or judicially charged to the account of all his posterity, not as being their own personal sin, but as being the sin of their legal representative, and moral head, and in this sense, their sin; they being federally united with him, at the time it was committed.

And that this point may be fairly presented, and the subject properly guarded, we would farther remark, that it is only the *first* sin of Adam, and not any of his other sins, for the imputation of which to his posterity we contend; as his representative character ceased with the perpetration of his first offence—the covenant being then broken, the federal relation, which had been constituted between him and his children, was for ever dissolved.

It may also be noticed here, that the distinction, which some make, when treating of this subject, between the *guilt* and *ill-desert* of Adam's sin, is unwarrantable; and then to maintain the imputation of the former, and not of the latter, is unscriptural and absurd.

If the term *guilt* be properly defined, if it be understood in the sense, in which it is unquestionably used in the Westminster Confession of faith and Catechisms, then we are satisfied with the declaration, that "the guilt of Adam's first sin is imputed to his posterity." But to define "guilt," as only denoting a mere *liability*, or *exposure*, or even *obligation to punishment*, is not only to pervert the meaning of that term, as used by the old divines, but also to pervert and corrupt the doctrine of original sin, as taught in the Scriptures, and set forth in all the Confessions of the Reformed churches. The term *guilt* has always, until lately, been understood to signify "obligation to punishment arising out of sin," or, that in sin which obligates to punishment; and what can that be but *ill-desert*? The Reformers distinguished "guilt" into *potential* and *actual*. By the former they intended the "intrinsic demerit of sin," that which is *damnable* in sin, and which can never be separated from sin: By the latter they intended "a judicial ordination to punishment," and which may be separated from sin; a thing that happens in the case of all those who are justified: For, although sin still remains in them, their actual guilt is removed, so that there will be no condemnation to them for ever. Now, it is evident, that when the old divines spoke of the *guilt* of Adam's sin being imputed to his posterity, they meant *guilt* in both of these acceptations, viz: the real demerit of Adam's sin, together with actual obligation to punishment, on account of that demerit. Because, their usual mode of speaking on the subject was, that Adam's *disobedience*, his *sin*, his *transgression*, his *offence*, the *blame of his act*, &c., was imputed to his descendants. And that the term "guilt," is used in this extensive sense in our Confession of faith and catechisms, appears from this, that all mankind are there said to have *sinned in Adam*, and to have *fallen with him in his first transgression*. Besides, how absurd is it, yea, how unjust is it, to represent God as laying men under obligation to suffer punishment, without, at the same time, charging them with any blame-worthiness, ill-desert, or demerit! Mr. Fisher, in his catechism, very properly remarks, that "there can be no condemnation, passed by a righteous judge, where there is no crime." Accordingly, while we deny that the personal act of Adam, in eating the forbidden fruit, is imputed to his posterity, we, at the same time, maintain that the *sin* of that act, its *demerit*, its *guilt*, both *potential* and *actual*, is imputed to every soul of

them; which imputation was virtually made when our first parents transgressed the covenant of God, and is actually made, the moment they are successively brought into existence.

Having made these preliminary statements, we will now advance the contemplated arguments, which go to prove *the imputation of Adam's first sin to his posterity*.

ARGUMENT FIRST.

The fact of Adam's sustaining a representative character at the time he sinned. This fact has been sufficiently proved. A denial of it must betray a reckless disregard of the truth. Why, then, did God invest Adam with such a character? Why did he establish a covenant with him in that character? The whole of that solemn transaction must, indeed, have been a piece of divine mockery, if "the Lord God" did not intend that all Adam's posterity should be implicated in his conduct. Did the representative sin? and shall the representees be held innocent? If God do not impute the sin of the representative to those whom he represented, he must disregard an arrangement of his own making, he must turn his back upon a constitution of his own setting. Justice therefore, to his own character, respect to his own institution, and faithfulness to his own word, all demand of him the imputation of Adam's sin to his posterity. Had Adam performed the stipulated condition, even the enemies of this doctrine would, no doubt, consider it right and proper to have his obedience imputed to all those in whose name he acted. And is it not equally just and proper in God, since he failed in performing that condition, to charge them all with his disobedience? Indeed, for God not to impute Adam's sin to his posterity, would be to overturn all that he did in constituting him their federal representative. Were not the conduct of the representative charged to the account of the represented, his representation would have been no representation! The truth of our doctrine, therefore, is clearly established, from the fact of Adam's representative character.

ARGUMENT SECOND.

The Apostle's declaration, "By one man's disobedience many were made sinners." Rom. v. 10. The context sufficiently shows that the word "many" in that place, denotes the whole posterity of Adam, as was formerly stated. Now, it is not said that they became sinners by the actual commission of sin, nor by the imitation of Adam's sinful conduct, but that they "WERE MADE SINNERS by one man's disobedience." They

are represented as being *passive* in this matter. They *were constituted sinners, or set down as sinners*. It is not said, that they *made themselves sinners*. The Apostle obviously intends that it was God, the righteous Judge, who made or constituted them sinners. But God makes none sinners, in any other way, than by *imputing*, or judicially reckoning sin to them. And the sin imputed, in the case specified, is expressly called "the one man's disobedience." Thus it is plain, that God has constituted all men sinners, has placed them under that denomination, by having charged to their account "the disobedience of one man." And this conclusion, which is so manifest from the Apostle's language, cannot be avoided by saying, as some do, that all that is here meant is, that "God treats men *as if* they were sinners on account of Adam's sin, in subjecting them to temporal death." Because, God is a God of justice, and he never treats any as sinners unless they really be so in the eye of the divine law. And if we say that "God treats men as sinners on account of Adam's sin," a respect to the justice and holiness of God, should also lead us to say, that sin must first be imputed to them, or legally charged to their account. If we overlook this divine imputation, we run ourselves into inextricable difficulties; we dishonor the character of God; we injure the truth of his holy word.—What a perversion of the Apostle's language is it, to maintain as others do, that all he intends by this declaration is, that "men became actual sinners in consequence of Adam's disobedience!" To elicit such a meaning, two important changes must be made in the Apostle's words; the word "by," must be changed into "in consequence of," and the words "were made sinners," into "made themselves sinners;" changes, which the structure of the Apostle's language utterly refuses. Nor is this all, the next clause would also need to be changed, and read, "so in consequence of the obedience of one shall many make themselves actually righteous!" a sentiment at variance with the whole tenor of the Gospel. This latter clause, however, in which the Apostle *does* say, "so by the obedience of one shall many be made righteous," obviously confirms the view we have taken of the former. For is it possible to conceive of any other way in which sinners can be *constituted righteous by Christ's obedience*, except that obedience be imputed to them, or placed over to their account? Without such an imputation, what influence can his obedience have in changing

a sinner's state before God? Without such an imputation, how can his obedience become the sinner's righteousness, in such a manner as to obtain for him, in law, a sentence of justification on the ground of it? Now, the Apostle asserts, that in precisely the same manner in which we are made righteous by Christ's obedience, we were made sinners by Adam's disobedience. His declaration, then, that "by one man's disobedience many were made sinners," most assuredly contains the doctrine of the imputation of Adam's sin to his posterity.

ARGUMENT THIRD.

The condemnation of all men on account of Adam's sin. "The judgment was by one offence to condemnation."—"By the offence of one, judgment came upon all men to condemnation." Rom. v. 16. 18. Here, on the ground of Adam's first offence, all men are represented as being judicially condemned to endure the penalty of the divine law. No other reasonable construction can be put on these words. In our former explication of them, we proved that this was necessarily their meaning. Here, then, we are taught, that Jehovah, the righteous Judge, gives "judgment" against all men; that this judgment involves their "condemnation;" and that all this is grounded upon the single "offence of the one man." Now, who is so blind as not to discover, in this divine procedure, the imputation of Adam's offence to all his seed? Does not this "judgment to condemnation," proceed on the assumption of legal guilt? Would God condemn the guiltless? If then he condemns men on account of Adam's offence, as the Apostle asserts, must he not have viewed them as charged with that offence? But as they never *personally* committed that offence, how can he condemn them as being charged with it, unless it had been *imputed*, or judicially reckoned to them? God's act of condemnation, in this case, most certainly supposes a previous act of imputation. He does not condemn, and then *impute*, but first *imputes*, and then *condemns*. Hence it is utterly inconceivable, how we can maintain with the Apostle, that "by the offence of one, judgment came upon all men to condemnation," and yet deny the imputation of that offence to his posterity. The fact, that the sentence of condemnation spoken of, is not fully executed upon *all*, argues nothing against the fact of *all* having been laid under it, in the first instance. A criminal may be condemned to the gallows, and yet, before the execution of the sentence, obtain a pardon. God reverses this sentence

of condemnation in the case of believers, by pronouncing in their favor a sentence of justification. The righteousness of Christ, being imputed to them, entirely cancels the legal guilt, not only of Adam's offence, which had been committed in their name, and charged to their account, but also of all their own personal offences. Condemnation, therefore, universally precedes justification. And justice requires that condemnation, in all cases, should be preceded by a guilty cause; which guilty cause is expressly called, in the passage referred to, the "one offence" of "the one man." It, therefore, must be regarded as being imputed to as many as have been laid under "the judgment of condemnation," that is to "all men." And the argument is strengthened, when it is considered, that among the "all men" designated, *infants* are included, who are chargeable with no personal offences of their own, having never sinned "after the similitude of Adam's transgression."

(To be Continued.)

A VINDICATION OF THE SCOTTISH COVENANTERS: CONSISTING OF A REVIEW OF THE FIRST SERIES OF THE TALES OF MY LANDLORD.

(Continued from page 498.)

"One conspicuous fault in this tale, lies in its not giving a view of the state of the Presbyterians previous to the time that it commences, and of the sufferings which they had endured from the government. It begins with an account of the assassination of Archbishop Sharp, and of the insurrection of the Presbyterians; but it throws no light upon the causes which drove them to this extremity. Let them have been as fanatical, and violent, and rancorous in their political hatred, as the author represents them, still common justice, not to speak of candor, required that the reader should have been put in possession of those facts which were of an excusatory nature, or which would enable him to judge how far these vices were inherent in the Presbyterian character, and to what degree they were to be imputed to the oppression and cruelty with which they had been treated. The necessity of this, is so exceedingly obvious, that it is difficult to suppress the suspicion, that the information was intentionally kept back. We certainly do consider it as an instance of glaring partiality and injustice;—the more so, as a great proportion of the readers of the work know little more of the history of that time,

beyond what they have found in the introduction to Walter Scott's *Minstrelsy of the Scottish Border*, where it is described by the very elegant periphrasis of "what is called the "Persecution." It is no apology for this, that the author has, in a general statement, opposed the tyranny of the government, and military violence, to the turbulence and fanaticism of the Covenanters; for he has dwelt upon the latter, and only glanced at the former in a transient manner. What would we think of a writer who should undertake the history of a civil war, without giving the causes which led to it; leaving his readers to collect these from other works, or to guess at them from the hints which he occasionally dropped?—We are not so unreasonable as to require, that our author should have alarmed his readers, by giving a dry narrative of this at the beginning of his work, or by substituting it in place of the interesting description of the wappenschaw. Far from it. But none knows better than he where it could have been introduced with the greatest propriety and effect. Had he only introduced the leading facts in a conversation between Morton and a rational Presbyterian. (if such a personage could have entered into the author's conception.) he might have given a higher tone to his work, and invested his nominal hero with the real character of a patriot, instead of making him a mere every-day person of romance—a puppet alternately agitated by love, and jealousy, and personal resentment, and a vague and feeble wish for fame. The narrative which we are necessitated to give, to supply the author's omission, can be but brief and general.

During *nineteen* long years previous to the insurrection at Bothwell, the Presbyterians of Scotland had smarted under the rod of persecution. Scarcely was Charles II. restored, when the scaffold was dyed with the blood of the noble Marquis of Argyll, who had placed the crown on the king's head, and of James Guthrie, whose loyalty, not of that passive, creeping, senseless kind which cavaliers and tories glory in, but enlightened, tempered, and firm, was proved by his refusing, during the whole period of the interregnum, to acknowledge either the Commonwealth or the Protectorate. The people of Scotland were deeply rooted in their attachment to presbytery, from a persuasion of its agreeableness to Scripture, from experience of the advantages, religious and civil, which it had produced, from the oaths which they were under to adhere to it, and from the sufferings which they had

endured for their adherence to it, both from the court and from the sectaries of England. Upon the Restoration, a proclamation was sent down to Scotland, in which the king promised to preserve this form of church government in that part of his dominions. But this was merely an artifice, to lull the nation asleep, until the court had gained over or got rid of the principal persons whose opposition they had reason to fear, and to prevent the general remonstrances which otherwise would have been presented, from all parts of the kingdom, against the intended change; for it is beyond all doubt, (whatever ignorance may assert to the contrary.) that there was not then a party in Scotland, worthy of being named, which desired the restoration of Episcopacy upon religious principles. Accordingly, when the parliament met, being packed by the court, and slavishly submissive to all its wishes, it proceeded to declare the king supreme in all causes, ecclesiastical and civil, to devolve upon him the whole right of settling the government of the church, to condemn all resistance to the royal authority, and, at one stroke, to rescind all the parliaments from 1640 to 1650, even those at which his majesty and his father had been present, and all their acts, including many of the most enlightened and salutary which ever passed a Scottish legislature! Thus the liberties of the nation, civil and religious, were laid at the feet of the monarch, and the foundations of all legitimate government shaken. "This (says Bishop Burnet,) was a most extravagant act, and only fit to be concluded after a drunken bout. It shook all possible security for the future, and laid down a most pernicious precedent. It was a mad roaring time, full of extravagance. And no wonder it was so, when *men of affairs were almost perpetually drunk.*" Had not the ancient spirit of Scotland been broken by repeated disasters, and had they not been basely betrayed, the nation would have risen at once, bound this mad crew, and thrown off the degrading yoke which was imposed on them. In the exercise of the powers with which he was invested, the king immediately restored Episcopacy by a royal edict, which was soon after confirmed by another parliament. One principal cause of this revolution, and of all the confusions, horrors, and crimes, which it entailed upon the nation, during twenty-eight years, was the base and unparalleled treachery of Sharp, who, having been sent to London by the Presbyterians to watch over their interests, and supported there by their money, delud-

ed them in his letters by the most solemn assurances of his fidelity, and of the security of their cause, while he had betrayed that cause, and sold himself to their adversaries, and who continued to practice the same consummate hypocrisy, until there was no longer any reason for concealment, and he took possession of the archbishopric of St. Andrews. All the authority, and all the force of government, were henceforth employed almost solely in enforcing subjection to a form of church government, and an order of men, that were odious to the nation. The Solemn League and Covenant, which was regarded with the greatest veneration, and had long been considered as one of the most sacred bonds of security for the national religion and liberties, was declared by statute unlawful, and all the subjects, as well as the king, who had sworn it, were absolved from its obligation; those who were admitted to places of power and trust were obliged explicitly to renounce it, and this renunciation soon came to be exacted from the subjects in general under the heaviest penalties. All ministers who had been admitted to parishes after 1649, were ordered, before a certain day, to receive collation from the bishops, or else to leave their churches. In consequence of this, between three and four hundred of them were constrained to leave their charges, which were filled with men who were in general the very *dregs and refuse of society*. In giving them this character, we use the language, a little softened, of a Bishop, who was at that time in Scotland, and was a writer in support of Episcopacy.— "They were (says he.) generally very mean, and despicable in all respects. They were the worst preachers ever I heard; they were ignorant, to a reproach; and many of them were openly vicious. They were a disgrace to their orders, and to the sacred functions; and were indeed the *dregs* and refuse of the northern parts. Those of them who arose above contempt or scandal, were men of such violent tempers, that they were as much hated, as the others were despised." Who can wonder that such men were despised and detested? Who but hypocritical infidels, and profligates, and dastardly souls, would have submitted to the ministry of such men, or have abandoned their own ministers, who had been highly respected, and were highly respectable? Accordingly, such of the people as had any sense of religion, or of decorum, and were not slaves to the court, or to deep prejudice, scrupled to hear the curates, and frequented the churches of those Presbyterian ministers who had not yet been

ejected. When this was not in their power, they craved instruction from their ejected pastors, who, considering the relation that had subsisted between them and their flocks as not dissolved, complied with their request, at first privately, and afterwards more publicly. This was the origin of separate meetings and conventicles, against which the vengeance of the government, and of the bishops and their worthless underlings, was now directed.

Laws with penalties, which were gradually increased, were enacted, and every person bearing the king's commission, had the power of executing them. The parliament had granted to the king a standing army, under the pretext of defending Christendom against the Turks, serooth, but in reality to support his arbitrary government. The soldiers were dispersed in companies, through the non-conforming parishes. The curate read over a catalogue of his parishioners on the Sabbath day, and having marked the names of such as were absent, gave them in to the person who commanded the company, who immediately levied the fines incurred by the absentees. In parishes to which the non-conformists were suspected to repair, the soldiers used to spend the Sabbath in the nearest inn, and when warned by the psalm that public worship was drawing to a close, they sallied out from their cups, placed themselves at the door of the church, told the people, as they came out, like a flock of sheep, and seized as their prey upon such as had wandered from their own parishes.— Ministers who preached at conventicles were, when apprehended, committed to prison, and banished; those who attended their ministry were severely fined, or subjected to corporal punishment. Masters were obliged to enter into bonds that their servants should not attend these meetings, and landlords to come under these engagements for all that lived on their estates. If any dispute arose respecting the fines, the accused person was obliged to travel from the most distant part of the country, and though found innocent, was often obliged to pay, what was called *riding-money*, for defraying the travelling expenses of his accuser, who accompanied him.

Sir James Turner, who commanded a troop which lay at Dumfries in 1666, had distinguished himself by his military exactions and plunder. A small party of his soldiers were one day ordered to a small village in Galloway to bring in one of their victims. While they were treating him in the most inhuman manner, some countrymen

ventured to remonstrate against their cruelty. This was resented by the soldiers, a scuffle ensued, and the soldiers were put to flight. Knowing that this act would draw on them the vengeance of the military, the countrymen, being joined by numbers who could not but applaud their generous interference, disarmed the soldiers who were in the neighborhood, and proceeding quickly to Dumfries, took Sir James Turner prisoner, and dispersed his troops. This incident produced the rising of the Presbyterians in the west of Scotland, which was suppressed at Pentland hills by the king's troops under General Dalziel. How far it was prudent for them to continue in arms, and to brave the fury of the government, in the circumstances in which they were then placed, we shall not judge; but that they were chargeable with rebellion, we will not easily admit. "We leave all those who afterwards thought it lawful to join in the revolution," says a sensible English author, who wrote *Memoirs of the Church of Scotland*, "and in taking arms against the oppression and arbitrary government of King James, to judge, whether these good men had not the same individual reasons, and more, for this Pentland expedition? And it is answer enough to all that shall read these sheets to say, that these men died for that lawful resisting of arbitrary power which has been justified as legal, and acknowledged to be justifiable by the practice and declaration of the respective parliaments of both kingdoms."

An unsuccessful attempt to throw off a tyrannical yoke, serves in general to rivet it more firmly, and to aggravate the sufferings of the oppressed. It was so in the present instance. Besides those who suffered for being engaged in the late insurrection, the non-conformists throughout the kingdom were prosecuted with the greatest rigor. A *bonc of contention*, to use the phrase of their arch-persecutor, was thrown in among them by the royal acts of *Indulgence*, as they were called, by which a certain number of the ejected ministers were permitted to preach upon certain conditions, and were confined by twos, like galley-slaves, within their parishes. Upon this, severer laws were enacted against conventicles. To preach at a separate meeting in a private house, subjected the minister to a fine of five thousand merks; if he preached in the fields, his punishment was death and confiscation of property. The fines of those who countenanced these meetings were increased, and were proportioned to their wealth. For example, Sir George Maxwell of Newark, and Sir

George Maxwell of Nether-pollock, were fined in a sum amounting to nearly eight thousand pounds sterling each, in the course of three years, for absence from their parish church, attendance on conventicles and disorderly baptisms. Landlords were now obliged to make it an article in their leases, and masters in their indentures, that their tenants and apprentices should regularly attend the established places of worship. Recourse was at last had to one of the most detestable measures of a tyrannical government. *Letters of intercommuning* were issued against a great number of the most distinguished Presbyterians, including several ladies of rank, by which they were proscribed as rebels, and cut off from all society; a price, amounting in some instances to five hundred pounds, was fixed on their heads, and every person, not excepting their nearest relatives, was prohibited from conversing with them by word or writing, from receiving or harboring them, and from supplying them with meat, drink, clothes, or any of the accommodations or necessaries of life, under the pain of being pursued with rigour as guilty of the same crimes with the persons inter-communed. It is to be observed, that the highest crime of those who were thus excluded from the pale of society, was preaching at, or attending field-conventicles. At the same time, the *Highland host* was brought down upon the western counties. Those who have heard of modern Highland hospitality, or been amused with fables of ancient Highland chivalry, can form no idea of the horror produced by the irruption of these *savages*, to the number of ten thousand, armed, besides their accustomed weapons, with spades, shovels and mattocks, and with daggers or dirks made to fasten to the muzzles of their guns, iron shackles for binding their prisoners, and thumb-locks to oblige them to answer the questions that they proposed to them, and to discover their concealed treasure. The rapine and outrage committed by this lawless banditti, often without discrimination of conformists from nonconformists, having obliged the government to order them home, the regular troops were sent to displace them, provided with instructions to proceed with the greatest severity against those who attended conventicles, and headed by officers who had shewn themselves qualified for carrying these instructions into execution.

We cannot give an account of the sufferings which the Presbyterians endured by the execution of these barbarous measures. "They suffered," says an author already

quoted, "extremities that tongue cannot describe, and which heart can hardly conceive of, from the dismal circumstances of hunger, nakedness, and the severity of the climate;—lying in damp caves, and in hollow clefts of the naked rocks, without shelter, covering, fire or food: none durst harbor, entertain, relieve or speak to them, upon pain of death. Many, for venturing to receive them, were forced to fly to them, and several put to death for no other offence; fathers were persecuted for supplying their children, and children for nourishing their parents;—husbands for harboring their wives, and wives for cherishing their own husbands. The ties and obligations of the laws of nature were no defence, but it was made death to perform natural duties; and many suffered death for acts of piety and charity, in cases where human nature could not bear the thoughts of suffering it. To such an extreme was the rage of these persecutors carried." Nor can we give an account of the murders committed under the cloak of justice; the inhuman tortures to which the accused were subjected, to constrain them to bear witness against themselves, their relatives and their brethren, and the barbarity of sounding drums on the scaffold to drown their voices, and of apprehending and punishing those who expressed sympathy for them, or who uttered the prayer, *God comfort you!* The number of prisoners was often so great, that the government could not bring them all to trial. Such of them as escaped execution were transported, or rather sold as slaves, to people desolate and barbarous colonies; the price of a whig was fixed at five pounds; and sometimes they were given away in presents by the judges.

Such was the state of matters at the period when the story before us is supposed to commence. Had the author been obliged to prefix to it a narrative of these transactions, however general, we do not believe that he would have ventured on bringing forward the representation which he has given of the two parties, or that he would have presumed on its meeting with a favorable reception. What person of judgment and candor will condemn the Covenanters, or say that they acted otherwise than it became men of conscience, integrity, and spirit to act? Men who had been betrayed, insulted, harassed, pillaged, and treated in every way like beasts rather than reasonable creatures; and by whom? by a perfidious, profane, profligate junto of atheists and debauchees, who were not fit for governing even a colony of transported felons, aided by a set of church-

men the most despicable and worthless that ever disgraced the habit which they wore, or profaned the sacred function in which they impiously dared to officiate. Were these sufferers the men whom a writer of the nineteenth century would have chosen as the butt of his ridicule, by industriously bringing forward, and aggravating their foibles, and by loading them with follies and vices to which they were utter strangers, while he eagerly sought to shade the cruelties which they endured, and to throw a lustre over the character of their worst persecutors? Who, after contemplating the picture which the genuine history of these times presents, can read without scorn the pitiful complaint, that "the zeal of the conventiclers devoured no small portion of their loyalty, sober sense and good breeding?" We have more respect for him, when with greater courage he avows his sentiments, and bears his testimony against "the envenomed rancor of their political hatred." For then we can tell him boldly in reply, that the government, or rather the political faction usurping the government, which the Presbyterians hated, deserved to be "hated with a *perfect* hatred." Indignant as we felt at such conduct, we could not prevent our features from relaxing, to hear him exclaim, with affected whining, and glaring self-contradiction—in the language of a tragedy too,

"O, rake not up the ashes of our fathers!"

Your fathers! If you mean the Presbyterians, they acknowledge you not; and if their persecutors, *you* only are to blame for the stirring of those ashes with which time was gradually and slowly covering the memory of their infamous deeds.

If the Presbyterian preachers, and the people, who faithfully and generously adhered to them, after being driven out of society, hunted from place to place, obliged to assemble on mountains, and to seek refuge in the caves and dens of the earth, had unlearned in a great degree the ordinary habits of men, and almost forgotten to speak the common language of their contemporaries; if the scene with which they were daily surrounded had imparted to their minds a high degree of enthusiasm, and even of fierceness; in short, if the picture drawn, by the author, of the more rigid Presbyterians, were just, (which we can by no means admit,) still a faithful and intelligent historian would not only have fairly accounted for this, but would have painted their native sense, worth, and dignity of character, as displaying itself

through the darker and less pleasing, but not uninteresting hue, which peculiar circumstances had for a time impressed upon their features. Who will wonder that some of them should at times have lost command of themselves, and done acts which did not accord with their general conduct and prevailing temper? When the oppression of the times became so indiscriminate, both in point of legal enactment and of actual execution, as to involve many others along with the immediate objects of persecution, and when it assumed so outrageous a form as to irritate all who had any regard for the rights of men, or any abhorrence of tyranny, need we wonder that many persons, who, in point of religious and moral character, were dissimilar to the Covenanters, should have been induced to attend their conventicles, and to take part in their quarrel? Or need we be astonished that instruments should have been found to cut off so furious a persecutor, and a man so universally detested, as archbishop Sharp? Instead of being surprised at the insurrection of the Presbyterians, and the resistance which they made at Drumclog and Bothwell, may we not rather feel astonished that their patience held out so long under such intolerable oppressions? To those who would revive the exploded charge of rebellion, we give the same answer which we made in speaking of the rising at Pentland, and in the words of the same author whom we then quoted: "What a shame is it to us, (says he, addressing the English nation,) and how much to the honor of these persecuted people, that they could thus see the treachery and tyranny of those reigns, when we saw it not; or rather, that they had so much honesty of principle, and obeyed so strictly the dictates of conscience, as to bear their testimony, early, nobly, and gloriously, to the truth of God, and the rights of their country, both civil and religious! while we all, though seeing the same things, and equally convinced of its being right, yet betrayed the cause of liberty and religion, by a sinful silence, and a dreadful cowardice, not joining to help the Lord, or the people of the Lord, against the mighty; sitting still, and seeing our brethren slaughtered and butchered, in defence of their principles, (which our consciences told us, *even then*, were founded on the truth,) and by those tyrants who, we knew, deserved to be rejected both of God and the nation, and whom afterwards we did reject!"

(To be Continued.)

[From the Boston Recorder.]

ASAAD SHIDIAK.

The Missionary Herald for the present month contains evidence apparently conclusive, that Asaad Shidiak, whose character, conversion, and subsequent sufferings, have excited so much interest among the friends of missions in this country, is no longer among the living. Mr. Whiting, in a letter dated at Beyroot, June 20, 1832, gives the following account of an investigation made by Mr. Todd, an English merchant, late of Alexandria, and now of Beyroot.

Mr. Todd had for years taken a lively interest in the history of Asaad; and I believe it was while in England, preparing for his voyage to Syria, that he resolved upon making an effort in his behalf, at the earliest possible opportunity. Accordingly, about two weeks ago, his business being so arranged that he could leave it for a few days, he set off for the camp of Ibrahim Pasha, at Acre. He arrived immediately after the surrender of the town and fortress to the Egyptian troops, and while Ibrahim, who had headed the last deadly assault in person, was yet receiving the congratulations of his friends, having just sent off Abdallah Pasha a prisoner to Alexandria. A more favorable hour could not have been desired. The Pasha readily granted him a private interview, and listened with great interest and surprise to his representation respecting Asaad. When Mr. T. had finished, his highness said that he must talk with the Emeer Besheer, to whom, he remarked, it properly belonged to investigate the affair, and who was expected at the camp the next day, after which he would see Mr. Todd again.— At a subsequent interview he informed Mr. T. that the Emeer Besheer was directed to furnish him with a guard of soldiers, who should accompany him wherever he might wish to go in search of Asaad Shidiak, with orders to carry the convent of Canobeen, or any other convent or building in Mount Lebanon, by assault, if necessary, to pursue the search as far as Mr. T. should choose, and to bring the man, if he could be found, to such place as he should direct. This order of the Pasha so promptly given, was as promptly obeyed by the Emeer; although the latter was evidently mortified, and could not but feel himself reflected upon by the enterprise. Being furnished accordingly with a decade of soldiers, and proper letters to the patriarch, &c., Mr. Todd proceeded directly to the convent of Canobeen, and in the name of the Emeer Besheer demanded Asaad Eab Shidiak. He thought it not im-

probable, that he might meet with opposition and insult; but instead of this, the doors of the convent were thrown open to him; the monks, and even the patriarch himself, treating him in the most respectful and obsequious manner, anticipating his wishes, and running to open every place in the building in which it was possible that a man could be concealed. They were evidently panic struck, and trembled; as though conscious that the blood of the righteous was found on their skirts, and expecting that it was now to be visited upon their heads. They assured Mr. T. that Asaad was long since dead; they showed him the little cell in which he had been confined; and also, at a little distance from the convent, what they said was his grave, offering to disinter the body instantly if he desired it.

The preceding statement suggests the following remarks:

1. The evidence of Asaad's death, if it is not rendered entirely conclusive, is certainly much augmented by this investigation. This evidence may be briefly stated under the following particulars. (1.) His absence from the place where he is known to have been long confined. (2.) The known desire of those who had him completely in their power, that he should be dead, in connection with the fact that their known character is such as to have presented no moral difficulties in the way of effecting his death. (3.) Even if no direct and violent measures were resorted to, by way of hastening his death, the improbability of his surviving, without a miracle, six or seven years of confinement and suffering, such as he endured at least during the period in which we had any certain knowledge of his situation.— (4.) The concurrent testimony of all in the vicinity of Canobeen, who were interrogated by Mr. Todd, and the impression made upon his mind by the looks and manner of those especially who were in the convent, when authoritative inquisition was made for their prisoners. These persons unquestionably knew whether the man was alive or dead; and if he were alive, they were under every inducement which extreme consternation and terror could create, to deliver him up.— (5.) The unhesitating manner in which the Emeer Besheer declared to Ibrahim Pasha, when interrogated on the subject, that the man was dead. (6.) The testimony of a European physician lately in the service of Abdallah Pasha, that the pasha told him, "he had intended to liberate Asaad, but that the Emeer Besheer had poisoned him!"

2. Equally strong, at least, is the evidence

that no change in Asaad's principles took place during his confinement; and that he continued, to the very last, firm and faithful in his adherence to the truth for which he suffered. Had he returned to the Romish faith, the fact could have been proved; his enemies had great facilities and powerful motives for proving it. *But it never was proved. There is the most satisfactory reason for believing that Asaad Shidiak, "endured unto the end," and is "SAVED."* This consideration will comfort the hearts of all his Christian brethren throughout the world, who have sympathised in his extraordinary sufferings. To his and our covenant God, whose astonishing grace sustained him, be all the glory for ever.

3. Although this enterprise, has not resulted in the discovery and release of our persecuted brother, (of which result we had indeed but very faint hopes,) yet we doubt not it will be productive of good in various ways. Good in fact, has resulted from it already. The Maronite patriarch has been taught this salutary lesson, that his power to persecute and kill the people of God because they will read the Bible, and refuse to worship images and pray to the dead, has a limit. His authority has been trampled upon in the sight, as it were, of all his people, and of all Syria: and it is now, in effect, proclaimed throughout all Mount Lebanon, by the highest authority in the country, that under the new government, (which at present seems likely to be established in Syria,) religious persecution will not be tolerated. The people, we trust, will now dare to receive the Holy Scriptures, to think for themselves, and serve God as their own consciences, and not as their priests or patriarchs shall dictate. Mr. Todd saw among the people every where on his return, the most unequivocal tokens of joy at the humiliation of the patriarch.

The Journal of Mr. Todd has been received at the Missionary Rooms and will appear in the next Herald. Mr. Bird has been requested to prepare a Memoir of Asaad, if convinced of his death, for publication in this country. The editors of the Herald give the following brief but interesting sketch of his history and sufferings.

ASAAD SHIDIAK was born about the year 1797, in a district a little north of Beyroot. His family belonged to the Maronite church, a papal sect on Mount Lebanon. At the age of sixteen, he entered one of the Romish colleges of Syria, and spent a year and a half in studying Arabic and Syriac, logic and theology. After this he passed two

years teaching theology to the monks of a convent, in a place five miles southeast of Beyroot, and then became secretary to the Maronite patriarch. At length, he fell under the suspicions of the Emeer Beasheer; who commanded the patriarch to dismiss him from his service. Being thus cut off from employment by those who ought to have befriended him, Asaad applied to the Rev. Jonas King, then in Syria, for employment as instructor in Syriac, and was accepted.—While he was fond of engaging Mr. King in argumentative conversations for the purpose of proving him in error, he read the word of God with great diligence and interest. What finally decided his mind in favor of the truth, was an effort he made to answer Mr. King's farewell letter to his friends in Syria, in which the Scriptures are arrayed against the errors of the Romish church. His understanding and heart were overcome, and he ceased to be a controversialist, and became an inquirer after the truth. His vigorous and active mind was alive to the subject. He often remarked, that he was full of anxiety, and found no rest for the sole of his foot. In many things he saw the Romish church to be wrong, and in some things he thought the missionaries so. Their apparent tranquility of mind was a matter of surprise to him. "I seem," he said, "to be alone among men. There is nobody like me, and I please nobody. I am not quite in harmony with the missionaries in my views, and therefore do not please them.—My own countrymen are in so much error that I cannot please them. God I have no reason to think I please; nor do I please myself. What shall I do?" This was in the year 1826.

In the early part of 1827, he went home to his friends, and then made a visit to the patriarch of the Maronites at Der Alma. Here he had many discussions with the patriarch and the priests, constantly appealing to the Scriptures, and finally proposed that the Gospel should be regularly preached by himself and others to the Maronite people. The result was, that he encountered great opposition, and finally was deprived of all his copies of the word of God, and regarded and treated as a heretic.

Two days, after being thus denied the use of the Scriptures, he wrote to Mr. Bird in the following manner.

"I pray God the Father, and his only Son Jesus Christ our Lord, that he would establish me in his love, that I may never exchange it for any created thing—that neither death, nor life, nor things present, nor

things to come, nor height, nor depth, nor riches, nor honor, nor dignity, nor office, nor any thing in creation, may separate me from his love."

Finding the wrath and cruelty of his persecutors increased by the daily discussions in which he was engaged, he resolved to leave them; and about midnight, on the 1st of March, 1827, committing himself to the protection of God, he fled from the convent, and went to the missionaries at Beyroot.

He was followed by his brother, and finally by his mother, with earnest intreaties not to disgrace their family by any further connection with the missionaries. To pacify them, he finally consented to visit his paternal home. He had not been there long, however, before he was taken by force, and imprisoned by the patriarch. His prison-house was at Canoben, the convent explored by Mr. Todd, and he was kept in close confinement, and for a time he was beaten daily. It was required of him in the most threatening manner, to surrender his conscience to the Roman Catholic Church, and bless all whom she blessed, and curse all whom she cursed. He replied, "It has been said by the mouth of the Holy One, *"Bless and curse not."* After other similar conversations, they reviled him, and spurned him away from their sight, and began to meditate measures of violence against him.

Though strictly confined, he does not seem to have been uniformly chained, and twice he attempted to escape. On the last occasion he was loaded with irons, cast into a dark filthy room, and bastinadoed every day for eight days, sometimes fainting under the operation, till he was near death. He was then left in his misery, his bed a thin flag mat, his covering only his common clothes. The door of his prison was filled with stones and mortar, and his food was a scanty portion of bread and water. In this loathsome dungeon, to which there was no access except a small loop-hole through which they passed his food, he lay for several days.—The heart of a priest was at length moved with pity, and he obtained permission to open the door, and take off the irons from the suffering man.

Only a small part of the interesting facts in his history have been referred to, in the preceding outline of his life. In view of the whole, his faith and constancy would appear admirable. The anathemas of his church, the tears of his half-distracted mother, the furious menaces of brothers, uncles, and townsmen, the general odium of an extensive acquaintance, imprisonment, chains, the torturing bastinado, exposure in the most ab-

ject and suffering condition, to the coarse insults of a misled and vicious populace, and the malignant revilings of a tyrannical priesthood—all had no power to shake the constancy of his attachment to the truth, and of his faith in God. The spirit he manifested was that of a martyr; and if our information concerning him be correct, he died a martyr, and his memory will be blessed.

For some further particulars respecting the conversion and imprisonment of this individual, the reader is referred to Vol. 3. pp. 345. 442, of this work.

OBITUARY.

DIED, August 9th, 1832, in the 75th year of his age, near Xenia, Greene county, Ohio, Mr. JAMES BAIN, for many years an Elder of the Associate Congregation of Sugar Creek; and in many respects a useful member of society. Mr. Bain was a native of Scotland, born (if rightly recollected) in, or near Perth, and intimately acquainted with Doct. Pringle, with whom, and other respectable ministers of the Associate Church of Scotland, he kept up a correspondence after his emigration to the United States. After his arrival in this country he resided for several years in Guinston, York county, Pa., under the pastoral care of the Rev. Mr. Clarkson. From that place he removed to Kentucky, and was a principal means of obtaining the settlement of two ministers of the Associate Church in that State. In answer to the petition of Mr. Bain, and others, Messrs. Armstrong and Fulton were missioned from the Associate Synod, of Scotland, to Kentucky, at which place they arrived some time before the year 1800, and constituted what was then called the Kentucky, since, the Miami Presbytery. From Kentucky he again removed, with Mr. Armstrong and the greater part of the Congregation, to Greene county, Ohio; where he continued till the time of his death. He officiated for many years as Clerk of the Presbytery, for which business he was peculiarly well qualified. He also travelled repeatedly between two and four hundred miles to attend the meetings of the Synod; and it is no disparagement to other elders who sat in Synod with him, to say that the services of none of them were more highly appreciated. His speeches were not frequent, but were always listened to with the greatest attention; and he was often placed on committees having the consideration of the most important and difficult questions. Some of the ablest ministers have confessed his services to have been more valuable at particular meetings, than those of any

other in attendance, whether minister or elder. Mr. Bain was of a sanguine disposition, and whatever were the blemishes of his character, they were such as are almost inseparable from a disposition of this kind. His good opinions of men, and his expectations might sometimes exceed the truth, and lead into the mistakes incident to such misapprehensions; but he was himself aware of this trait in his character, and watched against what was dangerous in it. He avoided forming his judgment of things under the impulses of the moment; and never suffered himself to be carried away by visionary schemes. He was well established in the principles of his profession. He knew the truth, he knew what had been done and suffered in former ages to maintain it; he knew the value of it from his own experience; and the interests of the cause of God in general, and particularly of the Associate Church, lay continually near to his heart. There are few whose motto might, with more propriety, be expressed in those words of the sweet Psalmist of Israel, *Lord I have loved the habitation of thy house, and the place where thine honor dwelleth.* Him, and another gone before him, with both of whom the writer of this obituary has often taken sweet counsel in the worship of God, and in the oversight of his church, he would particularly characterize as *good friends* of the ministers of Christ. It is a rare thing to find one who understands how to be a discreet, and valuable friend to another, of whose peculiar business and trials he has no experience. For this reason ministers may have many well-wishers, and yet may look around them in vain for a friend and companion, with whom they can take counsel, and have fellowship in their peculiar work as ministers. Mr. Bain, by much association with ministers of the gospel had acquired knowledge of the nature and difficulties of their work; and he understood well how to give counsel without arrogance, reproof without unkindness, and encouragement without flattery. And though his knowledge and experience in divine things placed him, in a great measure, above the reach of the instructions of many called to be teachers, he was not supercilious, or assuming, but could sit at the feet of the youngest disciple to learn. He was not so selfish as only to regard his own profit; he could be well satisfied with the ministrations of the weak, provided they were acceptable and profitable to others. His only ambition was to be an instrument of good to the church in whatever way seemed best to his master. If his su-

perior attainments sometimes provoked the envy of his inferiors, he had sufficient self-denial, and humility, to overlook it, or to withdraw peaceably from its influence. He sought not to build up himself but the kingdom of Jesus Christ, and was willing to be any thing, or nothing, according as this end might be best promoted. He was much given to meditation, and to prayer, but had nothing of that abstraction and gloom, which many regard as inseparable from a life so spent. On the contrary, he was remarkably social and pleasant. His conversation was mostly of religious things, but had nothing forbidding in its character. He spake of divine doctrines neither as one tasking himself to that in which he had no pleasure, nor as one whose disposition had imbibed nothing of their spirit, but as one whose life was in them and whose soul was conformed to them. The consequence was that his society was peculiarly agreeable, and profitable to the young, and no doubt many of them in his neighbourhood, a large proportion of whom are professors, will long remember him as a friend and a father in Christ.

Mr. Bain was not rich in the world, but he was rich in faith, rich in good will, rich in hospitality, rich in good works, according to his means, and beyond them. He had nothing but a common education, yet had learned to express himself with an uncommon force of thought, and accuracy of language. He was a valuable assistant to some others in their literary labours, and several productions of his pen have been published, both in this country and in Scotland. His situation, however, prevented his devoting much time in this way. His gifts have not been treasured up in books for the use of future ages, but were diligently and wisely laid out for his master's use while he lived.

The following account of his last moments is extracted from a letter received from an intimate, and much esteemed friend of the deceased:

"Our old and much esteemed friend, Mr. James Bain has been called to his rest. He died Aug. 9th, after a lingering illness of about three months. He died as he had lived, as a Christian. During his protracted illness, not a murmur was heard to escape from his lips. He was often cheerful and interesting in conversation, and never ceased to take a deep interest in the prosperity of the church at large; but more particularly of the Secession cause. All who visited him were, or ought to have been, edified by his conversation, and the example set by his patience and resignation to the divine will.

Not a doubt, or fear of his interest in Christ, ever seemed to harass him, but peacefully and calmly he awaited the final summons, retaining his senses, and his hopes, as well as the use of his speech, until a few minutes before his last. Many reflections of a solemn and profitable nature are suggested by this event, which has deprived our church of one of its fathers and pillars. An attempt to draw his character, would, to one who knew his worth, as you do, be altogether unnecessary."

The following are extracts from a letter received from Mr. Bain, which if not the last, must have been among the last of his writing, as it is dated May 20th, 1832, about the time when he was seized with his last illness. These extracts will show the justice of the preceding remarks.

"Yours by favour of Mr. W. came safely to hand. Previous to this I had written last, but I will not complain for two reasons. I know you have much writing to do, and that it is confining and unfavourable to your health. Another reason is, that I write so seldom, and have become so reluctant to use the pen that I am far in arrears with correspondents; and you know when a man is either unable, or unwilling to pay his debts, he seldom makes the attempt. Besides this, I have to plead the infirmities of old age, and still more the ravages of disease;—nothing now is left, but a remnant of what I was. * * * I think I know something of mercy, and of judgment too; but goodness and mercy ought to be the burden of my song; goodness and mercy have followed me through life, and never more so than in my late affliction. With a few exceptions, I may safely say, this was the only personal affliction I ever experienced through a long period of seventy-four years. Perhaps you have heard of Mr. Bigger's death. He has got the start of me,—was called off very suddenly of a few days' illness. * * *

"I was much disappointed in not meeting you at Synod. I am doubtful you will have some troublesome work at the ensuing meeting. I sincerely wish the question on publication, and marriage by license was at rest, but I do not expect to see it in my day. * *

"I feel much interest in the excitement now prevailing in the General Assembly. The leaven of the new school divinity has been long in operation, and has in some measure pervaded the whole lump. How it is to be purged out,—when, or by what means, time only can unfold. I hope there is a goodly number of choice spirits awaking from their slumbers, endeavouring to arouse others. But whether they will increase to a majority,

with energy enough to restore their church standards to their original authority, and expel the delinquents is a doubtful case. It is gratifying, however, to see such a noble zeal for Reformation principles, and primitive purity, manifested in some religious periodicals. Among these "The Presbyterian" deserves to be placed in the first rank. Making abatement for some trash, occasionally finding its way into his pages, Mr. B. conducts his paper with much ability and address. I hope the sympathies, the prayers and efforts of every good Seceder affiliate with all those who are contending earnestly for the faith once delivered to the saints.

"The conflicting parties in the General Assembly can never meet under the influence of that charity which rejoices in the truth. And if they should accommodate, by compromise on the principles of that catholic charity which pervades the churches in Europe and America, there is no hope. That charity has no more analogy to the charity of the gospel, than Satan has when he transforms himself into an angel of light. Peace, and increase of numbers, at the expense of truth, are the order of the day. I cannot conceive how Presbyterian church order, purity of doctrine and worship, can be restored in that church till three things are abandoned:—Open communion,—the distinction of Bible doctrines into essentials and non-essentials,—and the use of human psalmody. In one of the late numbers of "The Presbyterian," I see an article from the Biblical Repertory, edited at Princeton, containing a scheme for new-moulding the church into a General Assembly, without appellate jurisdiction, or authoritative decision in any case. On this plan, there are to be six Synods divided into subordinate Presbyteries, so that, according to the old adage, Birds of a feather may flock together. What then? We shall have New and Old light Presbyteries and Synods, and a General Assembly for counsel and advice. Certainly this is a dull prospect either for order, or purity in the church. Against this plan, "Honesty," said to be Mr. M'C. is contending with equal ability and spirit. I sincerely wish him success. When you have an hour to spare, do let me know your opinion whether there is any probability of the orthodox gaining the ascendancy over the adverse party. I shall wait with anxiety for the history of the next Assembly.

Grace, mercy and peace be with you, and all those whom you love; ever, ever,

Yours, in the bonds of love.

JAMES BAIN."

B.

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THE CHARACTER OF JUDAS.

It has often been objected against the church, that there are hypocrites among her members. But if this objection were valid, it would militate against every society upon the face of the earth; for where is the society in which all are sincere, and a credit to the cause which they espouse? If every literary institution were to be overthrown, because some connected with it were destitute of genius and a love to learning; if every army were to be disbanded, when some of the soldiers proved to be cowards; if every government were to be set aside, because some of the citizens were transgressors of the laws; if every society against which such objections could be made, might be justly condemned, what one could stand the trial? Notwithstanding the boasted superiority of infidelity above revelation, it will hardly be said, that there have not been bad men, and even hypocrites among infidels. And if this objection be good against the Bible, it ought, in the eyes of infidels, to be better against those principles which they prefer to the Bible. If professed christians, have sometimes fallen before temptation, and proved that they were not sincere; yet neither have infidels been always immaculate; neither have they always adhered to their profession. If christians have sometimes been tempted to join the ranks of infidels, infidels have also been tempted to join the ranks of christians. Nothing can be more unfair, than to try the merits of the word of God, by the practice of those who do not live according to its precepts. To blame the Bible, because men do not live according to it, is indirectly to commend it: it is saying that the rule is good, and that men are faulty for not observing it.

There is another circumstance worthy of notice, which the enemies of the Bible generally overlook. This book uniformly contemplates that very state of things which

has always existed in the church. It often and plainly predicts, that there always would be in the church, corrupt members, and corrupt teachers; and it describes them in colours so dark, that even infidelity could not blacken them more. It describes them as ungodly men, full of all subtlety, children of the devil, seducing the unstable, and making merchandize of souls. The Bible has anticipated the ingenuity of infidels in finding out and exposing time-serving and hireling priests; and what worse could be said of them, than that they make merchandize of souls? It also predicts the very use which would be made of this state of things against the truth. It tells us that by reason of such men, the way of truth shall be evil spoken of. In thus reasoning against the scriptures, infidels are therefore fulfilling these predictions, and confirming the truth by their attempts to overthrow it.

It also deserves notice, that the church has never made pretensions to sincerity in all, or absolute purity in any of her members. The scriptures faithfully record, that, of the two first worshippers, one was a murderer—that of the two who went up to the temple to pray, the one was a self-righteous Pharisee, and the other, according to his own confession, was a noted sinner. But the presence of the wicked did not prevent the acceptance of the righteous with God; and it should not discredit their sincerity or the truth of their profession, in the minds of men. In the most choice society, which was ever found on earth—even among the apostles of Jesus Christ, we find one of the most noted among hypocrites and guilty apostates. And if such an one were found in the company of Christ and his apostles, we may fairly suppose that there always have been such in the general church, and in all its branches: yet neither should the cause of truth in general, nor the principles maintained by any particular society, be condemned on such grounds. Though we must re-

member, that there is a vast difference between being deceived by such men, and knowingly retaining them in fellowship.

The case of Judas, is in many respects peculiar. The office from which he fell ceased with the twelve apostles. The bodily presence of Christ, with which he was favored, is not now enjoyed. His sin as to its circumstances, and many of its aggravations, cannot now be repeated. Yet his case is not so singular, but that it may afford us both instruction and warning. We have in us, the same corruptions which led him on from step to step, till he betrayed his master, and destroyed himself. And though these corruptions may not produce fruit in us the same in form, they may produce fruit the same in substance. In considering his *character*, his *sin* and *punishment*, let us not look on the description as presenting to our view a monster merely to excite disgust, but as the description of much that is common, and much that we may apply to ourselves. Let us imitate this disciple, in saying, *Lord is it I?* but not in the hypocrisy of the question.

The name Judas, which is the same with Judah or Jude, was given by Leah to her fourth son, for a memorial of her gratitude to God. *Now, said she, will I praise the Lord, therefore she called his name Judah*, which signifies praise. And in allusion to this name, his dying father says, *Judah, thou art he whom thy brethren shall praise*. Thus we find the same name given to the father of the chief of the tribes of Israel, and to the betrayer of our Lord; a proof that good names are of no avail. Indeed it often happens, where men indulge themselves in giving things good names, that God mocks this vanity by his providential dispensations. So much is this the case, that the title of greatness has been regarded as peculiarly unfortunate. There were two of Christ's apostles called Judas or Jude. The one was the brother of James, and a near kinsman to our Lord. He was also called Lebheus and Thaddeus to distinguish him from the other, who was the son of Simon, and called also Iscariot. As to the reason of this cognomen, there is much uncertainty. Some suppose that it was derived from his birth-place—that he was called Ish Kerioth or Iscariot, because he was *a man of Kerioth*, a place in Judea. But this appears improbable, as the apostles were men of Galilee. Others suppose that he was called Iscariot from his being of the tribe of Issachar. Some derive the word from two others, *shakar yeota*, which signify, *induced*

by reward, supposing that the name refers to his selling his master. Others trace the name to his office, and suppose that he was called *Iscariota* or Iscariot, from his being the treasurer among the apostles, and carrying the bag. The most probable opinion is, that the name is derived from two words, *Ish Karat*, signifying, *a man of blood*, that is, a murderer. And though the name is given to him in his history, before his having betrayed our Lord, there is no evidence that it was not derived from this crime, and afterwards applied to him by the evangelists for the sake of distinction.

There is no account of his parentage in the New Testament; but from the 109th Psalm, which is a prophecy of his sin and punishment, we may infer that his parents were wicked. In that Psalm, we find this dreadful denunciation. *Let the iniquity of his fathers be remembered with the Lord; and let not the sin of his mother be blotted out*. The sins of fathers are visited upon their children, and in some cases also, as we see from this example, the sins of children are visited upon their fathers. If the parents of Judas were profane, as appears to have been the case, his call, and outward reformation would be the more remarkable. How rare is it that parental authority and example, are successful to restrain the young from sin; but in this case, they could not keep one trained in sin, from owning and following Christ. Yet, after all, there was no change of heart. The son, who seemed to promise better things, proved worse than his wicked parents. From the same Psalm, we learn that Judas had a habitation of his own; that he had also a wife and children, who survived him, and ended their days in extreme poverty and disgrace. In that Psalm it is said, *let his children be fatherless, and his wife a widow; let his children be continually beggars, and beg; let them seek their bread also out of their desolate places, &c.* This man was either awakened or appeared to be awakened, by the preaching of Christ; he abandoned his former course of life, and united with the few who followed the despised Nazarene; he was chosen from among a number of disciples to be one of the twelve, and held the highest office ever borne by man upon the earth. He received a commission, with the other apostles, to go forth and preach the Gospel. He received the same miraculous power to cleanse lepers, to cast out devils, to heal the sick, and raise the dead. And such was the validity of the office of this man, whom Christ calls a devil, that he says

of him, in common with the others—*He that receiveth you receiveth me; and whosoever receiveth you not, it shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that house or city.* A plain proof that the validity of the ministry is not founded upon the grace or good intentions of ministers—This man was warned as well as the other apostles, that the followers of Christ must endure reproaches and persecutions for his sake; and no doubt he found these warnings verified, yet did not draw back. He had no wages proposed to him, but his meat and drink, yet he did not murmur. He saw many of the disciples offended and going away, yet he went not with them; he seemed to say with Peter, *to whom shall we go but to thee, thou hast the words of eternal life?* He must have suffered much reproach, and want, and hardship, yet still he persevered. He had principles which, though not good, carried him a great way in his profession. May we not well look at these things with amazement! If one might hold such an office in the church, possess such gifts, do such mighty works, live so long in such holy society, hear the words of truth from the lips of the Truth, and do and suffer many things, and yet have no love to God, no grace in the heart; who ought to be easily satisfied that his own heart is right, and that his fruits are the fruits of grace? We are told of a young man coming to Christ, who had renounced the levity of the world to seek for eternal life, who had joined himself to the Pharisees and lived according to the strictest rules of that sect, exposing himself to the greatest reproaches as a Jew, and the greatest self-denial as a Pharisee; and we cannot but wonder at such uncommon sobriety and devotion in one so young, so rich, and so honorable; we cannot but wonder at such great appearances, without any thing of the reality. But how shall we express our astonishment in seeing a hypocrite, a false hearted traitor, joining himself to the followers of Christ, accompanying him in his journeys, listening to his discourses, preaching his gospel, and taking part in his reproach? What may not men give, and do, and suffer, and attain, and yet be far from the kingdom of God? *Though I speak with the tongues of men and of angels—though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faiths; but I cannot remove mountains—and though I bestow all my goods to feed the poor; and though I give my body to be*

burned, and have not charity, it profiteth me nothing.

It appears from the history of Judas, that he was exceedingly CRAFTY; though, like other wicked men, he employed all his wisdom in the way of folly. He was wise in heaping up mischief to his own ruin. We often find the other disciples drawing upon them the severe censures of our Lord for their indiscretions and corruptions. They urge Christ to call down fire from heaven and are reprov'd for their intemperate zeal. They desire him to forbid another to cast out devils, who followed not with them, and are reprov'd for their narrowness of mind. They quarrel about preferment, and are reprov'd for their ambition. Peter, through indiscreet affection, even rebuked our Lord for speaking of his death, and was himself rebuked as the instrument of satan. But in no instance do we find Judas exposing himself to reproof. Like other hypocrites, he was close and cautious. He is often painted with features at once distinguishing him among the disciples, as the betrayer and murderer of Christ; but he so conducted himself, that neither his features, actions, nor words, led to any such suspicions among his most intimate associates. When our Lord warned his disciples that one of them should betray him, their suspicion did not fix on Judas. Each one, seemed as ready to suspect himself as him. No one said, *Lord is it Judas?* but each said, *Lord is it I?* Judas also asks the same question. Though he knew the purpose of his heart, and found that it was known to Christ, he was not covered with confusion, he was not driven to confess, he did not betray himself by silence. With well dissembled surprise and anxiety, he united with the rest in saying, *Master is it I?* His cunning also appeared in his dealing with the Jews about the apprehension of Christ. He showed his art in stating nothing but the amount of the reward, as that by which he was to be induced. One, less cunning, might have said something to vindicate the deed, which would have suggested that he might be cheaply bought, but Judas only says, *what will ye give me, and I will deliver him unto you?* One, less cunning, might have said something of the ease of taking Christ, or the convenience of the time which would have led the chief priests to suppose that his services were not so essential; but he speaks as if he alone had the key to Christ's person. What will ye give, and I will deliver him? One, less cunning, might have spoken of his success as doubtful; but Judas was

aware how much desire is quickened by the certainty of gratification, and he speaks as one sure of not failing in his design. Give, and I will deliver him unto you. His cunning appeared also, in returning to Christ after his bargain was completed, to watch his motions, and to prevent suspicion. It appeared in the time selected for seizing Christ. He sought opportunity to betray him in the absence of the multitude, which might have attempted a rescue. He also came upon him in the night, when he might be more easily surprised. He came upon him in a garden, to which he was accustomed to resort for prayer, and where he would not be provided with the means of self-defence. He gave those who went with him, a token by which Christ might be distinguished from his disciples, so that there might be no mistake in the person seized. He concerted a signal calculated to prevent any alarm. He had said to them who went with him, *whomsoever I shall kiss, that is he, hold him fast.* And accordingly, when he came to Christ, he said, *Hail Master, and kissed him.* The honesty of true disciples betrays their infirmities, while the craft of hypocrites conceals their villainess. And better is a child of God with many open faults, than a traitor with many closely covered abominations.

Judas was AMBITIOUS. Like the Pharisees, he loved the praise of men. It is probable, that this had its influence, both in inducing him to follow Christ at the first, and afterwards to betray him. If those who were disciples indeed, were so much taken up with the expected honors of a secular kingdom, it is probable that this was the reigning principle in the mind of Judas.— And when he saw these carnal hopes about to be blasted, he may have thought to commend himself to the Jews by delivering Christ into their hands. The love of money, which was his besetting sin, though at the last it often renders men dead to every principle of honor, is yet frequently connected with the love of distinction in its origin.— Avarice does not so often begin in the fear of want, or the desire of pleasure, as in the lust of honor. Men wish to be distinguished, and seek wealth as one of the most accessible and certain ways of reaching their end. An example of the love of praise in Judas, may be found in John xii. 5, 6— When Mary, the sister of Lazarus, anointed the feet of Jesus with costly ointment, Judas Iscariot murmured, and said, *why was not this ointment sold for three hundred pence, and given to the poor? This he*

said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. For what did he say this, if he cared not for the poor? Was it not a mere pretence of charity? Was he not influenced by a wish to be esteemed a friend to the poor—a greater friend to them than Christ himself? There was no one who cared less for the poor than he did. It is said, without any limitation or softening of the words, he cared not for them. They might suffer hunger, they might perish by disease, they might lie down and die in ditches, he cared not. He had not given to them, he had kept back what others intended for them; and at this very time, would willingly have robbed them of the price of the ointment, had it been put into his hands for their use. Yet, here was a fine opportunity to gratify the disappointment of his avarice, and to get the praise of men by making an outcry about waste, and a lamentation over the loss of the poor. And how many are there who, in like manner, would hide their meanest and vilest passions, under the pretence of the highest and holiest virtues? There is always reason to suspect other motives than those which are pretended, when men show an exceeding forwardness of zeal in any matter which is not of a piece with their general character and conduct. You may well say, what doth it mean, when the miser is crying out, what will become of the poor; when the unsound are fearing for the truth; the contentious setting up the plea of peace, and when neglectors of religion, in their families, are making a show of zeal for the general interests of Christ's kingdom? You may well ask what it means, when tyrants are setting up banners in the name of liberty; when unjust judges are filled with concern about the laws, and the merciless are becoming the advocates of mercy? Men often make much ado about the best things, when they have the worst of motives. The cry of the heart is that of the two daughters of the horse-leach, give, give; but the language of the lips is, why was not this ointment sold and given to the poor.

(To be Continued.)

[For the Religious Monitor.]

THE PARTS OF THE REVELATION, THAT EXHIBIT THE CHURCH IN OUR OWN TIME, CONSIDERED.

(Continued from p. 584.)

REV. Chap. xi. ver. 2.—*But the Court which is without the Temple leave out,*

and measure it not; for it is given to the Gentiles: and the Holy City shall they tread under foot forty and two months.

In the first verse we have a figure of the true church. In this verse we have a representation of the corrupt, and apostate party. The first thing represented of it is, that it will be during the whole period much the largest party. The court into which the Gentiles were allowed to come, was about three quarters of the whole enclosure. So the corrupt party will make a conspicuous appearance for numbers, wealth, power, and every attraction to the carnal mind, during this time, whereas the true church will consist of a few poor people and much despised.

“Leave out and measure it not.” So the doctrine, and worship, of this great body, will not be according to the Reed, the Old and New Testament. Among them the doctrine of Christ will be obscured, and corrupted by ten thousand traditions, ceremonies, decrees, bulis, and gross heresies. These Gentiles are the “earth and sea, trees and green grass,” that have not the seal of God on their foreheads, and are left fully exposed to the fury of the “four winds of the earth.” (Chap. vii. 1.) They are the earthly, carnal professors that open their mouth and greedily swallow down the dragon’s flood (Chap. xii. 16.) And they are the men who follow the Beast with idolatrous wonder, and worship. (Chap. xiii. 3—8.) And although it is their own free and voluntary choice to do these things; yet is it at the same time God’s righteous and awful judgment upon them for leaving their first love, and for their breach of covenant with him. This judgment is here called a leaving of them out, and measuring them not. He gives them up, and holds them as excommunicated and cast forth. The same thing is differently expressed. (2 Thess. ii. 9.) “Whose coming is after the working of Satan, with all power and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusions, that they should believe a lie, that they all might be damned, who believed not the truth, but had pleasure in unrighteousness.” This outer court is “given to” them, in the ordering of Divine Providence, only without any authority, or countenance whatever, from the written word. It was given to them precisely as there was “given a mouth speaking great things, and blasphemy,” to the Beast. (Chap.

xiii. 5.) This whole party are called “The Gentiles,” which in the understanding of a Jew is the same as *Idolators*. And the sin of idolatry is expressly laid to their charge. (Chap. ix. 20, 21.) “Yet they repented not of the works of their hands, and that they should not worship devils,” &c. And again in Chap. xiii. at large. They are charged: with worshipping the Beast. And indeed they, whose doctrine and worship is not measured by the word of God, cannot be any thing else. For, to set up a new religion, is in effect to set up a new God. To make a single innovation in the ordinances of religion, is implicitly to deny God’s infinite wisdom, and consequently his Godhead, and to set up something of our own making, in his stead. And if this be idolatry the charge will lie at the door of many that would affect, no doubt, to ahhor falling down before a picture of the blessed Virgin.

“And the Holy City shall they tread under foot forty and two months.” I take the Holy City here to mean the true church, and every thing pertaining to communion, and fellowship with God, and each other. These they will treat with contempt, and every sort of ignominy. And this part of the character they continue to make good unto this day. Those churches that hold fast the true doctrines, and ordinances of the gospel, are treated with as much haughty contempt as if the foot were set on their necks; not by Turks, Pagans, and Roman Catholics alone, but by *all*, and in every place. But besides, the church, *Holy City* here, may be considered as meaning also the Holy City proper, or Jerusalem, and Canaan. Christ seems to refer to the same thing, where he says, (Luke xxi. 24) “And Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled.” In that passage Jerusalem proper is without doubt intended. This prediction continues also to be literally fulfilling to the present day. It matters not who are masters of that place, their conduct toward it has been degrading. Whether it were the site of some Roman convent, or Turkish mosque. But the time of the Gentiles will be fulfilled, when they shall tread it down no more, but it shall return into the hand of the rightful owners, the Jews; and Jerusalem shall be built again upon her own heap. I am of opinion that “the time of the Gentiles,” there mentioned, will end with these forty-two months here. This forty-two months is the same time that is mentioned, (ver. 3, and chap. xii. 14, chap. xiii. 5.) and has been already described as to its beginning,

and its end. When it ends, or shortly afterward, a number of great, and interesting events, may be expected to take place. The church will be cleansed. The Jews will be converted and restored to their own land, and the fullness of the Gentiles will be brought in. Observe that this verse may be considered as describing the *people* of anti-christ, rather than the party in any organized form under its head and chief. And from their character, and conduct it may be easily seen that it can be no easy matter for those who are on God's side, to keep the straight path of duty. These are the many who prosper at their will. Into their outer court there are ten who enter, for one that passes into the measured Temple. Wealth, talents, and power seem to favour them. Beside whom, the other must appear few, poor, and on account of which, they are despised, reproached, and trampled under foot.

Verse 3 — *“And I will give power unto my two witnesses, and they shall prophesy a thousand, two hundred and three score of days, clothed in sa kloth.”* It has been well observed by one that the difference between these witnesses, and the sealed ones, mentioned in chap. 7th, is the same with that which was between Elijah the prophet, and the 7000 in his time which had not bowed the knee to Baal. Both parties live at the same time, the sealed ones, and the witnesses; the former are private christians, and the latter are ministers of the gospel, and other officers of the church, who lift up a public voice against the sins of their times. We have in this account of them a full portrait of what the ministry should be at the present time, and therefore it ought to be closely considered, and laid to heart, by every one who wishes to be honest to the immortal souls of this generation, and to be found faithful in the day of the Lord Jesus.

The question, who these witnesses are, I think comparatively of small importance, or rather useless, as they are manifestly all God's faithful servants in the ministry, during the whole of this period, who, or where-soever they be, or in whatsoever connection found but it is of immense importance, in deciding what course we ought to pursue, in these times of many opinions, and great confusion, to observe that they are WITNESSES. For t'is character forms a rule for deciding all public questions that may come up for ministerial, or judicial decision. Let a man be heartily persuaded that he is belonging to these witnesses, and let him be fully determined to act honestly, and faithfully, his

part in that character, and his course for life is decided. He will be found to lift his voice for the truth of God, at all hazards. No friend however dear, or society however great and respectable, can induce him to be silent. No proposed good can buy down his testimony. No consequences, apparent, can intimidate him. He feels his obligations to God, and truth, to be paramount. Accordingly, although they sustain other characters here set down, which are likewise important in themselves, yet that of witness is put first, as being the rule of all the rest, contrary to which it *never* can, in any possible case, be justifiable either to speak, or act. It is likewise easy of application. The meanest capacity can understand the duties of a faithful witness. He has no difficult calculations to make of probable effects. No rates to fix for the different points of truth in question. No responsibility for consequences. He has to tell the *whole* truth, so far as is known. And all this will be fully admitted, when it is applied to a witness between man and man. And how is it possible that a witness for God can have greater liberty with regard to truth? This character and its attendant obligations are so clearly given to God's servants both in the Old and New Testaments, and the call to its duties so often repeated, that it seems truly astonishing that the church should ever lose sight of it a moment, and still more so that she should be turned against it! But so it is that the greater part have lost sight of it, though not to the same extent, in all cases. Some refuse to witness in *all* cases, and for *every* point of truth, or duty, about which apparently good men, and professed Christians may differ. Others go a step farther, and make truth an article of trade, which is bought, or sold, as expediency requires. But of all others, those are the most blind and insensible to it, who publicly avow the whole truth, but in life, and practice, stand on the contrary part. But mark it well. There is no neutral ground mentioned in this passage. He who is not a witness, *name* and *thing*, is not for God, but for his enemies.

They are “*two*” witnesses. This has set learned men to search for that number, and a great many twos have been found. The Waldenses and Albigenses; Huss and Jerome; Luther and Calvin, have been mentioned. Some have understood by it the two authorities the civil and the ecclesiastical. But the number is a symbol in accordance with the general style of the book, and is designed to represent, not a proper number, but, *First*, that the number of men

who will faithfully witness for the truth, all the truth of God, during this period, will be comparatively *very small*. This agrees with the representation of the *sealed ones*, whose number was but small; it agrees also with the view of the true church, which is given, ver. 1. which is all confined within the small bounds of the inner court; and it likewise accords with the view given of the apostatizing party, as being very large, and occupying the outer court, and trampling down the Holy City. We are told that during this period, the "Beast shall have power over all kindreds, and tongues, and nations, and all that dwell on the earth shall worship him, whose names are not written in the book of life," &c (chap. xiii 7, 8), which obliges to the inference, that the number of those who shall witness faithfully against his abominations, will be very small. And hitherto the facts of church history entirely agree with this interpretation. For, with very few exceptions, it has still been a very small minority, that have stood firm on the side of truth. If any other evidence is needed to confirm this interpretation, we surely have it in the 10th verse of this chap. in which these two witnesses are placed in opposition to the greater part of them that dwell on the earth.

This circumstance cannot, in itself, be pleasing to any lover of truth. Yea, it is enough to make them go into deep and perpetual mourning, and to prophesy all the 1260 days in sackcloth. To some it causes great discouragement, in standing by the good cause, and sometimes they halt, and turn about, and look back, which is sinful, and dangerous in the extreme. And to others, it makes the cause of truth appear intolerable altogether, and they give it up, and go with the multitude. But we should consider it rather as a trial of the truth, and sincerity of our professions, which we make when we first take up with Christ, viz: whether we will indeed be willing to forsake all and stand *alone*, when there is no other way of standing with God. And there is no need for fear, as to the cause of truth at all. For, *second*, this number represents enough of witnesses for legal proof. And when God's time for judging anti-christ, and his adherents comes, it will be found that their opposition to truth had no excuse in the want of testimony. For although they did not hear it, yet God raised up his witnesses early, and sent them, many of whom continued holding up to view the word of God, and the testimony of Jesus, even to their last breath. Their testimony will, therefore, be sufficient

to convict their enemies of having perceived and hated the truth, in the day of visitation. We may also hope that it will, through the power of Christ, be sufficient to *persuade* numbers to embrace the truth, and also to strengthen, and confirm those who *had embraced it*. And yet the witnesses themselves may neither know where, how, nor when. And therefore it is very foolish, and nothing short of implicitly reproaching God, for them, at any time, even the most gloomy, to say, of either doctrinal, or practical testimony, "it will do no good." Can we foresee the history of a word fitly spoken, down to the end of time, and weigh all its effects and consequences in the aggregate? Let us be silent before infinite wisdom, which has laid the testimony of his two witnesses in his glorious eternal counsel, and let us implicitly follow the Lamb whithersoever he goes, confident that at the day of judgment, if not sooner, he will show us that it *has done good*. We must also notice the expression, "*My two witnesses*." Thus saith the Angel, as he stands on the sea, and the earth; Christ, as he contends against the powers of darkness, and the man of sin. He has called his witnesses to stand to bear witness in his cause, and owns them as his in all their work. They are required to tell *all* they know, about every matter in dispute, and to keep *nothing* back. They have *his* authority for bearing witness to the smallest matters, for refusing to receive any mark, or number from the corrupt party, or to touch, taste, or handle with them. He will account, that just so *minute* as are the points of their testimony, so much the greater is their love, and faithfulness to him. And however blind to this way of calculating, apostatizing professors have *made* themselves, the world is well acquainted with it. When a commercial man carries all his calculations to great minuteness, and will insist on paying his debts to the very smallest fraction, they say with propriety that he is a very *honest* man. When a miser contends for the last mite of his interest, they with equal propriety exclaim, how insatiable is his greed for gain! . And when the witnesses of Christ contend for the very iotas of truth, why shall we not say, how great is their love to Christ's truth?

They have Christ's countenance and support. They are fully warranted in depending on this, and trusting to it. He will send courage to their hearts, and wisdom to their tongue, which all their adversaries shall not be able to gainsay, nor resist. Although few and poor, the gates of hell shall not be able

to stop them, where ever they have a word to speak, or a work to do

I would observe on the manner of expression, which Christ here uses—"I will give power to my two witnesses," &c. that it does not seem to mean the first introducing of them, as some have supposed, which has lead them astray in their application of events to the fulfilling of the prophecy, and also in seeking for the beginning of the 1260 days. The truth is, they have never been off the stand since God had a controversy with wicked men and Satan at their head. These witnesses were prophesying from the days of Christ, in the flesh, and under the Mosaic economy, during its whole period.

But it implies that there was a most formidable and overwhelming opposition to the witnesses, and the truth appearing at that time, which was lifting up itself even to the throne of God, and bidding proud defiance to all on the earth. At such a time, when every friend of truth was ready to hang down the head, these words came from the lips of Christ, with a fitness for consolation and encouragement, that is just like that blessed Friend, who sticketh closer than any brother, who is well able, and as fully inclined to meet with a perfect sufficiency, every exigency of the church. "And I will give power to my two witnesses." The word *power*, is a suppliance—yet I think, with propriety, it is supplied, because *that* must be understood, which will enable them to prophesy, and to continue prophesying during the 1260 days, which includes in it, all that inward grace, and gifts, and outward means, and opportunities, necessary to the work; corruption would swell and overflow the visible church like a flood, and the corrupt party would swell in pride, and, with all the ferocity of a beast of prey, tear and trample the saints; but here is a promise, that there shall continue, notwithstanding, *some* to witness, though few, yet *sufficient* to establish the truth to the present, and hand it down to the future generation. This comfort, Christ intended for the use of his servants and people through the 1260 days, and therefore, it is intended for us, at this very time—and truly we need it. For let the friend of truth look to any other quarter, at present, than to this word of Christ, and he will see only indications of truth departing from the churches, and with it the spirit of witnessing, and moral desolation in the issue. But, when we look at this promise, we know assuredly, that some will continue to lift up their voice for the cause of Christ, until the end of these days, or very near it.

"And they shall prophesy"—shall explain and apply the mind and will of God, already revealed, publicly to the people of God, and before the world. And in so doing, while they aim to divide the word rightly, and to give to every soul in the flock the food adapted to their case, they will have their eye on the doings of the enemies of truth; and will, at the same time, bear a pointed, full, and reasonable testimony against them, so that they will prophesy *as witnesses*.—Their discourses will not, *cannot*, consist of *smooth things*. They will not cry, peace, peace. They will not make inflated speeches, to move the feelings merely. They will not cry down a single article in their profession, as a small matter, a non-essential, nor compromise a single point, if so doing, would gain a world of proselytes. In this way, they shall continue to prophesy "1260 days." Neither the "man of sin," nor any of his creatures, shall be able to prevent it. I consider that the remarks, made in the introduction, apply to this 1260 days, and supercede the necessity of any thing farther here. Only, that their beginning, has not any respect to the beginning of *witnessing*, but to the beginning in full form, of that monstrous and menacing system of opposition to the truth, described chap. xiii, which immeasurably surpassed all that had ever been before it. And also, since these are prophetic days, or years, consisting each of 360 days, which will be equal to 1212 civil years, these *witnesses*, who are to continue all that time, cannot be the ministers of the Waldenses and Albigenes *alone*, nor of any other witnessing body alone—much less can they be the Protestant princes of Germany, who consented to the Interim proposed by the Emperor, as some have appeared to think, but they must mean a succession of faithful ministers, and include all such, during this period, wherever, or whenever found. It is added, that they shall prophesy all this time in "*sackcloth*," or mourning and lamenting before God, over the defection and apostacy of the church, from her lawful husband, Christ, and her turning harlot—"sighing and crying for all the abominations which are done."—while almost the whole world are rejoicing and making merry, "they weep and lament." This will be their constant attire. It will be perceived in their prayers, in their sermons, in their frequent fast-days. And as they are honest men, could you see into the history of their private and personal religion, this sackcloth would be seen in their frequent heart-searching, personal, and family days,

for fasting and humiliation. Indeed, the back-going course of things is never at any time entirely off their spirits. They cannot be diverted by any vain dream of happy and auspicious times, while truth is allowed to be buried among the rubbish. Let ministers and private christians, who love a witnessing profession, go and do likewise. This is the proper way of being affected, for the name of Christ, and the souls of men. This is one eminent means for keeping sight of those precious days of truth and holiness that are gone bye, which so many methods are taken to forget, and let pass into oblivion.—And who knows if the Lord will not return and leave a blessing behind him—and grant us a little reviving in the midst of our bondage, or at least, not bring to pass all the evil in our day. Yea, we know assuredly, that he *will* arise and have mercy on Zion yet—that there is a time set, in his counsel, to favour her, which *will* come, when she shall be built again by the Lord, and a race of servants will yet be raised up, who will take pleasure in what is now accounted rubbish. “Mephibosheth, neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed, until the day that he came again in peace.”—And, shall David receive more honor than David’s Lord, who is now driven from his own house by the professed children of his family!—If I forget thee, O Jerusalem, let my tongue cleave to the roof of my mouth.

Ver. 4. “*These are the two Olive trees, and the two candlesticks standing before the God of the earth.*” The symbols, in this verse, seem to be borrowed from Zach. iv. 2, 3, only so far, I think, as to use the olive tree, and the candlesticks simply. The number *two*, has no reference to the *two* in that passage. There, the olive trees are *two*, because Joshua and Zerubbabel, who were at the head of the Jewish polity were *two*, as the candlestick was *one*, in allusion to that in the tabernacle, and because the visible church was at that time *one*. But here, the olive trees are *two*, because the witnesses have been called *two* before, and for no other reason, so far as appears.—And, for the same reason, the candlesticks are *two*, here also, representing the number of ministers and churches to agree. And that although the visible church be divided during this period, yet Christ will take care to have her provided with ministers and ordinances, or as it is expressed in the next chap., “a place prepared of God, that they should feed her, &c.” To conclude from the mere use of these symbols, that the *two*

here must mean the officers of church and state, because the *two* in Zach. did so, and that the two witnesses must also be the same thing, is without foundation. If the *two* here, were ruled by the same considerations as there, respecting the trees, I see no reason why the candlesticks here, should not be so also, and instead of *two*, as we find it, be only *one*. To introduce this idea, would derange the interpretation of the whole passage, for we must then admit, that the *state* prophesies in sackcloth—that fire comes out of its mouth, and consumes its enemies—that it has power to shut heaven, and smite the earth with all plagues—that the beast will make war with the state, and overcome and kill it, and that the inhabitants of the earth will rejoice over it when dead, none of which can, with any good sense, or agreement with historical facts, or with the other scriptures, be said at all.

But it is manifest, that the number *two*, in this whole passage, is used as a symbol, in accordance with the style of this book; and that the olive trees are *two*, because the witnesses are *two*, the reasons for which, have been already given. And the candlesticks, which are symbols for the churches, see chap. i. 20, partly to agree with the number of the witnesses, and partly to hold forth, that during this period, the visible church will be in a divided state. But we pass from the number, to consider a little, the symbol itself. The olive tree, is frequently used in scripture, to signify the people of God, individually, and collectively. Thus, “But I am like a green olive tree in the house of God.” (Ps. lii. 8.) “The Lord called thy name a green olive tree.” (Jer. xi. 16.) “His branches shall spread, and his beauty shall be as the olive tree.” (Hos. xiv. 6.) And if some of the branches be broken off, and thou being a wild olive tree wert grafted in among them, and with them partake of the root and fatness of the olive tree, &c.” (Rom. xi. 17.) To me, it appears, that the witnesses are called olive trees. *First*, because they are firmly rooted in the soil of truth, as it is in Christ.—They have not a loose and floating theory of it only, which they may indeed count to be correct, but which, through a diabolical charity, they can surrender to its opponents, to purchase a false and delusive peace.—With them, it is a point to come at that “full assurance of understanding,” which they will *not* surrender in deference to the *whole world* of professors, nor to all the *angels in heaven*, which they will carry

with them to the Judgment Seat, and into the mansions of Glory; and which they will guard with the terrors of a curse against adulteration or change. "For if we, (they say,) or an angel from heaven, preach any other Gospel to you, than that which we have preached, let him be accursed." But this point, in the character of these witnesses of Christ, is as directly opposite to modern notions, about doctrinal truth, as the very antipodes. And those *would-be* servants of Christ, whose course is so contrary to his instructions, had better consider, in due time, on what ground their hope rests, of being acknowledged as his, at the end of the day. *Second*, because the truth of Christ is, to them, like water to the roots. It is by it, they live and grow, and bear fruit, to the glory of their heavenly Father. They take the truth and apply it to *themselves*, as well as their hearers. They eat it as their bread, and by the Holy Ghost it becomes in them the life and power of all godliness. Their faith, love, and hope; their zeal for God, their hatred to sin, their compassion for the souls of sinners, and their boldness in the defence of the Gospel live upon it, and grow strong and vigorous, and they are "fat and full of sap, and aye flourishing." And *third*, as these olive trees are here understood, to supply the lamps of these candlesticks with oil, it represents them as practical experimental preachers.—They say, "that which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life—declare we unto you" (1 John, i. 1.) Orthodoxy is not with them a cold and lifeless theory, an enemy to *Revivals*, properly so called, but a fire kindled at the altar of God, and carrying up to heaven on its flame, the whole soul.

Reader, what *they are* in these three respects, the ministry of this time should be. And, in so far as they fall behind it, they are so far from filling up the measure of their office. But those who set themselves to reproach, and oppose such things, especially the first, on which the second and third absolutely depend, are, and must be, *false prophets*. They run, but the Lord has not sent them—they prophesy lies to the people. As to the "*two candlesticks*," the people that wait on the ministry of these witnesses, we may reasonably conclude, that they are, in some measure, like their pastors, and partake of their spirit. They have not only the lamp of a profession burning, in the mean time, but they have oil in their vessels. They, are those servants, who

"have the seal of God on their foreheads," (chap. 7,) those "Virgins who follow the Lamb, whithersoever he goes." (Chap. 14.) They are farther described, as "*Standing before the God of the earth*," which may refer, chiefly throughout, to the witnesses. And it may serve to represent them as constantly employed in serving God—as praying without ceasing, for the success of the truth, and the defeat of its enemies—and as accepted before him, through Jesus Christ. "*The God of the earth*," is not a phrase very often met with, but it seems to import, that as the God of Providence, he has an absolute control of all things, going on in the earth, and that however hostile to the church, in their immediate effects, yet he can, and will, overrule them in the end to bring about good; and this he will do by fearful works in righteousness, in answer to the prayer of his servants.

(To be Continued.)

ON DIVINE LOVE.

CONTEMPLATION I.—PART II.

(Continued from page 549.)

6. LET us consider the *persons, for whom* "the Father gave his Son, to be the propitiation for their sins." The word *our*, restrains it to those whom the Father had given him. The number was particular, certain, and determinate. "As the Father knoweth me, so know I the Father; and I lay down my life for the sheep. I know my sheep and am known of mine." And what vast numbers must there be in this happy roll, from righteous Abel down to the last vessel of mercy, through every age and place, to the ends of the earth, and to the end of the world. Each person would own himself to have sins innumerable; who can understand his errors? And yet every one of them is done away. They are all noted down in the book of justice, as a debt, and in the book of the law as a debt paid. Every wicked thought, every corrupt inclination, stands there cancelled. "Christ gave himself for us, that he might redeem us from all iniquity;" and what could be equal to this, but the propitiation made by God's own Son. These had nothing amiable in their persons and conversations, to engage the Father's love, but very much to provoke his wrath, and all this is mentioned as a foil to set off the sovereignty and wisdom of his love. As saith the Apostle, "You hath he quickened who were dead in trespasses and sins; wherein in time past ye walked, according to the course of this world, according to the prince of the power of the

“ir, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past, in the last of our flesh, fulfilling the desires of the flesh, and of the mind ; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love, wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ ; (by grace ye are saved.) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus : That in the ages to come, he might show the exceeding riches of his grace, in his kindness toward us through Christ Jesus.” “ Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.”

7. The *ends*, which the Father had in view, in giving “ his Son to be the propitiation for our sins,” display the greatness of his love : These were his own *glory*, and the *salvation* of his chosen people. Indeed, he might have displayed his glory in their eternal misery, as has been observed ; but it shines more full and conspicuous in their salvation. It would have been dishonorable to him to pardon sin without a *satisfaction*. He would not stain an attribute to save a worm. But to proclaim his name to be *gracious*, while he maintains the glory of his *justice*, is what the angels desire to look into. The Cherubims are stretching their wings to cover the mercy seat, and straining their eyes to behold it ; to see “ a throne of grace,” so near an “ altar of atonement ;” that it is all *justice* in God, and all *mercy* to men ; as saith the Apostle, “ Being justified freely by his *grace*, through the redemption that is in Christ Jesus ; whom God hath set forth to be a propitiation, thro’ faith in his blood, to declare his *righteousness*, that he may be *just*, and the justifier of him that believeth in Jesus.”

“ Here is a satisfaction, and yet it is all mercy ; a full payment, consistent with a free gift : no harm done to the sinner, no wrong done to the law. Creatures in whom there was no good, “ are kept from falling ;” and they who had been under sentence, “ presented faultless before the glory above,” with no fraud on their part ; no grudge on his ; but “ with exceeding joy” to both. Such a class of glories as that, may well make us cry out, “ To the only wise God, our Saviour, be dominion and praise for ever.”*

8. We shall conclude this important branch of the subject, by contemplating the *sufficiency* of the gift to answer the ends

which the Father proposed : These were, as has been observed, his own glory, and the salvation of his people. As the Father said unto the Son, “ Thou art my servant, O Israel, in whom I will be glorified, by raising up the tribes of Jacob, and restoring the preserved of Israel.” So, to him the Son made his appeal, “ I have gloried thee on the earth : I have finished the work which thou gavest me to do.” And at last, he will say, “ Here am I, and those that thou gavest me I have kept, and none of them is lost.”

This gift is, in Scripture, called the pearl of great price : “ Ancient and modern histories tell us of some pearls counted worth a considerable part of a kingdom ; but we express but a part of the value of this pearl, when we say it is worth the everlasting kingdom of heaven ; for it not only purchased that eternal inheritance ; but also pays an eternal debt. So that when we consider the whole value of this unspeakable gift, it transcends the value of a satisfaction to infinite justice, and also that of the eternal inheritance, because it contains both.”†

If it be asked, *Whence* ariseth the value of this gift ? We answer, from the *divinity* of his person. If Jesus Christ had been only a mere man, the Father would have given only one creature for another, and this would have lessened the greatness of his love ; so it would have sunk the value of the gift.— “ The blood of the covenant would have been only a *common* thing ;” (the blood of a creature.) But though it was necessary that Christ should be “ a Lamb without blemish, and without spot ;” it was because he was “ Christ the *Son* of the living God,” that his blood was so precious, as to be the full price of our redemption. Being the brightness of the Father’s glory, and the express character of his substance ; he by himself, purged our sins. He has purged them away. He made the purification. “ This he is said to do by himself.”

First : The *action* was his own ; “ he trode the wine press *alone* ; of the people there was *none with him* ; not an angel to soften his death for him, not a saint to share it with him.

Secondly : The *virtue* was in him. That which gave repute to his death, and made it sufficient to the purpose of our salvation, was all derived from his person ; and therefore the sense lies very easy upon these surprising words ; that *God* purchased the church *with his own blood*.

Thirdly : He did it personally, as distinct from his Father. It was not by any com-

* Bradbury.

† M. Laurin.

munications made to him, as they are made to saints and martyrs. Never was there less of a divine presence, in this sense, than with him. Thus he bewailed his own case, "My God, my God, why hast thou forsaken me?"

So that you see, the two extremes of heaven and earth meet in this gift. The highest in heaven is *God*, the meanest on earth is *death*, especially the death of the cross; that is the lowest station of a creature. Nothing higher can be said of Jesus Christ, than that "he is the Lord of glory;" and nothing viler, than that he was *crucified*. And to express the infinite value of his death, both these are eternized in heaven. Saith John, "I beheld, and lo, in the midst of the throne, stood a Lamb, as it had been slain." This proves the Father's approbation of the value of his death. And though it made him vile to the unbelieving Jews; yet, from this he is admired and praised above. They adore his person, they own his claim. "Worthy is the Lamb that was slain."

PART III.—REFLECTIONS.

From this great subject we may learn the following important inferences:

1. That sin is, *indeed*, *exceeding* sinful, and highly provoking to a God of infinite justice and holiness. "He is of purer eyes than to behold evil, and can not look on iniquity." Thus he himself saith, "Do not that abominable thing which my soul hateth." Did it not provoke the Lord to anger, there would be no need of any propitiation *at all*. And did it not provoke his anger in the highest degree, there would have been no need of *such* a propitiation. Horrid evil, indeed, that could be expiated by no less a person than the Son of God, and no fewer sufferings than he underwent. If any think sin a small evil, let them go to the cross of Christ, and read its atrocious nature, wrote in the lines of his blood.

2. Vindictory justice is essential to God. If he could have pardoned sin without a satisfaction, he would have "spared his own Son;" and not have "delivered him up," for his people. But, "without shedding of blood is no remission." And therefore, he "sent his only begotten Son, to be the propitiation for our sins."

This, some tell us, is a barbarous notion.—And so it is, according to man's wisdom. None can persuade us that making "him to be sin for us, who knew no sin," would ever be *fact*, and much less, that ever it would be *justice*. Punishing one that is innocent will scarcely pass for a righteous thing. It

is a strange way of showing your pity to those that are guilty, by converting your whole anger against *one* that is not. But here observe, that the Son had no *superior*. He was as sovereign, free and willing to engage and die as our surety, as the Father was to appoint him. He told the Jews, "Therefore doth my Father love me, because I lay down my life for the sheep. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again; this commandment have I received of my Father. There was a division therefore, again, among the Jews for these sayings; and many of them said, he hath a devil, and is mad, why hear ye him?" And thus they argued, as men "reprobate concerning the faith," do in our day, that this doctrine is contrary to all the notions we have of God's justice. Indeed, it is very surprising "that pardon should be free, and yet that it must be paid for; that we are redeemed both by a gift and a price." But must we, on this account, give up this offensive article? No. "The just Lord, who will do no iniquity, laid on Christ the iniquity of us all. 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."

3. This should make us hate sin, with a perfect hatred, and improve the blood of Christ for the mortification of our corruptions. Sin will live any where but in the cross of Christ. Be often meditating on our Lord's sufferings. It is this that gives sin a killing stroke, sets it a dying, and begins its departure. Be crucified with Christ, saith the Apostle; "Our old man is crucified with him, that the body of sin may be destroyed, that henceforth we should not serve sin." We should often take our thoughtful, musing walks on Calvary, and consider what Christ suffered for us there. Contemplate the dignity of his person, the depths of his humiliation, the extremity of his torments: What sin did upon him. His divine nature was veiled; his human nature was torn to pieces as a sacrifice, as he himself saith, "all my bones are out of joint." He was hid with shame, grieved with torture and sorrows. He suffered not only from men and devils, he also endured the curse of the law, the wrath of God, the wages of sin. Nay, we should follow him to the grave. "Behold the place where the Lord lay."

"Darkness his curtain, and his bed the dust;
Tho' sun and stars be dust beneath his throne."

Young.

These contemplations of him should sharpen our repentance, and make us weep bitterly for sin that we have done." "They that are Christ's have crucified the flesh, with the affections and lusts." We ought to take strength from his blood, and rely upon mortifying grace. In fine, as he died to "purge us from dead works," we ought to use the memory of his sufferings for this purpose.

4. What reason have we to admire and praise the love of the Father and the Son. "Behold what manner of love is this, that the Father should give his Son to be the propitiation for our sins." Had he given all the angels in heaven, and created myriads besides, for this end, they would not have borne the smallest proportion to the gift of *his own Son*. They are only *creatures*, he is the *Creator*. They are only the works of his hands, he is God himself.

First: Let us admire and praise the *sovereignty* of the Father's love. He passed by the fallen angels; "was gracious to fallen man, and said, Deliver him from going down to the pit, I have found a ransom."—Nay, he did not choose all, but only some of mankind. "Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. 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." Consider—

Second: The great *freedom* of his love. This appears, 1st. From the *eternity* of it. Thus it absolutely prevented not only all promises and obligations from man to God, but even all supplication itself, which is the lowest motive to compassion. 2d. The impossibility of any *addition* to the infinite perfection and blessedness of the Father. He is no more enriched by the songs of angels and saints, than by the cries of ravens, who seek their meat from God. "Who hath first given to him, and it shall be recompensed to him again?" Nay,—

Third: The gift itself is infinitely and eternally above all recompense. "Christ deserves heaven, but who deserves Christ?" This gift cannot be gotten "for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it; and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls; for the price thereof is above rubies. The topaz of Ethiopia shall not

equal it, neither shall it be valued for pure gold."

"The ransom was paid down, the fund of heav'n; Heaven's inexhaustable, exhausted fund, Amazing and amazed, pour'd forth the price; All price beyond: tho' curious to compute, Archangels failed to cast the mighty sum."

Young

4th. As the misery of his people could not move the Father's compassion; if so, he would have had compassion upon all; so there was nothing amiable in their persons and conversations to engage his love, but much to provoke his wrath; as has been observed, they "were by nature the children of wrath and disobedience," (unpersuadableness,) "even as others." Thus "God commendeth his love towards us, in that while we were yet sinners Christ died for us." So that the Father loved his people, *because* he loved them.

"Behold the whole race of mankind, by the just judgment of God, so condemned in the apostatical root, that if no one were thence delivered, yet no man could rightly complain of the justice of God; and that those who are freed ought to be freed, that from the greatest number who are not freed, but left under most righteous condemnation, it might be manifest, what the whole mass had deserved, and whither the judgment of God would lead them, if his mercy, which was not due, did not relieve them."

We may also here admire and praise the love of the Son himself. "He loved us, and gave himself for us, an offering and a sacrifice." But as it is proposed to make the love of Christ the subject of the next Contemplation:—

5. We observe, that we ought to meditate much upon, and entertain an exceeding high esteem of the dignity and excellency of this *gift*. It infinitely transcends all other gifts. Saith God himself, "I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy *ransom*, Ethiopia and Seba for thee: since thou wert precious in my sight, thou hast been honorable; and I have loved thee; therefore will I give men for thee and people for thy life." But here he gave his *own Son* to the death of the cross, that we might live through him. He gives "angels to minister for them," but here, he gave *his own Son*, to minister, by giving his life "a ransom for many." Nay, he giveth him all the blessings of pardon, sanctification, and eternal salvation. But

* Justin.

this gift is more excellent in itself, and meritorious of all those gifts. "Eternal life is the gift of God;" but it is "through Jesus Christ our Lord." How happy is that state! Eternal life will be enjoyed by all the redeemed at the right hand of God's own Son, the great Purchaser. "If the inheritance and the deliverance make a double heaven, the price that purchased both, is still the heaven of that heaven."* Have we not reason to say, "thanks be unto God for his unpeakable gift?" From this subject we may see:—

6. What strong and endearing obligations we are under to love the *Father*, who first loved us, and "sent his Son to be the propitiation for our sins." His love to us is a love of bounty, our love to him is a love of duty. His love to us produceth our love to him, by being shed abroad in our hearts by the Holy Spirit. We are also under strong and delightful obligations to love the *Son*, who gave himself to be the propitiation for our sins. Hereby perceive we the love of God, because "he laid down his life for us." When Paul said, "He loved me," he gave a reason of the hope that was in him, "he gave himself for me." "As he had the disposal of his own life, so can we imagine that any other principle would make him resign it, but that of zeal for our happiness? Both nature and grace, reason and divinity, heaven and earth, acknowledge this as the chief instance of affection. "Greater love hath no man than this, that a man should lay down his life for his friend." This is a proof no less convincing than expensive. But it is outdone in the present case; all human charity falls short. "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."†—Doth he claim our hearts? We had his to the death. "The love of Christ constraineth us," (it draws us with an irresistible, yet delightful power; and there is no convulsion, or enthusiasm;) for saith the Apostle, "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 that died for them, and rose again." Christ claims our love and obedience, from all the arguments which arise from his engagements, his cross, and his glory. "None of us liveth to himself, and no man dieth to himself. For whether we live, we live to the Lord;" to his honor, to his glory; "and whether we die, we die to the Lord;" to

his order, to his appointment: "whether we live, therefore, or die, we are the Lord's." The Lord's property, the Lord's servants. "For to *this end* Christ both died and rose, and revived, that he might be the Lord both of the dead and living." When he died, it was to purchase our life and happiness, and when he rose, it was to employ us in a course of obedience for ever. Hence see—

7. The necessity and usefulness of the Gospel. We ought to put an exceeding high value upon it, which reveals to us *such* a propitiation. The divinity and satisfaction of Christ, are the distinguishing excellencies of the Gospel. If these are gone, a soul under conviction must be addressed as a soul in hell. "There remains no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation." The heathen had a great number of expensive and cruel propitiatory sacrifices; "giving the first-born for their transgressions." They entertained some hope that God was *placable*. But they had no certainty that atonement was made, and God *appeared*. On the contrary, they are represented as being "without Christ, having no hope, and without God, (*Atheists*,) in the world." None of their philosophers ever imagined that Jupiter would come down himself, or send down one of the inferior gods, to be a propitiatory sacrifice for the sins of men. The Bible alone tells us that God "the Father sent his only begotten Son to be the propitiation for our sins."

The *Deists* may puzzle in a *natural* religion, dream of a *natural* happiness, and argue for the happiness of the heathen, to justify themselves in rejecting the Gospel. But, saith the Apostle, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God," (the heathen,) "and them that *obey not* the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

It is only in the Holy Scriptures we learn that he, "who is the brightness of the Father's glory, and the express character of his substance, by himself purged our sins." That he died, "the just for the unjust, that he might bring us to God;" that "he appeared once in the end of the world, to put away sin by the sacrifice of himself:" Once more, that "he entered into the holiest of all by his own blood, having obtained eternal redemption for us." All these are absurdities to the reason of man. No learning

* M'Laucin.

† Bradbury.

will bow to them, till the Spirit takes "the weapons of our warfare" into his own hand. Then, "imagination, reasonings are cast down, and every high thing that exalteth itself against the knowledge of God." Thus it was with Paul, after his conversion. He wanted then to be "found in Christ, not having on his own righteousness, which is of the law," but that alone which is "by the faith of the Son of God." And thus it will be with every one who falls under the same impressions.

8. Is Christ the propitiation for our sins? This opens a door of hope to the chief of sinners. However numerous and aggravated our transgressions are, Christ put them all away *meritoriously*, by the sacrifice of himself. This doctrine is most agreeable to the distress and necessity of our souls. "There is no dealing with an awakened conscience, but either by diverting the pain, or giving it a proper cordial. Now, the application of any thing here, besides the blood of Christ, is not like pouring oil into a wound, but into a flame." The anxiety of a wounded spirit is upon the head of God's justice. "If thou shouldst mark iniquity, who can stand." And how vain is it to tell such an one, that God is merciful! He will reply, Yes, so I have found him, but that gives me all my dark apprehensions. I despised the riches of his goodness, and forbearance, and long-suffering; and by this, I have "treasured up wrath against the day of wrath, and the revelation of the righteous judgment of God." As he is kind, he is also righteous. I can only say of a gracious God, that he *may* save me; but after such a contempt, I may say, of a just God, that he *must* condemn me. He cannot be righteous without magnifying the law; and I can never think he will obscure one attribute on purpose to display another. What can the light of nature say to this objection? There is but one answer. That "Jesus is the Mediator of the New Covenant," whose "blood of sprinkling speaks better things than the blood of Abel." "He *finished* transgression, made an end of sin, and made reconciliation for iniquity. And who is like to our God, who passes by the transgression of his people, subdues their iniquities, and casts them into the depths of the sea."

9. We ought to improve the propitiation, not only for pardon, but also for universal holiness. Christ shed his blood to purge our consciences from dead works, and to serve the living and true God. It is plain, from scripture and observation, that true holiness is best promoted by preaching, and

improving the purity of the Gospel, as saith the apostle. "The hope that is laid up for you in heaven, whereof you have heard, by the word of truth, brings forth fruit in you. He that hath this hope in him, purifies himself even as Christ is pure." One of the martyrs, in Queen *Mary's* days confessed, that his prejudice against the Protestants was, for their insisting so much on faith, and things of a mysterious nature: but, saith he, when among the papists, I heard nothing but works, I scarce did any. Now, where duties are preached less, I find them practised more.

10. From this subject we may see the gross error of several doctrines, which are maintained and promoted at present.

First. Though the *Arians* confess that the Son hath a divine nature, yet it is derived from the Father. But if he be a derived Son, he could not be the "everlasting Father;" or his goings forth be said to be "of old, from everlasting;" and to "be before all things;" if any thing was before him. He who possesseth divinity, has it in all perfection. A communicated divinity is a jar upon what we always mean by divinity. Secondly, the *Socinians* and *Unitarians* deny the divinity and satisfaction of Christ. The Apostle describes their procedure.— They first, "trample under foot the Son of God," denying his divinity, when they dare, and concealing it when they dare not. Secondly, they count the blood of the covenant, wherewith he was sanctified, an unholy" (common) "thing;" the blood of a mere creature. And, thirdly, that their error may run into practice, "they do despite to the Spirit of grace," denying the divinity of his person, resisting his operations on themselves, and ridiculing them in others. Thus they would rob not only the church on earth, but also the church in heaven. But the divinity of his person, and infinite value of his blood, are the ground of the adorations and praises above. "They sing a new song, saying, thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God, by thy blood" Thirdly, the *Arminians*, 1st, deny particular redemption.— But Christ said, "I lay down my life for the sheep. I know my sheep, and am known of mine." 2d. They affirm that Christ made God only *reconcilable*, *placable*; but when he said, "it is finished," "he made *reconciliation* for iniquity," and "*peace* by the blood of his cross." 3d. That God will accept faith, repentance, and *sincere*, though imperfect, obedience. But

a sinner can no more, of himself, perform a *sincere*, than a perfect obedience. "The carnal mind is enmity against God, is not subject to the law of God, neither indeed *can be*." But this *notion* would make God break his own law, as well as we. He would break it by *dispensing*, as we do by *transgressing*. But "one jot or one tittle of the law shall in no wise pass, till all be fulfilled." Lastly ; faith, repentance, and obedience, i. e. holiness, were all purchased by the blood of Christ, and as *freely* conferred as "eternal life, which is the gift of God." "To you it is *given*, in the *behalf* of Christ, to *believe*." "Faith is not of yourselves, it is the *gift* of God." As Christ is exalted to *give* repentance, so the tear of godly sorrow is drawn out by faith in the cross of Christ. "They shall look on me whom they have pierced, and mourn." In fine, it is the "blood of Christ which purgeth the conscience from dead works, to serve the living and true God."

11. We shall conclude this important subject, by observing, that the view of Christ, as our propitiatory sacrifice, is a proper allurements to make us set our affections above, and at the appointed time, be willing "to depart and be with him, which is far better" than to continue here. "We cannot *now* see either the cross or paradise. The one was in a former age, the other is in a distant world. In heaven believers will see both. A humiliation in history, and an advancement in sight." Christ "is in the midst of the throne as a Lamb that had been slain." Believers will there see the *price* of their redemption, and the *means* of their purity, "the blood of the Lamb." If it be asked, how creatures who were so guilty and vile, were made meet for these pure and heavenly mansions, the answer is given, by pointing to the midst of the throne. Jesus, that he might sanctify the people with his own blood, "suffered without the gate." How happy is that state ! To be eternally employed, with angels and saints, in singing that ingenuous song, "Unto him that loved us, and washed us from our sins, in his own blood, and hath made us kings and priests unto God, *even* his Father, to him be glory and dominion for ever and ever. Amen."

QUISLIBET.

[For the Religious Monitor.]

AN ESSAY

ON THE IMPUTATION OF ADAM'S FIRST SIN TO HIS POSTERITY.

(Continued from page 557.)

ARGUMENT FOURTH.

Man's deprivation of the image of God. Moses informs us, that "God created man in his own image." The moral image of God, according to the Apostle Paul, consists in "knowledge, righteousness, and true holiness." He writes to the Ephesians, that they should "put on the new man, which after God is created in RIGHTEOUSNESS and TRUE HOLINESS," Chap. iv. 24 ; and to the Colossians, "ye have put on the new man, which is renewed in KNOWLEDGE, after the image of him that created him," Chap. iii. 10. Adam, accordingly, was created with knowledge in his understanding, rectitude in his will, and holiness in his affections. This was his "original righteousness." This gave him an exact conformity to the moral law, under which he was created. As he could not have been, for a single moment, without such a law, without being also, at the same time, independent of his Creator ; so he was no sooner a living soul, than, as has been already remarked, this law, which was given him in his creation, found him perfectly conformed to all its requirements. It found him not only as a creature, but as possessing all the requisites of an intelligent and upright moral agent. It found him possessing an intellectual aptitude for knowing the great object of his love and worship, and all the duties which devolved on him in the relation of a creature : It found him possessing a will characterized with perfect rectitude, "lying straight with the will of God," and powerfully inclined to choose whatever God chose, and to refuse whatever God refused : And it found him also possessing affections, which were holy, pure, undisturbed, and bent on the enjoyment of suitable objects. Thus man, in his creation, was constituted morally upright. On his soul was engraven, "HOLINESS TO THE LORD." That image of God, of which we are speaking, gave perfection to his nature, as a rational, moral, and accountable creature. Without it, he would not have been complete, his nature would not have been adapted to answer the moral ends of his creation.

But when we speak of Adam's receiving, in his very creation, this "divine image," which, for the time being, constituted his righteousness before God, we are not to be understood as speaking of *moral acts per-*

Giving way to the law of sin in the least, is giving strength unto it. To let it alone is to let it grow. Not to conquer it is to be conquered by it.—Owen.

formed by him, but of moral principles implanted in him.* We mean, that he was righteous in principle, before that he was righteous in act; or, in other words, that he possessed righteous principles, before he performed righteous actions. Many, we know, deny this, and stoutly maintain, on the contrary, that there can be no righteousness, or holiness, but what consists in voluntary acts. They will not admit, that such a thing as righteousness in principle is possible. Accordingly, they deny, that Adam was either righteous or unrighteous, holy or unholy, till once he began to exercise his will, not being till then morally different from the brute creation. Hence, also, they deny the correctness of the view which we take of the "moral image of God," after which man was originally created, when we refer it to the principles of his moral nature, and not to the voluntary acts of his life. But their philosophy is vain and deceitful. For according to it, man made himself in the image of God, inasmuch as he was the author of these voluntary acts, which, we are told, must always constitute righteousness or holiness: And according to it, man, also, made himself upright, if his uprightness or conformity to the moral law, in the first instance, proceeded from the exercise of his own will. This philosophy, therefore, is diametrically opposed to the plain declarations of the Spirit of Truth, that "God created man in his own image;" and that "God made man upright." If it be admitted, that Adam's first acts, as a moral agent, were holy, it ought, also, to be admitted, that they proceeded from holy principles implanted in his nature. If it be asked, Why do not trees walk and graze like cattle? Why do not cattle talk and reason like men? Why do not sheep live by catching their prey like lions? Why do not thorns bear grapes, and thistles figs? We answer, because such things are not agreeable to the inherent principles of their respective natures. Now, did Adam, as soon as created, perform holy acts? Then, surely, this happened in agreeableness to the principles of his nature. Consequently he was indued with holy principles. The fish of the sea, the fowls of the air, the beasts of the field, and the creeping things of the earth, were all found acting out the principles of their nature; and must we make man an exception to this rule of action? Must we say, that being in possession of a nature which was neither holy nor unholy,

he was found, nevertheless, performing holy acts? The thing is perfectly absurd. The truth is, had not Adam been created *subjectively* holy, or holy in principle, he would have been incapacitated for the performance of holy actions. Had he been created neither holy nor unholy, and had he acted agreeably to his nature, his actions would have been neither holy nor unholy. The act must be a development of the principle from which it proceeds, and partake of the same quality. Accordingly, Adam was holy in principle, before he was holy in act. And hence, his "original righteousness," or, what is the same thing, "the image of God," in which he was created, belonged to his very nature, was essential to him as a complete moral agent, and was not something acquired by his after acts. And to assert the contrary, is to destroy all just conceptions concerning the creature *man*; as if it could be predicated of him, in any individual instance, that he was neither a saint, nor a sinner, neither a righteous nor unrighteous being, without, at the same time, annihilating him as a *man*, and turning him over into the ranks of the brute creation. Adam, surely, existed, before that he acted. But he could not have existed as a *man*, as a *moral being*, as a *subject of law*, unless it could have been predicated of him in his existence, that he was either righteous or unrighteous. Hence, as he was not, at the first, unrighteous, but righteous, it follows, that he existed as righteous, before that he acted righteously. Accordingly, righteousness was inherent in the principles of his moral constitution. And this view of the matter is evidently confirmed by the inspired declaration, that "God saw every thing that he had made, and behold it was *VERY GOOD*." Every creature was indued with a nature fully answerable to the end of its creation. Man was made for moral purposes, and was, therefore, blessed with a moral nature, indued with those principles, which, in their appropriate development, would necessarily result in the glorification and enjoyment of God—thus was he created *very good*.

Now, have the original principles of man's moral nature suffered any change? or, in other words, Has the image of God been lost? That it was lost, in the case of our first parents, is evident: Because, immediately after they had transgressed the covenant, they found themselves *naked*, were seized with fear, and shunned the presence of God. "And they heard the voice of the Lord God, walking in the garden, in the

* By a principle, we understand an inherent quality or power naturally tending to its own development:—"a constitutional propensity,"—"a cause causing."

cool of the day. And Adam and his wife hid themselves from the presence of the Lord God, among the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." Gen. iii 8—10. Now, had their knowledge, righteousness, and holiness, remained the same as before, such a record as this would never have been entered in the book of God, concerning them. But, has this loss, also, been extended to all their posterity that have been called into existence? We answer, yes; for the following reasons:—

After Adam had lost "the image of God," in which he was created, we find it written, that "he begat a son in his OWN LIKENESS, after HIS IMAGE; and called his name Seth." Gen. v. 3. Here the "image of Adam," stands in contrast with the "image of God." What a marked difference between the moral nature of Adam and that of Seth, in the first moments of their existence! The one was created in the *image of a holy God*; the other was begotten in the *image of a sinful man*! And this being the case with one of Adam's children, no argument can be adduced to prove, that such is not the case with all his children. Indeed, we are said to be by *nature* the children of *wrath*, Eph. ii. 3; which could not be said, if by *nature* or *birth* we bore the "image of God." David says, "behold I was shapen in iniquity, and in sin did my mother conceive me," Ps, li. 5; which he could not have said, in truth, had he been formed in the womb "after the image and likeness of God."

There is a restoration of the image of God to the soul, in regeneration. "That which is born of the Spirit is spirit." John iii. 6. "If any man be in Christ, he is a new creature: old things are passed away; behold, ALL THINGS ARE BECOME NEW." 2 Cor. v. 17. "Put on the new man, which AFTER GOD IS CREATED in righteousness and true holiness," Eph. iv. 24. "Ye have put on the new man, which is RENEWED in knowledge AFTER THE IMAGE OF HIM that created him." Col. iii. 10.—Now, if the "image of God" be restored to the soul, in regeneration, then, surely, it was wanting there, before that work of grace was performed. And if infants are capable subjects of regeneration, and their baptism teaches this, then are they by nature destitute of the "image of God."

Again, the Apostle expressly declares, that

"there is none righteous, no, not one." Rom. iii. 10. It is said, indeed, that the Apostle, in this place, only intends adults, or such as have crossed the first point of moral agency. But where is the proof for such an assertion? What right have persons to restrict the meaning of the Apostle's language, unless the scope of his argument require such restriction? On the subject of the Atonement, when such universal terms are required, by the analogy of faith, to be restricted, these same objectors will admit of no restriction: But when the Spirit of God asserts, concerning men, that "there is none righteous, no not one;" thrice repeating the negation, to put the matter beyond the reach of all dispute, they throw in their restrictions, although the subject requires no restriction! This may justly be termed "handling the word of God deceitfully." But does the Apostle's language require no restriction in respect of the strong negation which he makes? Look, for a moment, to the nature of his argument. He is endeavoring to convince the self-righteous Jews, that they were no better than the Gentiles; that they also were unrighteous in the sight of God. And how does he prove this? Simply, by making quotations from the book of Psalms, and that of Isaiah. But suppose a Jew had objected to the relevancy of his proofs, saying, that they only established the wickedness of the people who lived in the times of David and Isaiah; how could the correctness of the Apostle's argument have been defended? His argument, indeed, would have been good for nothing, had it not assumed the principle, that human nature, since the fall of Adam, remains the same in all ages. Now, if such was the state of human nature in the days of David and Isaiah, that, in consequence of it, men became wicked and ungodly in their lives; then, human nature remaining the same, it would be accompanied with precisely the same results in the time of the Apostle. Hence, he reasons from the condition of human nature, to the condition of the individuals of that nature. And his argument is entirely conclusive; for, the same cause always produces the same effects. What, then, must have been the condition of human nature in the times of David and Isaiah? Unholy, most assuredly; for, on the assumption that it remained the same in his day, the Apostle argues the sinfulness of the then existing people of the Jews. When he, therefore, declares, that "there is none righteous, no not one;" he describes the true natural condition of every individual of

mankind, without exception, unless human nature has changed for the better, since the writing of his epistle to the church at Rome; a thing not pretended. Hence, men are born into the world destitute of "the image of God." For if otherwise, it would not be true, that "there is none righteous, no not one."

And the same is further evident from the fact, that men possess no innate propensity to love, seek, serve, or enjoy God. Man, as originally created, was *indued* with such a propensity. His being created in "the likeness of God," implies this. He could not have been pronounced to be *very good*, he could not have been called *upright*, he could not have been truly fitted for the supernatural work of glorifying his Creator, had such a propensity of nature been foreign to his moral constitution. Shall we suppose that all the other creatures which God made possessed a natural propensity towards fulfilling the various functions allotted them by infinite wisdom? And must we deny, that there was any propensity in man's nature towards doing that, for which God, in a very peculiar manner, created him, viz: to glorify his Creator and enjoy him for ever? Indeed, to suppose that man was created with no more propensity, or inclination, to serve God, than to serve the Devil, is to argue a radical defect in his creation, and to cast reproach upon his Maker. And to assert that such a propensity of nature in man, would have destroyed the freedom of his will, is as great folly as to assert, that God and holy angels, and "the spirits of just men made perfect," do not possess a freedom of will; for, they are wholly and totally inclined to that which is good. Man, however, was able to counteract this propensity of his nature, as his sinning against God mournfully showed. But it is entirely different with his children from what it was with himself. They are born into the world destitute of any innate propensity towards doing that which is good and holy in the sight of God. They possess a propensity the very opposite. Hence, the first acts, which they perform as moral agents, are sinful ones. Thus the bitter fountain sends forth bitter streams; and the corrupt tree produces corrupt fruit. But this order would be reversed, had men, as born into the world, a propensity of nature to good. In that case the sweet fountain would be issuing forth in bitter streams, and the good tree would be producing corrupt fruit! Besides, we read, that "it repented the Lord that he had made man upon the earth:" but, if infants, like Adam, possessed

a propensity of nature to good; if they bore the image of God upon their souls, what more could he require of them in their infantile state? Their relation to the moral law would bear precisely the same aspect as Adam's, when he was created; and accordingly he would call them "very good," and would delight in them, for, "the righteous Lord loveth righteousness, and his countenance doth behold the upright," and it would not "grieve him at the heart," that he had made them upon the earth. But, when it is said without any limitation, that "it repented the Lord that he had made man upon the earth," and that "it grieved him at the heart," we must infer, that *all*, even *infants*, are destitute of all such propensity of nature to love, serve and enjoy God, as Adam received in his creation; especially since it is written of fallen man, without any restriction, that "every imagination of the thoughts of his heart is evil continually." And notice here, it is not said, that his *heart* simply, is evil, or even the *thoughts* of his heart, but the very *imagination*, the *first rise, formation, or budding forth* of the thoughts of his heart is evil. This surely bespeaks a constitutional proneness to evil, or at least a want of the opposite principle, a propensity to good.

Thus we have proved, that a radical change has taken place in the original principles of man's moral constitution—that the "image of God," in which he was, at first, created, has been lost, and with it, all propensity of nature to "glorify and enjoy God;" and that this is the case with all the descendants of Adam as they come into our world. Now, it must be confessed, that this is truly an inconceivable loss, an unspeakable evil. And how is it to be accounted for? This is the grand query. We unhesitatingly affirm, that it must be accounted for, in one of two ways—either, has God inflicted this evil on man, in the way of mere *sovereignty*, or, in the way of *righteous retribution*. But God never exercises his sovereignty, but in consistency with the perfections of his nature. Would it, then, be consistent with infinite goodness, holiness, justice and truth, to deprive *innocent, unoffending* creatures of that divine image, which he had originally enstamped upon their nature, and thus visit them with such a great and unutterable loss? We cannot think so. Indeed, would not such a procedure, on the part of Jehovah, savor strongly of tyranny and oppression, when it is recollected, that he still requires of man, that he possess this image, and that he perform works, which never can be per-

formed without its possession? A *sovereign* deprivation of this image, then, cannot be maintained, without distorting those views of God's moral character, which the Scriptures present to us. Hence we are obliged to contend, that our loss of the "image of God," proceeds from an act of *vindicative* or *retributive* justice, on the part of Jehovah; or, in other words, that this loss happens to men as a *punishment* for sin. In this matter, therefore, the sufferers are not regarded as *innocent*, but as *guilty*. But since this loss is sustained by them, as has been proved, before they are chargeable with any personal ill-desert of their own, it follows, that God deals with them on the ground of the sin of their representative, Adam. Having imputed his sin to them, as a righteous Lord and Judge, he does, on account of that sin thus imputed, punish them with the deprivation of his own divine image. And, hence, the want of this image in man is both his sin and his punishment—his *sin*, as he wants that which the law of God requires in all its subjects; his *punishment*, as he wants that, without which he cannot be happy, yea, the very want of which renders him truly miserable.

ARGUMENT FIFTH.

Our entire corruption of nature. Human nature, as it exists in every individual of Adam's family, both old and young, is not only destitute of the "image of God," but is, also, positively corrupt. This corruption of nature as necessarily follows the loss of the divine image from our souls, as darkness follows the withdrawal of light. Now, by this corruption, we do not mean, that any of the original faculties of the soul are destroyed. All these still remain. The soul is still capable of *thinking*, and *judging*, and *willing*, and *feeling*. We only mean, that all its faculties are in a depraved condition, in a disordered state, and are unfitted for answering the primitive purpose of knowing, loving, serving and enjoying God. Nor do we mean, that any *positive substance* of a *malignant* and *poisonous nature* is infused into the soul, as the cause of the corruption of its faculties. The dead body needs nothing to be infused into it to cause its putrefaction. The absence of life is enough to produce this consequence. So it is here; the want of light and holiness in the soul is sufficient to produce a universal corruption of all its faculties. But although this corruption be negatively produced, it is nevertheless positive and real; as much so, as there is positively and really darkness in the place from which all light is excluded; or, as there

is positively and really coldness, where all heat is excluded. We are not, then, to be charged with holding to a *physical depravity*, if by that expression be meant a change in the *essence* of the soul. For we contend that the soul *still* retains all the faculties that ever it had; only that these exist in such a corrupt and disordered state, as totally disqualifies them for the performance of spiritual and holy exercises.

Now, is man's moral nature thus depraved? Are the faculties of his soul thus corrupted? Even the *regenerated* sinner, the saint of God, is not a stranger to this moral corruption. For in him "the flesh lusteth against the spirit, and the spirit against the flesh; and these two are contrary the one to the other; so that he cannot do the things that he would." Gal. v. 17. The holy Apostle Paul, relates his own experience, when he says, "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. O wretched man, that I am! who shall deliver me from the body of this death?" Rom. vii. 23, 24. And if this eminent saint was thus oppressed in spirit under a sense of the corruption of his nature, who can lay his hand on his heart and say, "I am clean?" But the Scriptures, in diverse places, do most explicitly teach us the *entire corruption of human nature*. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. vi. 5.—"The fool hath said in his heart. There is no God. They are corrupt; they have done abominable works; there is none that doeth good," &c. Ps. xiv. "The heart is deceitful above all things, and desperately wicked; who can know it?" Jer. xvii. 9. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. viii. 7. "From WITHIN, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness; an evil eye, blasphemy, pride, foolishness; all these evil things come from WITHIN, and defile the man." Mark vii. 21—23. Men, before regeneration, are described as being "dead in trespasses and sins," as "walking according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience;" as "having their conversation in the lusts of the flesh, fulfilling the desires of the flesh, and of the mind;" and as "being by nature the chil-

dren of wrath even as others." Eph. ii. 1—3. Indeed, the Scriptures assure us, that *all* the faculties of the soul of man are corrupted. His conscience is *defiled*; his understanding is *darkened*; his will is *perverted*, for it is written, that "the heart (the will) of the sons of men is fully set in them to do evil;" and his affections are *disordered* and *mislplaced*, "set on things below;" so that he loves what he should hate, and hates what he should love. Such, then, is the language which the Scriptures speak in relation to the moral corruption of man.

But it may be said, that all this proves nothing, unless it can be shown that this corruption belongs to infants as soon as born. Be it so. Their corruption or depravity is susceptible of the clearest proof, if the authority of the Bible be admitted, and its declarations be received without perversion. All must acknowledge, that immediately upon his first transgression, Adam's moral nature became corrupted. Now, revelation informs us, that "he begat a son in his own image and likeness." It surely follows, then, that this son (Seth) was born into the world in possession of a morally corrupted nature; if otherwise, it would not be true, that he was begotten in "the image and likeness" of his corrupt and sinful father. But as it happened in the case of Seth, so it happens in the case of all the children of Adam. For, "who can bring a clean thing out of an unclean? Not one." Job. xiv. 4. "How can he be clean that is born of a woman?" Job xxv. 4. To be born with a nature morally clean can, therefore, belong to none of the descendants of Adam. God has ordained it otherwise. And hence says David, the man after God's own heart, "Behold I was shapen in iniquity, and in sin did my mother conceive me." Ps. li. 5. Some indeed tell us, that we must not interpret David's language literally, that we must not "cut it to the quick," as he only means to say, that he was a sinner very early, even as soon as he was capable of committing actual sin. If this be his meaning, why did he not tell us so himself? Surely it is taking a very unwarranted liberty with his language, which was indited by the Holy Spirit, and which declares, that he was sinful and polluted from his very birth, to tell us that it only means, that he made himself sinful and polluted some months or years afterwards. David is speaking of sinful principles, and not of sinful acts. And although, in the latter respect, he was not a sinner from the womb, in the former respect he was; otherwise he was guilty of uttering a vile slander against himself. Why

is it recorded with a peculiar emphasis, concerning the glorious Son of David, that he was born HOLY, (Luke i. 35.) unless that a perfect contrast might appear between what he was in his birth, and what his father David was in his, and what all the children of Adam are in theirs?

But how comes it to pass, that the very first acts performed by children, after they have attained to what is called the period of moral agency, are universally sinful acts? Nobody pretends that there was ever a solitary exception to this; and yet it is pretended that the moral nature of infants is in no respect corrupted! This is infinitely absurd. What? Does the *sweet* fountain universally send forth *bitter* streams? Does the *good* tree universally produce *corrupt* fruit?

Besides, did not the rite of circumcision, under the law, point to the corruption of infants? Was not the thing sacramentally represented by it, a change of heart? It was said to Israel, "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." Deut. x. 6. Now, if the circumcision of the flesh represented the circumcision of the heart, infants, if holy, would have been improper subjects of that rite. In their case, it could have represented no spiritual benefit. The outward circumcision of their flesh, therefore, proved their need of an internal and spiritual circumcision of the heart. And hence, the promise of this blessing pertained to them equally with their fathers — "The Lord thy God will circumcise thine heart, and the heart of thy FEED."

And under the New Testament dispensation, the ordinance of baptism proves the same thing. This ordinance has a primary respect to *pollution*. Hence, in allusion to the outward sign, the blessing signified is called "the washing of regeneration." — Now, if it be not true that infants need "the washing of regeneration," need a real change of heart, their baptism must be a solemn mockery. With the same propriety you might baptise angels. And this incongruity actually takes place in the case of those who baptise infants under the false impression, that they are "little angels," or *pure* as angels. And an incongruity equally disgusting takes place in the case of those who baptise infants under the absurd belief, that they are neither holy, nor unholy, but like the irrational creation! Such might, with equal propriety, as far as themselves are concerned, administer that holy ordinance to the fowls of the air, or the beasts

of the field ! And, by the way, according to this Pelagian notion, what must become of those human beings who die in a state of infancy ? Not being *holy*, they cannot be admitted into heaven : And not being *unholy*, they cannot be sent to hell. The portion of *brutes* must, therefore, be their portion ! Let those who *can*, believe a conclusion so abhorrent both to Scripture and reason. And if none are found willing to embrace the conclusion, then let them reject, with a becoming indignation, the premises from which it is legitimately drawn.

The foregoing considerations, then, fully establish the moral corruption of human nature in infants. It only remains, now, to complete the argument, to show *how* this corruption takes place, *how* this *evil* comes to be visited upon all the seed of Adam ? And here we need only remark, as before, in relation to the loss of "the image of God," that this painful and highly calamitous dispensation, has not been introduced by a *mere act of absolute sovereignty*, but by an act of a righteous Judge, *duly inflicting punishment upon the ill-deserving*. But as infants are not *ill-deserving*, personally considered, they must be regarded in law, as *having the sin of their representative charged to their account*, and, therefore, obnoxious to the endurance of such a punishment. And here it may also be remarked, as before, that this corruption of nature may be regarded both as a *sin*, and as the *punishment of sin*. It is a sin, as it is a want of conformity to the will of God ; and it is the punishment of sin, as it is an evil inflicted by a judge in the due exercise of justice. In the latter sense, it is to be viewed as coming immediately from the hand of God, but in the former, as conveyed from father to son, in the propagation of the human family. Nor are we, in this, to be understood as maintaining, either that God is the author of sin, or that parents are capable of giving existence to a sinful being. The human body, of itself, is not an appropriate subject either of holiness or depravity. Holiness or depravity cannot be predicated of mere flesh and bones. The soul is essential to the constitution of a moral agent. The union of soul and body, in a human being, constitutes such an agent. But God is "the Father of spirits ;" he is the *immediate* creator of the soul, and he infuses it into a human body, instrumentally prepared by parents for its reception. The soul, however, is created destitute of its original glory, "the image of God," destitute of "knowledge, righteousness, and holiness." This destitution is

the negative cause of corruption, as the destitution of light is necessarily accompanied with darkness. And the union of such a soul with a material body, gives existence to a human being of a corrupt moral constitution. So far, therefore, as God is immediately concerned in the production of such a being, he acts righteously:—acting in the character of a Judge, he only withholds what he would have bestowed, had the representative of the human race fulfilled the condition of the original covenant. The evil, then, of our being born with a corrupt nature is charged to the sin of Adam, and to that sin as *imputed* to us, otherwise it could not be attended with such a punitive consequence. And human procreation is the divinely established *mode*, by which this punishment comes to be endured, this corrupt nature to be transmitted. Indeed, the mere fact of parents being sinful, does not necessarily imply that their progeny must also be sinful. God could have ordered it otherwise. He could, by the infusion of a *holy* soul, have sanctified the propagated body. But he has constituted this matter differently. Hence, we must regard the *procreation* of the species as being the *medium*, which God has established for conveying this *punitive* and *sinful* corruption of nature down to the last of the represented posterity of Adam.

(To be Continued.)

[For the Religious Monitor.]

"THE THORN IN THE FLESH."

MR. EDITOR.—I have been lately much entertained, by some excellent remarks from one of your correspondents, in illustration of 2 Cor. xii. 1—7. Yet, I would beg leave to state a difficulty that occurs to me, in the conclusion come to, as to what "the thorn in the flesh" is. Your correspondent thinks, it was a stammering of the voice, and trembling of the whole frame, occasioned by the shock his body suffered from the vision of the heavenly glory, when he was caught up to paradise. I agree with your correspondent, that the examples adduced, and many others that might have been quoted, clearly show that our frail, corrupt bodies, cannot sustain, without injury, the presence of heavenly glory—not even that of an angel. (Dan. x. 16, 17.) But my difficulty is, that if we take this to be what is here meant, we must take it for granted, that the apostle had that vision *in the body* : whereas, he himself, twice most expressly says, he could not tell whether it was *in the body*, or out of the body. I believe we have no

instance of a vision in the spirit, producing such an effect on the body; and if the apostle had felt in himself, the known, general, and natural effects of a heavenly vision on the mortal, corruptible body, could he not have reasoned from it, to a degree of probability at least, whether that vision was in the body, or out of the body? but he speaks of it as what he had no evidence of either way. "I cannot tell, God knoweth." And my difficulty is farther increased, by the terms in which he speaks of that "thorn in the flesh;" he calls it "a messenger of satan." I cannot conceive how he could style *the natural effects* of a heavenly vision, "a messenger of satan." It is certainly no work of satan, in any sense; but this language surely points it out as something altogether distinct and separate from the vision, directly opposite in its nature and tendency, as it was in its source; as diverse from it, as hell is from heaven. And to this the whole scope of the passage seems to agree, the apostle is saying he had had a most wonderful and glorious vision, on account of which he might have been unduly exalted in his own estimation, had not something befallen him as a counterbalance, so that if the one might elate, the other should buffet and humble him. But it seems contradictory to suppose, that this vision was at all likely to puff him up, if it carried in itself so complete an antidote.

I cannot see, that the interpretation given, is supported by the passages quoted, though I agree with the writer, that they refer to the same subject (at least some of them.) With the view given of Gal. iv. 13, 14, I fully accord; but 2 Cor. x. 10—"his bodily presence is weak, and his speech contemptible," I do not apprehend as referring to any apparent feebleness of his limbs, or defect in his pronunciation; but rather to the want of all those artificial graces, that were cultivated with such care, and esteemed of such importance by public speakers, and judges of oratory, as adding force to what they delivered—the melody of the voice, the expression of the countenance, gracefulness of action, and which also add dignity and attraction to the personal appearance, together with the refinement of language, the subtleties of philosophy, popular modes of reasoning; all of which the apostle not only neglected, but studiously avoided for the best of reasons; his object was not to set forth himself, but Christ crucified, as God's salvation, and his subject stood in no need of such meretricious ornaments to commend, or enforce it. They are

not the means God has appointed for that end, but directly opposite to it, and would produce an opposite effect. "We preach not ourselves, but Christ Jesus the Lord." (1 Cor. ii. 1.) "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God; for I determined not to know any thing among you, save Jesus Christ and him crucified." The "excellency of speech," here mentioned, I take to be fully explained, verse 4, and my speech and my preaching, was not with *enticing words of man's wisdom*, but in demonstration of the spirit and of power. And the reason why he preached in this manner, was not the stammering of his voice, or trembling of his body, but, (verse 5,) that your faith should not stand in the wisdom of men, but in the power of God. And again. (1 Cor. i. 17. Christ sent me, to preach the gospel; not with the wisdom of words, *lest the cross of Christ should be made of none effect*. Now, it appears to me very plain, that this was the precise reason for which they thought his appearance weak, and his speech contemptible. For it may be remarked, that they did not say his *body* was weak, as according to the interpretation given, they ought to have done, but his *bodily presence*; and it was a weakness that stood fairly in contrast with the *power* of his letters; (the same persons being judges of both) which none can imagine, meant literal strength—but the impressiveness of his style in the one, and his rhetorical manner in the other. And this is further illustrated by several of his expressions in other places—"the Greeks seek after wisdom," philosophy and eloquence; "but we preach Christ crucified, — unto the Greeks foolishness," both weak and contemptible: as a following verse in the same chapter bears out, where he reverts on this same expression, "Because the *foolishness* of God is wiser than men, and the *weakness* of God is stronger than men. According to this view, we have an easy explanation of some of the other texts, quoted by your correspondent, and they also throw farther light on the position now advanced. As the assertion admitted by the apostle, (2 Cor. xi. 6.) Though I be rude in speech, (and what is that, but unrefined, unpolished in his language?) yet not in knowledge, so also, that, (ch. x. 1.) Now I Paul, who in presence am base among you, but being absent, am bold toward you. I cannot, therefore, adopt the opinion, that the thorn in the flesh was a stammering of the voice, and trembling of the whole frame:

if I might hazard an opinion, I would consider it more probable, that it was an excessive fear in delivering his public messages; such a fear as I cannot describe with my pen, but believe may appeal to the experience of, perhaps, every minister of the gospel, for it. It is very emphatically spoken of in its effects, by a* writer in one of your former volumes, says he, "sometimes you will go into the pulpit as one under sentence of death." While almost every minister has felt this, more or less, the apostle, (as I think) experienced it in an extraordinary degree, and perhaps without intermission. I incline to this idea, for these reasons:

1. It fully answers the names by which the apostle calls his trouble—"A thorn in the flesh," which is very painful and distressing, but not more so, truly, than is the feeling which I consider is meant by it. Again, it was *in the flesh*, that is, not of a spiritual nature, strictly speaking, as desertion, terror of conscience, or the like, nor the rising of corruption in the heart, but in the common feelings of human nature, like natural cowardice, and so the apostle elsewhere calls it, "infirmity of the flesh:" "my temptation which was in my flesh." Temptation, here, I take to be *my trial*, as it might well be called. Again, he calls it a messenger of satan. Now, though the feeling in itself, may be one of the sinless infirmities of our nature, it is a very suitable material for the enemy to work upon, as he does, by innumerable suggestions, to deter the messenger of Christ from his work, mar his comfort in it, or his full and right performance of it. Several passages, illustrating this, may be found in the Memoirs of the excellent Boston.

2. It would fully answer the end intended by the thorn in the flesh; we cannot conceive of any thing more calculated to counteract the consequences of his vision, lifting him up in pride. It surely has this tendency, at any time, so much, that the speaker may often have a feeling of shame for his own performance, while the hearers, may be both gratified and edified; but how much more in his case; one who had not only faith, but sight of the glorious realities of heaven, might well be expected to have such confidence and boldness, in declaring them to others, as never again to be in the least intimidated by the presence of mortals; and that such a one should be buffeted by the tremour of fear, was doubly painful, doubly humiliating.

3. It agrees very well with the answer given to the apostle's prayer respecting it. "My grace is sufficient for thee; for my power is made perfect in weakness; here it is called weakness; by which I do not understand bodily weakness, but the want of natural courage and boldness, which is still not promised in the answer; but a strength of a different kind, a special communication of supernatural spiritual strength from Christ, while he continued to feel his own weakness; this promise; I apprehend, was fulfilled to the apostle, in the same manner as it still is to ministers of the gospel; their great difficulty through fear, or straitenedness, being often altogether within their own breasts, neither attaching in any degree, to the word delivered, nor even seen by the hearers. A singular instance of this, I think, may be seen in a late paper in your number for November. "The Life and Times of John Livingston." Where speaking of the sermon preached by him, at the Kirk of Shotts, 1630, he says, "When I was alone in the field, about eight or nine o'clock in the morning, before we were to go to sermon, there came such a misgiving spirit upon me, (might he not well have said, a messenger of satan to buffet me,) considering my unworthiness, and *weakness*, and the expectation of the people, that I was consulting with myself, to have stolen away somewhere, and declined that day's preaching, &c.;" yet, that was the time he had such assistance as he never had in all his life; and that was the message that was accompanied with the most wonderful effect on the hearers. Is not this just a practical explanation of the answer given to the apostle?

4. It seems to agree with all the passages in which the apostle refers to that matter, 1 Cor. ii. 3, (quoted by your correspondent.) "And I was with you in *weakness*, and in *fear*, and in much trembling;" taking this, in the simplest meaning of the words, it is not necessary to understand the trembling, here spoken of, as a visible shaking of the limbs, like a paralytic affection, but the common feeling of excessive fear, which would be precisely the idea I have offered. Again, how frequently he entreats the pray-ers of the churches, and individuals, that he may have *boldness*. (Eph. vi. 18, 19, 20.) Praying always, with all prayer—for me, that utterance may be given unto me, that I may open my mouth *boldly*, to make known the mystery of the gospel,—that therein I may speak *boldly*, as I ought to speak. And nearly in the same words, to Col. iv. 3, 4. Withal praying also for us,

* Rev. T. Beveridge's address, to the Rev. Archibald Whyte, jun., at his ordination, 1827.

that God would open unto us a *door of utterance* to speak the mystery of Christ, for which I am also in bonds: that I may make it manifest, as I ought to speak. The passage is full of important practical instruction.

We see that the most eminent saints have still so much corruption remaining, as to be in danger from it. Paul was undoubtedly a chief saint, one who, perhaps, had not an equal, in gracious attainments, in faith, in love, in zeal and humility; yet even he, was not proof against the risings of pride, as is implied in the expression, "lest I should be exalted above measure;" and if so, how much more ought we to be jealous of ourselves in that respect. Again we see, that no measure of knowledge, or gifts, or extraordinary privileges, can, of itself, produce a gracious change on the heart. Our Lord declares, that though one rose from the dead, he could have no peculiar influence to that end. Even though the rich man himself had been liberated from hell torments, his experimental knowledge of its dreadful reality, would not have wrought in him such a change; nor, on the other hand, though the apostle was admitted actually to behold heaven's glory and blessedness, could that, in itself, do any thing to increase real holiness, to mortify sin, but rather pride was likely to take an occasion from it, to be the more stirred up,—“lest I should be exalted above measure, through the abundance of the revelations granted unto me.”

Again, Christ's work is never rightly done, but when it is done with his own furniture. So he left the apostle destitute of all ability in himself; that there might be full scope for the manifestation of Christ's power in the great success of his ministerial labour. The greatest stock of natural courage, eloquence, knowledge, and the like, would be but poor fitting for Christ's service; he will not have his work done by his strength and ours united; he will work his own work, and bear all the glory, and therefore chooses instruments utterly unfit, the foolish, the weak, the base, &c., that the excellency of the power may be seen to be of him, and not of men. And the great account that is made of natural abilities and acquirements, in our day, is one great reason of the little real success of gospel ministers.

Again, we see the wonderful wisdom of God, in making all things, even the designs of the enemy, the messengers of satan, work for greater good to his people and cause.

A VINDICATION OF THE SCOTTISH COVENANTERS: CONSISTING OF A REVIEW OF THE FIRST SERIES OF THE TALES OF MY LANDLORD.

(Continued from page 566.)

We now proceed to substantiate the charge which we have brought against the work, by adducing particular proofs, *first*, of partiality to the persecutors; and *secondly*, of injustice to the persecuted Presbyterians. And as we do not mean to blink the charge, we wish to be understood as accusing the work of *gross* partiality and injustice.

In the *first* place, then, it gives an unfaithful picture of the sufferings which the country endured from military depredations and outrage. The history of that period is full of instances of these; and the author was not only sensible that he was bound to give a view of them, but has professed to give it. But how faint a resemblance does the picture bear to the original! We shall consider the scene at Tillietudlem, on occasion of Claverhouse's first visit to it, when we examine the character of that officer. The scene at Milnwood, when Henry Morton is taken prisoner, is the only one in the work which could properly be intended to represent the depredations of the soldiery, and is evidently given by the author as a specimen of the whole. (Vol. II. pp. 172—207) But here every circumstance is so arranged, as to diminish the impression which the reader might have conceived of the excesses committed on such occasions.—Great alarm is indeed expressed at the arrival of the red-coats—but it is by the miserly landlord and timid housekeeper. Old Milnwood slips into his pocket the silver spoons; but the soldiers testify no disposition either to pilfer or plunder. The troopers call for drink with sufficient insolence; but the jests of the thoughtless and gay, though dissipated, Bothwell, dispel the apprehensions of the reader, who is mightily pleased to see the claret of the old miser quaffed, and his musty bottles emptied. Bothwell determines to carry off young Morton as a prisoner, but it is only after discovering that he had afforded shelter to the murderer of the archbishop; and although he asserted that he was not aware of the commission of that deed, still his assertion was not sufficient warrant for the sergeant to allow him to escape.—Bothwell proceeds to put the test-oath, but we are instantly told that he did it much in the same manner “which is used to this day in his majesty's custom house.” And before we have recalled our thoughts, the author

has completely diverted our attention from the subject, by the struggle between Mause and her son, and the ridiculous, extravagant, and raving rhapsodies with which the former assailed the astounded ears of the soldiers. In short, the party carry off Henry Morton, leaving the impression upon our minds, that they had conducted themselves with great moderation, and disposing us to join heartily in the reproaches which the incensed house-keeper pours upon the head of Mause, as the sole cause of the misfortune that had befallen the family. Thus the tragic scenes of military violence, described by the faithful page of history, sink in the mimic representation of our author into a mere farce! And the moral of the fable, good reader, if it be necessary to state it more plainly, is, that the evils which the Covenanters suffered from the soldiers were chiefly owing to their own indiscretion and extravagance. In the midst of this scene, so calculated to give a false idea of the then actual state of matters, the attentive reader could not fail to observe the mean attempt made to bribe him to think lightly of the whole persecution, by putting a laughable and ludicrous description of the sufferings of the Covenanters into the mouth of old Mause.

Accipe nunc Danaum insidias, et crimine ab uno
Dice omnes.

In the *second* place, we bring the same charge against the representation made of the judicial procedure against the Covenanters. We allude particularly to the torture of Macbriar in the presence of the Privy Council. The use of that infernal mode of punishment at that period is so well known, that it could scarcely have been omitted, and it afforded, besides, an opportunity to the author to display his powers of description. We readily allow that the operation, and the behavior of the counsellors who witnessed the spectacle, are described in such a manner as to excite our horror at both. But what we complain of is, that even here the author has introduced a circumstance which is calculated most materially to diminish this feeling. As if the Privy Council had not been in the habit of torturing innocent men, the person selected as an example of their unfeeling severity, is not simply a Covenanter, a field preacher, and one who had been in the rebellion at Bothwell; but one whom the author had previously made a murderer, and one of the most atrocious kind; we say a murderer, because his intention was fully manifested, and on the eve of being carried into execution, and because "the bitterness

of death was past" with the victim, before he was rescued. (Vol. IV. pp. 68—100.)—Macbriar is made to act a principal part in that horrid scene, (more horrid by far than that of the torture,) and the description of it is wrought up to the very highest pitch of which the author's fancy was capable. Both scenes were of his creation: it will scarcely be denied, that in forming the one, he had his eye upon the other; and the tendency of the association upon the mind of the reader, is too obvious to require illustration.

A *third* instance of partiality to the persecutors, is the excessive tenderness and delicacy shown to the Episcopal clergy, contrasted with the manner in which the Presbyterian ministers are treated through the work. It is most undeniable, that they acted a very important part in the transactions of that period; yet they are concealed and kindly kept out of view by the author. Preachers of the Presbyterian persuasion, both indulged and non-indulged, moderate and rigid, are brought forward by name; the reader is introduced to their acquaintance, and made to listen to their conversations, and prayers, and preachings. But not one bishop or curate is introduced on the scene, and we seldom even hear of them, except when we are told of their being religiously employed in *reading prayers!*—What is the reason of this? The reader may take the following until we can find a better. The gross ignorance of the greater part of them, the vices with which their morals were stained, and the violence with which they instigated the government to persecution, were so glaring as to be undeniable; the character given of them by Presbyterian writers, is so strongly confirmed by Bishop Burnet, that it was impossible to outface it; and to have presented them in their true colours, would not only have displeased the right reverend friends and informers of the author, but would also have tended in no small degree to have relieved the dark picture given of the Covenanters. We do not recollect to have seen *prudence* enumerated among the qualifications of a historian; but henceforward let it occupy a chief place among the historic virtues.

Cave arguendum facinus hoc, lector, putes;
Causam rogas? Probanda virtus omnis est;
Ergo et probanda (quis neget?) prudentia.

We now come to the character of Grahame of Claverhouse, afterwards known by the name of Viscount Dundee, which the author has labored with the greatest art.—Claverhouse was not in Scotland at the beginning of the persecution, but he had been employ-

ed in it, as the captain of an independent troop, at least two years before the affair at Drumclog. His behaviour soon recommended him to his employers. Officers not distinguished for humanity, and sufficiently disposed to execute the orders which they received with rigor, had been previously employed by the court. But the deeds of Turner, Bannatyne, Grierson of Lagg, and General Dalziel, were soon eclipsed by those of Grahame, who long continued to be known in Scotland by the name of *Bloody Claverhouse*. His actions, as recorded in the history of these times, do certainly prove that he was not undeserving of this appellation. A brief reference to some of these, will assist us in judging of the character which the author has given of him. We shall not speak of the blood wantonly shed by him in the pursuit of the Covenanters after their rout at Bothwell, nor of the ravages and cruelties which he committed in Ayrshire and in Galloway, during that and the succeeding year; as it may be alleged that revenge for the disgrace which he had suffered at Loudon Hill, prompted him to acts not congenial to his natural disposition. But this feeling had sufficient time to subside before 1684. During that year he had the chief command in the west of Scotland, and he employed the most disgraceful and barbarous measures to discover those that were inter-communed, and, if possible, to exterminate the whole party. He sought out and employed persons who could with the greatest address feign themselves to be pious men, and friendly to Presbyterians, and by this means discovered their retreats, or drew them from places where they could not be attacked by his troops. Having divided the country into districts, he caused his soldiers to drive all the inhabitants of a district, like so many cattle, to a convenient place. He then called out a certain number of them, and while his soldiers surrounded them with charged guns and bloody threatenings, he made them swear that they owned the Duke of York as rightful successor to the throne. If they had formerly taken the test or abjuration oath, he interrogated them if they had repented of this, and then caused them to swear anew, that they would not, under pain of losing their part in heaven, repent of it for the future. If any hesitated to swear, he was taken out a few paces from the rest, his face was covered with a napkin, and the soldiers ordered to fire over his head, to terrify him to compliance. At other times, he gathered together all the children of a district, from six to ten years of age, and

having drawn up a party of soldiers before them, told them to pray, as they were going to be shot. When they were sufficiently frightened he offered them their lives, provided they answered such questions as he posed to them concerning their fathers, and such as visited their houses. Claverhouse scrupled not to take an active part in these disgraceful scenes, so far as to fire his own pistol twice over the head of a boy of nine years of age, to induce him to discover his father. He frequently shot those who fell into his power, though they were unarmed, without any form of trial; and when his soldiers, sometimes, shocked at the wantonness of his cruelty, hesitated in obeying his orders, he executed them himself. The case of John Brown, in the parish of Muirkirk, affords an example of this kind. He was a man of excellent character, and no way obnoxious to government, except for non-conformity. On the first of May, 1684, he was at work in the fields near to his own house, when Claverhouse passed on his road from Lesmahago, with three troops of dragoons. It is probable that information of his non-conformity had been given to the Colonel, who caused him to be brought from the fields to his own door, and after some interrogatories, ordered him to be instantly shot. Brown, being allowed a few minutes to prepare for death, prayed in such an affecting strain, that none of the soldiers, profane and hardened as they were, could be prevailed upon to fire; upon which Claverhouse, irritated at the delay, shot him dead with his own hand, regardless of the fears and intreaties of the poor man's wife, who, far gone in her pregnancy, and attended by a young child stood by. The afflicted widow could not refrain from upbraiding the murderer, and telling him that he must give an account to God for what he had done; to which the hardened and remorseless villain proudly replied, "*To man I can be answerable; and as for God, I will take him into my own hand.*"—The apologists of Claverhouse have been obliged to notice the fact of his becoming the executioner of his own sentences, in the exercise of military discipline. But, with their usual fertility in inventing excuses for his most glaring faults, and with their wonted ignorance of human nature, they impute such deeds of cold-blooded severity to a desire on his part to do honour to the individuals on whom the punishment was inflicted! Thus Dalrymple, after telling us that the only punishment which Claverhouse inflicted was death, and that all other punishments, in his opinion, disgraced a gen-

tleman, states, that a young man having fled in the time of battle, he brought him to the front of the army, and saying that "a gentleman's son ought not to fall by the hands of a common executioner," shot him with his own pistol. Those who recollect the case of poor John Brown, who was neither a soldier nor a gentleman, will know how to treat this absurd and ridiculous allegation.

The most hardened and irreligious persecutors do not always feel, upon reflection, that ease of mind which they affect. It is said that Claverhouse acknowledged to some of his confidential friends, that Brown's prayer often intruded on his unwelcome thoughts; and it is not improbable, that some degree of remorse at his late deed made him shew an unwonted reluctance to a murder which he committed only ten days after. In one of his marauding expeditions, he seized Andrew Hislop, and carried him prisoner along with him to the house of Sir James Johnston of Wester-raw, without any design, it would appear, to put him to death. As Hislop was taken on his lands, Wester-raw insisted on passing sentence of death on him. Claverhouse opposed this, and pressed a delay of the execution; but his host urging him, he yielded, saying, "The blood of this poor man be upon you, Wester-raw; I am free of it." A Highland gentleman, who was traversing the country, having come that way with a company of soldiers, Claverhouse meanly endeavored to make him the executioner of Wester-raw's sentence; but that gentleman, having more humanity, and a higher sense of honour, drew off his men to some distance, and swore that he would fight Colonel Grahame sooner than perform such an office. Upon this, Claverhouse ordered three of his own soldiers to do it.—When they were ready to fire, they desired Hislop to draw his bonnet over his face; but he refused, telling them that he had done nothing of which he had reason to be ashamed, and could look them in the face without fear; and holding up his Bible in one of his hands, and reminding them of the account which they had to render, he received the contents of their muskets in his body.—Say, reader, who was the *hero*, and who the *coward*, on this occasion? We have no doubt, that every person of genuine feeling, and whose judgment is unwarped by prejudice, will pronounce, that this man met his death with truer and more praiseworthy courage than Claverhouse afterwards, did when he died "in the arms of victory," to use the canting language of certain historians,

"and wiped off the stain which he had contracted by his cruelties to the Covenanters;" a stain which no victory, however brilliant, could efface, and which all the art and labour of his most eloquent apologists, instead of covering, will only serve to bring more clearly into view.

In spite of these indisputable facts, which the friends of Claverhouse have never dared to deny, he is a great favorite with our author, who has made him not only a *hero*, but a profound politician, and a disinterested patriot. What cannot genius effect! And what will confidence in talents, provided it is propped by prejudice, and elevated by popular credulity, not undertake to perform! The author is not contented with holding out the character of Claverhouse in this light—he employs all his art, and all the powers of his eloquence, to impress it on the imagination of his readers. This he does, partly by the description which he gives of it in his own name, partly by what he puts into the mouths of his most respectable characters, and partly by the manner in which he represents this *hero* as speaking and acting, in the interesting scenes in which he is made to figure.

[Omitting what is farther said respecting the character of Claverhouse, we shall commence our next extract with the *second* charge which the Dr. brings against the author of the *Tales*, viz: "Injustice to the persecuted Presbyterians."]

POPERY IN THE UNITED STATES.

Some of the circumstances in which the American church now is, would justify us in the hope that she is soon to be built up. Yet if we take a full survey, it cannot escape our notice, that along with these grounds of encouragement on her behalf, there is somewhat to excite fearful apprehensions. Not only does vice, in its various forms of Sabbath breaking, intemperance, theatre-going, lottery-speculation, &c., stalk abroad with head upreared as in defiance of all efforts made against it—not only does error, in the double aspect of ignorant superstition and learned infidelity, entrench itself in the hearts, and tyrannize over the minds of thousands of our citizens—but, in addition to this, we witness, on every side, the settings up of the "Man of Sin"—the developements of the "Mystery of Iniquity." True, the Papal Power has comparatively declined in the old world—it is hold on France is partly broken—it is less blindly

obeyed in Spain—it is weakened even in Italy. (1) But its resources are great still; its pretensions, its character, its aim, are in no wise essentially changed. The Romish church has ever claimed to be the church, the only church of Christ; while it, in fact, now is and always has been mainly a temporal power, contorting and perverting religion so as to make this a mighty engine for extending and confirming its sway over the *bodies*, though it professes to regard primarily the *souls* of men? Let any one who is not an adherent of that power, consider its avowed seeking and asserted right of absolute dominion, in connection with the remarkable fact—that just while it has been becoming weaker in Europe, it has been growing stronger in *parts* of the western world—and he will perceive how exceedingly desirable it now must be of acquiring *all* this vast hemisphere. He will perceive that the Romish power, deprived by the Reformation of its best territory on the *other* continent, would naturally covet these States—the fair domains which principally that Reformation led Christianity to secure in *this*. He will perceive too, that however obvious these things now appear, they have, until quite lately, been nearly overlooked by Protestants; so that in what relates to the condition and prospects of this nation, Romish statesmen seem as familiar as our own—nay the former seem to have surpassed the latter—they had a keener foresight, formed more enterprising plans, indulged in larger expectations. It would appear that intelligent Christians, Christian churches and Christian ministers among us, are reluctant to believe, what documentary evidence declares, (2) that a it has, for many years, been the settled policy of the Pope, to establish his authority in these United States. Nay, as if they were judicially blind, they seem not to notice the events which occur before their eyes. They seem not to know how confidently papists anticipate that this great nation shortly will be theirs; seem not aware, that already this whole land has, by the Pope, been meted out into Dioceses, over which, set up by *his* bidding, reign in *Princely state* “eleven Bishops and one Archbishop,” having under themselves grand-vicars, theologians, priests, monks, and nuns—that these again have the control of “seven ecclesiastical seminaries, ten colleges and collegiate institutions, several

academies for boys, twenty nunneries, to which are attached female academies, besides numerous other primary and charity schools;” (3) and that “these schools are frequented, not only by the Catholic, but also by Protestant children, many of whom embrace the Catholic religion, or at least receive impressions in its favor, *which they carry into the bosom of their families.*” (4) Protestants seem to forget that, for the propagation, in the United States, of this false faith, a single association in France gave, between the years 1824 and 1828, more than \$61,000; (5) and in 1820, the pope himself granted, merely to his bishop in Alabama, \$20,000—(6) that, for this same purpose, he has revived the order of Jesuits—many of whom, convoyed and led on by *Father Dzierozinski*, THEIR SUPERIOR, have come hither from Europe—(7) and now, as they fix their residences in our cities, or float on the waves of emigration, along the mighty river-courses of the West, are preparing, by the subtle insinuation of pernicious errors into the hearts of the more ignorant part of the population, to steal away from the mass of our people their veneration for the truth, and to sap the foundation of our government. (8) Protestants seem heedless of the fact that, although the pope is *de facto* a secular potentate, yet in his assumed character of “Vicar of Jesus Christ,” he not only claims the power—or, so to speak, *has the perquisite*, of absolving men from their oaths of any kind—from *those*, of course, *which bind them to the obedience of OTHER rulers*, but he is ever certain to receive *for himself*, the utmost possible service of all his followers in every land; and whilst “THIS WICKED” is in the present century, proclaiming that “*the laws of the church do not recognise any civil privileges as belonging to persons not Catholic—that their marriages are not valid—that they can live only in concubinage—that their children, being bastards, are incapacitated to inherit*—THAT CATHOLIC MARRIAGES ARE VALID had they, in other respects, *infringed all the laws of*

(3) Quart. Reg. May, 1830, p. 229.

(4) See Letter of Archbishop Whitfield, as quoted by Quart. Reg. Nov. 1830, p. 98.

(5) See Letter of Bishop Fenwick, *do.* p. 93. note.

(6) See Letter of a gentleman in Ohio, *do.* May 1830, p. 229.

(7) Annals of the “Soc. for prop. faith,” *do.* Nov. 1830, p. 94, and Letter of Arch. W. as referred to above.

(8) The error of obstructing the free circulation and perusal of the Scriptures, has, we think, just this tendency.

(1.) See London Ec. Review, as referred to by Quart. Reg. Aug. 1830, p. 27.

(2.) See Letter of M. Reeze, as quoted in Quart. Reg. Nov. 1830, p. 92.

their country,"—(9) whilst it remains and ever will remain, a fundamental principle of the papal church, to "exterminate heretics, confiscate their goods, and deprive them of every civil privilege,"—(10) still do we look with apathy on their doings here, and our rulers even, the senators of the United States—those peculiar guardians of our liberties, have chosen, as their chaplain for the current year, a catholic and jesuit, who if true to his trust, must advance by every means in his power the temporal interests of the Roman Pontiff!—Now—and the question is for freemen a most serious one.—WHITHER TENDETH THIS?—*New-York Observer.*

INTEMPERANCE.

[The following is an extract from a PASTORAL LETTER, BY THE ASSOCIATE PRESBYTERY OF THE CAROLINAS, TO THE PEOPLE UNDER THEIR CARE, A. D. 1826. Let every reader of the Monitor give it his most serious attention.]

That intemperance is prevalent at present, none can deny: that we are declaiming against a distant enemy, when we reprove this vice; conjuring up a phantom, as a subject of censure, none can plead: no; society is groaning under its paralyzing and destructive hand; the church itself is sinking under its weight, wasting under its blasting influence: it has entered her doors; sullied her beauty, and injured her purity, by actual contamination. That certain degrees of intemperance have become popular, at least are not counted shameful, is the disgrace of society itself, were the church out of view. That too great freedom in the use of spirituous liquors, is accounted polite, liberal, and open-hearted, is too true; and this has become a successful bait.

But in vain shall we inveigh against this sin, by painting its baseness and odiousness, with all its appalling effects; the heart, under its influence, is generally too callous to feel, and sensibility weakened, is a feeble defence against its temptations. Such are the discouraging, heart-sinking effects of this vice, that its votaries are too deaf to hear admonition, generally too irritable, acrimonious, and absurdly suspicious, to submit to reproof, or even the most affecting advice. Or if, for the time, they hear, and submit, they are too feeble in their resolutions, and too much infatuated, to reform, and resist

(9.) Instructions of Pius VII. to his agents in Poland, given in 1802, statement by M. Aignan of the French Academy, in his work "On the Condition of the Protestants in France," as quoted in Quart. Reg. Nov. 1830, p. 89.

(10.) M. Aignan as above.

the bewitching insinuations of this prevailing pleasure. It lays too deep a hold on the sensual appetites, and too much benumbs the moral feelings to admit persuasion to forsake it. Yea, under its infatuating influence, the conscience becomes so benumbed, as not to reprove, or accuse; or its voice is too weak to be heard amidst the syren music of the cups, and the soul degrading charms of the society of intemperance.

Might we not here expostulate with *Lim*, who is commencing a course of intemperance, courting infatuation, and sporting with the fetters of this degrading tyrant? You hear the sot replying to your admonitions, that he cannot resist his inclination to intemperance; and will you not resist your commencing and growing propensities, till you find yourself in his wretched condition?—Granting that there is some truth in his argument, does not your present inclination, which you are unwilling to resist, prove that you are walking in his steps, and approaching his state? How dreadful the gulf!!—Why, therefore, do you not now evade the snare, while there is hope: Are you displeased with us for reproofing your incipient intemperance? Do you charge us with censoriousness in reproofing your small, though frequent failings on this point? Christian brother, excuse the tenderness of our feelings on this subject; they are not tender without cause. It will be poor consolation to us, when you are reduced to the necessity of giving the sot's reply, that you cannot resist your propensities; and a poor compensation for our false delicacy, that we must accept such an answer, and give you up in despair.

But though from the infatuating effects of this vice, which should alarm the intemperate, and stand as a solemn warning to those who find themselves exposed to its temptations, though, from these reflections, our confidence in the influence of moral suasion is low, yet duty requires us to warn and reprove. It will require no elaborate discussion to shew, what the prevalence of intemperance indicates, respecting the state of piety at present. Real piety cannot prevail in the church, when church members yield to such indulgence, and where they are permitted, under such indulgence, to profane the hallowed things of God's sanctuary. If this is consistent with a flourishing, happy state of piety, let religion be banished from our country. It is scarcely necessary to assert, that vital piety cannot govern that heart, which is so lost to the fear of God, and to the love of holiness, as to indulge in this sin. But that we may bring the conscience more

closely to the test, and lay it under a ray of divine light, let us very briefly compare this vice, and its effects, with the Scripture representations of real piety.

Remember then, that true piety includes the gift of the heart to God : Prov. xxiii. 26.—it is a life of faith on Christ : Gal. iii. 20.—it is a purifying of the heart by faith Acts xv. 9. 1st Pet. i. 22.—it is to be spiritually minded, not walking after the flesh, but after the spirit : Rom. viii. 1. 6.—it is a crucifying of the flesh : Gal. v. 24.—it is to avoid worldly conformity : Rom. xii. 2.—it is to lay aside every weight, and the sin which easily besets us : Heb. xii. 1.—it is to set the affections on things above : Col. iii. 1, 2. But how does indulgence in intemperance correspond with these characters of piety ? The fear of God departs, under its influence ; reverence for the authority of his commands, is lost ; a delight in God and in his service, wears off, and changes to a delight in sensual pleasures ; the mind becomes carnal ; wisdom's ways are no longer pleasantness ; duties are a burden ; the mind is alienated from the thoughts of death, and even from the pleasing anticipations of heavenly enjoyment :—" wine, and new wine take away the heart." Hos. iv. 11. Intemperance is not among the fruits of the spirit, but the works of the flesh : Gal. v. 19, 23. It is permitting sin to reign in your mortal body, that you should obey it in the lusts thereof ; and yielding your members as instruments of unrighteousness to sin, with all its baleful consequences : Rom. vi. 12, 13, 16. It is deceptive, and it is consummate folly : Wine is a mocker, strong drink is raging ; and whosoever is deceived thereby is not wise : Prov. xx. 1. It is attended with unhappy temporal consequences : Who hath woe ? 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. Prov. xxiii. 29, 30. The curse of God is pronounced on this vice : Woe unto them that rise up early in the morning, that they may follow strong drink ; that continue until night, till wine inflame them. Woe unto them that are mighty to drink wine, and men of strength that mingle strong drink. Isa. v. 11, 22. ; and consequently, the curse is on *their* temporal enjoyments, who indulge in this sin. It has the threatening of damnation : Be not deceived : neither fornicators, nor idolaters—nor drunkards—shall inherit the kingdom of God.—1 Cor. vi. 9, 10. Such are the Scripture

representations of this sin, and of its consequences.

Permit us, a little farther to address the intemperate ; and for sake of brevity, we shall propose a few questions, which we leave with him to be often considered, and answered seriously by his conscience. And though it would be worthy of his serious consideration, yet we shall not wait to state in detail, the consequences of intemperance to his character, his influence in the world, his health and comfort in this life ; to his estate, and the domestic circumstances of his family ; to his family connections, who are most anxiously and painfully concerned for his temporal and eternal welfare ; nor the consequences to society, if all would act as he does ; and the wounding reflection, that he is dependent on the sobriety and morality of others, for supporting the dignity, the morality, the peace, and the safety of society, and for watching over him as a nuisance, or at best, as a child in helpless infancy. But we ask,

What will be the consequence of intemperance to your eternal interest ? compare the question with Deut. xxix. 19, 20. And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst : The Lord will not spare him ; but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven. What will be the consequence to your practical piety ? Whoredom, and wine, and new wine, take away the heart. Hos. iv. 11.

What will be the consequence to the family committed to your care, but led into sin, and ruined by wretched example and neglect of education ? And, ye fathers, provoke not your children to wrath : but bring them up in the nurture and admonition of the Lord. Eph. vi. 4. Their way is their folly ; yet their posterity approve their sayings. Ps. xlix. 13.

How will you render your account to God, for the pernicious influence, which your intemperance may have on the cause of God, and on his church, with which you are connected ? The harp and the viol, the tabret and the pipe, and wine are in their feasts : but they regard not the work of the Lord, neither consider the operation of his hands. Isa. v. 12.

What are your prospects of meeting

death ; your hopes of peace and comfort at that time, and of your willingness then, to leave your pleasures, to which you are now attached, and exchange them for holy enjoyments, for which you have but little relish now ? surely your hopes are not founded on Ps. xvi, 8—11. I have set the Lord always before me—Therefore my heart is glad, and my glory rejoiceth ; my flesh also shall rest in hope : for thou wilt not leave my soul in hell ; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life : in thy presence is fulness of joy ; at thy right hand there are pleasure forevermore.

But if you shudder at such consequences, and flatter yourselves that you will reform at some period, when will you effect this reformation, if not now ? They have chosen their own ways, and their soul delighteth in their abominations. I will also choose their delusions, and will bring their fears upon them ; because when I called, none did answer ; when I spoke, they did not hear. Isa. lxvi. 3, 4. In the time of their trouble they will say, Arise, and save us. But where are thy gods that thou hast made thee ? let them arise, if they can save thee in the time of thy trouble. Jer. ii. 27, 28.

Is their any other reason for your delay at present, but love to sin, and hatred of God ?

But what will induce you, at another period, to forsake this sin, which you have not as an inducement now ?

When will you be better prepared for such a resolution, and for fulfilling it ? when be more willing than now, if you continue to indulge your sinful propensities ?

Will not your propensities to this sin increase by indulgence ? Now therefore be ye not mockers, lest your bands be made strong, Isa. xxviii. 22.

Whether will a sense of the evil of this sin, a sense of your duty, and the power of your resolutions, become stronger, or weaker by indulgence ?

Or is it your hope, that God will allow you to indulge in sin for a time, and then in mercy bring you back ? He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy. Prov. xxix. 1. Ephraim is joined to idols : let him alone. Hos. iv. 17.

But what is the reason that you are not recovered from this spiritual disease ? "Is there no balm in Gilead ? is there no physician there ? Why then is not the health of the daughter of my people recovered ? Jer. viii. 22. "Is the Lord's hand shortened that it cannot save ?" Isa. lix. 1. "Is the

Spirit of the Lord straitened ?" Mic. ii. 7. Or, are the promises of God insufficient ? or is your faith dead, that it cannot shew itself by works ? or do you judge faith in Christ an insufficient scheme of salvation from strong propensities to sin ? or are such exercises of faith and self-denial disagreeable ? Be alarmed, for under such impressions, you have not faith.

But, brethren, we hope you are desirous to obtain deliverance from this sin ; that you see it to be ruinous to yourselves, detestable, and offensive to God. Would then, the offer of a complete deliverance be a welcome message ? Such an offer you have in the following texts : Ezek. xxxvi. 25—27.—Titus ii. 14. 1 Cor. i. 30. Rom. vi. 14. Rev. iii. 20. These are a specimen of the encouragements given you in holy scripture. Embrace the offer ; be free ; you have the power, the grace, and the veracity of God for your confidence and comfort. Why lose the opportunity of deliverance ?

LUTHER'S DAILY EXERCISE.

I AM a professed divine, who, amidst various dangers, have attained some moderate experience and skill in the sacred Scriptures ; but this does not prevent my having daily recourse to the catechism, the creed, the decalogue, and the Lord's prayer. I rehearse them to myself, with a close consideration of every word—what truth it really conveys. And when a multiplicity of business, or any other cause, prevents my doing this, I sensibly feel the want of it. The Word of God is given us thus to exercise and quicken our minds, which, without such a practice, contract rust, as it were, and lose their tone. We see into what snares men continually fall ; and what else is the reason of it, but that they are secure, they do not pray ; they do not hear and meditate on the divine word ; they are content with having it in the book, where they may read it when they please. Hence Satan imperceptibly instills into their hearts a contempt for the word ; and this leaves them exposed to despair, or other great dangers. For with what shall a man defend himself against the enemies of his soul, when he has lost the sword of the Spirit !

WILLIAM M'GAVIN, author of the Glasgow Protestant has lately departed this life, in the midst of his days, replete with Christian usefulness, philanthropy, and zeal. But by his famous work, the Protestant, "he being dead yet speaketh" to the terror of the Roman Priests.—*Geogick Examiner.*

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THE CHARACTER OF JUDAS.

(Concluded from page 584.)

ANOTHER trait, in the character of Judas, was dishonesty. He was a thief, and had the bag, the purse or coffer, and bare what was put therein. John xii. 6. It appears from this, that he was the steward or treasurer among the disciples. Whether he was selected as being skilful in pecuniary transactions, or because his love of money rendered the office of handling it acceptable, we are not informed; but it appears that he was entrusted with the secular concerns of Christ's family, receiving such contributions as were given for their support, and paying out money from the common stock. That he was the receiver of money, we learn from the fact, that if the ointment had been sold the money would have been put into his hands; and that he was employed in making disbursements, we learn from the disciples' supposing, when Christ said to him at the Passover, *That which thou dost do quickly, that he had bidden him to distribute something to the poor.* And this may furnish us with a key to the other part of his character, mentioned in the above passage. He was a thief, and probably more than a thief, on account of covetousness, which is the essence of this crime. He would be a thief by positive acts of dishonesty. He would not have had such a desire for the price of the ointment, that it might be received and used as common stock; nor is it to be supposed that a man who could sell his master for thirty pieces of silver, would always handle money with the scrupulous exactness of true honesty. There is sufficient reason to believe that he received and appropriated to his own use much that was intended for common property. He might have intended at this time to collect what money he could, and make his escape from his master, and being disappointed in this, he might have

resolved to make what he could by delivering him to the Jews. Thus the table of money was to Judas as it has been to many others, a snare and a trap, first to dishonesty, and then to treachery and blood. He is called a thief, not because he seized and carried away the private property of others, but because he took of that which was already in part his own. The Scriptures make no distinction between defrauding our families, our partners, or the public, and stealing from individuals. That which takes the whole of what is ours only in part, and that which takes from the public, by whatever gentler titles it may be called by the world, is theft, according to the law of God.

The leading fault of Judas was *avarice*. This showed itself in his dissatisfaction with the alleged waste of the ointment; this was the cause of his dishonesty, and of his selling his master for thirty pieces of silver. The sum for which Christ was sold is supposed to have been about fifteen or sixteen dollars of our money; but though this may appear inconsiderable to us, according to the present value of gold and silver, it was by no means a small sum in that day. It was a *goodly price* at which our Lord was prized, it was the common price at which a servant was bought, and was sufficient for the purchase of a field near to Jerusalem, and large enough for a burying place. This sum appears to be mentioned not so much to show for how little Judas was willing to sell Christ, as to show how much the Jews were willing to give; and how exactly every prophecy relating to these things was fulfilled. Let us not dismiss this part of the character of Judas, without stopping to observe how common and ensnaring the sin of avarice has been among professors of religion. This is often charged against them by their enemies, and with too much justice. Many other sins appear so evidently inconsistent with religion, that those who make a profession see

that it is essential to their credit as professors to renounce them. To be profane, drunken, and debauched Christians, would only expose us to contempt. But covetousness is both more easily concealed, and more closely allied to many things which are good. Like the lean kine in Pharaoh's vision, it swallows up every fat and well favored vice, and yet continues lean. It is the decided enemy of idleness, of gluttony, of drunkenness, of extravagance, and almost every other vice. It has, in most cases, a close resemblance to prudence, sobriety, and diligence; things much to be commended. So that when the corrupt heart, by coming under a religious profession, is cut off from other sinful indulgences, it often gathers up all its strength, and flows, with all its force, in this more secret and creditable channel. And as this is one of the most subtle sins in gaining ascendancy, so it is one of the most artful and obstinate to elude conviction. The debauched may be made to groan at the memory of their excesses, the unmerciful at the memory of their cruelties, the malicious may be softened, and take their enemies into their arms, the murderer may be made willing, if it were possible, to replace, by his own, the blood which he has shed; but how seldom will the covetous man, even in dying, lament over his avarice, and relinquish the gains of fraud and oppression. Almost any other iniquity is more accessible than this to reproof and conviction; almost any case is more hopeful than his, whose heart is *overcharged with the cares of the world*.—Let it be deeply impressed on our minds, that if we do not seek *first* the kingdom of God and his righteousness, but prefer our worldly profit to divine ordinances, and the duties of our profession, we have in us the very principle and substance of that sin which barters Christ for money.

To these general reflections on the character of Judas, it will not be unsuitable to add a few remarks on that particular *SIN*, by which he fell. His whole life was evil, but there was one act particularly distinguished as his sin, his great transgression. This was the betraying of Christ, and it is to this the sacred historian refers, when he says, *Judas by transgression fell*.

This sin was *voluntary*. There is no sin recorded in the Bible, where so much is said about the purpose of God in relation to it, and the agency of Satan in producing it. There were both types and predictions of this sin in the Old Testament, and Christ plainly pointed out both the sin and the person who was to commit it. The sin was,

therefore, as certainly to be, as it is certain that God is true. Satan also is said to have entered the heart of Judas, and he so filled his heart, that Christ calls him by the devil's name: *Have not I chosen you twelve, and one of you is a devil?* Yet it is evident that in the whole matter Judas acted with entire freedom. The corruption was in him, which rendered it certain, that divine permission would ensure the crime. And all the work of Satan was founded on this corruption. He could only suggest the crime, and such things as would fix the purpose of committing it; he could do no violence to the will. It is not easy for us to comprehend the consistency between the counsel of God and the liberty of man, but there is no disputing of these facts. Nor will any of us, more than Judas, be able ultimately to cast the blame of our sins upon the purposes of the Most High, or to excuse them by pleading the temptations of Satan.

This sin was *deliberate*. The thought of it was no doubt in his mind some time before it became a purpose, and the purpose was fixed some time before it was accomplished. He made his bargain with the chief priests, returned to Christ and the disciples, and was with them *as in time past*, looking on him whose blood he was soon to shed, and on them whom he was soon to make as orphans, and as sheep without a shepherd. He sat with them at meat as a familiar friend, and he heard the precious words of life, the kind and consoling discourses of Christ to his disciples, but his heart was not touched with feelings of remorse. He heard our Saviour speak of his departure from the world, of his laying down his life for the sheep, yet his hatred was not overcome by these amazing demonstrations of love. He heard him speak of the treacherous act by which he would be delivered into the hands of men to be crucified and slain; he heard him, in the bitterness of grief, declare that the betrayer was one of the twelve, he heard his purpose unfolded, saw himself pointed out as the individual, yet he did not tremble nor relent. He heard that most solemn warning, and awful denunciation, *The Son of Man goeth as it is written of him, but woe unto that man by whom the Son of Man is betrayed! it had been good for that man if he had not been born*. Yet he was not even put off his guard, for it is added, *Then Judas*, at this very time, with this tremendous curse yet sounding in his ears, *then Judas answered and said, Master, is it I?* How hard and desperate was his heart! Behold in it a picture of what ev-

ery man's heart would prove itself to be, were he left to himself.

This sin was greatly *aggravated* by various circumstances attending it. Judas had been long acquainted with Christ, he had seen the innocence of his life, the excellence of his doctrines, the power of his miracles, and the tenderness of his compassion. He had been for years as a bosom friend, and a child nourished at his table. He had been distinguished by his choice to the Apostleship, and entrusted with their common property. Yet he betrayed his trust, he sold his Master, he committed treason against the Lord of life. He committed this sin in the time of our Saviour's sufferings, when he was outlawed by the Jews, and was beginning the sorrows of his last agony. He committed it at the time when Christ was instituting a feast in commemoration of his dying love, and after having united with him, if not in this, at least in the solemn ordinance of the Passover. He came upon Christ while he was in extreme agony, and *offering up prayers and supplications, with strong crying and tears.* He betrayed him with a kiss. He saluted him as Master, when he was delivering him up to his enemies. He bid him, Hail, while directing the band to seize him for the slaughter. He caused the grief and dispersion of the disciples; and but for the counsel of him, whose way is above the comprehension of men, he would have been the ruin of the church, and of the cause of God in the world. As the sin of Adam appears to have been the highest of all sins against the law, so the sin of Judas appears to have been the greatest against the Gospel.

There have been some things urged as *palliating* this crime, but they do not appear to be well founded. It has been supposed that Judas expected Christ to escape out of the hands of his enemies, as in times past; or that he would confound them by the evidences of his innocence and of their malice; or that in some way he would avoid the effects of this treachery. And in confirmation of this, it is urged, that when he saw that Christ was *condemned*, he repented himself, (Matt. xxvii. 3.) which would seem to intimate that he did not anticipate his condemnation. But this is nothing more than often happens where the result of sin is foreseen. Sin allures, with the most engaging smiles, till it is finished, and then it bringeth forth death. The assassin goes forward with cool and firm deliberation, to shed the blood of his victim, he takes a steady aim, his heart never fails, till the victim falls, and then

worlds would be given to restore the life which has been taken away. So different is sin in its lusts, and in its fruits. Before us, it glitters like the finest gold, but when we pass it, we find it a black and shapeless ruin. Satan would encourage Judas in his purpose, till the deed was done; then he would leave him to the power of conscience, and join with it in upbraiding him. He would keep the money before his eyes till Christ was condemned, and then he would make his ears to ring, and his soul to be tortured continually with the charge, "Thou hast sinned, and betrayed innocent blood."

It is said that Judas *repented*; and this has been regarded by some as not only *palliating* his crime, but proving his forgiveness. His repentance does indeed appear remarkable. He made a voluntary confession of his sin, he made it to those who had encouraged him to commit it, and thus conveyed to them a most cutting reproof of their malice. He defended the character of his Master. He went to the chief priests, and said, *I have sinned, in betraying innocent blood.* He gave a decided testimony to the truth, and may be regarded as the best of witnesses in favor of Christ's character, seeing by vindicating him he condemned himself. He had betrayed him; he had every reason, if he could, to find somewhat against him; and had enjoyed every opportunity, if any thing there had been; yet he could not but own that of Christ, which could not have been absolutely said of any mere man, *I have sinned, in betraying innocent blood.* And Providence so ordered it that there should be no uncertainty as to this testimony having been given by Judas. The returning of the money was a proof of this confession; the purchase of the field was a proof that the money had been returned, and the confession made. The very name of the field was a memorial of these transactions to future ages. It was called the field of blood. These things, and the miserable end of Judas, were known to all them that dwelt at Jerusalem, long after these events, and were clear proofs of the repentance of this traitor, and of the testimony which he had given to the innocence of Christ. By this testimony he also did what he could to repair the mischief which he had done. He also gave up the price for which Christ had been sold, that Christ might be given up to him to be released. He refused to retain the reward of iniquity. What then was amiss in his repentance? There was much in it which we would do well to copy, but still it was not a godly sorrow, it arose not from an hatred

of sin because of its vileness and opposition to God, but from feelings of natural remorse and fear. It did not incline him to pray for pardon, or to return to Christ, but to go out and hang himself. Some have endeavored to prove him a sincere penitent; they have entertained the hope that this betrayer is now sitting with Jesus, whom he betrayed, and enjoying the same reward as if he had lived and labored with the other Apostles. But considering the very plain and decisive language of the Scriptures respecting him, it would be about as reasonable to say that Jesus did not go to heaven, as that Judas did not go to hell. He by transgression fell, that he might go to his own place.

There have been different views as to the manner of his death. In the evangelical history it is said, that he went and hanged himself: in the Acts it is said, that he fell down headlong, and his bowels gushed out. The word *hanged*, used Matt. xxvii. 5, may be rendered *suffocated*, *choked*, or *strangled*; and some have, from this, supposed that Judas was so tortured by reflecting on his sin, that he was suffocated with grief, and that his violent remorse caused the effusion of his bowels. Others have attributed his death to the agency of Satan, lifting him up and casting him down to the earth. But neither of these opinions agree with the representation of his death as his own voluntary act. It would seem very strange to say, that he departed, went, and was suffocated, or destroyed by Satan. The word (*ἀνήγαγε*) is also in what is called the middle voice, and must therefore denote, not what is done to one by another, but what a person does to himself. Besides, the death of Ahithophel, the type of Judas, would lead us to suppose, that in like manner he went and hanged himself. It is probable that he suspended himself on high, and that either before or after his death he fell, and his body was broken, as is stated in the Acts.

He suffered great loss. He lost the wages of iniquity, which his conscience would not suffer him to keep; he fell from the apostleship and ministry of Jesus Christ, and however he and others might despise this honor, it was a greater loss than if he had fallen from the highest earthly throne. He lost the kingdom of heaven, which he had been professing to seek. He lost his own soul, a damage never to be repaired—never to be conceived. He fell by transgression, and went to his own place, the place of everlasting punishment. Some have endeavored to torture this and other expressions of the Scripture so as to suit their notion of univer-

sal salvation. But if any be not wilfully blind, they can never be persuaded that the going of Judas to his own place, was only going to the grave; or that these words refer to the substitution of Matthias in his room as an Apostle. Such explanations of the Scriptures are not entitled to refutation, and the makers of them must be in a great measure beyond the reach of sober reason. If there were any doubt of what is meant by Judas going to his own place, what shall be said of those words of our Saviour, *It had been good for him if he had not been born?* This, it has been said, is a proverbial expression.* But if so, what is the meaning of the proverb? There could be no proverbial truth, in saying of any man, who was to be admitted into heaven, that it had been good for him if he had not been born. What will not the degraded reason of man stoop to embrace, that it may have peace in sin, when this devil, this son of perdition, on whose very birth, the Saviour pronounces such a fearful curse, is yet put among the saints, or at most, only doomed to pass through the purgatory of universalism? There is, however, more implied in what is said of Judas, than that he went to hell. He went to his own place, a place prepared for him, a place suited to the enormity of his guilt. He was not in his proper place while he was with the disciples, nor while in the world. This world is not the rest of the righteous, nor the home of the wicked. The sinner will not be in his proper, or permanent abode, until he is cast into the everlasting fire prepared for the devil and his angels. There every one will have that place, and that unenviable pre-eminence in misery, which his sins deserve; and the place of Judas will be as peculiar as his sin. It may, indeed, be said, of all who perish, but it appears to be said with peculiar emphasis of this man, "It had been good for him if he had not been born." When we are unable fully to express our sense of an evil, we often make use of negative instead of positive terms. The words of Christ may, therefore, be regarded the same, as if he had said, *It is impossible to tell the extremity of woe which this man has incurred.* The very softening of the words appears to intimate what is too horrible to be expressed. It had been good, but who can tell how much better, never to have been, than to exist for such fearful misery.

These remarks show how God often overrules evil for good. One would have supposed that the defection of Judas would have been

* Dr. Adam Clarke. Notes at the end of Acts I.

much against the cause of Christ, but it was so ordered that it became one of the chief evidences in its favor. In the history of this man, we see how God makes the schemes of men to advance his counsel, and their wrath to promote his praise. We see also, what we can never fully comprehend, that the counsel of God does not take away the liberty of men, or their guilt in sin, and that the liberty and sins of men, cannot defeat the counsel of God.

Let us be warned against all unfaithfulness to Christ. We may still betray him into the hands of sinners, by walking contrary to our profession; and we may still betray him with a kiss, by pretending love and zeal, as a cover for our sins. Let us guard against the love of money, which is the root of all evil, and which many having indulged, have made shipwreck of faith, and of a good conscience. Let us beware of being deceived by specious attainments, which have furnished to many a name and a foundation to their eternal confusion. And in times of the greatest darkness and defecation; even when the world becomes as Sodom and Egypt, and our Lord is crucified in it afresh, let us not mingle with those who shed, or those who betray his innocent blood. Let us adopt the resolution of Peter, with humble reliance on grace: Let us resolve, that though all others should be offended because of Christ, yet will we never be offended; and though we should die with him, yet will we not deny him.

T. B.

[For the Religious Monitor.]

THE PARTS OF THE REVELATION, THAT EXHIBIT THE CHURCH IN OUR OWN TIME, CONSIDERED.

(Continued from p. 596.)

Ver. 5. *And if any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies; and if any man will hurt them, he must in this manner be killed.* By *hurting*, cannot, I think, be meant in respect of their persons, or reputations, or effects, because, to devour on that account, would be to take vengeance for personal injury, which is strictly forbidden in other places of Scripture, and cannot be sanctioned as a part of the character of God's servants here. Their hurting, as well as their killing, hereafter mentioned, must be understood morally, for injury done to the cause in which they are engaged, such as that which the Beast does. (Chap. xiii. 6.) "And he opened his mouth in blasphemy against God, to blaspheme his name and his

tabernacle, and them that dwell in heaven." If any man do this injury, or such as this, to them and theirs,—If any man preach another Gospel, or set up a new doctrine, contrary to that which they have learned, or set up human ordinances and will-worship, in opposition to, or besides, that which God has already set up, or shall dare to corrupt or take away any thing from the church, which he has entrusted to her, then, "Fire proceedeth out of their mouth," &c. As to this fire in their mouth, I take it to be the *Word of God*. The allusion is no doubt to Elijah calling down fire from heaven on the captains and their fifties. But even that fire of his was kindled by the word of God. "Is not my word like as a fire, saith the Lord, and like a hammer that breaketh the rock in pieces." Jer. xxiii. 29. "I will make my words in thy mouth fire, and this people wood, and it shall devour them." Jer. v. 14. This effect of God's word is sometimes differently described, thus: "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Isa. xi. 4. "I have hewed them by the prophets, I have slain them by the words of my mouth, and thy judgments are as the light that goeth forth." Hos. vi. 5. Neither the public testimony, nor the prayers of these witnesses shall fall to the ground. Either they will be the means of slaying the enmity of the heart against God, and of destroying their enemies in that way, or they will be made good by the judgments of God in their destruction. Sometimes God makes the testimony of his witnesses put to silence the ignorance of foolish men, but this is rare. More generally he makes out the truth of it in confounding the wisdom of their adversaries and opponents, and bringing to nought all their counsel, by a course of Providence. Inferior instances of this frequently happen. But the testimony of these witnesses, in a most particular and awfully decisive manner, shall prove yet to be a fire to Popish superstition, and to all the wood, hay and stubble, which is in building up by those of Protestant name; yea, and to every scheme, ecclesiastical and political, formed and prosecuted to the hurt of the doctrines of grace. The breath of the Lord will kindle it, and his anger will make it burn, until his foes are consumed with it round about. And in the course of these judgments, I doubt not, but fire proper, will sometimes be employed, and particularly in the destruction of the city of Rome, if not also in the final destruction of the Anti-Christian party, and its deluded adherents, at the battle of Ar-

mageddon. For the first, see chap. xvii. 16. and xviii. 8. Isa. xxxiv. 9, 10, and for the second, see Isa. xxx. 27, 28. 30. 33.

But what character does this exhibit in these witnesses? Surely they must be exceedingly watchful over the public cause, since they let not so much as one touch it with impunity. They are like watchmen in the watchtower, observant of every thing that may affect the peace of the city, even to the approach of the solitary individual who wears hostile appearances.

Second: They must have learned to practice, according to that most useful distinction between *men* and *principles*. "If any man," even father, brother, or most confidential friend, or learned superior, "will hurt," fire proceedeth out of their mouth and devoureth them, if they be enemies, and sharply reproveth them if they be not.

Third: They must have learned to give only due weight to consequences, and nothing more. For, "if any man," however high in place and maliciously disposed, "shall hurt," neither fear nor favor shall intimidate them from pursuing him with the fire of their mouth.

Fourth: They must be "very zealous for the Lord of hosts," and that according to knowledge. And,

Fifth: God will have respect to them. He will not let their word fall to the ground. He will hear their cry, and will avenge their quarrel in due time. See chap. xviii. 20.

"And if any man will hurt them he must in *this manner* be killed;" with the fire of the mouth, not with the fagot at the stake, with the sword of the Spirit, not a sword of steel; for their weapons are not carnal, but mighty through God to the pulling down of strong holds, &c. They must not take the sword to defend and promote the truth of the Gospel under that notion simply, for he that killeth with the sword, must be killed with the sword. Chap. xiii. 10. Here again we should pause; we of this generation, who live still in the time of these witnesses, to compare with them as here described, and see what we are, and also what we should be. The very best may well be ashamed at the comparison, and own before him, who has called them to be on his side, that they have fallen far away from first love, and its work. But this manner of conduct, now so common among *professed* witnesses, of striking colours without firing at all, when any man hurts them, and receiving him with open arms, is traitorous

beyond expression, and must one day meet its just reward from the just Lord.

Ver. 6. *These have power to shut heaven, that it rain not in the days of their prophecy, and they have power over waters to turn them into blood, and to smite the earth with all plagues, as often as they will.* There is an allusion in these words to the powers of Moses and Elijah, which was equal to these things. The object of this verse seems chiefly to be, to set down the measure of their power. We are not to suppose that they will employ their power in doing such things properly; but only that their power is as great as that which did these miracles. And accordingly we find that the effects of their power, when the time comes to exert it, are called by the same names, or others equally expressive of power. This power of theirs is not the efficient cause of these wonderful effects, but only ministerial and declarative. This was all that Moses and Elijah had. In the due and regular exercise of their ministry, faithfully applying the word of God, they are led to denounce those judgments signified by these symbols against that apostate church, and those who imbibe her spirit, which is as cruel to the people of God as Egypt ever was, and as far gone in spiritual adultery as was Israel in the days of Ahab. And these judgments will, in their appointed time, fall, and fill up the measure of God's wrath. Farther, I consider this to be also the power of their prayers. It was the "effectual fervent prayer" of Elijah, which shut heaven. It was Moses' prayers that removed the plagues of Egypt, and there is no room to doubt, that they had a like agency in inflicting them. But this is put beyond a doubt, as to the powers of these two witnesses.

For first, their power, as may be seen, lies in pouring out each his vial, as in chap. 16, which he received from one of the four beasts, chap. xv. 7: and second, we are told, expressly, that these vials were filled with nothing but prayers, chap. v. 8—every one of them had—golden vials full of odours, which are the prayers of saints. These vials contain, no doubt, all the prayers that have ever been offered up for the destruction of popery and all popish principles; but in as much as the prayers which these holy men will offer for this, in the great power of faith and confident expectation, will so immediately be followed by the answer, that the events will manifestly appear to have been owing to their prayers; they are said to

have poured out the vial. This will not be any objection in the least, to considering the answer to THEIR prayer, an answer to all those also, which were offered up for the same thing, even so long ago as the days of Pagan persecution, when they cried, "how long, O Lord, holy and true, wilt thou not avenge our blood on them that dwell on the earth," chap. vi. 10.

"And to smite the earth with all plagues as often as they will." The earth, in this place, I take to mean the same on which Christ set his foot, in the preceding chap., which means those who have a form of godliness, but are, in truth, earthly, sensual, devilish, and as to number, the majority of the earth's inhabitants. The plagues spoken of here, I understand to be the effect of the seven thunders, uttered by Christ there. It is not intended to say that these witnesses have the selecting or the numbering of the plagues that shall effect the destruction of Anti-Christ, but only that they shall smite, with all that variety of judgments which God has purposed on that party, that full and complete number of plagues, or the seven last plagues, in which is filled up the wrath of God. Neither, although it be said, "as often as they will," is it intended that they have the *timing* of these plagues. For God has fixed that chiefly to the period of the seventh trumpet. But as we have seen, that their *smiting* is their *praying* for these judgments, so there will be no difficulty in admitting that they can *pray* for them as often as they will. This is a great privilege as well as a great power, from which men can not possibly cut them short. Their bloody persecutors may hinder them from the public ordinances, and shut them up in dungeons, or banish them to uninhabited islands, but from this praying down destruction on the man of sin, they *cannot* be hindered a moment. And though of small account in the sight of men, their prayers are mighty, and of this, even the wicked are sometimes themselves aware. Mary, Queen of Scots, is said to have feared Knox's prayers more than ten thousand of an army. This verse teaches us that these witnesses are powerful, and frequent in prayer, are men of prayer. And their prayers are all for the truth, and those who profess it, and for God's countenance and blessing on both, and they are against all error in doctrine, and corruption in worship, and consequent immorality in life. They seek nothing less than the destruction of such things; they earnestly desire the rescue and salvation of all men who may be caught in the

snare of such things; but if that may not be, if they must and will adhere to a system of falsehood and superstition, they will still seek its destruction. Because they know that God has given nothing so excellent to the sons of men, as the truth. It is the glass, which reflects down upon the soul the transforming glory of the three-one God. In these prayers, therefore, we see another feature of their character in perfect harmony with the rest. The love of the truth is the rule of their character and their supreme affection. They bear witness to it at all hazards. They mourn and lament when it has fallen until it be raised up again. They are rooted and built up in it. They live upon it as their daily food. They employ their time and talents in preaching it. They defend it, when assailed, by the fire of their mouth, and it is the burden of their unceasing prayers, as we have just seen. Such is the character that is approved by Jesus Christ, and that is in especial manner adapted for this present period. But where is it? The time was, when we could not have entered any Protestant society without hearing the most earnest supplications for the downfall of all Popish superstition, Mahometan delusion, and Pagan idolatry. But now, the general-ity of those who occupy the same pulpits, have objects very different upon their spirits to present before God. These old petitions, are either allowed to pass by into forgetfulness, or are cast away as unmeet to appear among the liberal views of this refined and improved age. Readers, is it not an awful sign, when that which occupies so prominent a place in Scripture, and is so much the end of Christ's government, at the right hand of God, and has been the matter of the earnest cry of his dear saints for many ages, is now cast away as more befitting the dark ages, than the spirit of prayer? Is it not far more like being at *variance* with Christ, than advancing under the effusions of his Spirit, to greater perfection? Should we not take heed, lest when Christ comes to settle the quarrel of his covenant with the churches, instead of being acknowledged among his most privileged and successful servants, we be dealt with as wolves in sheep's clothing, who have come in unawares, and torn and scattered the sheep of his flock, and lest that long prayed for destruction come down at length upon us too, as the allies of Anti-Christ, and sweep away with its besom those anti-scriptural and airy schemes which now occupy the mind, instead of sober truth, and intoxicate it to phrenzy?

Ver. 7. *And when they shall have finished their Testimony, the Beast that ascendeth out of the bottomless pit, shall make war with them, and shall overcome them and kill them.* Some contend for it being rendered "when they shall be about to finish their Testimony," and it is true that the Greek verb, in the same form as it is here, ought sometimes to be rendered so. But so far as I have been able to discover, the only thing requiring such a rendering here, is the opinion which some have formed respecting the "killing" of these witnesses, as being past some considerable time ago. Certainly there is nothing in the passage or its connection, requiring it; but on the contrary, to introduce such a sense, would disturb the harmony of the whole paragraph. For the time of the treading down of the Holy City, and of prophesying in sackcloth, and likewise the woman's time in the wilderness, would all have to be measured by it. None has scrupled to understand the time of their prophesying in sackcloth, to be the whole of the 1260 days. Now, to me the sense would appear to be precisely the same, if it were said, "and when they shall have prophesied 1260 days, the Beast," &c. The principal cause of their wearing sackcloth, appears to me to be this advancing opposition of the Beast, which will not come to its issue in their killing, till the end of these 1260 sackcloth days, when they will both be together. After they rise again and stand on their feet, we find nothing like sackcloth about them, but on the contrary, repeated songs of joy and triumph in their mouth.

The tenacity of learned and good men to the above rendering, is the more surprising, inasmuch as the fact, that the witnesses are yet prophesying in sackcloth and testifying, stares them in the face, and also that the reasons for their doing so, never were greater.

There are two ideas that seem to be contained in the sentence, "when they shall have finished their testimony." The one is, when they shall have declared all the truth known to them concerning all matters in controversy. This would imply, that they will continue so long as the enemies of truth have any new calumny to bring up against it. The other is, when the Lord God of these prophets shall have accomplished, by their testimony, the end, for which he called them and gave them power. When he shall have, by their means, laid the truth sufficiently before the eyes of his enemies, to render them inexcusable, and to make the

righteousness of his awful judgments, in destroying them, manifest. When, by their means, the adversaries of the truth have become completely hardened and ripe for destruction, and the cup of their iniquities is full, and when all those impressions and convictions of the truth, have, by their testimony, been laid in the minds of men, which the Lord means, in his sovereign time, in a way of mercy, to call up and mature, through the power of his Holy Spirit, into a believing persuasion; and when other purposes are accomplished, that come not perhaps within the sphere of our vision at all, then will the Beast prevail, and their testifying will cease. And the only means given us to ascertain the time when all this shall be accomplished, is the end of the 1260 days, to which I have already adverted. While this verse sets down the duties of the present time, clear and distinct, it implies that the actual state of things is hastening on to a crisis the most appalling, which the friends of Gospel truth have ever yet seen. It represents the enemies of truth to be increasing and prevailing, with a leader at their head symbolized by a beast of prey of monstrous form, coming up from hell, and without disguise waging war against the witnesses and against all manner of witness bearing: while the witnesses are, at the same time, on the decline, and their testifying drawing to an end. I presume that this agrees so fully with what is to be seen and heard every where, that none, who understands what is going on, can be in the least doubt as to the interpretation. I have elsewhere endeavored to show, that this is a war, not against the persons and property, and civil privileges of men, but against what is *moral* in its nature, against witness bearing, and, therefore, must be by such weapons as are fitted to wound it, which must be chiefly doctrines or opinions. And, surely, it cannot be, with any sobriety, denied, that the extent of opposition, of this kind, that is at present carried on, is without a parallel in church history. On the other hand, the disposition to surrender points at issue, so far as terms of ministerial and Christian fellowship are concerned, is very manifest, and is carried to a great length.

Nor am I sure, that any ecclesiastical body is entirely free of this witness killing leaven. If any consider themselves secure at present, they are only in the greater danger, and thereby show that they are not aware, either of the spirit of the times, or of the bearing which the prophecies have upon them. Nothing can be more obvious than

that the whole course of popular and prevailing opinions, bears directly down upon all steadfastness and integrity in religious faith and practice. And if they shall succeed, witnessing is at an end. And certainly upon comparing their progress towards this issue, with the parts of this book that refer to the present time, nothing is more probable. While we look at what is going on, let it be remembered, that according to the interpretation of the vii. chapter, verse 1—8, these four destructive winds are blowing at this very time, which are so deadly; that only the seal of the living God can be a sufficient shelter from them; and that every where the Scriptures ascribe the fatal success of this Beast, that wars against these witnesses, chiefly to false doctrines and delusive opinions. Thus, in Daniel, we are told, that this enemy "shall cast down the truth to the ground." Chap. viii. 12., "and through his policy, also, he shall cause craft to prosper in his hand, and by peace shall destroy many;" ver. 25—that, "His coming is after the working of Satan, with all power and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved; and for this cause God shall send them strong delusions that they may believe a lie." 2 Thess. ii. 9, 10, 11. And again, in this book, that "he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven"—"and deceiveth them that dwell on the earth," chap. xiii. 6. 14.; and that a "flood" of false doctrines is all this time "casting out of the mouth of the dragon after the woman, to cause her to be carried away by it," chap. xii.; and since it is now a matter of fact that false and delusive opinions are making frightful progress in doing away all steadfastness, there can scarce a doubt remain that we are hastening on to that crisis foretold in this verse. But this ought neither to make our hearts faint, nor our hands to hang down. We ought rather to take occasion from it to increase our vigilance against every, the least, encroachment of error, and our diligence in "finishing our testimony." In order to meet the spirit of the times in the spirit of faithful witnesses, we must become so much the more *minute* and pointed in our defence of the truth than heretofore. As the enemy approaches our lines, we ought the more resolutely to defend even the outposts of truth. For although the Witnesses will be slain, yet it does not hence follow that the Lord

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our God will not strengthen us to live, and to die witnessing, and to hand down, unimpaired, the truths of the Reformation to the next generation.

(To be Continued.)

[For the Religious Monitor.]

ON DIVINE LOVE.

(Continued from page 607.)

CONTEMPLATION III.

On the love of the Son, displayed in our salvation; illustrated from Prov. viii. 23. 30, 31. "I was set up from everlasting, from the beginning, or ever the earth was.—Then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men:" compared with Ephes. v. 25, 26, 27. "Christ loved the church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

PREAMBLE.—Divine love is that river "which makes glad the city of our God." It has watered, refreshed, and fructified the church in all preceding ages. It flows still, and will flow a main, till all the ransomed of the Lord are brought to glory. And then from the streams, they shall at the fountain drink of the "pure river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

Having contemplated the mutual love of the Father and the Son, displayed in laying and in accomplishing the plan of our salvation; it was proposed to contemplate those acts of love, which are peculiar to *each person*, not to the *exclusion*, but with the *concurrence* of the other persons. We have taken a view of the love of the Father; and now proceed to contemplate the love of the Son, in this wondrous undertaking. This, as well as the love of the Father, is a deep and delightful subject. The angels, those bright intelligences, are represented as prying into the mystery of redeeming love.—When the Apostle speaks of the sufferings of Christ, and the glory that should follow, he saith, "which things the angels desire to look into." An Apostle, who was "caught up into paradise, and heard *unspeakable words, which it is not possible* for a man to utter," prays that the Ephesians may be able to comprehend (apprehend,) "what is the

breadth, and length, and depth, and height : And to know," (experimentally,) "the love of Christ, which passeth" (comprehensive) "knowledge." What can we, who are crawling upon the earth, in a state of imperfection and darkness, do upon a subject so full of mystery ? It leads us beyond our own strain and dialect. We can only stand upon the shore of this boundless and bottomless ocean, and gather a few pearls which lie within our reach, as presented to us in the Holy Scriptures, by mentioning some of the evidences of it ; but to launch into the depth, and to unfold the origin, nature, and extent of this love, and enumerate all the blessed fruits of it, to be enjoyed in time and eternity, is infinitely beyond the most enlarged created capacity.

PART I.

In collecting the evidences of the Son's love, we shall begin and proceed according to the *order* and *extent* in which the Holy Ghost hath revealed them to us in the Scriptures ; by mentioning those acts of his love, which are peculiar to his *person* ; and, as we proceed, show that he is not a *subordinate*, but a *supreme* agent ; does not act *separate* from the Father and the Spirit, but that they *concur* with him in all the branches of this wonderful undertaking.

As the love of Christ has been treated at large by many holy learned divines, in all the preceding ages of the church, it is not to be expected that the writer can present the reader with any thing entirely new upon the subject. But as it lies at the heart of the whole Gospel, and is the sure foundation for all our hope for eternal life ; we ought to study *old truths* with *new affections*.— Saith the Apostle Peter, "I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." And again, "I stir up your pure minds by way of remembrance. That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the Apostles of the Lord and Saviour." And saith another Apostle, "To write the same thing to you, to me indeed is not grievous, but for you it is safe." We should consider the love of Christ our daily food, the support and life of our souls. Accordingly :

1. We observe, that the Son, from eternity, engaged to be our surety, and "redeem us to God by his own blood." Though he saith, "I was set up," (consecrated,) "from everlasting ;" yet he complied as a free, sovereign agent. "I was daily his

delight, rejoicing always before him : Rejoicing in the habitable part of his earth ; and my delights were with the sons of men." That is, "in the prospect of accomplishing their salvation, though at the expense of my death." So again, "Lo, I come, in the volume of the book it is written of me : I delight to do thy will, O my God ; yea, thy law is within my heart." As he fully possessed all divine perfections, and enjoyed complete felicity in the bosom of the Father, he was under no necessity from himself to engage in our cause ; and under no obligation from creatures ; he could receive no advantage by our salvation, or suffer loss, tho' we all had perished. There was nothing in, or to be *done* by us, that could engage his love, but much the contrary. He was to be at the expense of an incarnation, with all the sufferings and death, that followed, to make us happy. In fine, the work did not fall to him by lot, it was not imposed upon him against his will : And, therefore, we must resolve it *entirely* into his own free love and good pleasure. When he foresaw us "lying in our blood, his time was a time of love." He thought upon us in our low estate, "for his mercy endureth for ever." He took his part in the covenant with the Father for our salvation : Though as man and Mediator he was the Father's servant, yet the counsel of peace was *equally* between them both. Here again observe the *concurrence* of the Father and the Spirit, with respect to his personal accomplishments, for going through his undertaking. Saith the Father, "Behold my *Servant*, whom I uphold, mine *elect*, in whom my soul delighteth : I have put my Spirit upon him ; and he shall bring forth judgment to the Gentiles."

2. That the Son might accomplish his undertaking, he assumed our nature into a personal union with his own. Neither the Father nor the Spirit were incarnate. Divinity, in the person of the Son *alone* took our nature. The human nature of Christ is the only part of the creation that is most intimately united to God. "The Word was made" (i. e. assumed) "flesh, and dwelt among us." He tabernacled among us ; dwelt in a tent like ours. He had a real body, that needed the recruits of meat and drink, sleep and rest ; and that was so closely united to his divine nature, that the Apostle saith, "We have seen with our eyes, we have looked upon, and our hands have handled the word of life." His divine nature did not supply the place of a soul, nor was it a super-angelic spirit. "He grew in wis-

dom," "was acquainted with grief." Tho' his human nature was united to his divine, both natures remained distinct; the human nature was not transformed into the divine, nor the divine nature sunk in the human: Nor were they so blended together as to form a third nature, distinct from both; for then, he would be neither God, nor man. But though the two natures still remain distinct, they are so united by a complete and inseparable union, as to make one person. And that person continues to be, what he was before, *divine*. Thus, though the properties and works of one nature cannot be attributed to the other nature, yet they may be, and are, attributed to the *person* consisting of both. Thus, "the man Christ Jesus," is said to be "the one mediator between God and Men;" though this belonged to him, not merely as he was a *man*, but as God and man in one person. So again: "The Lord of glory was crucified," and "God purchased the church with his own blood." He obeyed, suffered and died as *man*, and merited as *God*. The Westminster Divines express these important truths with great conciseness and perspicuity in their excellent Catechisms. "The only Redeemer of God's elect, is the Lord Jesus Christ, who being the eternal Son of God, became man, and so was, and continues to be, God and man, in two distinct natures, and one person, for ever."

"It was necessary that our Redeemer should be *man*, that he might suffer and die for sinners. It was necessary that he should be *God*, that he might support the human nature, and give value to his sufferings. It was necessary that he should be God and man, in *one person*, that the proper works of each nature might be accepted of God for us, and relied on by us, as the works of the whole person." "Without controversy, great is the mystery of godliness, God manifest in the flesh."

Let us now contemplate this wonderful display of the Son's love, in assuming our nature, which was infinitely below his own. "Ye know the grace of our Lord Jesus Christ, that though he was rich" (in the glory of his divine nature,) "yet for your sakes he became poor," (i. e. by veiling the divine nature, and assuming the human,) "that ye through his poverty might be made rich." Though "his goings forth were of old, from everlasting," he condescended to be born of a virgin, and "appear" on earth "in the fulness of time." "He was in the world, and the world was made by him." Though "he dwelt in that light to which no

man can approach, he walked among us." Though he was independent on all nature, he submitted to hunger, thirst and weariness. Though he was "the holy and just One," he appeared in the "likeness of sinful flesh." Though he is "blessed for ever more," he was "a man of sorrow and acquainted with grief." Though "from his face the earth and the heaven shall flee away;" "his visage was so marred more than any man, and his form more than the sons of men." "He hid not his face from shame and spitting." In fine, "He was in the form of God, and thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

Lastly: His love appears, not only in assuming our nature, but in assuming it after the fall. "Though he had no sin, nor was he tainted with the least impurity, yet there was a great deal of difference between him and our first parents, when they came fresh out of the hands of God. Christ was as holy as they, but not so strong and lively. His human nature had the divine image in all the spiritual characters that belong to it; but there was a greatness, a health, in *Adam's* body, and a happiness in his soul, which our Saviour had not: and the reason is plain.—

"The first *Adam* was created by God to have a heaven upon earth: his paradise was to be a state of glory below; and, therefore, he was framed and wrought up in such a way, as to be capable of receiving all the delights of the place; and that could not be without a full strength of body, and the utmost perfection of mind. But the second *Adam* was sent down from heaven above, not to find one below. This earth was rather a *hell* to him; because here he endured what they do in hell, the wrath of God, the curse of the law, "the wages of sin." It is said, by way of dignity, that man was made "a little lower than the angels," as a creature, "crowned with glory and honour." But when "Jesus was made a little lower than the angels," it was for the suffering of death. Upon this account, "it behoved him in all things to be made like unto his brethren." Without that, he could never have been a "faithful high priest" to God, or a "merciful" one to us. He was to feel our infirmities, that he might be able to "deliver those that are tempted." And as "the children were partakers of flesh and blood, he likewise himself took part of the same:" i. e.

in the way that they had it ; a weak body, a contracted soul : the one liable to hunger, pain, and death, the other to sorrow, mistake, and fear, except that it was guided by a nature that is light, and in which there is no darkness at all ; for we read of him, that he "grew in wisdom" as well as stature : "He was found in fashion as a man, he came in the likeness of sinful flesh."* Observe here, how the other persons *concurred* with the Son in this wondrous act of his condescension and love. Saith the Son to the Father, "A body," i. e. a human nature, a part being put for the whole, "hast thou prepared me," i. e. in thy decree. The Spirit created and purified that nature The Son alone assumed it. Hence he has a name peculiar to himself ; and how familiar was this, that he should be *Immanuel*, God with us ! It is the name of a person. "God manifest in the flesh."

3. The Son, in human nature, displayed his love, by giving the last, and best edition of the Gospel. "The law was given by Moses, grace and truth came by Jesus Christ." "Life and immortality are brought to" (the clearest) "light by the Gospel." What a mystery of wisdom and love is here ! God, with a human voice, declaring unto men the true way of salvation. "God hath, in these last days, spoken to us by (rather *in*) his Son." Formerly he spake by the prophets, but, at last, he spake in *person*. This was the *most full* accomplishment of that promise, as the apostle declared, Acts iii. 22, "Moses truly said unto the Fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me ; him shall ye hear in all things whatsoever he shall say unto you." In this character he was expected. Even the woman of Samaria said, "I know that Messiah cometh, which is called Christ ; when he is come, he will tell us all things." He made a disclosure to *her* of that which he frequently kept secret. "Jesus saith unto her, I, that speak unto thee, am he !"

Here it is proper to observe, that "Christ glorified not himself to be made" a *prophet*. He did not intrude into the office, or run unseent. No. He received a divine commission, and suitable qualifications at his baptism. This was a baptism that never had, and never will have, a parallel. The Father was present by an audible voice, the Spirit by a visible shape, and the Son himself was employed in *prayer*. Saith the Evangelist Luke, "When all the people were baptised,

it came to pass, that Jesus also being baptised, and *praying*, the heaven was opened : And the Holy Ghost descended in a bodily shape, like a dove upon him ; and a voice came from heaven, which said, Thou art my beloved Son ; in thee I am well pleased." This was his full and divine *inauguration* to the exercise of all, particularly his prophetic office. Accordingly, after the devil had tempted him forty days in the wilderness, and then departed, "Jesus returned in the power of the Spirit into Galilee.—And he came to Nazareth, where he had been brought up ; and as his custom was, he went into the Synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the Book of the Prophet *Esaias* ; and when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel. And he closed the book, and gave it again to the minister, and sat down. And began to say unto them, "This day is this Scripture fulfilled in your ears." He succeeded his forerunner, and took up the subject where he left it. "After that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand ; repent ye, and believe the Gospel."

He began his ministry, by rescuing the moral law, from the gross and false interpretations the Scribes and Pharisees had put upon it. He exhibited it, in its original, spirituality, purity, extent and perfection, to convince mankind, that by the deeds of the law, there shall no flesh be justified. For "there is not a *just* man upon the earth that doeth good and sinneth not." And then he declared, "I am not come to destroy the law but to fulfil : For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." Now, that which will survive the heavens and earth, is his own righteousness. Accordingly :

He proceeded to preach the Gospel.— Sometimes he will comprehend it in one great sentence. Saith he, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." At other times, he would declare and prove distinctly, the great and important doctrines of the Gospel. The divinity of his person, "I and my Father are one." Though the Jews charged him with blasphemy, yet they understood, that when he called God his Father,

* Bradbury.

er, he made himself equal with God. He was at great pains to convince them, that he was the promised Messiah. "Ye sent unto John, and he bare witness to the truth. But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me:" i. e. When he said, "Thou art my beloved Son, in thee I am well pleased." He taught the necessity, and truth, of his suretyship and satisfaction, and of faith in him for pardon and salvation. "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give, is my flesh, which I will give for the life of the world. Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you"—He also taught the whole compass of duty. "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Again, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that ye may" (evidence yourselves to) "be the children of your Father which is in heaven. Be ye therefore perfect, even as your Father which is in heaven is perfect." Lastly, "All things whatsoever ye would that men should do to you, do ye even so to them."—He also warned them against erroneous doctrines and sinful practices. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." "Beware of the leaven (i. e. the doctrine) of the Pharisees and of the Sadducees, which is hypocrisy." Nay, he pronounced many woes against these people, and at last said, "ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" What condescension did he display in accommodating his manner of teaching to the capacity of his hearers; presenting the most sublime and heavenly doctrines by earthly similitudes. "Without a parable spake he not unto them." And yet "he taught with authority, and not as the scribes—Never man spake like this man." Observe with what zeal he began, and with what vigilance he proceeded in the exercise of his ministry. "I must work the works of him that sent me, while it is called to day, the night cometh wherein no man can work."

Again: "Let us go into the next towns,

that I may preach the Gospel there also; for therefore came I forth." He showed distinguished pity and compassion for his own nation: "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 to thy peace! but now they are hid from thine eyes." He was loath to give them up: as he said of old, "Mine heart is turned within me, my repentings are kindled together." In another place: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that 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!" And then he pronounced the great sentence upon them: "Behold, your house is left to you desolate."

In fine, he made full proof of his ministry. Thus he said to the disciples, "All things that I have heard of my Father," (i. e. all that came within my commission,) "I have made known unto you." Nay, he appealed to the Father himself: "I have manifested thy name unto the men which thou gavest me." And again, "I have given unto them the words which thou gavest me, and they have received them." So that he made his prophetic language real. "I have preached righteousness in the great congregation: Lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation; I have not concealed thy loving kindness and thy truth from the great congregation."

Did the Son exercise his ministry to the exclusion of the Father and the Spirit?—No. They both concurred in giving him his commission and qualifications at his baptism. And saith the Son himself, "My doctrine is not" (solely) "mine, but his that sent me." "I have not spoken of myself; but the Father which sent me; he gave me a commandment what I should say and what I should speak." This does not imply any inferiority, for the counsel of peace was between them both. And saith the Son, "I speak that which I have seen with my Father." He affirmed the same of the other Person: "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel." Nay, after his resurrection from the dead, "through the Holy Ghost, he gave commandments unto the Apostles whom he had chosen."

4. The Son displayed his love to men, by working many miracles of mercy upon some, and to convince all, that he was a di-

vine person, and the promised Messiah. What he used to proclaim, or accomplish, by the ministry of the prophets, or angels, he then did in person, by an immediate and visible greatness. He healed all manner of diseases, cast out devils, and raised the dead. Multitudes followed him; wherever he went, he made the lame to walk, the blind to see, the deaf to hear, and cleansed the lepers; in so much, that all the people who had any manner of disease, took it for granted, that if they could but touch his garment, they should be perfectly whole; and their hope did not make them ashamed. There was a full answer to all their confidence; his enemies were confounded, the spectators amazed. "What a word is this!" It is objected that Christ might do all this by a *derived power*, because the prophets and apostles have done so; and, therefore, it no more proves *him* to be God, than it does *them*. This is pleaded by those who will not allow us to say any more of a miraculous cure than the *Jews* did, who "*glorified* God, that had given such power to men." It is granted that others healed diseases, and with as much advantage to the patient as Christ did. Yea, we need not be surprised, that under the Gospel, more and greater miracles should be performed, according to what Christ promised, "He that believeth in me shall do the works that I do, yea, greater works than these shall he do, because I go to the Father." But here observe, Christ put *his* miracles upon an union between the Father and himself, not merely as to *will*, but as to his *nature*. When he cured an infirm man at the pool of Bethesda, he said to the Jews, "My Father worketh hitherto, and I work. Therefore they sought the more to kill him, because he not only had broken the Sabbath, but said also, that God was his Father, making himself equal with God." As he himself said, "I and my Father are one." And we find him very often appealing to his miracles as the evidence of his divine commission. John the Baptist sent two of his disciples to ask, whether it was "He who should come, or whether they must look for another." In his answer, he only orders them to tell *John* what they heard and saw: that the blind, the deaf, the lepers, the sick, had relief given them. "So that whether a creature could have done these wonders, is not the question: but as he did them in testimony to a character that was peculiar to himself, they must either prove *that*, or be so many seals to a falsehood." But we are at present contemplating his miracles as a distinguishing evidence of his *love*. "He had compassion on the multitude; and fed them with a few

loaves and fishes." Nay, he did the greatest things by those means that are the least, that the excellency of the power may be of God, and not of man. How diminutive an action is a *touch*. If he did but lay his hand on the sick, they recovered. When he put *clay* upon the eyes of the blind man, he saw every thing clearly; it was not the clay, but the potter; not the medicine, but the physician, that was of great value. Nay, we read, that when others had an opportunity of *touching* the very hem of his garment, they were made whole. Their faith was strong in an action that reason would have despised: virtue went from him, as the people found who received it. The same may be said of a *word*. How minute and feeble is the breath that goes forth! It sounds one moment, and sinks away the next. He commanded the unclean spirits, and they departed. Thus he discharged infirmities and sickness.

He said to the leper, "I will, be thou clean: and immediately the leprosy was cleansed." He said to a man sick of the palsy, "Arise, take up thy bed, and go unto thine house. And he arose and departed to his house." It was with no more pains than this he raised the dead; saying only with a loud voice, "Lazarus, come forth." And with the same ease and expedition will he accomplish the resurrection at the last day; for they that are in their graves shall hear the *voice* of the Son of Man, and they that hear shall live. In fine, saith John, "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written that ye might believe that Jesus is the Son of God: and that believing, ye might have life through his name." Did the Son perform his miracles to the *exclusion* of the Father? No; he himself saith, "The Son can do nothing of himself," (i. e. separately,) "but what he seeth the Father do." This does not imply any inferiority; for "what things soever he doeth, these also doeth the Son likewise." "The Father works hitherto, and I work." These words imply a communion in the Godhead. "The Father that dwelleth in me, doeth the works."

Lastly: From the beginning the *Spirit* of the Lord was upon him, and "anointed him," not only to "preach the Gospel to the poor, but to heal the broken hearted," both in body and mind; "to recover sight to the blind, and to set at liberty those that are bruised." So again, "I by the finger of God," (i. e. the Spirit of God,) "cast out devils." Thus the Father and the Spirit concurred with the Son, in working all his miracles.

PROCLAMATION OF MARRIAGE.

To the Editor of the Religious Monitor.

SIR—In your last number, a writer, (as he gives no name, I shall call him Aliquis,) appears as a very strenuous advocate for Marriage Proclamation. I confess I am more qualified to appreciate his zeal, than the perspicuity of his reasoning on the subject; in which there is more the appearance of assertion than argument. Since your columns are open to discussion upon the subject, I shall be glad of the privilege of making a few remarks, which, if not more argumentative, shall be more concise than those of Aliquis.

He says, page 534, "It has been shewn that God has delivered to the church his whole mind and will respecting marriage." This sentence will no doubt seem very plausible, and very argumentative; but I think I have seldom met with one of a more Popish aspect; not that I think Aliquis has one drop of Popish blood in his veins. Am I asked, where is its Popish aspect? It is simply in this, "God has delivered to his church:" (in italics too, to render it emphatic.) a mode of reference this, to which Protestants are very little accustomed; but it is very common with Papists, when Scripture is demanded for such and such things as they believe, observe, and do, to refer to the traditions delivered to the church.—This mode of reference has never yet satisfied Protestants, nor will it, I presume, in the present case. To the law and to the testimony we are referred by the Spirit of Inspiration, and whatever wants this sanction, is destitute of the truth.

Now, if Aliquis, mean any other thing by the whole mind and will of God, respecting marriage, delivered to the church, than what is contained in the Divine Word, then he is acting precisely on the Popish principle, which I have stated. But if he means that the whole mind and will of God concerning marriage, is revealed in the Divine Word, let him at once direct to the passage that requires proclamation of marriage, or prove it by necessary induction, and the point is gained. If he cannot do this, what he says must be regarded mere assertion, without truth. And the conclusion is, that proclamation constitutes no part of the revealed will of God concerning marriage. I believe the chief argument for proclamation is custom. It has become, in the estimation of some, sacred by long custom, and to relinquish it is a kind of sacrilege. The custom, I have heard, was derived from the Popish

church, to which we are indebted for many of our customs, which are as tenaciously held, and as dark in their origin. The scheme of proclamation, it has been said, was adopted to prevent unequal matches; that is, rich and poor from marrying.

As far as I can discern, the Divine Law respects only three things concerning marriage, in all of which it is sufficiently clear: That is, in prohibiting polygamy; and persons related, either by consanguinity or affinity; and professors marrying irreligious companions, who are restricted to "marry only in the Lord." Than these laws, I know no other in Scripture concerning marriage. If the intention of proclamation be to prevent the violation of these laws, I would say, the intention is good. But it is inadequate to have this effect. I have known two instances of bigamy taking place, where proclamation was regularly observed. Proclamation can extend only to a very limited circle. The state law, upon the subject, is better than ten proclamations—which is, that the parties present testimonials, or proof otherwise, of celibacy. The chief risk of bigamy, is in the case of foreigners. This law is a complete antidote. If clergy or squires transgress the law by marrying without such testimonials, let them be punished, as transgressors of the law. Attention to this law will entirely supersede the necessity of proclamation, which I consider at variance with Sabbath sanctification; for to many it is more the subject of attention and talk than the sermon.

One remark more: Since young people will not so far violate the custom of the country, as to be proclaimed, is it not much better that ministers of the word dispense the ordinance than squires. Though it be properly a civil ordinance, and may be dispensed by a civil ruler, yet from the religious duties to be attended to in the marriage relation, it is certainly much more becoming that it be done by a minister of the Gospel, who may particularly specify and enforce the observance of these duties. So saith the Westminster Confession of Faith. Besides, many squires, who are employed to dispense this ordinance, are of deistical principles, who are hereby very disqualified for officiating in such a solemn ordinance. Yet the young, even persons of profession, will go to the squire, rather than submit to proclamation. Surely wisdom and prudence dictate the propriety of removing every unnecessary temptation.

D.

[For the Religious Monitor.]

REVIEW OF LUSK, ON THE COVENANT OF WORKS AND ORIGINAL SIN.

"When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil upon the pain of death." This is the amount of the united exposition given by all the Reformed Churches, of the Scriptural declaration, "The Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." These words contain the inspired account of the first and most ancient transaction that obtained between God and man—a transaction, on many accounts, still entitled to our most serious consideration: it is so on account of its high antiquity; it obtained, in all probability, on the very day of Adam's creation. The parties concerned in it—God and the whole human race—give it importance. Its influence on the destiny of mankind is great. All the sins committed, and all the misery endured by mankind, spring from the violation of it. It stands also in such intimate connexion with the covenant of grace, that the latter cannot be rightly understood and appreciated, without correct conceptions of the former.

It has been the general opinion of sound divines, that Adam was created under a law requiring him to love the Lord his God with all his heart, soul, mind, and strength. This law is thought to have been invested with the form of a covenant, by this transaction which obtained between God and Adam, soon after his creation; for this transaction, as recorded in the Bible, seems to have contained all the essentials of a covenant.—There were in it, contracting parties, a condition, a promise, and a penalty.

The contracting parties were, Jehovah, —Father, Son and Spirit,—and Adam. Jehovah was the proposer of this covenant to Adam; and in this proposal sustains and appears in the character of Supreme Lord, just and sovereign, condescending and gracious. In the character of Supreme Lord, he did not consult Adam, but delivered to him a proposal with all the authority of a law, and he was not at liberty to decline: "The Lord God commanded the man." Still he appears perfectly just in this proposal; for he exacts of Adam nothing but what he was previously bound to perform, and was altogether able to accomplish. He re-

stricted Adam from the use of the fruit of a certain tree, and thus testified his sovereignty; as no reason can be assigned but his own good pleasure for this restriction. And it was a wonderful act of divine condescension in Jehovah, to stoop down to enter into covenant with the work of his own hands, and the whole provisions of the covenant evince the riches of divine goodness.

The other party, in this transaction, was Adam. In it he sustained the character of a private individual, acting for himself, and also that of a public head or representative, acting in behalf of all his posterity, descending from him by ordinary generation. As an individual, he was the best qualified, and the most honorable of the human race, for entering into a covenant with Jehovah. His understanding was enlightened, and his purity without a stain. He lived in familiarity with his Maker, and was furnished with all the ability requisite for performing all the stipulations of the covenant. Thus circumstanced, he entered into the covenant as an individual, in his private capacity, and his own personal felicity was suspended on it.

In this covenant, Adam also sustained a public character. He was the natural root, the parent from whom the whole human race were to descend. "For God hath made of one blood all nations of men that dwell on all the face of the earth." In this character, his good or evil actions, like those of all parents, would have greatly influenced the destiny of his offspring. In addition to this, he was constituted the legal representative of all his progeny. The consequence of this constitution was, that his actions, in his representative character, whether good or bad, were to be regarded, according to the principles of representation, as really their actions, and they were to be affected by them precisely as if they had been performed by themselves in their own persons. It is this relation to Adam, that gives us a peculiar concern in this covenant transaction, and which renders its consideration particularly interesting to us.

The tenor, or condition of this covenant, was Adam's compliance with the moral and positive laws prescribed to him. The moral law, previous to its being invested with a covenant form, bound him to perfect, personal and perpetual obedience to all its demands. It was to be perfect, in respect of principle, proceeding from the whole soul, influenced by sincerity and genuine love to God, and regard to his authority. It was to be perfect, in respect of parts, extending to the whole compass of the broad law of heaven.

It was also to be perfect in respect of degrees. Every power of man was to be exerted to the utmost in every act of obedience. It was to be personal, to the exclusion of aid derived from any surety; and it was to be performed by Adam, not for a short period, but as long as God continued his existence and privileges. It was the tribute which was to be continually exacted from him, and which he was perpetually to pay. In discharging this obedience, Adam would have enjoyed exemption from suffering, and the possession of all the privileges of an upright servant of Jehovah, but could have claimed no reward for his services; after doing all he was required, he was still an unprofitable servant, and would have had no better right to reward than the citizen who has merely performed his duty. At the same time, on failure of performing any part of the required obedience, punishment, proportioned to his desert, would have been the inevitable consequence.

The introduction of the positive law, respecting the forbidden fruit, brought Adam into a new, and very different, relation to the moral law. For though it did not lower the demands of the moral law, nor withdraw Adam from its obligation, it furnished him with many superior encouragements and advantages for obeying it. The principal of these were:

1st. Greatly limiting Adam's fallibility.—Previous to this covenant establishment, Adam was exposed to ruin by the violation of the extensive law of God; but it is generally supposed that this covenant of works made him incapable of violating the moral law, unless by eating the forbidden fruit. If this was its effect, it was a most desirable limitation, and greatly manifested the goodness of God, as it confined man's danger to a single point.

2d. It is still more obvious that man's danger of sinning and falling, was abridged in respect of duration. Eternal ages, without this covenant, would have rolled on, and man might have been, at any moment, seduced from obedience, and ruined for ever. The apprehension of this would have been inconsistent with perfect felicity. But in this covenant, it was to be brought to an early conclusion. How long the state of trial would have continued, we are not positively informed. That of the angels soon expired, and probably so would that of Adam. It must have expired, as continual probation was inconsistent with the enjoyment of the good promised in the covenant. It probably would have expired before

Adam's children were capable of moral responsibility; and God might have terminated it previous to this, by its own limitation, by the repeal of the prohibition, or by the destruction of the tree of the knowledge of good and evil.

3d. This fallibility of man was also abridged, by being restricted to Adam himself. In his standing we would have stood, as in his falling we fell. Independent of this covenant, by which this was arranged, every man, and every woman, would have been put on trial for themselves, a result evidently much less desirable than that which the majesty and wisdom of God adopted, and apparently inconsistent with the perfect happiness of man.

The goodness of God was also manifested in this transaction, in presenting to Adam superior encouragements to obedience, to what was furnished by any mere law. The law, in all its sternness, said unto him, do, or die; but this dispensation invested that law with the form of a covenant, and at the same time that it addressed him as before, commanding him to obey, for his encouragement, it not only limited his danger and probationary state, but also promised him, on obedience, eternal life.

Since, then, it is apparent, that both of these advantages resulted to Adam from the establishment with him of the covenant of works;—that there was no sinful bias in his nature, inclining him to transgression, and that all his principles prompted him to obedience;—that he was distinctly acquainted with the nature and extent of his duty, and that the consequences of obedience and disobedience, were clearly stated and explained;—that he was given to understand that not only his own fate, but the fate also of the countless millions of his posterity was suspended on his conduct;—that he had the most favourable external advantages for obedience;—no example of wickedness tempting him to rebellion—no necessity urging him, all that was imposed on him being to refrain from the fruit of a single tree, when surrounded with all the abundance of Paradise, and compliance with this prohibition requiring less exertion than the violation of it did;—that, in short, he had only to *refrain*, and his own happiness, and that of all he represented, was eternally secured;—it certainly appears, all these things being duly considered, that this was a most benevolent dispensation; the easiest possible terms of a covenant, and attested at once the favored condition of Adam, and the boundless goodness of Jehovah.

The promise of a covenant, is the consideration proposed by the maker of the covenant, to its undertaker, to induce him to perform its conditions, and to the enjoyment of which, on the performance of the condition, he has a pactional right. The promise of the covenant of works, is no where expressly mentioned in the Bible, and yet its reality is incontrovertible. The following considerations render it manifest.

The threatening of death; in the day thou eatest thereof thou shalt surely die, obviously implies, "If thou eatest not, thou shalt surely live." And we are justified by Paul, in this inference. For in the 3d and 4th chapters of the Epistle to the Hebrews, he infers, from God's oath, excluding the unbelieving Israelites from Canaan, a promise confirmed by oath, to admit those that believed to Canaan, and of admitting all believers to heaven, of which Canaan is a type. The reality of the promise may also be inferred from the appetite for, and expectation of felicity implanted in man, and the propensity of the divine goodness to gratify it. This same thing is manifest from those passages of Scripture, where obedience and life are represented as inseparably connected. The following may be consulted: Deut. xxxii. 47. Ps. xix. 11. Matt. xix. 17. Rev. xii. 17. But the most satisfactory evidence of this promise, is the tree of life. This distinguishing appellation was given to this tree, not on account of its innate virtues to preserve and prolong life, but from its being a sacramental sign of that life which Adam would have enjoyed in consequence of performing the conditions of the covenant of works.

The reward of the covenant, summarily expressed by the term life, comprehends all felicity, bodily and spiritual, temporal and eternal. More particularly, it included, natural life, consisting in, and resulting from, the continued union of soul and body. The eye of the body would never have waxed dim, its natural strength would never have abated. No disease would have preyed on it, no accident would have injured it, no sensation of pain would have agonised it, and its connexion with the soul would never have been dissolved. A prosperous spiritual life; the beautiful image of God on the soul, would have remained in all its original excellence, and in every dispensation of Providence, and in every ordinance of religion, Jehovah would have been seen, admired and enjoyed. His perpetual smile would have for ever gladdened it with the sensations of extatic joy, and it would have been a stranger to the terror of a hiding and frowning

God. Peace of conscience for the present and delightful anticipations of the future, were its perpetual feast. This is the life of the soul, and the soul of life. The enjoyment of a more perfect and eternal life, after finishing the course of probationary obedience; and this life would finally have been spent in heaven itself, and been substantially the same as that of the redeemed, though inferior in certain important particulars. It would have wanted all the relish the other has, arising from a recollection and experience of sin, sorrow, fear and labour. We would not have seen our nature on the throne, in union with the Son of God, and him crowned with all the honors of salvation. Our title to it would not have been confirmed in the person and by the death of the Son of God; nor would our charter have been a new testament in his blood. We would have been without the delightful manifestations given of the perfections of God in redemption, and would not have sustained the tender relation of persons redeemed by the blood of the Lamb. The effect of the promise, and its relation to God and Adam, may be compared to that which obtains between a father and a child. The child, as a child, is bound to obey its parent, and after it has done so in the most dutiful manner, can claim no reward for what it has done; it is merely entitled to the felicity due to it as an obedient child. Suppose, however, that the father, from his own goodness, and for the encouragement of the child, should promise to it a great reward for being dutiful, its obligations and encouragement to obedience would be greatly enlarged, and on performing the required stipulations would have a pactional right to receive the promised reward. On the performance of the whole law of creation, Adam had no right to any higher felicity than he enjoyed at the first moment of his existence. After having done all he was required, he was still an unprofitable servant. Moved by his own goodness and grace, Jehovah engaged, that on performing the obedience required, Adam would at least be confirmed in felicity, if not translated to heaven. This turned the law into the real form of a covenant between God and Adam, and gave the latter, not a meritorious, but a pactional right to the reward promised. This was the true connexion between the condition and the promise of the covenant of works, and was founded, not in the intrinsic worth of the obedience of Adam, but in the sovereignty and benignity of God.

Death was the tremendous penalty annexed to the breach of the covenant of works.

"In the day thou eatest thereof thou shalt die." This death, the reverse of the life promised, included death temporal, spiritual and eternal. It was nothing less than the loss of all good, and the infliction of all the torments of hell. This tremendous penalty was just, iaeuitable, permanent, and universal.

That God really made a covenant with Adam, has been generally admitted, and also, that he transacted with him as the representative of all his natural posterity. And the covenant transaction between them seems to have been confirmed by certain sacramental symbols. These confirmatory symbols are reckoned, Paradise, the Sabbath, the tree of life, and the tree of the knowledge of good and evil.

The breach of the covenant of works, by Adam, is a fact that few are disposed to question. It was broken, by Adam and Eve eating the forbidden fruit. It was broken early. It was broken through the successful agency of Satan. It was broken, however, by a voluntary act on the part of man. The sin by which it was violated, was committed by the soul and the body, by Adam and by Eve, and yet but one sin; and was dreadfully aggravated in respect of the transgressor; the time, place, and matter of it, and the persons injured by it.

The consequences of the breach of this covenant, were numerous and disastrous. These consequences extensively affected the covenant itself, and the parties concerned, either in making or violating it. Two of these consequences deserve particular consideration, as they affect all the natural posterity of Adam. These are, the imputation to them of the guilt of his first sin, and the derivation of a corrupt nature from him. Both of these deeply affect their condition, and the views entertained of them modify the views entertained of the Gospel of Christ.

These two topics, the covenant of works and original sin, form a prominent part in all the creeds of the Reformed Churches. This is particularly the case in the Westminster Confession of Faith and Catechisms, larger and shorter, and the acknowledged subordinate standards of different American churches. It must, however, be confessed that they occupy a more conspicuous part in the standards, than they have done, of late years, in the ministrations of some of those churches. This has been eminently the case in the Presbyterian church. The sermons and writings of many of her ministers evince that they have widely departed from their standards on these topics, and some deride

them as too absurd to merit even a confutation.

It must rejoice the hearts of the lovers of Scriptural Doctrines, to witness the bold, unshrinking, and manly exhibition of these much neglected and contemned truths, embraced in the discourses by the Rev. Wm. Lusk, on the Covenant of Works and Original Sin. The strain of doctrine taught in them, is unquestionably that contained in the standards of the Reformation churches, and especially in the standards of the Presbyterian church; and they deserve the serious consideration of its members. The general neglect, and even contradiction in that church, of the truths they advocate, render their publication eminently seasonable.

These discourses have other claims besides their scripturality, and their harmony with the standards of the Presbyterian churches. They comprise a compend of the treatises, on the same subjects, by Boston, Gibbs, Colquhoun, and other celebrated divines, too little known in America. The author has also favored his readers with extracts from the confession of sundry churches—extracts to which many of them had no access. These extracts are in perfect unison with his statements, and evince that he walks in the good old way. His work is also intended to meet and counteract the recent perversions of the truths it advocates, and of the Scriptures usually adduced in support of them.

The style is vigorous, but occasionally obscure and redundant. Had the work been more compressed and simple, it would have been one of the most seasonable and useful offerings recently presented to the American churches.

[Reported for the Religious Monitor.]

Case of the Chamber-street Congregation, in the City of New-York, belonging to the Reformed Presbyterians, and, till his decease, under the pastoral inspection of the Rev. Dr. M'Leod.

Before his Honor, REUBEN H. WALWORTH,
Chancellor.

This case came up, on appeal, from a decree of the Vice-Chancellor of the First Circuit.

A. M'LEOD, and others, *Appellants*,

vs.

ANDREW BOWDEN, and others, *Respondents*.

B. F. BUTLER, Esq. for Appellants.

DAVID GRAHAM and ABM. VAN VECHTEN, Esqrs, for Respondents.

Before proceeding to give a report of this case, it will be necessary to embody, in a

brief compass, the principal facts and circumstances, which led to the action in the court below, and the most of which were in evidence before that court.

There had been, for a considerable length of time, in the Reformed Presbyterian Church, a difference of sentiment, at least in its practical application, respecting their principles on the head of *Magistracy*, when the Rev. James R. Willson, D. D. of this city, published his sermon, entitled, "Prince Messiah;" which caused considerable excitement, and the expulsion of the author from the House of Assembly of this state, as one of the officiating chaplains. Next followed letters from Dr. M'Master, differing from the generally received principles of Reformed Presbyterians, on the disputed points. These letters vindicate, particularly the constitution of this state, as the ordinance of God for the good of men. They are written with dignity and decorum, and we may add with ability, containing nothing personal, though evidently designed to counteract the views inculcated in Dr. Willson's Sermon, which considered the government not only immoral but atheistical.

It is proper to remark here, that the friends of Dr. McMaster disavow any participation by him in the personalities, which it will be found entered more or less into those proceedings which we are about to detail; and so far as known, this disavowal is conceded by the other party.

These letters of Dr. M'Master were replied to by Mr. David Scott, an elder of the Reformed Presbyterian church of Newburgh.

In April, 1822, four Presbyteries, to wit, the Northern, comprising the north part of this state, and the entire state of Vermont; the Western, comprising the western part of this state; the Southern, comprising the southern part of this state, and New-Jersey; and the Presbytery of Philadelphia, having been, by the General Synod, previously constituted a subordinate Synod, under the name of the "Eastern Sub-Synod," met in Synod in the city of New-York.

At this meeting a committee was appointed to draft a Pastoral Address to the people under the immediate inspection of the Eastern Sub-Synod. Rev. Dr. Wylie, Rev. James Milligan, and Mr. Charles M'Clew, were appointed said committee, and were to report at the present meeting, which they did, and their report produced a "long and animated debate," which resulted in the adoption of the first, second, third, and sixth paragraphs, and in the *rejection*, by a ma-

majority of *one*, of the fourth and fifth paragraphs; the vote having stood, 12 for, and 13 against, these paragraphs.

It should be stated here, that at this first meeting of the Eastern Sub-Synod, the Rev. John N. M'Cleod, pastor of the church in Galway, under the inspection of the Western Presbytery, was, at the request of his father, Dr. M'Leod, appointed a stated supply for Chambers-street congregation, during his indisposition.

Soon, however, after the adjournment of this Sub-Synod, "by a unanimous resolution of the minority, the entire address, as originally reported, was ordered to be published, with such *notes* and *illustrations*, as might be required."

Those parts of the Pastoral Address, which the Synod refused to adopt, contained the following passages:

"You will readily perceive, dear brethren, that the most important bearing of the foregoing observations, is on the practical application of the religious sentiments we have espoused, to the free and liberal republican institutions, of this happy and highly favored empire. There may be some diversity of opinion among the pastors, and also among the people under their charge, on this interesting subject. But we beseech you to apply the principles already mentioned, to this case; and we exhort you in the name of the Lord Jesus Christ, to be cautious—to reflect—and let no aspiring Diotrephes goad you on to rashness and precipitancy, in a matter of so much magnitude. Cherish mutual kindness and Christian forbearance. Believe it at least *possible*, that you too may be mistaken about a point in which some of the most intelligent and pious, both among the clergy and the laity, do not think altogether alike. We are bound, in charity, to believe, that they do so conscientiously. Ought not this consideration to make you pause, and, at least, for a season, to exercise Christian forbearance. Any other course will be inevitably ruinous to our church! Reflect on this truth, that the relation of our ecclesiastical community to the civil institutions of these United States, *has never been a subject of definitive legislation in our judicatories.*"

"Let us also warn you, dear brethren, of your danger from the insinuations and foul misrepresentations of the prejudiced, pestilent, designing and ambitious. You will find many condemning in the most unqualified manner, what, on inquiry, they appear to know nothing about. Can such testimony-bearing be acceptable to God? They exercise a conscience, if it may be dignified by that name, merely factitious and mechanical. Such a conscience, not resting in the word of God, so far from invigorating the moral system, poisons the springs of action, debilitates the vital principle, and must lead, sooner or later, to the dissolution of the whole fabric. How easy a matter would it be for an ambitious and unprincipled demagogue, (and some such are to be found in every community,) mounting on some favorite prejudice, for a season, to ride over the heads of the sober, the discreet, the temperate, and the intelligent part of the brethren—and raising the hue and cry of defection and apostacy, lead away the thoughtless and the unwary, who soon become animated with infuriate zeal for the extirpation of every one who cannot articulate with

sufficient distinctness their party "*Shibboleth!*"— With such persons vital godliness and moral worth are but minor recommendations. If you say, *Sibboleth*, instead of *Shibboleth*, you cannot pass the ford; you are slain by the sword of their mouth. What a blessing that they dare not use any other! But it has been shown that all this is contrary to the principles and practices of the church of God. You are, therefore, dear brethren, warranted to consider those who may thus try to distract your consciences and your peace on those topics by the introduction of *novel* doctrines and *novel* practices, as disorganizing, *new-light* pedlars, disturbers of the good order and harmony of Zion. Mark such, and avoid them. They, in their conduct, resemble the Judaizing teachers. "They came in privily to spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage." But follow ye the apostolic example stated in the next verse—"To whom we gave place by subjection, no, not for an hour. Countenance them not. The course they pursue would soon drive from our ecclesiastical connexion literature, talent, merit, and excellence, and make the city become solitary, that otherwise might have been full of people.

The notes and illustrations by the minority contain the following paragraphs.

"In a publication recently emitted from the Albany press, entitled "Prince Messiah's claims to dominion over all governments," and of which Rev. James R. Willson, D. D. subscribes himself the author, the following language is held in reference to the government of the United States.

"The constitution positively declares that nothing shall be done by the government for the advancement of the Christian religion." (The constitution says) "*Congress shall make no law respecting the establishment of religion.*"

"Here then is an institution (says this publication) which *some men* say is an ordinance of God, but which does solemnly disclaim the doctrine of being ordained by him. "God Almighty says that civil rulers shall nurse the church"—"the constitution says they shall not." "A nation having no God." "The United States have none." "It was not, however, a thoughtless act, an undesigned omission." "It was a deliberate deed, one with intent to declare national independence of the Lord of hosts"!!! "Was it not enough to make the devil blush, that they proceeded deliberately to blot his name (of God) from the constitution."

"Amply sufficient has been quoted to give a *definite location* to these and similar allusions of the address. All the remark that the subscribers to this document see fit to make upon the subject is—That they thus *publicly disclaim all responsibility* for the obnoxious sentiments contained in the publication above referred to, and express their unqualified reprobation of the inconsistent, partial and erroneous statements with which it is replete. The *mental alienation* under which its author labours, divests him of all personal responsibility. And as this has now become notorious, there is little danger that the *ravings of insanity* will be mistaken for the expressions of truth and holiness. This infirmity was once the occasion of an ecclesiastical process by which he was debarred from the exercise of his functions as a preacher of the gospel, and if he has not recently been made the subject of judicial cognizance, it is to be attributed to the tender, yet perhaps culpable sympathies of his brethren."

These proceedings called out the Rev. Robert Gibson, with "STRICTURES," on the pamphlet published by the minority of

Synod; in which he denies the right of the minority to publish the rejected address in the manner they had done; and he also quotes from the former writings of Drs. Wylie, M'Leod, and M'Master, to show that they had taught the same doctrines which are denounced as insanity in Dr. Willson. We extract the following sentences from his notes.

"Why refuse to let covenanters vote, sit on juries, &c. for so many years? It must be something in their judgment, *fundamentally wrong* in the government of the land. This is not a mere difference of views in the *application of principle*.—Had they recognized the government as the ordinance of God, or even a good ordinance of man, the church had not been so long trammelled. However far Dr. Willson may have pressed the subject, the quotations given in the former pages show, that they have gone as far, if not farther, with the exception of a reference to Washington's religion. They, however, have this to account for, not that they have been taught these sentiments by Dr. Willson, but that they taught Dr. Willson to relinquish, for conscience sake, his natural rights as a citizen. The Doctor was born a citizen. They were foreigners."

"It is with regret that the name of Dr. M'Master has been introduced, or any quotation from his "Duty of Nations," as he is, by the writer of this document, viewed as an honorable man. And it is strongly suspected that it must have been without his *knowledge or consent* that the offensive paragraph in page 20th, original Synodical Address, ever saw the light."

"A godly man." *When is Dr. Willson ever supposed to be under an excitement of mind? and what is the cause of such excitement?*

"His greatest enemy cannot say that he, at any time, under such influence, preaches against the standards of his church—swears profanely—gets drunk—encourages others in the neglect of duty, or omits the zealous discharge of his own duty—prays less, or is less fervent. No. The contrary of these are the symptoms by which these *tender brethren* suspect him. Is he insane? has he ever been? Who will dare to say that he brought it upon himself by *luxury, intemperance, or immorality of life?* Those who know him best esteem Dr. Willson a godly man."

In this stage of the business, a *pro-re-nata* meeting of the Eastern Sub-Synod was called by the request of two Presbyteries, to consider the conduct of the minority in publishing the rejected address, and to try Dr. Wylie for having voted at the fall election in Pennsylvania. This meeting took place in the city of New-York, in November last, "and was constituted, and the reasons of the meeting sustained; the only original members who absented themselves consisting of some who were implicated in the transaction which occasioned the meeting, and one or two concurring with them in opposing it by a *pro-test*. The Synod, notwithstanding, proceeded to consider the objects of the meeting, and in the prosecution of the business,

deemed it necessary to refer to the minutes of the former sessions in New-York. The clerk, the Rev. John N. M'Leod, one of the protesting parties, refused the papers of the Synod, pronouncing it, in his reply, an "illegal assembly."

Mr. M'Leod was then cited "by Synod before its bar to answer for the charge of contempt and disobedience: thrice cited, thrice the same answer in substance was given, and in conclusion the Rev. J. N. M'Leod was by the Synod suspended from the exercise of the office of the holy ministry."

It does not appear that this deed of Synod was immediately communicated officially to either Mr. M'Leod or the congregation, though it seems to have been well known. "On the Sabbath after the act of suspension had passed, the Rev. Mr. M'Leod, introduced by his father the pastor of the congregation, appeared as usual, and took his seat in the pulpit of the church in Chambers-street." As soon as he arose and commenced the solemnities of public worship, a great number of the members of the congregation left their seats and withdrew from the church, in order, as they alleged, to express their disapprobation of Mr. M'Leod, for persisting to exercise the functions of the ministry, while under suspension. "In the course of the following week, at several of the society meetings, those members of the church, who had withdrawn on the preceding Sabbath from Mr. M'Leod's ministry, were informed in some instances by the ruling elders, in other instances by unofficial organs, that they were no longer to consider themselves entitled to worship in the societies, or to join in the accustomed duties of Christian fellowship in prayer, praise, reading the Scriptures, and mutual instruction."

"About ten days after the suspension of Mr. M'Leod, during which period he had presided at meetings of sessions, opposed by some of its members who protested against such a procedure, and had also ministered as usual in public, the sacrament of the Lord's Supper was dispensed to the congregation. At a meeting of the session, held immediately preceding, an act of censure was passed against three ruling elders of the congregation, Messrs. William Acheson, Hugh Galbraith, and William Cowan, and those who had with them departed from the public worship on the Sabbath morning, Nov. 25, under the general denomination of "their adherents." This deed of session, although Dr. M'Master had presided in the constitution of the court, was pronounced by Dr. M'Leod, their pastor; and by it he ex-

cluded from the communion of the symbols of the broken body and shed blood of their Saviour, a large number of his flock, as well as several of his brethren in the eldership of the church."

"Not very long after this occurrence, the session of the same church called before them, Hugh Galbraith, William Cowan, John Culbert, and J. Thompson, the first two ruling elders, and the last deacons, on a libel, charging them in part with the offence of contesting the seat of Mr. Andrew Gifford, as an elder in that church, endeavoring to represent them as actuated by avaricious motives, and some of them as guilty of disorder in the act already mentioned, and for which the others had been previously censured. So far as it regards Mr. Gifford, their attempt to question his seat in the session, was founded on the principle, that no officer of any one congregation, having formally taken his certificate and joined himself to another, can resume his office afterwards in the congregation he had left without a re-election by the people."

Mr. Gifford "had some time since been connected with the congregation in Sixth-street, as elder and member of session, had taken part in the meetings and business of the congregation, had so late as March 4th 1831, been present as member of session, as appears by the records, both of the congregation, and session, and had afterwards returned and resumed his seat in the session in Chambers-street, without even a certificate from the Sixth-street church, or a vote by the people to whom he thus returned."

These elders appeared before the session to answer the charges laid against them, and finding Mr. J. N. M'Leod presiding as moderator, refused to be tried by him; but desired to go on with their trial, if Dr. M'Leod, who was present, would preside. This request being refused, the elders persisted in their refusal to be tried, and were all suspended; Dr. M'Leod pronouncing the sentence.

These elders then requested a *pro-re-nata* meeting of the Southern Presbytery, which, being seconded by two ministers, the moderator of said Presbytery, the Rev. Moses Roney, issued his summons, calling a *pro-re-nata* meeting, to be held in the city of New-York, on the 16th day of January, 1833. This summons was dated Newburgh, December 20th, 1832; and the object of the meeting was declared to be to review the proceedings above detailed.

But before the appointed day for the Presbytery to meet, had arrived, Dr. M'Leod

and his congregation had withdrawn from the Southern Presbytery, and had joined that of Philadelphia; and by this last Presbytery Mr. J. N. M'Leod had been installed assistant pastor and successor of his father in Chambers-street. It appears that the Western Presbytery had been convened, Mr. M'Leod released from his pastoral charge in Galway, the Philadelphia Presbytery convened, Dr. M'Leod and his congregation taken under their inspection, J. N. M'Leod elected and installed assistant pastor to his father, within the period of *ten days*.

The following account of this election and installation is by an opponent of these proceedings, the facts of which appeared in evidence before the Vice-Chancellor; and the reader must for himself separate between the feelings and opinions of the writer, and the facts he details.

"On the Sabbath afternoon of the 13th January, the congregation were informed that a meeting would be held the day following, for the purpose of moderating a call for an assistant Pastor and successor to Dr. McLeod, under the authority of the Philadelphia Presbytery. About one hundred members (ninety-three of whom afterwards voted,) were prepared for this measure, having given their names to a petition for its accomplishment, which had during the short time previous been discreetly circulated. The rest it is believed were for the most part, completely taken by surprise, and many who had heretofore been unmoved by preceding steps, were indignant and exasperated to find themselves delivered over so unceremoniously from one court to another, and a pastor imposed upon them, whose ministrations they had reluctantly endured. The people assembled according to appointment, and as may well be supposed, with various and conflicting emotions. The first measure was to proceed to the election of a Chairman and Secretary, deeming it within their power to act in a congregational meeting and consider what was expedient in the extraordinary predicament in which they were placed. This was interrupted by the members of the Presbytery now convening and with the Co-Pastor elect, attempting to commence the solemnities of public worship. Perhaps it now became a meeting of which it may be said "some cried one thing and some another; for the assembly was confused and the more part knew not wherefore they had come together," and high words may have passed. Men do not like to be trifled with; and however expedient it may have been deemed by the Pastor of the congregation and some of his elders, that they should be embraced by the Philadelphia Presbytery and have Mr. McLeod settled, there were many men of respectable standing in the community, and yet exempt from ecclesiastical censure, who could not be forced into a measure of about eighteen hours notice, and twelve of these, hours of darkness. They therefore justly, though most indignantly and earnestly, resisted and remonstrated against the whole procedure. Officers of the city Police then were, at the request of Mr. McLeod's party, called in to protect them; and although these officers were themselves, it appears, disposed for a time to be amused with a scene which presented more of the harmless and ludicrous, than of the dreadful or

sublime, they were compelled by forms of law, to carry off several persons who had the peace sworn against them, and who were then compelled to enter into bonds for its preservation. These were men, whose past lives had heretofore been of such a nature for a long course of years, to subject them little indeed, even to the suspicion of such an offence—and now their own aged Pastor who had on the morning of that day, sent a notice to the Police Office to provide for such an event, and some of the elders of the Church must contribute to bring upon them this intentional reproach. John Greacen, Andrew Bowden, William Wallace, James Thompson and some others, were carried from the house of God, where they had for years worshipped their Maker, to the police office, a place with which they were little acquainted. And the degrading scene was now exhibited in a congregation of the Reformed Presbyterian Church, of a minister settled in a pastoral charge by dint of force!!

"The ministers of the Philadelphia Presbytery having thus removed and silenced all opposition, proceeded in the business of taking the votes, by calling over the names of such as they deemed competent. Of the names called over, ninety-six in number, it appeared that ninety-three were in favor of Mr. McLeod, who was then pronounced duly elected, and after a very short recess, installed as assistant Pastor and successor of Dr. McLeod."

During the progress of these proceedings, the party opposed had applied to the Vice-Chancellor and obtained an injunction to restrain the consistory, who, under their act of incorporation, are also trustees, and the majority of whom were friendly to J. N. M'Leod, although a majority of the members of the church were opposed to him. This injunction was served upon some of the parties before the installation took place.

The day appointed for the meeting of the Presbytery having arrived, that body assembled, and were informed by a letter from Dr. M'Leod, that he and his congregation were no longer under their jurisdiction; the Presbytery, however, proceeded to issue their business in the same manner as was contemplated by their call, and restored the suspended elders and members of the congregation.

We cannot occupy more room with the Presbytery; but must proceed to give the substance of the Vice-Chancellor's decree, on appeal from which, this suit was brought before the Chancellor.

The Vice-Chancellor, then, disclaimed all jurisdiction over the spiritual concerns of this incorporation, which was created by a special act of the Legislature, in 1820.

"Over them and the property as a trust estate in their hands this court has jurisdiction. It takes cognizance of the case for the purpose of preventing any abuse of the trusts; of compelling the trustees to discharge their duty fairly with respect to the property—of removing them from the trust if necessary—of preserving the property and appropriating it to the original object of the Institution—and in short, of seeing that the trusts are faithfully executed. Upon this principle and to this end, the jurisdiction and power of the court are exerted. It is a com-

mon law power inherent in this court. Superadded, are certain powers conferred by statute over corporations and the directors or managers, but which do not extend to any religious corporation. 2 R. S. 462 and 466. Sec. 57.

"It must be admitted that this court has power to inquire, and it may sometimes be under the necessity, however painful and difficult the task, of inquiring into the religious opinions of men, so far as they are publicly expressed, for the purpose of restraining them in the exercise of public worship according to their opinions, in a particular place; but this can only be done where the court is called upon to execute or administer a trust. As for instance, where a religious society is formed, and a place of worship provided, and either by the Will of the Founders the Deed of trust under which the title is held, or by the charter or act of incorporation, it is declared that a particular doctrine is to be preached in that place—that the place is devoted to a particular mode of worship, in such case it is not in the power of the Trustees of the congregation to depart from what is thus declared to be the object, and to teach new doctrines and to set up a new mode of worship there, at least without the consent of every individual member of the church or congregation; because such a departure would be an *infraction of the Will of the Founder*, and a perversion of the original object and design of the institution. Upon the complaint of any party aggrieved, it may be the duty of this court to inquire into the doctrines taught, with the view to ascertain whether there is such a departure, and to restrain and bring them back to the original principles of faith and doctrine, if they will continue to worship in that place. This has repeatedly been done by the Court of Chancery in England. *Davies and Jenks, 3 Ves. and B. 151; Attorney-General vs. Pearson 3 Mer. 352; Foley vs. Wontner, 2 Jac. and W. 245.*

"Having explained the views which I entertain of the jurisdiction and authority of this court in relation to matters of this sort, I proceed to examine the grounds on which it is sought to bring the present case under its cognizance.

"The first ground alleged in the original Bill, is the obtaining the special act of incorporation for the church contrary to the established doctrines of the same—Much has also been said as to the impropriety of the manner in which it was obtained. This ground entirely fails the complainants. It is shown that there was no impropriety in it, since it is expressly averred by the affidavits, that it was procured by the consent of the Elders and Deacons, and that the complainants themselves were instrumental in obtaining the act of incorporation. But were it otherwise, this court could not interfere. It was an *Act of the Legislature* granting a franchise not to be disturbed except for a violation of its terms. If improperly obtained, the remedy must be sought elsewhere.

"The next ground is, that the Rev. John N. M'Leod was permitted to officiate as minister by the authority of the defendants against the will and remonstrance of the complainants. It is contended that he, having been suspended by the direction of the Eastern Synod, could not lawfully be permitted to officiate, or to be a trustee; (that is, one of the consistory). That therefore it was necessary for this court to interfere in relation to the temporalities—His Hon. here proceeded to recapitulate the circumstances which resulted in this suspension as given in our report; he, Mr. J. N. M'Leod, being at the time not the settled minister of the church, but merely the officiating minister in the place of his father. His Hon. proceeded—much depends on the effect of said suspension. It is stated to be irregular; that the suspension operates against Mr. J. N. M'Leod only as *clerk*;—that it was merely a *resolution*, and not a *sentence*;—that it had been disapproved and regarded as a nullity by the Western Presbytery to which he belonged—also by the Philadelphia Presbytery under whom the church was subsequently placed. It is also shown to be in a train of investigation before the higher judicatories of the church. On the other hand, it appears that the suspension has

been approved by the Southern Presbytery, within the bounds of which the church was contained, and that they have justified the complainants in adhering to and being governed by that act of the Synod.

"Under these circumstances and seeing that the result of the investigation in the higher ecclesiastical tribunals is yet uncertain, it can hardly be expected of this court to come to a decision upon them now. As these are questions of church government and discipline, it is proper and discreet that the court should wait for the final result of this investigation. It will then be fully competent to decide on the matters before it.

"Another subject which has given rise to much discussion is the pastoral letter published in pamphlet form. I shall not go into this inquiry at present, nor attempt to settle the questions arising from it. It is unnecessary for the purposes of the present motion. His Honor here took occasion to speak in terms of high encomium on the eloquence which had been displayed in this part of the case by the counsel on both sides—an eloquence, he was pleased to say, which had never been surpassed, if indeed equalled, in that court.

"His Honor then entered at some length into the matters contained in the supplemental bill—the exclusion of a portion of the ruling Elders and Deacons of the church by a vote of censure of the session—their subsequent petition to be received under the jurisdiction of the Philadelphia Presbytery—the subsequent transfer of Chambers-street church, its congregation, &c. from the bounds of the Southern Presbytery to that of Philadelphia, the delegation from Philadelphia coming to this city, at their request, for the appointment of a pastor—the election and installation of Mr. J. N. M'Leod as associate and successor accordingly—the arrest of those who undertook to remonstrate, and the proceedings subsequent thereto. Thus again, said His Honor, it appears that all these proceedings are liable to be brought under review of the higher Judicatories of the Reformed Presbyterian Church. And in relation to these, as well as the suspensions, I think I must wait the result, before I undertake to decide definitively, whether John N. M'Leod is to be regarded as one of the regular consistory and trustees, and whether the adherents in the consistory have forfeited their right to be thus regarded. The General Synod, when they convene, must certainly possess competent authority to correct whatever abuses or irregularities may have occurred in any part of these transactions. I can only lament, in common with the friends of religion, every where, that they should have happened. The cause of religion generally suffers by such feuds and schisms. And it is to be hoped that when these matters come to be investigated where I shall leave them for the present to be investigated, the parties now before me may forget their asperities towards each other, and that they may again be united as they hitherto have been, in the bonds of Christian fellowship. In the mean time I shall interfere to a certain extent. It is not right, under present circumstances, that one party should have the entire use of the temporalities of the church, to the exclusion of the other. So long as they continue to disagree, and until the questions which agitate this congregation can be determined by the General Synod, I shall order that the complainants and their adherents be permitted to use and occupy the church one half of the time—that is, alternately with the defendants and their adherents. That each be at liberty to employ such person to officiate as minister as they may think proper, and that the defendants be enjoined from disturbing the complainants in such use and enjoyment of the temporalities of the church. If necessary, a receiver of the income and pew rents can be appointed, to be held subject to the further order of this court.

"Another branch of the case is the accompanying motion for an attachment for violating the temporary injunction of this court. I am satisfied that there has been a literal violation of the injunction especially on the part of the Rev. John N. M'Leod, in suffering himself to be elected. The other defendants went on to pay him, and by their acts of elec-

ston employed him in the service of that church. It is stated that this violation was unintentional. I am bound to give credit to it—and although there was a violation, still, considering that no damage resulted, and that it was unintentional, I am disposed to overlook it. I do not know that there is any circumstance connected with it requiring censure or punishment. If any loss had been sustained, it would have been the duty of this court to see it made good; but since no injury has accrued, except what might easily be corrected hereafter, I shall pass the matter over. I therefore make no further order, except that the defendants pay the costs, if application to that effect be made by the opposite party."

Such, then, was the decision appealed from by the M'Leod party; the preceding narrative exhibits the facts which were in evidence before the Vice-Chancellor.

The pleadings were commenced before the Chancellor, on Wednesday the 6th of March.

Mr. BUTLER opened the case in behalf of the appellants. He gave a general description of the parties—they were all members of the Reformed Presbyterian congregation of Chambers-street, in the city of New-York, with the exception of Mr. Christie, one of the complainants in the supplemental bill that was filed before the Vice-Chancellor. An attempt would be made, by the other side, to show that Mr. O. sustained an official relation to the congregation, which he controverted.

He next sketched the history of this denomination, and of this particular congregation, which was incorporated by a special act of the legislature, in 1820.

At the time of filing the bill in this cause, there were seventeen members of the consistory, which were trustees under the act of incorporation, and only six of these were complainants. He laid much stress upon the fact that a minority of the consistory were the complainants before the Vice-Chancellor.

He read from the original bill of complainants, the following statements: that the Rev. Dr. M'Leod was settled in that congregation twenty-eight years ago—that the church government was Presbyterian—that it had been customary for this religious denomination, as a distinctive principle, not to mingle their temporal or spiritual concerns with the laws or municipal regulations of any country—that the act of incorporation of 1820, was fraudulently obtained by Dr. M'Leod, and was therefore contrary to the constitution of said church—that four of defendants were no longer members of said church—that J. N. M'Leod had been suspended—that he continued to discharge the duties of a minister, to the scandal of religion—that defendants had countenanced and paid him for his services out of the funds of the congregation

—that the complainants had in consequence withdrawn from his ministry in order to maintain the regularly constituted authorities of the church—that the act of incorporation of 1820, be dissolved, or that its privileges be vested in the complainants, unless the defendants shall submit to the usages of the Reformed Presbyterian Church. This bill was filed on the 14th of January, before the Vice-Chancellor, but was sworn to on the 5th.

Between the swearing and filing the bill, the defendants transferred themselves from the Southern to the Philadelphia Presbytery. The last mentioned Presbytery, on the 10th of January, met and took them under their care, and on the 13th of January notice was given from the pulpit that the next day an election of an associate and successor of Dr. M'L. would take place—that some of the complainants came there to make disturbance, were bound over, &c.

A supplemental bill was filed on the 24th, bringing a new party before the court, and taking new ground. This bill was filed by James Christie, minister, and M. Acheson, and two others, elders, claiming the privileges of the corporation. This bill set forth that the injunction on the former bill had been served on the defendants before the installation of Mr. M'Leod, and complaining of the proceedings of the Philadelphia Presbytery, which were intended to defeat the decision of the Eastern Sub-Synod, which had suspended Mr. J. N. M'Leod, and that by proceeding to install Mr. M'Leod, they had violated the injunction of the Vice-Chancellor—that Presbytery had directed Mr. Christie to officiate as supply for the time being, from the request of the complainants, a majority of the male members, and they believe of all the members of the church—and that complainants are deprived of the use of the edifice for religious worship. The bill concludes with a prayer that the rights of the corporation may vest in them, and that defendants may be restrained, &c.

Affidavit of A. Gifford and others, showed that the act of incorporation was not obtained fraudulently—was applied for and obtained in a regular manner by the consistory, with the approbation of some of the complainants.

J. N. M'Leod's affidavit. Was supply for the congregation till Nov'r.—the meeting of Eastern Sub-Synod was disorderly, as it was with intent to try individuals for publishing their opinions as such—himself and eight others protested—was their clerk,

refused the minutes; because it was an unlawful assembly—Synod suspended him by resolution—had no authority to do so—was amenable to Western Presbytery—might have turned him out as clerk—that when these proceedings were known to Western Presbytery, to which he was amenable, that Presbytery had exonerated him—Philadelphia Presbytery had condemned Eastern Sub-Synod, because it had suspended for opinions relating to the United States government—that he was elected and installed on the 14th of January—no votes in opposition—and that he believed if the disaffected had voted, he would still have had a majority.

Other affidavits. Southern Presbytery had met 18th January—had reversed proceedings of congregation and Philadelphia Presbytery relative to J. N. M'Leod.—Against these proceedings protests had been made, but not allowed.

The Chancellor inquired whether the Philadelphia Presbytery had assembled to install Mr. M'Leod *eo instanti*, before the result of the election by the people had been communicated to them.

The counsel replied that they had assembled to install immediately on the election of the people; and the reason he assigned for this step, was that a man with his hand in the lion's mouth, will strive to extricate it as hastily as possible.

The counsel then moved to stay all proceedings under the order of the Vice-Chancellor, till the final decision of the Chancellor shall be given; the effect of which would be to give the M'Leod party the use of the church till such decision.

He then objected to the jurisdiction of the court, and the relevancy of the suit. The cause affected the rights of a corporation, yet no corporation was before the court; but individuals of the corporation only. If the act of incorporation be valid, there exists a legal corporation, and this corporation ought to be before the court. 1 *Paige's Ch. Rep.* 438. *Robertson v. Smith*, 3 *Paige Ch. Rep.* 222.

Individual corporators could file a bill; but the corporation must be before the court, either as complainants or defendants.

It was true that the English court of chancery had decided in conformity to the decision of the Vice-Chancellor; (see case cited by Vice-Chancellor, and 1 *Dow's Rep.* p. 1.) but he denied the application of this doctrine to this state. *Baptist Church in Hartford vs. Withersell*, 3 *Paige's Ch. Rep.* 333.

He contended the court could not inter-

fere, by inquiring into the original principles of a religious society. If so, where would the court stop? How can any rule be applied to ascertain precisely what constitutes such departure? It is well known that a great diversity of opinion exists in the churches under the General Assembly of the Presbyterian Church, and in the Reformed Dutch Churches, particularly in relation to Hopkianian principles. According to the doctrine now set up, this court might be called upon to decide between old and new light Calvinists.

But admitting, for the argument, the doctrine laid down by the Vice-Chancellor, to be correct, has there been a departure from their principles? If so, that departure should have been specified. They had specified one violation, but he objected to their interpretation. He assumed that no one, in a civilized country, in the 19th century, would refuse the *protection* of the government; and they had come into court asking that protection; which act of itself prevented them from pleading a departure from their principles as against their opponents, on the ground that their opponents had claimed the protection of the government.

The counsel took up *Reformation Principles Exhibited*, edition of 1824, with the design to refer to it, when the opposite counsel objected to that edition as spurious, and presented the edition of 1807, as containing a true exhibition of the principles of Reformed Presbyterians. He then waived any reference to these books at present.

Before the learned counsel had concluded, the court adjourned.

March 7. Mr. Butler concluded, and presented the following Points, on which the appellants rested their cause.

POINTS OF THE APPELLANTS.

The order appealed from is erroneous, and ought to be reversed for the following reasons:

1. It divests the corporation of the control of the property, although such corporation is not a party to the suit.

11. The original bill contains no equity to authorize the interference of the Court of Chancery.

1. The complainants admit themselves to be a minority of the consistory, and have, therefore, *prima facie*, no claim to exercise exclusive control for any period over the church property.

2. Departure from the original principles and discipline of the church to which this congregation belonged before its incorporation, by obtaining that act, or in any other way, is not, in this state, a ground for the interference of the civil tribunals.

3. If it be, still nothing has been stated in the bill, which amounts to such departure.

4. There is nothing in the bill to show a breach or abuse of trust, or to justify any apprehension that the property of the corporation would be wasted or endangered; nor is it pretended that the defendants are not fully able to answer at the proper

time and place to the corporation, and to all the *cestui que trusts*, for any such breach or abuse of which they have been, or hereafter may be, guilty.

III. The equity of the original bill, if any it contained, was fully denied by the affidavits of the defendants.

1. The charges of departure from the principles and discipline of the Reformed Presbyterian Church, and of fraud or other misconduct, in obtaining the act of incorporation, are completely refuted.

2. There was no inequality in enlarging the consistory, nor in suffering Gifford, Tait, Speer, and Bates, to act as members thereof; this court, under the circumstances stated, is not the tribunal to redress the same, nor to interfere therewith.

3. It is shown that all parties adhere to the same standard of faith, and that the defendants acknowledge, and are ready to submit to, the stated order and discipline of the church under the decision of the appropriate judicatories.

4. The employment and payment of J. N. M^r. Leod, and the other matters complained of in the original bill, are not the subject of civil cognizance; especially as they are all shown in the affidavits to be undecided, and in a course of investigation in the appropriate judicatories of the church.

5. If these matters are proper subjects of judicial cognizance in the civil tribunals, then the complainants are not entitled to act or litigate as members of the consistory, they being now, as appears by their own bill, excluded from the communion and fellowship of the congregation, by an act of session, not shown to have been irregular, or to have been reversed or appealed from.

6. The affidavits deny all intention to waste, dispoise of, or incurber the property.

IV. As to the Supplemental Bill—

1. There being no ground of relief in the original bill, the supplemental bill falls of course.

2. Mr. Christie shows no title whatever to unite as a complainant.

3. The new matters set forth in the supplemental bill, are all questions of ecclesiastical order, or spiritual concernment, which generally are yet undecided, and which, if finally decided by the highest judicatory in accordance with the pretensions of the complainants, would not make a case for the interference of the Court of Chancery.

V. On the whole case—

1. The right of the complainants being, to say the least, extremely doubtful, and the defendants being legally in possession, the court ought not to have interfered with such possession.

2. The most that could properly be done was to abstrain the defendants from incumbering, or disposing of the church property, until the decision of the proper ecclesiastical judicatories.

3. The order appealed from is specially erroneous, in respect to Dr. M^r. Leod, whom it excluded for every other Sabbath from the use of his pulpit, although he was at the time the acknowledged minister of the congregation.

Mr. GRAHAM commenced his argument; but as the person reporting this case was not present this day, no account can now be given of the pleadings.

March 8th. Mr. Graham resumed his plea. After having endeavored to show that the complainants in the court below, had no other remedy than the one they had chosen; and that it was not necessary the corporation, in name, should be a party; he was about proceeding to show a departure

from the principles of the Reformed Presbyterian Church on the part of the defendants in the court below, when he was interrupted by the Chancellor, who asked for some explanation, and endeavored to confine the counsel to the legal points of the case, alleging that the court could not be a judge of matters of religious belief.

The counsel persisted that this inquiry was necessary to ascertain whether these trustees had abused their trust. The act of incorporation had constituted the consistory trustees; and these trustees were not elected by any provision of the civil law; nor were their duties defined by the civil law; but the act was special in its nature, and handed over both trustees, and *cestui que trusts*, to be governed, not by civil law, but by the *rules and usages* of the Reformed Presbyterian Church. Therefore, every violation of these rules and usages becomes, of consequence, a violation of the act of incorporation. On this point, he cited a number of authorities.

The court could, therefore, only ascertain whether this act had been violated, by ascertaining whether these trustees had violated the rules and usages of the church; and if they had not followed the purposes of the church, the court had not only the right, but were bound to interfere. And he could conceive no case wherein a magistrate would more nearly resemble the Judge of all the Earth. He hoped, therefore, he should not be turned off with the words of Gallio, "*I will be no judge of such matters!*"

The court then permitted the counsel to proceed in his own way. He then entered into a discussion of Reformation principles, as held by Reformed Presbyterians. Here he manifested not only a thorough knowledge of the peculiar principles of this body, of general ecclesiastical history, and Presbyterian Church Government; but a deep feeling of personal interest in the principles he was portraying. The distinctive character of the court seemed for a time to have been lost sight of, and both court and spectators were carried, in imagination, before the supreme judicatory of a Christian church, discussing, with feeling and eloquence, momentous questions, involving their ecclesiastical existence. The reporter forgot, for the time, the business for which he was present, and his work ceased. We can, therefore, only notice a few things from memory.

He described these people as holding, that the Son of God, in the character of Mediator, possesses all power and government—that from him, as the fountain, flow both

magistracy and ministry, in two distinct, yet harmonious streams, running down through the lapse of ages to the end of time. That they held the civil magistracy and the Gospel ministry to be equally responsible and pure. He congratulated himself that opportunity had been afforded him to advocate Reformation Principles in the Capitol of this great State—principles sealed with blood. But some, who had made new discoveries; who had acquired *new light*; who would keep pace with the march of mind, of the 19th century, of which we are so much in the habit of complimenting ourselves, had departed from these principles. They preferred a little brief *popularity*, to the never-dying truths for which Argyle, Renwick, and others, poured out their blood on the scaffold—truths for which their fathers had been hunted by the perjured Charles, and his bloody minions, like partridges on the mountains—had “wandered in deserts and in mountains, and in dens and caves of the earth,—being destitute, afflicted, tormented; of whom the world was not worthy.”

He remarked, there was a striking resemblance between this, and the case that came before the English chancellor from Scotland, (*1Dow's Rep. p. 1.*) The congregation in that case belonged to the Associate Synod of Scotland, and a part of them* had discovered new light. They had discovered that they could take some of the entangling oaths corruptly imposed by a corrupt government.

This was the first departure from those pure principles, that had brought them before the civil tribunals of the country, and they had appealed to this court of conscience.

He commented with severity on the proceedings of the M'Leod party, in transferring themselves to the Philadelphia Presbytery; which he termed a run-away-match, a Greta-Green affair. If a knot of politicians in one of the counties of this state should go into another state, import volunteers to carry a favorite election, the case could not be more illegal, more absurd, or more monstrous. The installation, effected on a sixteen hours notice, and twelve of them hours of darkness, he denominated an act of pure, abstract tyranny.

These people had gone on with a high-handed sway, and let trusted the civil law would reach them. Like Macbeth, they had found themselves in, and had staked all upon a single cast of the die.

He explained the principles of Presbyte-

rian Church Government, which he called beautiful, well calculated to accomplish their design, the harmony and welfare of the church, when wielded from proper motives, and in their true spirit; but liable to great abuse in a different state of things.

He alleged that the four elders who had been dismissed by certificate, and had been worshipping two years in another congregation, were illegally admitted to their seat in the consistory.

He adverted to the manner in which Dr. Willson had been treated, as he alleged, for promulgating doctrines, which they (holding in his hand Reformation Principles Exhibited,) had taught him in this book. To his certain knowledge that book was published before the Dr. was licensed.

He next adverted to the Pastoral Letter, published by the minority of the Eastern Sub-Synod, which was attached to one of the affidavits.

The opposite counsel objected; but he said he found it here, and must dispose of it. He inquired for what reason this pamphlet was attached to an affidavit, and thrown before the court? Had it any possible bearing on the case in their favour? None. But he would give one reason which he should hold to be good, till the counsel on the opposite side could give a better. It was plainly thrown before the court with a view to enlist popular prejudice—to insinuate that they are the friends of the government, their opponents the enemies; to scandalize a man that had already suffered in popularity in this city.* In a country like this, where the government, confessedly the best in existence, is almost, if not quite, idolized, worshipped, was not the object manifest? He believed the design would not succeed in this court. He referred, towards the close of his argument, with much feeling, to the relation he had sustained in that religious body. He had been designed and trained for the ministry; he loved the work; but had been kept back by a course of proceedings scarcely less cruel than an *auto de fe*.

His clients asked that the decree of the Vics-Chancellor might be confirmed—that they might not be so unceremoniously deprived of their rights and property. Or if this could not be done; then they asked a sale of the property, and an equitable distribution.

We obtained from him the following points, which, we ought in justice to say, were prepared in great haste, as he was about leav-

* The Burghers.

* Alluding to Dr. Willson.

ing the city; and may, perhaps, be somewhat deficient from what they were taken before the court.

POINTS FOR COMPLAINANTS ON APPEAL FROM THE ORDER OF THE VICE-CHANCELLOR.

I. The defendants, as trustees, abused the trusts vested in them by the act of incorporation.

1. By inviting, employing and paying John N. M'Leod, a suspended minister, forcing him upon the consciences of the people, and compelling them to absent themselves from the church.

2. In excluding from the fellowship of the church and its temporalities, the complainants and their adherents, for their adhesion to the judgments of the Synod, and refusal to bend their consciences to the ministrations of a suspended minister.

3. In co-operating with J. N. M'Leod, after his suspension, and giving him a seat as moderator, in the consistory—Not being elected, in the language of the statute, according to the "rules, constitution and usages of the Reformed Presbyterian Church."

4. In procuring and hastening his installation as the pastor of the Chambers-street church, in direct violation of the constitution and usages of the Reformed Presbyterian Church.

1. By clandestinely transferring themselves from the Southern Presbytery, to which the congregation and its pastor belonged, to the Presbytery of Philadelphia.

2. By the hasty and forced installation of John N. M'Leod, in the Chambers-street church.

3. By effecting the said installation in defiance of the writ of injunction of this court.

4. By effecting it after a notice of only a few hours, and when the complainants remonstrated—turning them over to the police, and proceeding with the installation, aided by the city marshals.

5. By monopolizing the temporalities of the church, to the entire exclusion of a majority of the *cestuy que trusts*.

II. This court has jurisdiction of a case such as is presented by the bill and supplemental bill. It has, at common law, jurisdiction in cases of *cestuy que trusts*. The jurisdiction in this case, in particular, is given virtually by the act of incorporation, making the test of the duties of the trustees, and of their election to office, "the rules, constitution and usages of the Reformed Presbyterian Church."

III. The proper parties are before the court. It is a case of copartnership, in which the copartners are arrayed against each other, on a charge of fraud and monopoly, and the whole copartnership appears on the record, either as complainants or defendants.

IV. The principal abuses of the trusts not being denied, or denied sufficiently, the complainants are entitled to retain the Vice-Chancellor's order. It is equitable that the complainants, being the majority, and have done nothing to forfeit their rights, should be permitted to occupy the church a reasonable portion of the time, and that the defendants be, in the mean time, restrained from wasting the temporalities.

March 9. Mr. VAN VECHTEN—Read the affidavit of A. Bowden and others, setting forth the facts connected with the meeting of the Eastern Sub-Synod—suspension of Mr. M'Leod—election of Mr. M'L., 93 voting for him, and upwards of 140 not voting, with a view to induce the court, in case the injunction should be dissolved, to grant other relief.

He then proceeded to describe the character and situation of the parties—the authority under which they acted—the principles of their church government—the character and jurisdiction of the several judicatories—the organization of the congregation—and its act of incorporation.

It was the business of the court to carry this act into effect. The act conferred no new powers on the congregation, which it did not previously possess, it only legalized those powers. The consistory were the proper officers, before the act of incorporation; and the object of that act was to give succession, and to secure the management of their temporalities, according to the rules, usages and doctrines of the church: Or else why not leave them under the common act? Why give them a special act? It was the intention of the Legislature that the rules and usages of the church should govern those trustees: and this intention this court could carry into effect.

These trustees, being a subordinate court, had employed Mr. M'Leod, in contempt of a decision of a higher judicatory, consequently they had violated the rules of the church; and were therefore guilty of a breach of trust. They had employed and paid a suspended minister; and by this act had prevented the complainants from employing a regular minister.

The funds of the congregation are appropriated to the support of the Gospel, according to the rules and usages of the church, and the complainants have an interest in these funds; but they have been appropriated for the support of a suspended minister; therefore they are entitled to relief.

This court must inquire, whether—

1. These trustees are executing their trust according to the act of incorporation.

2. This court is the guardian of all *cestuy que trusts*, as against the trustees.

It had been objected, that the corporation was not a party before the court. To this he replied, the corporation was itself an invisible body; but composed of bodily individuals. And suppose the majority of that body violate their trust; the minority comes into court in the name of the corporation; the majority have only to reply, that they had instituted no such suit.

The elders that had been dismissed, and after two years returned to act again without a re-election, were usurpers.

The transfer of the congregation—the election and installation of J. N. M'Leod—were illegal, disorderly, and a gross violation of church order, even though Mr. M'L.

Leod had not been under suspension. Suppose he had not been suspended, and had received the 93 votes, and only 70 opposed; could that justify the Philadelphia Presbytery in coming into the bounds of a Co-Presbytery, and installing the man? This transaction he condemned, not only as a violation of rule, but of *rectitude*. It was a violation of clerical duty. They should have been admonished to desist from their purpose of forcing this man, with so great precipitancy, upon a congregation, one half of whom they knew regarded him more as a *wolf* than as a *pastor*. Could any excuse be urged to palliate this transaction? Could any reasonable hope have been indulged, that his labours would be useful, under such circumstances?

But we are told by the counsel, on the other side, that they were endeavoring to extricate their hand from the lion's mouth; and this was the reason of the haste. Who was the lion they feared? Why, the Southern Presbytery, which had legal authority over them, and the strong arm of the civil law.—These combined, constituted a lion they might well fear. Hence their slippery escape and flight to a lion, which, as the result has shown, was more favorable to their designs, which had in view the forcing of J. N. M'Leod upon the congregation against the will of a majority. This very attempt to escape from the lion, both of church and state, showed they had misgivings as to the legality of their measures, and consciousness of wrong. It was like the course of one of our sister states, which resolved to take *all* lawful ways and means for the accomplishment of its ends, and *such others* as might be necessary.

These measures could find no apology.—They were induced by carnal motives, and had in view the carnal gratification of a single man, and not the spiritual good of the people.

We are told the Sub-Synod had not jurisdiction. They certainly had jurisdiction to punish an act of contumacy in one of their members and officers.

As to the objection, that they were not regularly convened, this was a question of ecclesiastical jurisdiction, subject to revision by the higher judicatory, and this Mr. M'Leod had acknowledged by an appeal; therefore the court should consider the suspension regular, at least till otherwise declared by the higher court. He cited the case of *Bradford vs. North Dutch Church*, in proof of his position.

Although a *pro-re-nata* meeting had no

right to take up any but the business for which it has been convened, without common consent, it has the right to punish for contempt.

His clients did not call upon the court to judge of doctrines. The question was not of *doctrine*, but of *discipline*; and a violation of power vested in trustees by an act of incorporation.

Although the bill might ask more than could be granted, that furnished no reason why what is legally asked should not be granted.

It had been objected that Dr. M'Leod was not excepted in the order of the Vice-Chancellor; no complaint had been made against him. If the Dr. were living, it would be necessary to modify the order excepting him; but he, being dead, is out of the question.

Mr. BUTLER. In reply, he should pass over many points, because he feared the patience of the court must be already exhausted.

We had heard much of departure from the principles of the church. The learned counsel who had yesterday addressed the court, (who, he regretted, had left the city,) had told us that this was the first instance of a departure from the faith of their ancestors; but who were they that had departed? The very strictest sect, those who had called their act of incorporation erastianism, a departure from their principles. Why had they not succeeded? Such is the inconsistency of human nature. They call an acknowledgment that the government is moral, a departure from the faith of their ancestors. Yet they have called this a court of conscience. It was so. And all who had come into court, by that act, acknowledged its morality.—The opposing counsel had admitted the morality of the court below. And he pressed the question upon the rigid adherents to the principles held in the time of the Stuarts, (some of whom were in court,) whether this court be not a moral instigation. If not, why come into it? *Facite per alium, ut faciat per se*.

The counsel on the other side, who spoke yesterday, had indulged in invective against the late Dr. M'Leod. Why he had done so, he could not understand. He had told us, it was in sorrow, but from necessity; and yet had admitted that it helped not his case. He must attribute it to former difficulties, to which the gentleman had himself alluded; but whatever were the motives, the charges were groundless. Dr. M'Leod had not, as charged, fraudulently pro-posed

the act of incorporation. It was not opposed, but agreeable to their principles. This was a grave charge against a learned and venerated Gospel minister; worse in the eye of the canonical law, than simony. He could not conceive a more gross violation of the moral law, in a Christian minister.—But that venerable divine now slept in silence, far removed from the reproaches and calumnies of men. Yes—

● “ Duncan is in his grave ;

After life's fitful fever, he sleeps well ;
Treason has done his worst : nor steel, nor poison,
Malice domestic, foreign levy, nothing
Can touch him further !”

He next discussed the principles of Presbyterian Church Government, and applied them to some points of the case.

The objection made that Tait, Gifford, &c. had acted in the consistory as usurpers, was not well founded; because the bill did not aver that they had joined another society; and farther, if it had averred this, still his clients had a majority of the consistory, if those individuals objected to, should be set aside.

He then proceeded to consider the time, manner and effect of Mr. M'Leod's suspension. He cited the affidavit of J. N. M'Leod, to show that Sub-Synod was irregular, and had not the power to suspend. It was sufficient that the affidavit asserted the meeting of Synod to be unlawful, although it did not set forth what was unlawful.

If these proceedings are to be reviewed by a higher church judicatory, they cannot be subjects of adjudication in this court, at least till such review shall have been made.

The suspension was irregular, because it did not belong to a Synod to censure a minister in the first instance; original jurisdiction, in such cases, belonging exclusively to Presbyteries. The Synod could pass no censure affecting ministerial character. The most they could do, was to vacate his seat, and enjoin his Presbytery to try him. In this case he had not taken his seat. *Stewart's Collection—Constitution of the Associate Reformed Church,—Several Acts of Church of Scotland, as quoted in the American Christian Expositor.*

The suspension was not only liable to reversal, but null and void. Any sentence of a church court is a nullity, where the court has not competent jurisdiction. For instance, a session cannot censure a minister in any case; so a Synod cannot censure in the first instance. *Stewart's Collections.*

Again: The effect of an appeal is to suspend the execution of a sentence. *Ibid.*

A case may be removed from any inferior court, either by complaint or appeal.—*Acts of Gen. Ass. Ch. of Scotland.*

The court then took a recess till half past 3 o'clock.

Half past 3 o'clock.—Mr. BUTLER resumed. The argument respecting this decision, urged by the opposite counsel, was an *argumentum ad hominem*, that it was impossible for the grave members of that body to be irregular; yet it was obvious that their whole proceedings were irregular. It was certain that you could no more infer regularity in an ecclesiastical, than in a political assembly. Human nature is always the same when under the influence of passion or prejudice, and ecclesiastical courts are far more exposed in this respect than civil; because they are necessarily more interested in the matters that come under their consideration. Was it proper for them to have suspended Mr. M'Leod without a hearing? This would not be pretended. In the case of *Bradford vs. The Dutch Church*, the proceedings had been regular, through all their judicatories, from the Classis up to the General Synod. Therefore the cases were not parallel, and if it proved any thing, it was that the court could not interfere till the final action of the higher judicatories.

The trustees had not been guilty of a breach of trust in suspending the individuals opposed to J. N. M'Leod; they had suspended them for immorality on the Sabbath. They had not endeavored to compel them to hear Mr. M'Leod on pain of expulsion. When a portion of the congregation cannot hear they must leave. A case somewhat similar had occurred in the church of which he was a member, (the 2d Presbyterian.) After the decease of Dr. Chester, the Session had procured a supply, (the Rev. Mr. Kirk,) who, it was soon ascertained, displeased a number, and they dismissed him, and procured another: This so displeased a still greater number, that they withdrew, established a new congregation, and called Mr. Kirk for their pastor.

In relation to the complaint in supplemental bill, respecting the transfer of the congregation; he never did, and never would contend that it was regular; nor could he find any thing to prove it was irregular, unless from analogy.

Who are they that complain of haste in relation to the installation of Mr. M'Leod? It was those who had *suspended* him in such haste. He read from the constitution of the Associate Reformed Church, the rules of proceeding against a minister, which would

be likely to give, under their regular operation, from three to six months from the filing of the complaint, till final issue, even in cases of atrocious crime; and yet, in violation of these humane rules corresponding with the direction in Matthew, these persons complaining of haste, suspend at once. And for what? Neither uncleanness, drunkenness, nor theft; but for what might have been construed as an error of judgment.— They might have removed him as their clerk. but they had not the power to suspend.

If the Court could now decide this point, he would not prosecute it farther.

The CHANCELLOR. He could not, now, decide any thing. He could not say what would be the duty of the Court. It was an anomalous case, one never, till now, before the Court, and one, he hoped, that never would be again. The Court should certainly not seek jurisdiction over ecclesiastical matters; unless it was compelled to such a course.— He dreaded the consequences of such a precedent. It might prove disastrous to Christianity; for even before this case shall have been disposed of, another less friendly to religion might occupy his place.

The counsel again proceeded:—

In regard to the different editions of Reformation Principles; he admitted that the counsel on the opposite side would have succeeded in establishing a departure from their principles, if they had been confined to the Narrative part of the edition of 1807. But the Narrative was not a term of communion any farther than it corresponded with the Doctrinal part. And in the last edition, the strong language of the former edition is not to be found. This only proved that they had changed their views on this peculiar point. If it was a maxim that he who is always changing and never fixed, is a fool; it is equally true, that he who never changes, is a fool. Such was the constitution of human nature, that the mind must change in the acquisition of knowledge, in proportion as new evidence presents itself, or there would be an end of all progressive knowledge. Their former view of the United States government was founded on a mistaken notion respecting the relation and power of the several states; nor was this strange, for it had been overlooked by politicians. But the subject was now better understood. It was evident, that the immorality of one state could not implicate another, not guilty of that immorality; because each is a sovereign state—and the federal compact confers no power upon one state to correct the immorality of another; each state

is an individual, and slavery, or any other evil, in another state, does not implicate this state.

In the confederation, the states did not amalgamate their individuality, nor compromise their moral character, any more than a number of individuals would do by confederating for a specific object; so long as that object be lawful. Therefore, if the constitution of this state be moral, it may be conscientiously acknowledged, without reference to any other state. He went himself as far as the Covenanters under the Stuarts. Then they were contending for the rights of conscience—the rights of man. And he would take it upon himself to say, that as much as he admired the *Præcis* of Sir Walter Scott, he could never read the *Tales of my Landlord*, without the conviction that the author was palliating tyranny, and ridiculing the oppressed. But that state of things no longer existed.— These people were not now compelled to seal their testimony with their blood; but they had sealed it in a more solemn way, at the communion table. It was a maxim with lawyers, and why should it not be with divines—that the rule ceases, when the reason of the rule has ceased. *Cessat lex, cum ratione*.

He appealed to his learned friend, then present,* whether they were not bound to vote, in order to accomplish the reformation in public affairs, for which they contended. He had himself admitted this principle; in violation, it is true, of his theoretical principles, which denounced the constitution as atheistical. In his sermon he had urged Covenanters to vote for a certain political party;† which he believed most likely to effect the desired reformation. However much he might have been mistaken, as to the ulterior views of that party, he had, by this recommendation, conceded that the ballot box was the only medium for reformation in the state. How could a Covenanter produce a reformation as a political Anti-Mason, while refusing to vote?

In conclusion, he disavowed any hostile feeling towards any of the parties concerned; and all intention of wounding the feelings of any individual. He regretted the occurrences which had led to this suit; and he still expressed the hope that peace and harmony, and Christian fellowship, would be speedily restored among these brethren.—“Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down the beard, even Aaron's beard; that went down to the skirts of his garment; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.”

Whenever the decision of the Chancellor is known we shall give it to our readers.

In concluding this report, of an extraordinary case, the reporter, dare not even hope that it is free from errors. He was one day absent, and is not familiar with the technicalities of legal proceedings; but he is conscious that no intentional error has been committed. He has endeavored to be impartial towards the contending parties; and while he has been under the necessity, in the preceding narrative, to use the language of one party, he has, as far as possible, qualified that language.

Many things have been designedly passed, for the sake of brevity; and no attempt was made to give Mr. Graham's argument in form. This will explain answers to objections by the counsel on one side, not appearing to have been raised by the other side.

It may be regarded a favorable circumstance, connected with this unhappy case, that both court and counsel are professors of the Christian religion.

* Dr. Willson. † Anti-Masonic.

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THE PARTS OF THE REVELATION, THAT EXHIBIT THE CHURCH IN OUR OWN TIME, CONSIDERED.

(Continued from p. 558.)

MY last remark, in the preceding paper, was, that since the Beast and his allies are rapidly advancing their works against the truth, the Witnesses ought to be so much the more minute, particular and resolute in their defence of it. But I should have made another, which is of too much importance to omit. Opposition to the truth of the Gospel, is always accompanied with a proportionate opposition to holiness, both of heart and life. If even a friend be drawn in unawares to oppose some truth, love will wax cold even in him. Yea, though he be not actively employed against truth, but be only careless and indifferent about it, this will be the case. And when love is cold the whole of his exterior deportment will abundantly show it, and as an example, instead of being edifying to others, and stimulating to good works, as it ought to be, it will be pernicious and ensnaring. As love cools, every carnal principle warms, which is quickly perceived upon him, and the very perception of it is infectious. And his spiritual decline is quickly communicated by the one to the thousand, and the tone of the spiritual mind is lowered throughout the entire religious community. Now, I consider that it is one of the most important duties which God's witnesses are called to in this present time, to watch against and to resist, with all their might, the insidious approaches of this spiritual epidemic. This is, indeed, the very poison in the fangs of the old serpent, by which he is wounding the Witnesses to death. And while it is the most important, it is the most difficult to accomplish. At such a time wickedness may be expected to

abound, as we see it this day, wickedness under the deep disguise of charity and piety—wickedness under the cloak of liberty, equal rights, and political maxims, and necessities; wickedness entrenched behind forms of law and justice; wickedness in the dark night and in the noon day; wickedness high in place and clothed with authority, with its minions walking on every side; wickedness decreed by a law, and wickedness in deep and dark combinations, overflowing society in every direction. But after all, it is not so very difficult yet, for the plain unassuming follower of Christ, who is content in a humble sphere, to make his way quietly, through the midst of all this, unhurt. But this fell disease, this prostration of all the vital powers of godliness, this *palsy* on the land of faith, which has infected the purest churches, which has come into every congregation, which shows itself at every assembling of the saints—which has entered every house, and sits on the lips of dearest friends; to give a deadly taint to every word that flies—how *shall* we defend against this! and yet defend or die, as witnesses, we *must*. A pure and scriptural profession of the truth, is no shield against this; therefore, rely not upon that, either for defence or for cure. Every one may blame another, and say, "thou art the (infectious) man." That is true. But that will do no good where *all* are infected. Therefore refrain from that way, for it only increases the malady. Beware of going to the law of works for a cure. This may indeed probe the disease to the bottom, but it neither has nor professes to have, any remedy. Beware of the physicians and their *human prescriptions*, especially of their cursed and deceitful stimulants, which raise, for this moment, to sink us deeper the next, and finally abandon us to sink for evermore.— There is a blessed skillful physician, of great

value, who never yet lost a patient, nor yet cast out any who threw themselves on his mercy. He has a blood which cleanses from all sin. There is a pool by him, into which when he puts a patient, he is healed of whatsoever disease he had; and he has a fire ever burning, a coal from which kindles the coldest soul into a heavenly flame of love to truth and holiness. This is the only one that can cure us of this spiritual disease. To him let us go, and lie at his feet, and refuse to go away till we are whole. But some may say, I am so diseased that I cannot go. Well, then, do but *look* to him as he is elevated on the Gospel pole, for it has still come to pass for more than three thousand years, that whosoever has *looked* has been healed. But know, assuredly, O reader, that unless you apply to this Great Healer, you must, as a *Witness*, die of this prevailing disease—*cold love*.

The next part of this book, which takes in the situation of the church during the present time, is in the 12th chapter, and chiefly verses 14, 15, 16, 17. But it may be useful to take a brief view of the whole chapter. To me it appears to give a succinct view of the church's affairs from the Apostles' days to the end of the war against the Witnesses, which, as we have seen, ends not till they are slain. For a short time the church walked in the simplicity of Gospel doctrine, as taught by the Twelve Apostles. She "put on the Lord Jesus, and made no provision for the flesh." She appeared boldly in that robe, as the ground of her confidence before God, and as her greatest ornament before men. And she had great joy through the Spirit. The ordinances were blessed, in a remarkable manner, to the bringing forth of a numerous spiritual seed to Christ. And her seed were men whose faith will overcome all opposition, and by the blessing of the same Spirit, will prevail over the world, and their prayers will in due time be answered by the judgments of God, in dashing in pieces, as a potter's vessel, their enemies. The symbols, in the 1st, 2d, and beginning of the 5th verse of the chapter, are intended to give us substantially this account. It is well known that the Roman authorities and the Pagan priests and the philosophers were all stirred up by the Devil against Christianity, with intent to destroy the church out of the empire, and to prevent any more from becoming converts to it. This seems to be, in substance, the meaning of the 3d and 4th verses.

To meet this opposition, the Lord Jesus inspired his people with a degree of firm-

ness in the truth, which nothing could move, and a measure of patience in suffering which excited the admiration even of enemies.— And at the same time, he qualified numbers of his servants to set up so able and powerful "apologies" for the Christian faith, that they remain unanswered to this day. By these spiritual weapons the saints continued to gain the victory over their enemies—"They overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death:" That is, in comparison with the love which they had to the truth. This war against the church, and its termination in the overthrow of idolatry, and the general overturn of affairs in the Roman empire, by means of Constantine, is set forth in the 7th, 8th and 9th verses. The consequent deliverance of the Christians, the seed of the church, from the oppression and cruelty of the dragon—is expressed in these words, in the end of verse 5; "and her child was caught up to God and his throne." Some good men have run these words so far as to apply them to the *legal establishment* which Constantine gave to the Christian religion. But the only thing which led them to such an interpretation, seems to be the fact in history, that it was so. For it seems far more natural to understand the figure as borrowed from the ascension of Jesus Christ, the head, after *his* sufferings were ended; not so much because of any resemblance there is between the two events, as because the one is the *effect* of the other. All the deliverances which the saints shall have in this world, are owing to Christ's ascending to the right hand of power, and they are so many steps by which the church is advancing to that final deliverance, in which she will actually ascend up to God and his throne. And it is true, too, that the deliverance here mentioned, placed the Christians as entirely above the reach of Rome Pagan, as if they had been literally caught up to heaven.— The 10th, 11th, and first part of the 12th verses, represent the joy of the church upon the occasion. But there was yet one thing, which had *begun* to take place in the days of Pagan persecution, which has not yet been noticed—a *great defection* among the ministers of the church, from the purity and simplicity of the truth and institutions of the Gospel. Besides the growth of sundry noxious heresies, a love of pre-eminence was kindling among them, which enlisted pride, ambition and a host of carnal passions, which in their progress destroyed the equality and simplicity which Christ had appoint-

ed to obtain among his servants, and brought them down from that heavenly lustre of public and private life, by which they had reflected on the church the light of Christ, to be carnal, earthly, proud persons. And because the Devil, by his temptations and suggestions, and false philosophy, preached by his agents, had a deep hand in bringing about this, it is ascribed to him in the beginning of the 4th verse, "And his tail drew the third part of the stars of heaven, and did cast them to the earth." "The third part," is a symbol for the extent of the Roman world. They boasted that they were the third part of the whole world, and we are to understand by this, that the defection just described was pretty general through the empire. And the favors and countenance afforded by Constantine, did but add fuel to the flame, so that hence forth this *casting down of the stars to the earth*, went on and increased tenfold, until at length the bishop of Rome fell so completely, as to become prime agent to the Devil. The figure of which notable event, we have in the beginning of chap. 9th. It was so notable a step in the growing apostacy, that it was a just cause for sounding one of the alarm trumpets. "And the fifth angel sounded, and I saw a star fall from heaven to the earth, and to him was given the key of the bottomless pit." Verse 1.

The several particulars hitherto noticed, in this chapter, (except this defection in the ministry,) I understand to be substantially the same things that are revealed by the opening of the first six seals. What remains of the chapter, sets before us the true church, in that same situation in which she still continues. The woman's flight into the wilderness, and her time there, is twice mentioned. The first time, is in verse 6,—here it is evidently an interruption of the narrative, and seems to be cast in by way of anticipation, to satisfy an inquiry that would naturally arise upon being informed how her man-child escaped from the dragon. For then we naturally desire to know what became of the woman herself. The 6th verse briefly answers this, and then again the narrative proceeds, fill it is finished in verse 12th. The subjects that require some remarks are: The woman—her enemy—the means which he uses to destroy her, and the means by which she is preserved. As to the time of her continuance in these circumstances, I have already hinted that it is not only the same length, but the *same time*, in which the Witnesses prophesy in sackcloth, and the same with the 42 months as-

signed to the Beast, their common enemy, in the next chapter. The truth of this may satisfactorily appear, when it is considered that the principal cause of the *sackcloth* of the one, and of the abode in the wilderness of the other, is the continuing of their enemy in power, so that we may suppose when his 42 months of power are ended, the days of their sackcloth and wilderness state will end, and consequently they must have begun together. In the 6th verse, this period is 1260 days, but in the 14th, it is "time, times, and half a time;" which is the same manner of enumeration used in Dan. chap. vii. 25, and xii. 7., to state the duration of the "little horn." But the two enumerations come to the same. A time is a year, consisting of twelve months, each thirty days. "Times," is two years, and the "dividing of time," is the half year,—in all three and a half years, or 42 months, which, multiplied by 30 is equal to 1260.—This may teach us that God has not only determined the years and the months of his people's tribulation, but the *days* also. They shall not begin a single day sooner than he has ordained, nor continue a day longer.—On the "self-same day," that these 1260 are numbered, he will bring the woman out of the wilderness. The only difference between the woman and the remnant of her seed, is, that the woman is a symbol for the whole church, and the remnant of her seed, is a symbol for a part only. The woman I consider to be a symbol for the whole of the true church that shall be during that time, comprehending all religious societies that deserve that name, and all true believers. She represents such people as the *sealed ones*, and such ministers as the *two Witnesses*. This is evident from the dragon's great wrath at her, and his so hotly pursuing her. Had she been of the same stamp with those stars that were seduced by the fascinating motions of his tail, it is likely that he would have given her as little trouble as he did them. For though they were cast to the earth, yet they fell soft and easy. But she is another sort of person. She gives no other heed to his seductions, than to flee from them; and as for his *earth*, and all its glory, which he pretends to have in his giving, she puts it under her feet. And because he cannot succeed in seducing her, is the reason of all this rage against her. She will not defile herself with women. She will not bow to his Beast, nor consent to receive any mark of affinity to him whatever. Her full character may be fairly and fully learned from that of her children, in the 17th verse—"They keep the

commandments of God, and have the testimony of Jesus." And let it be well observed, that this is all the quarrel which the serpent has with her. This infallibly determines that she is the church, but it does not prove that she will at any day of the 1260, appear wholly in any one visible Christian society. This would be incompatible with her being hid from the face of the serpent in the wilderness. Where to find *all*, who are of the woman, the Devil does not know; but he easily knows where to find visible societies. And when he sets on his instruments, either "by deceit or by violence," against visible societies, who profess to keep the commandments of God and the testimony of Jesus, it is called "making war on the remnant of her seed," because they are only a part. If it be asked why the church is set forth under the symbol of a woman? One reason is, that she has been often represented by it before in the prophets, and therefore could not miss being understood. See Isa. xxxvii. 22, and chap. lxii. Jer. ii. 2. Lam. i. 1, 2. Ezek. xvi. Gal. iv. 26, 27. In this last passage, the symbol here used is explained. She is a married woman, engaged by solemn covenant to Christ, her husband, to be for him and not another. Her man-child and all her seed, "are the children of the promise," (made to Abraham, as the father of many nations,) and not of the flesh. Hence it is that they keep the commandments of God, and that God keeps both her and them. "The remnant of her seed, (and herself likewise, we may infer,) keep the *commandments* of God." All of them, the least as well as the greatest. If it be a thing commanded of God, that is enough for her, whatever that thing be. She keeps them in a frame of spirit similar to that in which a loving wife keeps the injunctions of her loving husband; and not by compulsion, but voluntarily, not from slavish fear and dread, but in hearty love to him, not as a thing foreign to her interest, or as barren of all spiritual profit, but as directly for her good, and her spiritual health. Moreover, she keeps them as a *trust* committed to her; and the Greek verb, here rendered *keep*, frequently signifies to guard, to watch over, to preserve. And this rendering, answers well in this place, because she keeps them as much as in her lies, from being corrupted, broken, or forgotten, which thing the serpent and his seed is constantly endeavoring to do. If it be asked, *where* she keeps them? I answer, she keeps them in her *heart*. There she keeps them safely, and

there only; because the heart is beyond the reach of all the enemies that can assail her. This place of safe keeping she learned from her Lord and husband, who said "Thy law is within my heart." So long as she keeps them there, they will find their way into words and deeds, all the opposition of Satan, notwithstanding. But now, she is such a character, that the commandments of God are the only things which she *will* keep.—Other commands she will *not* keep, nor admit them to a place in her conversation, or her faith or worship, much less will she admit them into her heart. Yea, though they be commands from the "sons of the mighty." Though they be the dictates of high authority—though they be the maxims of philosophy, or the propositions of the most pious and holy in this lower world, she will not regard nor answer; not when they promise to elevate her name to the calendar, and set her among the gods; nor when the serpent pours from the mouth of his seven heads, anathemas of eternal destruction against the disobedient, and threatens to devour her. On this point she is inflexible. Here is a point of character with which we, of this time, ought to compare. It will tell us which way we are steering more certainly than the chart does the mariner. And there is no difficulty attending the matter. Is zeal for the commandments of God, the most prominent active principle in our time, or is it not? There are none who cannot answer so far as concerns themselves, and a slight acquaintance with the general course of religious matters and church affairs for these fifty years by-past, will enable the reader to answer accurately for the generality—to answer in the negative. The most distant and general views of God's authority satisfies the multitude for a basis to every sort of organized co-operation, to which they give any religious name. But is there not reason to fear greatly that even in those churches, whose public profession is predicated upon all the zeal which this woman and her seed has for the commands of God, their zeal shines most on paper, and burns the most vehemently in *words*? They draw near with the *mouth*, and honor him with their lips, but their hearts—the only true conservatory of God's commands—is a great way off, and asleep, in the embraces of some carnal lust. If any one doubts it, let him step into a meeting house, on the day of a congregational meeting, and count the empty pews. The women and children are not there at all. Let him notice these sore, expiring-like struggles that

are necessary to keep alive any interest in the common cause. Let him count how exceedingly few there are that "*speak often one to another*, that fear the Lord and think on his name." Let him look at the frigid form of family worship, and next at the avidity with which every one pursues after his gain from his quarter; and finally, let him listen, at some distance, to Sabbath day talk, and he must be satisfied. But the evidence of this sad decline, in the purest churches, is irresistible, when they are compared, in the respects above mentioned, with the vigorous efforts, and the untiring diligence, that are employed to execute the *commandments of men*, by the other party.

But does any honest inquirer desire to know, amidst the multitude of ways that crowd on his attention, what is the way in which God will walk with him, let him go out by the footsteps of this woman, and her seed.

But to proceed: "*They have the testimony of Jesus.*" This testimony I take to be what is called in verse 11th, "the word of their testimony." And from that verse we learn that it is a weapon offensive and defensive. And it is not unreasonable, therefore, to infer that it is the same with the "fire which proceeds out of the mouth" of the two Witnesses. It is the word of God, applied to the defence of truth and the confuting of error, and applied honestly and faithfully, in season and with point. Consequently, it will always exhibit the truth that is opposed at the present time, or, what the Apostle calls, "the present truth." It will, therefore, hold up those points which of all others are the most hated by the advocates of error. This hatred to truth is easily transferred to them who hold it, and kindles around them the flame of persecution, and so these points of truth become the "word of Christ's patience." It is called the testimony of Jesus, on a twofold account; first, it is all about, or concerning Jesus—his person, offices, work, or administration, or about his mystical body, the church. It is all as necessarily about him as is the whole Gospel, the sum of which is to preach Christ crucified. And second, it is a testimony given in his behalf; in support of that truth which he has engaged to make good. It is given by those whom he has especially called and qualified to be his Witnesses.

I come next to consider the great enemy of this woman. Verse 13. *And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child.* The dra-

gon, it would appear from verse 6th, is the same with "that old serpent." He is called a serpent on account of his wisdom and cunning in deceiving. In this his success is marvellous; "he deceiveth the whole world." Besides his own native ability for this, he has had great experience and long practice. Ever since he deceived Eve, he has been going on deceiving. And on this account he is called "*that old serpent.*" He ceases not, when permitted, to accuse the saints, as he did Job, before the Lord; on this account he is called Satan. Moreover he accuses and calumniates the saints to themselves, suggests to them that after all their professions, they may be hypocrites. And besides, he stirs up his agents to calumniate and accuse them too, with innumerable crimes, of which the saints and martyrs have had abundant experience; and this seems to be one reason why he is called the Devil. This dragon does not always act against the church simply by himself alone. He has an army of agents, and he has them organized and marshaled. He has a kingdom, and a seat, and great authority. The whole Roman empire, during all its seven forms of government, is represented as under his influence, and wholly in his interest, in verse 3d, by the symbol of having seven heads and ten horns, seven crowns upon his heads; and chap. xiii. 1. by the same symbol, with this difference, that the crowns are on the ten horns, and not on the seven heads. The first of these represents the empire before it was broken down into pieces by the Goths and Vandals, and chiefly while it was Pagan, and had idolatry as the established religion. The second represents it after it was broken into the ten horns or kingdoms, and after it had the Pope for its head. It is by means of Rome Popish, that the old serpent has carried on the opposition to the woman, mentioned in the verse under consideration. Not indeed exclusively by Rome, for he has employed many who professed to have no affinity to Rome, yet were their tenets and practices akin to the elementary principles on which Roman superstition was built, and fit weapons for the serpent. I mean here all such as have dared, under any pretence whatever, to add to or take from, what God has laid down in the word, and all such as have departed from the simplicity of the Gospel, or have denied the inspiration of the Bible altogether. And every class of carnal, unrenewed men—the proud, the ambitious, the avaricious, the cunning deceiver, the unclean. Likewise, the despot, the

monarch, the courtier, the statesman, and judges, together with every other functionary comprehended under the symbol of the "horn." This passage gives us the true character of the opposition which has been carried on against the woman and her seed, for these 1000 years past. For a long time it was ascribed to the authority of Christ himself, vested in his vicar here upon earth. Sometimes too, it was set to the name of general councils, and the writings of the fathers. At other and later times, philosophy was her adversary. And still later, a system of opposition, denominated by its friends and admirers, charitable and liberal views, has been reared up with an astonishing rapidity, every where against her. But here the veil is drawn aside, and we see that the *dragon*, that old serpent, called the Devil and Satan, has been the prime mover of it *all*. And it seems to be one of the designs of this chapter, to discover this to the people of God. And as he is so bitter against the "keeping of the commandments of God, and holding the testimony of Jesus," it is but just to infer that he is proportionably in favor of the commandments of men, and of giving up all disputed points, which are the two opposites of these; and that he did first cast the suggestion of such things into the minds of those who gave them to the world. This inference may look, no doubt, with a frown upon many a popular scheme, in which popular and talented men have warmly enlisted; but it is just, and the Lord and husband of the *Woman*, whose name is Jehovah, frowns on them too.

(To be Continued.)

[For the Religious Monitor.]

ON DIVINE LOVE.

(Continued from page 668.)

CONTEMPLATION III.—PART I.

5. The Son, in human nature, displayed his love, by giving us a perfect example of holiness. "that we should follow his steps." As his doctrine was pure, so his person and conversation were spotless. "He was holy, harmless, undefiled, separate from sinners." Thus he saith, "I have kept my Father's commandments, and abide in his love. I do always those things that please him." And to his enemies he saith, "Which of you convinceth me of sin?" And to his disciples, "The prince of this world cometh, and hath nothing in me." Nay, saith the Father himself, "This is my beloved Son, in whom I am well pleased." Lastly, Pilate, his cruel and unjust judge, declared

thrice, "I find no fault in him;" yea, "he took water, and washed his hands, saying," (very inconsistently,) "I am innocent of the blood of this just person." And though the *Roman annals* recorded his trial and condemnation, they contained *no accusation* against him. Indeed the Jews, two hundred years after his death, invented a number of crimes, but they did this to justify their unbelief in rejecting him. But that we may walk as he walked, it may be *useful* to descend to particulars, and, briefly, contemplate him fulfilling the duties required in both tables of the law.

First: He exemplified the duties we owe to God.

1. He was frequently and fervently employed in the duty of prayer, which is fundamental to all true religion. We read, that "rising up a great while before day, he departed to a secret place to pray." And again, that "he continued all night in prayer to God." Mr. Robert Trail observes, "That, if it had been lawful to desire, it would have been very wonderful, and affecting, to have stood by, and heard him thus praying to God." Nay, his life and death were all of a piece, he died in the act of prayer. "He cried with a loud voice, Father, into thy hands I commend my spirit, and gave up the ghost."

2. He paid particular attention to all the public ordinances which were *then* of divine appointment. Though he knew that the holiness of places would be a notion too trivial and gross for the Gospel, where "God would not dwell in temples made with hands;" yet he purified that "house of prayer." Though many of those services were only *ceremonial*, yet, in observing them, he obeyed the *moral law*, which commands us to believe whatever God reveals, and submit to what he appoints, without gainsaying. "As a Jew, they were part of his duty, as a Mediator, they were types of his service." He observed days and months, &c.; appeared before the Lord when the males were commanded to be there; and "as the *Head* of a wandering family," eat the passover with his disciples.

3. The *man Christ Jesus*, had the *name* of God in the utmost *veneration*, and always addressed him with the most profound reverence. When praying for his disciples he saith, "*Holy Father*, keep through thine own name those whom thou hast given me." Nay, when "it pleased the Lord to bruise him, and put him to grief;"—when he was groaning under the curse of an aveng-

ing law, and crying after a departed God, he adds these words, "But thou art holy,"—as the Psalmist pursues the meditation.

4. He observed the sanctification of the Sabbath. "When he came to Nazareth, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." And it is beautiful to observe, that in performing the public duties of the Sabbath, he took occasion to prove that he was the promised Messiah. For when he read the sentence in Isaiah, "the Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel." He began to say, "This day is this scripture fulfilled in your ears." And in another place,— "When the Sabbath day was come, he began to teach in the synagogue." Indeed, the Jews repeatedly charged him with breaking the Sabbath, but he as frequently vindicated his conduct, as the reader will find in Luke xiii. 10—16. xiv. 1—6. And, on one occasion, he told them, that "the Son of Man was Lord even of the Sabbath day." Matt. xii. 1—8.

Having thus shown, how fully Jesus Christ exemplified the duties we owe to God, let us—

Secondly: Contemplate him, giving us an example of the duties we owe to men

1. He exemplified the relative duties.—Those of children to their parents. In Nazareth he dwelt with Joseph and Mary, and was *subject* to them. Afterwards,

Of husbands to their wives. Saith the Apostle, "Husbands, love your wives, as Christ loved the church."

Of parents to their children. He taught, reproved, comforted, prayed with, and for, his disciples. And when about to leave them, as a dying father among his children, he gave them his last and best advice, and then committed them to his Father. "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are one."

He was the perfect pattern of a Gospel ministry; "preaching righteousness in the great congregation," as was shown in a preceding observation. He bore with the infirmities of his disciples. In the garden, his nature was in agony; their nature was at rest; yet he saith, "The spirit indeed is willing but the flesh is weak." In love he covered their sins; "Father, they have kept thy word." He exemplified *humility*, by washing the feet of his disciples. He submitted to the civil government, and brought his tribute-money from a fish's mouth. He was given to *hospitality*. In-

deed, he had no elegant mansions, no spacious and splendid rooms, no large tables, richly covered with sumptuous and dainty meats. No; but in a *desert place* he fed great multitudes with a few loaves and fishes. lest they should *faint* by the way. He had compassion upon all who came or were brought to him, in any kind of distress."—"He healed all manner of diseases." Nay, raised their dead; he had compassion on the widow of Nain, said, weep not; touched the bier, and said, "Young man, arise.—" "When he saw Mary weeping, and the Jews also weeping which came with her, he groaned in spirit and was troubled," (he troubled himself,) "Jesus wept." 'Twas he expressed the sympathy of the *man*, when about to display the power of the *God*, by "crying with a loud voice, Lazarus, come forth." It is necessary to observe here, that not the *miracles*, but the *compassion* of Christ, is left us as an example. In fine, he had pity upon, and prayed for his enemies. "He wept over the city." "Father, forgive them, for they know not what they do."

Here it is worth while to observe, that there is *one relative duty* which Christ *did not*, yea, which he absolutely *refused* to exemplify, viz, the office of a *civil magistrate*. When "one said unto him, Master, speak to my brother, that he divide the inheritance with me. He said unto him, Man, who *made* me a *judge* or *divider* over you?" He sent away the man without granting his request, by declaring, That he had no *authority* to *judge* in civil matters. Hence, it is plain, if he was not invested with the office himself, he cannot confer it upon others. So that the *notion* that magistracy flows from Christ, as *Mediator*, is what he himself disclaimed; and the people who maintain it, have been obliged to seek out many inventions. He acted quite otherwise, when he gave the disciples their commission to preach the Gospel. He declared his *authority*. "All power," saith he "is committed unto me in heaven and in earth. Go ye, therefore, and teach all nations." Again, "As the Father sendeth me, so send I you." As if he had said, "I have a large commission from my Father, and from this I give your particular ones."—"That dominion is founded in grace, is a principle loaded and sunk under its own impurity. With this have the *Spaniards* washed a million of *Moors* out of their own country, with their own blood: Upon this principle does the Pope distribute the kingdoms of this world, and the glory of them,

which Jesus CHRIST would not take, and none but the *Devil* ever pretended to give." This is a digression, but the intelligent, attentive reader, will easily observe it is not an unnecessary one. To proceed—

2. He showed a particular concern to recover the health and preserve the life of others. "He healed all manner of diseases:" And with regard to himself, he is the *only* example of *passive obedience* to the will of man, that ever was, or ought to be, if *resistance* be possible; because he came to give his life a ransom for many.— And it is worth while to observe, that he prevented his death till the time appointed. When his enemies "thrust him out of the city, and led him to the brow of the hill, that they might cast him down headlong, he, passing through the midst of them, went his way." At another time. "They sought to take him; and no man laid hands on him, because his hour was not yet come." In the garden he said to Peter, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" Nay, when he said to them, who came to take him, "Whom seek ye? They answered him, Jesus of Nazareth. Jesus said unto them, I am he." Then "they went backward, and fell to the ground." So that he could easily have prevented them from taking him. But the hour was come, that he should be "delivered by the determinate counsel of God." And, therefore, he asked them *again*, "Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: If, therefore ye seek me, let these go their way." Thus he "suffered himself to be led as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." And yet on the cross, as the surety of his people, he acted as if all the right and the power of disposing of his life was in himself. He cries out, "Father, into thine hands I commend my spirit," and gave up the ghost." He expressed—

3. The purity and spirituality of the next precept. "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart."

4. Tho' he was in a state of perpetual meanness, and lived upon the contributions of others, ("they ministered unto him of their substance,") he paid a particular regard to *justice*. His disciples were frequently employed in *buying* meat. He also—

5. Had a strict regard to *truth*. He fully answered the character which he claimed of old. "Hear, for I will speak excellent things; and the opening of my lips shall be right things. For my mouth shall speak *truth*." Thus he said to the Jews, "Ye seek to kill me, a man that hath told you the *truth*. He told Pilate, "I came to bear witness to the *truth*." In heaven, this is one of his beloved titles, "The faithful and true witness."

6. He was acquainted with *poverty*, but *content* with such things as he had. He *coveted* no man's houses, or lands, gold or apparel. What we grasp at, he wanted. His entertainments often sorrowful; his estate, nothing. He, who had all the riches of heaven, in title, "had not where to lay his head." This he mentions without a murmur, or the least breath of a petition to have his circumstances made better. The Apostles mention *their* low circumstances. "We hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; being persecuted, we suffer it"— But we have a greater instance of suffering, in the Son of God.

Thus we have delineated the conduct of Christ, in exemplifying all the precepts of the moral law. And it is proper to observe, that all this obedience proceeded from and tasted of his heart. Thus he said in prophecy, "I delight to do thy will, O my God; yea, thy law is within my heart." Correspondent to this, he spake on earth; "It is my meat and my drink to do the will of him that sent me, and to finish his work."

His faith in God, his love to God and men, his humanity, zeal, self-denial, and submission to the will of heaven, shone conspicuous through his whole life and sufferings. So that what is said of Zacharias and Elizabeth, may *justly* be affirmed of Christ, in a far higher degree, "He walked in all the ordinances and commandments of the Lord blameless."

Here it is necessary to observe, that when "God sent forth his Son, made of a woman, made under the law, he was to do a great deal more than to teach *truth*, work miracles, and give an *example* of holiness; and what was that? The Apostle gives the answer, it was, "to *redeem* them that were under the law, that we might receive the adoption of Sons." So that in this, he is so far from being our *example*, that he is our *deliverer*. "Christ hath redeemed us from the curse of the law, being made a curse for us." This leads us to observe—

6. That he displayed his love by paying

* Bradbury.

the debt which his people owe to the law and justice of God.

From eternity he was appointed "heir of all things." The inheritance fell to him, with a great load of debt upon it; a debt of obedience and of sufferings. His people were insolvent. No man could pay a sufficient ransom. Christ as our kinsman, Redeemer, paid the debt of obedience by his holy life; He did always those things that were pleasing to the Father,—and that of sufferings, by his meritorious death. "He offered himself a sacrifice of a sweet swelling savor to God." If it be asked how a life of thirty-three years and an half, and a lingering death of three hours, could have value sufficient to pay all the debt of the elect, from righteous Abel down to the last vessel of mercy? The answer is, it is all owing to the *divinity* of his *person*. "The price of our redemption is the precious blood of Christ, the Son of the living God, as of a lamb without blemish, and without spot." It was because he was God, that he was capable to purchase the church with his own blood.

He paid the *whole* debt. To suppose the price was incomplete; that he made God *placable, reconcilable*, is a slander both upon the Father and himself. But, "he made *reconciliation* for iniquity." "He made peace by the blood of his cross,"—Then "God was in Christ *reconciling* the world to *himself*, not imputing unto *them* their trespasses, but to *him* whom he made *sin*," (a sin offering,) "for us, that we might be made" (constituted, and then declared,) "the righteousness of God in him." Thus he hath committed to us the word of *reconciliation*. And saith, "I am pacified towards you, notwithstanding all that ye have done." He paid the whole debt *alone*. "He had not an angel to soften his death, not a saint to share with him in it. The disciples fled for fear; the angels were held back by order; that he might "tread the wine press alone." They had no indifference to him, and no dread of the confederacy that was formed against him, but at that time he must be unassisted. We may suppose the angels looking down, and hanging their heads over the cross whilst he suffered there. They might rejoice, indeed, in the great design of procuring peace on earth, and showing so much good will towards men; but as far as we can judge of *their* nature by the softness of *our own*, when he bowed down his head, and said it is finished, they gave a shrink at the last

breath of one whom they loved so well, and attended so long.*

Thus, the price being paid, and the inheritance purchased, believers "are made the children of God by faith in Christ Jesus." And, "if children, then heirs;" that supposeth something to come; "heirs of God," as deriving a title from him, as having a portion in him: "Joint heirs with Christ." We have our claim through his merit, we must have possession in his company. "If so be we suffer with him, we shall also be glorified together."

Here it is proper to observe, that the Father *concurred* with the Son, in his paying the debt, both of obedience and suffering.—He sent him forth, made of a woman, made under both the precept and penalty of the law. He imputed the guilt, and inflicted the punishment. "The Lord laid on him the iniquity of us all. 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."

The Spirit gave his human nature the principles of grace and holiness in his conception and birth, for a life of perfect obedience, and he grew in wisdom. "The Spirit of the Lord rested upon him; the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord."—And as to his death, saith the Apostle, "He, through the eternal Spirit, offered himself without spot, to God."

(To be Continued.)

[For the Religious Monitor.]

"THE THORN IN THE FLESH."

Mr. Editor—It seems that the Thorn in the Flesh, must still be a thorn to every one who meddles with it. I sent you lately some remarks on this subject, to which one of your correspondents has replied, stating various objections to my views, and then giving us his own. My opinion was not advanced with confidence, but rather as an hypothesis; and I neither feel so tenacious of a mere opinion, nor regard this as one of such importance, that I am disposed to enter into much disputation about it. Yet as the remarks made exhibit some things in a different light from what I intended, I hope you and your readers will indulge a few words of defence.

* Bradbury.

In the first place, I think your correspondent has not stated my position fairly ; not because he has made me attribute to myself a stammering of voice, and trembling of the whole frame, occasioned by the shock my body received when I was caught up to Paradise, which things, I have no doubt, he meant to apply to the Apostle Paul : But my complaint is, that he has overlooked my general position, and put into its room, as " the conclusion come to," what was only mentioned as a supposition. My general position was, that the Thorn in the Flesh, was probably " some bodily malady, affecting the Apostle's speech." That this might have been occasioned by his vision, and might have affected him in the manner stated, were supposed, but not stated either as opinions fully embraced, susceptible of proof, or necessary to establish the position laid down. If it were supposed that at a subsequent time the Apostle had a stroke of paralysis, or that he was visited by any other malady of body, which might injure him in his speech, this would not unsettle, but establish my general proposition. By setting this matter in a clear light, it will be seen that there is not so wide a difference between this writer's views and my own. For he also supposes the Thorn to be a natural infirmity affecting the Apostle's speech. The main difference is, that he supposes a mental, whereas I had supposed a corporeal imbecility ; and yet, after all, he falls in with my hypothesis, and makes this imbecility to be in the flesh, as distinguished from the spirit.

If the general position were admitted, it would hardly be worth while to dispute about the propriety of suppositions in regard to the peculiar nature, origin and effects of the bodily weakness of the Apostle. Yet I confess I cannot see, how any thing advanced against what I had supposed, makes more against it than against what this writer has substituted in its room, unless it be the first thing stated. And the weight of this depends chiefly on an assumption of what was not contained in my remarks. One would think, from what is said, that I had represented a vision which might have been in the spirit alone, as directly affecting the body of the Apostle. My words, however, imply no such absurdity. I quoted examples of visions which had affected the body either in their natural influence, or, as in the case of Jacob, by a special providence. I did not infer, from these cases, that the vision of Paul must have affected his body in the same way, but that it might have been " too much for *frail nature* ;" and again, that

it might have been attended with " displays of the divine glory beyond what his *frail nature* could endure." Now, according to my views, *frail nature*, includes the spirit, and was a proper enough term for one to employ who knew no more than Paul whether the vision were in the body or out of the body. It is true, it was supposed that the vision might produce an effect on the body ; not to be sure at the time and place of the vision, if the body were not there ; but it is not necessary that an effect should be instantaneous. The terror of Jacob did not operate on his mind during his vision, nor till he awoke in the morning. He then arose and said, " How dreadful is this place!" There does not appear to me either difficulty or absurdity in supposing that the overpowering impressions made on the Apostle's mind by his vision, even in the spirit alone, might be retained, and might communicate their effects to the corporeal part. And I apprehend that, in most cases, the effect of visions has not been primarily on the body, but on the spirit. In the vision of Isaiah, he might have been as uncertain as Paul, whether he saw with his bodily eyes, or only with the eyes of his mind, the things which he describes. And it was not any thing acting directly on his flesh, which affected him ; but his impressions of the divine majesty, and of his own guilt, made him as one near death to cry out, *I am undone*, or, *I am a dead man*.

The writer's difficulty is increased by the opposition, which he finds between calling this Thorn a messenger of Satan, and considering it as the natural effect of the vision. This difficulty does not appear to me at all lessened by supposing, as he does, that the Thorn was " the want of natural courage or boldness." By what rule must a bodily malady be excluded from among the messengers of Satan, rather than timidity ? The use of the term " messenger," is clearly figurative, and your correspondent himself regards it as applying to a trial, which is one of the sinless infirmities of our nature, yet a suitable material for the enemy to work upon. Does he then suppose that the natural effect of a vision could not be a material of this kind ? Does any thing, by being a natural effect of something else, shut the door against Satan's operations ?— There is an endless chain of causes and effects, but I cannot see that any part of this chain binds the hand of the enemy. It may be that the true meaning of the writer has not made its appearance in his words. If it has, I confess myself unable to discern the

force of his reasoning. I cannot see how the origin of a trial, whether from a good or evil cause, would at all render it an unsuitable "material for the enemy to work upon." Nor can I see how a malady, occasioned by a vision, must be regarded as contained in the vision, and so taking from the vision what would otherwise be its tendency. The natural effect of luxury is disease, and disease is a check to luxury. Yet it would be very bad reasoning to say, as this writer, "It seems contradictory to suppose that this [luxury] was at all likely to [produce disease] if it carried in itself so complete an antidote."

The things said by the enemies of Paul, and by himself, respecting his bodily presence being weak and base, and his speech rude and contemptible, your correspondent understands of the neglect of rhetorical arts, in the Apostle; and also of the weakness and foolishness of the Gospel, in the estimation of men. I have no doubt but some of the texts alluded to, very clearly refer to that simplicity of the Apostle's manner, which was the effect of design, yet this does not preclude the idea of something else, which was not the result of design, but of the orderings of Providence. The Apostle's avoiding rhetorical arts, it is said, was the precise reason for which his enemies thought his appearance weak, and his speech contemptible, as mentioned 2 Cor x. 10. But how simplicity of manner could here be meant by weakness of bodily presence, or a weak presence of body, (*ἀσθενής*, is *ægotus*, infirmus, *sickly*, *infirm*.) is more than I can comprehend, especially when this weakness of manner is mentioned in the next clause, "his speech is contemptible." And if the Apostle exhibited the truth with the same simplicity in his letters, as there is no doubt that he did, where is the foundation for the wide distinction made between the weight and boldness of his letters, and the weakness and contemptibleness of his speech?—The remarks made by your correspondent, have not at all solved this mystery. The following is the comment of an eminent critic on this text, which will at least show that my view of it is not singular. "*But his bodily presence is weak.* From this it would appear, that St. Paul was either a man of small stature; or that there was something in his countenance or address which was ungraceful. In the Philopatris of Lucian, Triphon, who said he was baptised by him, calls him *the big nosed, bald pated Galilean.* And the Apostle himself

speaks of his own weakness of the flesh, Gal. iv. 13.*"

I hardly know whether to be most amused at the ludicrous attitude, in which your correspondent has placed my reasoning, by his excellent remarks on 1 Cor. ii. 1., or at the ludicrous attitude in which his own explanation places himself. I had quoted a part of the text, and distinctly marked the words on which my argument was founded, *I was with you in weakness, and in fear, and in much trembling.* Instead, however, of noticing these words at all, he runs all around them with explanations; and then by putting together these explanations and my view of the only text to which I referred, he finds me teaching this wise doctrine, that the stammering and trembling of the Apostle, were the reasons why he preached not with the enticing words of man's wisdom. He afterwards explains that part of the text to which I referred, as denoting that excessive fear which he understands by the Thorn in the Flesh: Now, unless he supposes that the Apostle cultivated this fear, that he might avoid rhetorical flourishes, his explanation works with the same force against himself as against me; and it may be said to him, according to his own language, that the reason why Paul preached not with enticing words, was not his cowardice, but (verse 5,) *that your faith should not stand in the wisdom of men, but in the power of God.* The truth is, that in this passage the Apostle is speaking of something in his preaching, which was the result of his own designs, and he mentions something also which was not the result of his designs, but of an all-wise Providence. He designedly avoided enticing words, but it was not the result of his designs, but of Providence, that he was with the Corinthians in weakness, and fear, and trembling. Yet both his designs, and those of Providence, concurred in respect to their end, which was that the faith of believers should not stand in the wisdom of man.

I feel no disposition to enter largely into the merits of the hypothesis set up in opposition to mine, but as it is brought forward with considerable confidence, as fully answering the description and use of the Thorn, a few words may not be amiss. Your correspondent supposes this trouble to be an "excessive fear," affecting the Apostle in his preaching, or as he elsewhere calls it, "the want of natural courage and boldness." This opinion appears to me not very credit-

* M'Knight, on the Epistles.

able to this chief Apostle, and not authenticated by the facts of his history, which rather show an extraordinary lack of any thing like cowardice. Even though he may have had fears on particular occasions, there is no evidence that these were, as the Thorn appears to have been, his habitual and peculiar infirmity. Notwithstanding the distinction made between other affections of the mind, and cowardice, it still seems to me inconsistent to regard it as, strictly speaking, an infirmity of the flesh, and not of the spirit. And I hope I may be allowed to wonder, after what the Scriptures say of such fears, and after what the writer says of this Thorn, as being so opposite to the vision in its "nature, tendency, and source; as diverse from it as hell is from heaven;" to find him ranking it among sinless infirmities. And though at best, curing pride by fear, would be curing one sin by another, I cannot see, with the writer, how fear can be so wonderfully adapted to this purpose. Whatever virtue there may be in cowardice, it does not seem to be inimical to pride. Nabal was proud and insolent, yet so fearful that when made acquainted with the danger from which he had escaped, his heart died in him, and he became like a stone. Fear may occasion failures mortifying to pride, but is not in itself the best thing in the world to check it. Instead of agreeing very well with the answer of the Apostle's prayer, this supposition does not appear to agree with it at all. Grace could not have been sufficient to one overcome by fears, otherwise than by removing them; whereas the trial itself was not to be removed. He that is a prey to fear, cannot, at the same time, be supported by sufficient grace. Nor, again, does this opinion agree with the Apostle's desire that the church should pray that he might have boldness; for his words imply that, after obtaining the promise of grace, he was content that his trial should continue. "Most gladly, says he, will I glory in my infirmities." How inconsistent to suppose him, at the same time, glorying in "the want of natural courage and boldness;" and yet earnestly beseeching the churches to pray that he might be delivered from this cause of glorying.

Your correspondent has advanced some thoughts not well digested; but I am not insensible to the excellence of some of his remarks, and especially of the pious uses of the doctrine suggested in the conclusion. Hoping that this matter may not be a Thorn between him and me, or any of your readers, I subscribe myself, Yours, &c. T. B.

[For the Religious Monitor.]

AN ESSAY

ON THE IMPUTATION OF ADAM'S FIRST SIN TO HIS POSTERITY.

(Continued from page 620.)

ARGUMENT SIXTH.

The innate and total inability of Adam's children, to obey the commandments of God. This argument is of the same nature with the last two. It cannot be denied, that man was originally created with a sufficient ability to do whatever God required of him. But if men are now born into the world under an utter inability to perform the requirements of the divine law, it follows, that human nature has undergone an awful change—has suffered a dreadful loss. And as it would be an injurious reflection on the character of Jehovah, to refer this to a mere act of his sovereign will, it must have taken place in pursuance of an act of justice; and hence the imputation of Adam's sin to his posterity, is established. To complete the argument, therefore, we have only to prove the existence of the inability alluded to. And as much metaphysical dust has been blown upon this subject, it may be proper, in the first place, to brush it away.

A distinction, not only ambiguous but wholly inapplicable, is made here between *natural* and *moral* inability: And it is contended, that only the *latter* belongs to fallen man; that he still possesses a *natural ability* to do all that God's law requires. Yes, it is the unceasing cry of certain theologians, that every child of Adam is *naturally able*, though *morally unable*, to keep the commandments of God. But what do they mean by a *natural* or *physical* ability, for they use these terms synonymously? Do they mean *that power* in man by which he is able to perform *bodily acts*, such as *walking, running, &c.*? Then, what has this to do on a point which relates exclusively to *mental acts*, such as *knowing and loving God, believing, repenting, &c.*? What information can an inquirer receive, when asking whether a sinner be able to *know and love God*, to be told, that he *is* able, because he can *run and laugh*, and perform a great variety of *mechanical operations*? Or do they simply mean, by employing this term, that man still possesses all the original faculties of soul; that he has an understanding, a will, a conscience, &c.? But what has this to do with the question respecting the *exercise of those faculties in a holy and spiritual manner*? If I ask, can I

exercise my understanding in a holy manner, must I be insulted with the answer, Yes, because you possess the *faculty* of understanding? So may an old clock possess all the faculties for keeping time, and yet not be able to keep time, on account of the disordered and rusted condition of those faculties. Or do they only mean by their *natural ability*, that the soul is able to perform *natural acts*, that it can *think*, and *judge*, and *will*, and *love*, in a *natural way*? Still what has this to do with the question respecting its ability to perform *moral* and *spiritual acts*? Is it not offering an insult to the inquirer, who asks, whether he be able of himself to perform such moral acts, as *knowing*, *believing in*, and *loving God*, to be told, O yes, for you can demonstrate a mathematical proposition, and you can love natural objects, and you can perform a thousand other mental operations of a natural kind? Thus natural and spiritual acts are confounded; and because we can perform the one, it is taken for granted that we can perform the other. But after all, perhaps, those who harp on this ambiguous term, are only to be understood as maintaining, that men are by *nature* or *birth*, able to do all that God requires in his law, as they are said to be by *nature* or *naturally*, that is by *birth*, "the children of wrath." If this be their meaning, the sentiment is false, for in this sense of the term, men are *unable* to observe God's law, as can be easily shown. Or, it may be, that they simply intend, by the use of this term, to assert, that there is no *defect* about the faculties of the soul to hinder their spiritual exercise. But if this be their meaning, truth compels us to take the opposite ground, and to maintain a natural inability. For although men do still possess all the original faculties of soul, it is not true that these exist without any defect as to their moral operations. A man may possess all his bodily members, and yet they may be sadly defective, as to any appropriate exercise of them. His feet may be impotent, his arms may be withered, his eyes may be visited with a cataract, his whole body may be so completely paralyzed as to prevent the smallest motion. In precisely the same way, do we contend, that the faculties of the soul are defective, when viewed in relation to spiritual acts. There is a *cataract* in the eye of the understanding, there is *benumbedness* in the heart, there is *rigidity* in the will, there is *lethargy* in the conscience, in a word, the whole soul is in a paralyzed condition. It may, therefore, with the same propriety, be said,

that the paralytic is physically able to rise up and walk, as that the spiritually paralyzed soul, is physically able to keep the commandments of God.

It will be seen, therefore, that the term "natural ability," as used in the present case, is quite ambiguous. Nor is this all, it is wholly inapplicable. An ability for the performance of any given act, must derive its character from the nature of the act to be performed. If the act be *natural*, the *ability* to perform it must be *natural*; and if the act be *moral*, the *ability* to perform it must be *moral*. But the subject under consideration relates exclusively to *moral acts*. To speak, therefore, of a *natural ability* to perform these is an abuse of terms. For a *moral act* can only be performed by a *moral ability*. Hence the terms, "natural ability," and "natural inability," should be excluded from the discussion of this subject, unless they be used with an entire reference to the *origin* of that *moral ability* or *inability* which the case alone involves. In this restricted sense, the epithet "natural," merely expresses what is *connate* to man, or possessed by him as *born* into the world. And, as we maintain, that there is in Adam's children a *moral inability* to meet the requirements of the divine law, we also contend that *that inability* is *natural* to them.

In regard to the use of the term "moral inability," a few words must also be said. If by this term, were simply meant an inability to perform moral acts, or to answer the requirements of God's moral law, it would be proper, and would express a great scriptural truth. We are, indeed, possessed of a "moral inability." For we are unable of ourselves to do any thing aright, which the holy law of God demands. We cannot believe, nor repent, nor perform any holy moral act, without enjoying the supernatural aids of the Spirit of God. This, however, is not the meaning of the term, as used by those who advocate the existence of a "natural ability," and "moral inability," in fallen man. For by "moral inability," they tell us, they mean an *inability arising from the will*. According to them, the sinner can do every thing which the law requires, but he *will* not: Therefore, while he is *naturally able*, he is *morally unable* to do his duty. His inability arises solely from a *wrong choice*—it is a *voluntary inability*! Such language appears to us to involve an absurdity: For it supposes that a *power* to perform our duty can be either created or destroyed, at pleasure, by a simple act of the will! That so great a mat-

ter as "power to keep God's law," can be determined by a mere volition! Yea, that the sinner chooses *inability*, when he might equally well choose *ability*! Now, the truth is, that neither ability nor inability, is an appropriate object of volition. If a person possess the power of performing some given action, he cannot, by a mere volition, divest himself of that power; and if he do not possess the power of performing it, a mere volition can never give him that power. A moral agent, however, may have the power of obeying God, and yet choose not to obey him. But this cannot, with propriety, be called a "voluntary inability;" it is only a *voluntary disuse of a possessed ability*. Perhaps some will say, that this is all they intend by a "moral or voluntary inability." Let us inquire, then, whether there really be in fallen man this power, which may be used or disused, at pleasure? This is the main question.

Now, that he possesses no such power or ability, is evident; because it has already been proved that he has lost the "image of God," and is totally corrupt; yea, that in regard to spiritual matters, there is a real defect in all the faculties of his soul, his understanding being blinded, his will perverted, his conscience defiled, and his affections alienated; so that he can no more yield a holy obedience to God's law, than the paralytic can rise and walk. And to confirm this truth more fully, let the following passages of Scripture, among others, be attentively considered. "The natural man receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned." 1 Cor. ii. 14. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. viii. 7. "No man can say that Jesus is the Lord, but by the Holy Ghost." 1 Cor. xii. 3. "No man can come to me, except the Father, which hath sent me, draw him." John vi. 44. "You hath he quickened, who were DEAD in trespasses and sins." Eph. ii. 1. "The hour is coming, and now is, when the DEAD shall hear the voice of the Son of God; and they that hear shall live," John v. 25. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jer. xii. 23.

The above texts plainly teach us, that the ability in question is not to be found in fallen man, that the exercise of it *should* depend upon his will. And who, believing those texts to be inspired of God, can consistently

maintain the contrary, that there is a previous power in every man qualifying him for the performance of holy acts, which may be used by him, or not, according to the pleasure of his will? Surely such a sentiment is no where contained in the word of God. Hence, if the sinner will not do his duty; if he will not love and serve God; if he will not come to Christ for life, it is because he has not the ability which can be thus exercised. He cannot, by a mere volition, remove the blindness from his understanding; he cannot, by a mere volition, slay the enmity of his heart; he cannot, by a mere volition, banish away that disorder and corruption which have seized on all the faculties of his soul. His inability, therefore, is not seated in his will alone; it possesses a more comprehensive sway; it resides in all his faculties. And those also who would confine it to a mere "disinclination," or "indisposition," egregiously mistake the matter. For we find, that even in the saints there may be an *inclination*, or *disposition*, to do what is good, when the *ability* is wanting. Said Christ to his disciples in the garden, "The Spirit indeed is willing, but the flesh is weak." Matt. xxvi. 41. Paul says of himself, "The good that I would, I do not: but the evil which I would not, that I do. Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I would do good, evil is present with me." Rom. vii. 19—21. And he writes to the Galatians, "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary, the one to the other; so that ye CANNOT do the things that ye WOULD." Ch. v. 17. How, then, can it be said, that the sinner's want of inclination to do his duty, is his only inability, when the saint, with this inclination, is not unincumbered of all inability?

Having proved, then, that man is unable to keep God's law, it may be inquired whether this inability resides in him from his very birth, or whether it becomes incidentally attached to him afterwards? Or, in other words, whether it be natural, or acquired? If it be said, that it is acquired; we would ask, at what time did it begin to be acquired? And if it be answered, At the time the first actual sin was committed; we would ask again, how the ability, which must, in that case have existed prior to the commission of the first sin, could consist with the "want of original righteousness," and with the "inherent corruption of nature," which we have before proved to exist even in the

case of infants? Indeed, mankind could not be said to be "by nature children of wrath," if they were neither chargeable with sin, nor wanted ability to observe the requirements of the divine law: For this would be all that God could reasonably demand of them in that condition. Again, the Apostle says, "When we were without STRENGTH, Christ died for the ungodly." Now, did Christ die for any infants? Then they were not only "ungodly," but also without "strength." The inability, therefore, of which we are speaking, is natural to man, it belongs inherently to our fallen nature. Since, therefore God has deprived the descendants of Adam of that power with which he was endowed at his creation, we cannot possibly avoid considering this as a punishment sent on them for his transgression. But his transgression must be imputed to them, in virtue of a power contained in the original covenant, before it could be made the basis of a penal procedure against them. Hence, in the infliction of this punishment, God does not act merely as a sovereign, but as a righteous Judge, dispensing justice according to the penal sanction of the covenant of works.

ARGUMENT SEVENTH.

The sufferings and death of infants.

That many of Adam's children suffer and die in infancy, before the commission of actual sin, is a fact which all are forced to admit. Now, from this fact, the imputation of Adam's sin to his posterity, is easily inferred. The argument is simply this:—Death is the penalty of sin, but infants, who are not chargeable with actual sin, die, therefore, they must be regarded as having the sin of their representative, Adam, charged to their account. To make this argument conclusive, all that is necessary is to prove that death is the penalty of sin. We know that this is denied, with the greatest boldness, by many; but it is denied in the open face both of reason and of revelation. Reason teaches that suffering and death are evils, and that innocent creatures cannot be subjected to them, without being chargeable with guilt, unless, what is blasphemous to assert, God, who inflicts these evils, is chargeable with injustice. There is little need, however, of appealing to reason, on a point which revelation so plainly inculcates. The three following propositions, laid down by the Apostle Paul, unequivocally teach, that sin is the meritorious and procuring cause of death. "Sin entered into the world and death by sin;"—"death passed upon all men, for that all have sinned,"—"the wages of sin is death." Rom. v.

12, and vi. 23. Temporal death, although far from embracing the whole of the death of which the Apostle speaks, is nevertheless included in it. It is, therefore, a part of the wages of sin, that is to say, sin is its meritorious cause. Does it not, then, inevitably follow that death is the penalty of sin? For what is meant by the penalty of sin, but an evil suffered on account of sin, as its meritorious cause? And in no other light do the Scriptures present death, when viewed in its own nature, and as unaffected by the mediation of Christ Jesus. Christ's mediation has, indeed, changed the aspect of death in the case of all believers; and if the same be said in relation to the death of infants, the point in debate is yielded. For if Christ has interfered in their behalf, and removed whatever is penal in death relative to them, then this supposes them to have been antecedently obnoxious to a penal death, and consequently chargeable with sin.—Scripture assures us, that "the sting of death is sin," and that the removal of this sting is owing to the mediation of Christ. 1 Cor. xv. 55—57. Hence, death, as befalling infants, is accompanied with this sting, or it is not. If it be, it is a penal death; if not, there is an indebtedness to the work of a mediator, and but for which, it would have been a penal death, or a punishment for sin. If sin, which is declared to be the "sting of death," had no existence in the case of infants, they could have no interest in the mediation of Christ, they could not unite in the resurrection song of the just, "O death, where is thy sting? Thanks be to God, who giveth us the victory through our Lord Jesus Christ." It may be asserted, then, with the utmost confidence, that death, in itself considered, and abstracted from all connection with the mediation of our blessed Redeemer, is an evil, a punishment for sin. And this is farther confirmed from what is declared to have been the end of Christ's incarnation. "The Son of God was manifested, that he might destroy the works of the devil." 1 John iii. 8. Death must be included among the works of the Devil.—"As the children are partakers of flesh and blood, he (Christ,) 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." Heb. ii. 14. Now, wherever death comes to any of the children of men, old or young, Satan either has the "power of it," or he has been dislodged from that power. But it will be granted, that he has no power over death, except by means of sin—surely he has no

power over it but what sin gives him : Hence, the atonement which Christ has made for sin, "through his death," is that which has divested Satan of his "power of death." Let death, therefore, come in either of the ways above specified, the case is precisely the same, so far as our argument is concerned. For it is obvious that sin and death are connected, antecedently of all consideration of Christ's death, and the consequent destruction of Satan's power. In other words, death, in its own nature, is the penalty of sin.

Many futile attempts are made to invalidate the force of the foregoing reasoning, as applied to the death of infants. It is pretended that their death is a *chastisement*, and not a *punishment*. But this is yielding the point in dispute ; for who does not perceive that a *chastisement* always presupposes some fault, some sin in the subject of it ? The sufferings and death of infants are supposed, by others, to form a part of a system of *moral discipline*, designed for the betterment of their condition. But the application of such "moral discipline," without any sin in its subjects, appears to be incompatible with the moral rectitude of the divine government. It would resemble the case of a parent giving his child a most unmerciful beating, and at the same time telling him, "you have never committed any wrong, you have never offended me at all, I only inflict this salutary discipline upon you with the view of bettering your condition, of rendering you more capable of enjoying happiness hereafter !" Such procedure in a parent, would surely be regarded with abhorrence ; and shall such procedure be ascribed to the God of holiness ? Indeed, could we, when witnessing the sufferings and agonies of the dying infant, be persuaded of the entire innocence of the little sufferer, in the view of the Divine mind, we should esteem the author of its sufferings to be a Moloch, instead of the "Holy One of Israel, who delighteth in mercy." But it is further said, that innocent brutes suffer and die, and why not charge them with the sin of Adam, as well as infants ? We answer, that the brute creation was remotely affected by the sin of Adam ; he was constituted their lord ; he was appointed a head of dominion to them ; and although he did not represent them in the covenant, yet his fall *disgraced* them, and his sin was remotely visited upon them. Any disgrace or calamity, which befalls the head of any government affects the whole body politic. "If the head suffer, all the members suffer with it." In like manner,

when "the lord of this lower creation" fell, by transgression, from his high dignity, all the subjects of his dominion were involved, consequentially, to a certain extent, in his disgrace and ruin. The brutes suffer in the sense, in which they are capable subjects of suffering. Their sufferings cannot be *penal*, because they are not proper subjects of sin, not being subjects of a moral law. But it is essentially different with infants. They stand related to Adam in a far more interesting and exalted manner. They are related to him, both as their natural and moral head. They are also proper subjects of penal suffering. They are human beings ; they bear the image and likeness of fallen Adam : they, are, moreover, subjects of the moral law of God, else they could not be received into heaven, unless we suppose an absurdity, that there are some in heaven that are not subjects of law. Hence, it is unreasonable to compare the sufferings of children to those of brutes. But if they do not suffer and die like brutes, then their sufferings and death, in their own nature considered, must be the penal effect of sin, not, indeed, their own personal sin, for they have none, but the sin of Adam imputed to them.

But we are told again, that the death of infants can only be viewed as the *consequence* of Adam's sin, and not its penal effect. The Socinians formerly contended, that death was a "consequent of nature," and that men would have died, although sin had never entered into the world. This sentiment is found to contradict the Bible so glaringly, that it is relinquished by those, who, in many respects, coincide with the inventors of it ; and the ground, on which they would stand, is, that death is in no case the penalty, but only the *consequence* of Adam's sin. And so it might be said that the incarnation of the Son of God, was the *consequence* of Adam's sin ; that the preaching of the Gospel was the *consequence* of Adam's sin ; and that the singing of the redeemed, in glory, "unto him that loved us, and washed us from our sins in his own blood," &c., was the *consequence* of the sin of Adam. But has death, especially in the case of infants, no other connection, than instances of this kind, with the sin of Adam ? If death be only a *consequence* of sin, how came the Apostle to tell us that it is "the wages of sin ?" Is it answered, that "the wages" of our personal sins "is death ?" The Apostle makes no distinction—death, wherever it appears, is "the wages of sin." And does it appear among infants, who have no personal sins of their own ? then it must

be the *wages* of Adam's sin as charged to their account.

But to disprove our position, it is again asserted, that death is a blessing to infants, as it is a blessing to all believers. We answer, that death is a blessing to believers only through the Mediation of our Lord Jesus Christ; and if it be a blessing to infants in the same manner, then it follows, that irrespective of his mediation, it would not be a blessing to them, but a curse, and consequently the penal effect of sin. But to avoid this conclusion, those whom we are opposing are obliged to maintain, (what indeed is very absurd,) that death comes to infants as a *blessing in consequence of Adam's sin*. We acknowledge that God, in the exceeding riches of his wisdom and grace, has overruled the sin of Adam and made it redound to his greater glory, and to the greater happiness of his redeemed people; but to convert death into a *blessing coming in consequence of Adam's sin*, sounds exceedingly strange! This is to represent Adam as a head of blessing and not of evil to his posterity! Here is at least one blessing for which glorified infants are indebted to the first and not to the second Adam, viz: the blessing of death! We do most heartily grant, that death is a blessing to all those "who die in the Lord." But they enjoy it as a blessing, not in consequence of Adam's sin, but as the fruit and effect of Christ's righteousness. There is, indeed, nothing penal in death to a believer; but this is because Christ has died for him, and by means of his death has robbed death of its sting. And the believer is warranted to view death as coming to him through the death of his Saviour, and consequently as a blessing. But at the same time, death, considered in its own nature, and as "reigning by the offence of Adam," and as abstracted from all consideration of the death of Christ, is a *penal evil*, is "the wages of sin."—And hence the death of infants conclusively establishes the truth of "original sin imputed."

In our *Third Argument*, it was shown, that Adam's *offence* had procured a judgment, or sentence of condemnation, against all mankind. There is, indeed, a difference between condemnation, or adjudication to the endurance of the penalty of God's law, and the actual infliction of that penalty. But in the *Arguments* which have succeeded, we have proved the actual infliction of the penalty, to a certain extent, upon all the offspring of Adam; we have proved that they are born into the world destitute of the im-

age of God, are possessed of a morally corrupted nature, and are disabled for meeting the requirements of the divine and unalterable law of God; which evils constitute the elements of spiritual death, and are, therefore, parts of the threatened penalty actually inflicted. And we have also proved the infliction of another part of the penalty in the temporal sufferings and death of infants. And the penalty has been thus actually inflicted on Adam's seed, on account of his "one offence." Says the Apostle, "through the offence of one many are dead;" and again, "by one man's offence death reigned by one." Rom. v. 15, 17. Has the penalty, then, been inflicted upon all, and that on account of Adam's offence, as the Apostle declares? How is it possible, then, to avoid the conclusion, that that offence has been imputed to all? Does God inflict the penalty of his law upon any of his creatures for an offence, if that offence be not legally and judicially charged to their account? To suppose such a thing would be little short of blasphemy; it would surely be a high affront offered to the character of the Holy One of Israel. It is true the penalty is not inflicted upon all, in its full extent. This only takes place in the case of those, who go down to the pit of eternal destruction. In regard to all the present generation of mankind, and in regard to all the "spirits of the just made perfect" before the throne, the penalty, so far as it embraces eternal death, has not been inflicted, but as embracing spiritual death, it has been experienced by all of these. Consequently the argument holds good; for if, in any instance, the penalty has not been fully inflicted to the whole extent of the threatening, this has been owing to the sovereign grace and mercy of the Lord our God. On the whole, then, if death, spiritual and temporal, according to the proofs offered, has "reigned by the offence of one," over all, even over infants, who have committed no sin in their own persons, how can this be reconciled to the justice of God, if there has not been a universal imputation of the guilt of Adam's first sin? To the foregoing arguments we will only add:

ARGUMENT EIGHTH.

The salvation of infants. We do not wish to be understood as maintaining, that all those who die in infancy are saved. The Scriptures make a distinction between the seed of the ungodly and the seed of believers. God is called the God of the seed of the righteous, but he is no where called the God of the seed of the unbelieving and unholly. But why this distinction, if all in-

infants, dying in a state of infancy are saved? We cannot believe that the infants who perished in the flood, when Noah only was found righteous before God; that the infants who were consumed in Sodom, when God declared, that if there had been five righteous persons in the city, he would not have destroyed it for their sake; that the infants belonging to the company of Korah, that were swallowed up by the earth; and that the infants of the daughter of Babylon, concerning whom God said, "happy shall he be that taketh and dasheth thy little ones against the stones," were all saved. The Scriptures do not direct us to believe any such thing. Are we not rather to believe that God displays his sovereignty in relation to the salvation of infants, as he does in relation to the salvation of adults? Here we are willing to leave the matter, believing that the "Judge of all the earth does right," while he is not bound "to give us an account of any of his matters." But, what is sufficient for the present argument, the Scriptures do expressly teach us the salvation of some infants. Says our blessed Lord, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Now, the *salvation* of infants presupposes them to be subjects of *guilt and pollution*. Were they not chargeable with sin, Christ could not be their Saviour. This is evident from his name—"Thou shalt call his name JESUS, for he shall save his people from their sins." And to this corresponds that heavenly song, "Unto him that loved us, and washed us from our sins in his own blood;" &c. If infants have any part in the redemption that is in Christ's blood, and if they are adopted into God's family, they must be viewed as antecedently lying under the curse of the law, and as belonging to the family of Satan; for "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. iv. 4, 5. In a word, if infants are saved by Jesus Christ, they must originally possess the character of *lost sinners*; for "the Son of Man came to seek and to save that which was LOST." Luke xix. 10. "I am not sent but to the LOST SHEEP of the house of Israel." Matt. xv. 24. Since infants, therefore, are *sinful, under the curse, and lost*, and their salvation presupposes all this, how can we avoid the conclusion, that Adam's sin is imputed to them, inasmuch as they have never, in their own persons, transgressed the law of God? Indeed, it is utterly impossible to escape

from this conclusion, without denying the salvation of infants altogether, or, what is equally unscriptural, denying that their introduction into heaven is owing to the obedience and blood of our Lord and Saviour Jesus Christ. And such is our confidence in the convincing force of this argument, that we would be willing to depend upon it alone for the truth of the great doctrine which we have been endeavoring to establish. Hence this, in connection with the other arguments advanced, if we are not egregiously mistaken, most triumphantly sustains the position, that "Adam's first sin is imputed to all his posterity."

Objections will be answered in our next.

[To be concluded.]

[For the Religious Monitor.]

COMMISSION OF SYNOD.

CANONSBURG, March 28, 1833.

The commission appointed by the Associate Synod of North America, at their meeting in May, 1832, met according to appointment, and was constituted with prayer by the Rev. James Ramsay, D. D. senior minister. Members present, Rev. Dr. Ramsay, Messrs. William Wilson, Donan, Murray, Walker, Scroggs, Hanna, and Clokey.

The Rev. A. Donan was chosen Moderator, and the Rev. T. Hanna, Clerk.

Papers being called for, the following report from the Board of Managers of the Theological Hall, was given in and read,
viz :
REPORT.

The Board of Managers of the Theological Hall, beg leave to report: That at their meeting, on the 27th March, when the session closed, the following students were understood to have attended the lectures, viz: Messrs. Bankhead Boyd, John P. Dickey, James Henderson, William C. Pollock, Jas. P. Ramsay, and David Thompson, of the 4th year. Henry Blair, John S. Easton, Thomas S. Kendall, Alexander Y. McGill, James Patterson, of the 3d year. William Bruce, James Dickson, Samuel Douthet, William Galbraith, George M. Hall, of the 2d year. James McGill, Joseph McKee, and John M. Scroggs, of the 1st year. Discourses, which were highly approved as specimens of improvement, were delivered by all of the students except two, whose excuses were sustained. They were further examined on the Hebrew, on Ecclesiastical History, and on the System of Theology, at some length. The examination was, in every respect, most satisfactory.

WM. WILSON, *President*.

THOS. HANNA, *Secretary*.

A letter from the Rev. John Russell. Upper Canada, was read, requesting supply.— And a petition from the Session of Timber-Ridge congregation, Rockbridge co. Va., praying for supply. Read a report from the Presbytery of Miami, praying for the appointment of a missionary to Cincinnati, and also for supply.

The Rev. J. Scroggs, in behalf of the Presbytery of Alleghany, verbally petitioned for supply.

The Presbytery of Chartiers reported, that they had in their hands a call from the congregation of Kingscreek and Service, for the Rev. William M. McElwee, and requesting the commission to appoint him in their bounds, that they may have an opportunity of presenting said call.

On motion, it was then resolved, that the Presbytery of Chartiers be requested to present the call by them reported to this commission, before we proceed to make out the scale of appointments.

On motion, resolved, that the following students be taken on trials for licence, viz: Messrs. Bankhead Boyd, John P. Dickey, James Henderson, William C. Pollock, Jas. P. Ramsay, and David Thompson.

Resolved further, that Messrs Henderson and Pollock be assigned to the Presbytery of Muskingum, and Messrs. Boyd, Dickey, Ramsay, and Thompson, to the Presbytery of Chartiers.

On motion, Messrs Murray, Hanna, and Scroggs, were appointed a committee of supplies.

While this committee were employed, the Presbytery of Chartiers retired to present their call; having returned, they reported that the call for Mr. McElwee was presented and by him accepted.

The committee of supplies reported;— while this report was under consideration, Mr. McElwee verbally petitioned for supply on behalf of some people in North and South Carolina. The commission agreed that such supply should be sent as soon as practicable.

The following scale of appointments, after amendment, was adopted, viz:

Mr. John Wallace, Albany, May, June; Cambridge, July, August, and September.

Mr. Thomas Wilson, Miami, April, May, June, July; Alleghany, August, September.

Mr. Horace Thompson, in the congregations belonging to the Presbytery of Carolina lying in the state of Virginia, till the meeting of Synod.

Mr. S. McLane, Ohio, April, May;

Muskingum, June; Miami, July, August, September.

Mr. Joseph Banks, Alleghany, April, May; Ohio, June, July; Muskingum, August; Alleghany, September.

In the event of licence:

Mr. David Lindsay, Muskingum, May, June; Alleghany, July, August; Ohio, September.

Mr. B. Boyd, Chartiers, May; Muskingum, June; Ohio, July; Philadelphia, August, September.

Mr. J. P. Dickey, Chartiers, May; Ohio, June; Philadelphia, July, August, September.

Mr. James Henderson, Miami, May, June; Muskingum, July, August; Ohio, September.

Mr. Wm. C. Pollock, on the Missouri Mission, till the meeting of Synod.

Mr. James P. Ramsay, Chartiers, May, and till the meeting of Synod.

Mr. D. Thompson, Alleghany, May, June, July; Ohio, August, September.

On motion, resolved, that the minutes of this Commission be published in the Religious Monitor.

Adjourned. Closed with prayer.

[For the Religious Monitor.]

AFRICAN COLONIZATION.

To the Editor of the Religious Monitor.

SIR—Having seen a notice in the newspapers, a few days since that the use of the Assembly Chamber had been given to Mr. R. S. FINLEY, an agent of the *African Colonization Society*, and that he would deliver an address in the evening, with the design to promote the objects of that Society, I was induced to attend; and being pleased with his remarks, I took down at the time a brief outline of some of the topics discussed, which I herewith send for publication. If you judge them of sufficient importance, for a place in the Monitor, they are at your disposal. Yours, &c.

A.

Mr. F. first traced the origin, progress, and present state of African Colonization.— Sixteen years ago a few individuals, about twenty, met, for the first time, in a private apartment in the city of Washington, to take into consideration the condition of the people of colour in the United States; and some of these met more from a principle of curiosity, than from a hope that any thing useful would be accomplished. At this meeting, however, a society was formed, with

with the object to colonize, with their own consent, at some suitable point on the coast of Africa, the free people of colour of the United States, free of expense.

No sooner were the objects known, than an organized opposition commenced; talents were enlisted, and elaborate books issued from the press. The north saw in it an attempt to fasten slavery for ever upon the country, by ridding it of free people of colour; the south saw in it a yankee trick to abolish slavery. The politician saw too much of religious fanaticism in it, and the Christian too much of politics.

He had come here at the request of the New-York Auxiliary Society; and he should merely attempt to state some facts, and throw out some hints necessarily desultory, with a view to furnish his audience with matter for reflection on this important subject.

Forty years ago, the friends of emancipation were compelled to prove, before the British Parliament, by facts submitted under oath, *that the African was a man*. Twenty years ago, thousands were imported into the United States; and there were at this time many wealthy individuals, residing in the eastern states, who had obtained their wealth by this traffic.

The great objects of this society are, to abolish slavery, to rid this republic of blacks, to establish a free republic, and a Christian nation, from Sierra Leone to the Cape of Good Hope. But we are accused, said he, of enthusiasm. The object was worthy of the greatest enthusiasm.

The colony which has been founded, is now ten years old, cost \$150,000; and in the 11th year of its existence its exports amounted to the whole of its cost! It is true the profits of these exports have not gone into the pockets of its founders; they are actuated by more exalted motives; but they have excited the attention of the merchant; and they furnish evidence that the colony must succeed. In the history of the world, no parallel is to be found of colonization equal to this. It was 28 years before the colony of Jamestown, in Va., arrived to a state equal to that of Liberia at the present time, and it was several times destroyed.

It has already accomplished a part of its object, which is, to restore to Africa 2,500,000 of her exiled population, among many of whom the inquiries have already gone abroad, Shall we go? Will the natives receive us? Will the soil support us? And 3,000 had already gone!

It was a fortunate circumstance for the colony, that our northern-coloured people

were opposed to going to it. They generally live in large cities, and are not trained to those pursuits necessary for colonists; besides, their constitutions are not well adapted to the climate, as are those of the south.— And if a large number of this class had gone, the result, in the early stages of the colony, must have been destructive. They would follow as soon as any good could be accomplished by their going. The enemies of emancipation have told them frightful stories, resembling nursery tales, and of some dangers that are real. But these were constantly diminishing.

We have made all we could out of the black man. He has no reason to believe us. It is with the utmost difficulty his confidence can be obtained; hence many of them believe this colonization a scheme of the whites to make more money out of them.— This position he illustrated by several examples.

Lot Cary, a Virginian, would hereafter hold a conspicuous rank among the most distinguished men of any country. He had been a slave; had purchased his own freedom, and that of his wife and children. Had acquired an education; had become a useful and successful preacher of the Gospel; had been settled in a congregation of 1300 members; and had formed a society in his congregation to send a missionary to Africa, at the time the colonization society was formed. No sooner had he heard of the formation of the society, than he repaired to Washington, proposed to its founders to go to Africa. Some influential men, friendly to him, endeavored to dissuade him from so impracticable a design, but to no purpose. They mentioned to him the great dangers attending such an enterprise at that time, and urged upon him his useful and respectable standing in Virginia. Said he, "I belong to the African race. They are my brethren; for them I labor. And what will all my efforts avail here. It will simply extort from the white man the declaration, that Lot Carey is a very clever *negro*! I will go where I can be respected for intelligence and moral worth." He went. And at a time when the colonists were apprehensive of sudden destruction; when the hope of the governor had expired, he urged Carey and the colonists to leave. "No," replied the intrepid man, "I have planted the standard of liberty, and by it will I stand or fall." He remained, and afterwards became a soldier, and waged war against the slave traders.— It was by the exertions of such noble minded, self denying men, who sought the good of

their race, that the colony had been founded, and it was by the exertions of such men it would continue to flourish, till the African goes free.

A slave, a native of South Carolina, had runaway, come to Philadelphia, and the Quakers paid for his liberty. He remained there three years; at the end of which he had fifty dollars—went to Liberia, was made high sheriff, and in three years had accumulated a property to the amount of \$20,000—had become the master of a brig, with which he had made three trips between Philadelphia and Liberia, during the last year. Six vessels were now on the stocks building, and will speedily be employed in commerce between this country and the colony. And such facts as these showed conclusively the effect that must follow. When the African sees ships from his native land, manned by his brethren, and conveying back wealth, civilization, liberty and religion to his native country, can it be doubted that he will seek that country with an impetus that cannot be resisted? He illustrated this view of his subject by a reference to the history of Jacob's family. When his son's brought word to the Patriarch that Joseph lived, and not only lived, but was the governor of Egypt, he believed them not; the news was too good, too improbable, to be believed. But when he saw the carriages his son had sent to convey him into Egypt, his unbelief was removed, and he hastened to his son. In like manner, the Africans, though they believe not now; yet when they shall see the ports of the United States whitened with the canvass of Liberian shipping, will not their unbelief be removed? Who can doubt it?

By this means alone can slavery be abolished. The slave and his master must be separated. To break the tie that binds them, and leave them together, would be destruction both to masters and slaves. He had visited every state in the Union—he had addressed masters and slaves on this subject in the city of New-Orleans; where a few years ago, such an act would have cost a man his life. Some who had at first looked favorable upon the society, as merely designed to rid the country of free people of color, which they regarded as dangerous to slavery—had changed their minds, and become most hostile, seeing its inevitable tendency is to emancipation. People holding slaves, understand the subject better than the non-slave holding states, and they look now, to a man, upon the society as a measure for emancipation. Hence, there is not a friend to the society, among the holders of slaves,

who is not also an advocate for emancipation; because they already see and know that it will eventually effect emancipation.

He next illustrated his subject by a number of incidents, which he said he had selected from the most numerous class, bearing on the subject; from which he inferred that the south are not afraid of the slaves. It is the sympathy of the whites among themselves holding slaves, that they dread. Some among them began to manifest a squeamish conscience on the subject of slavery, and some would emancipate in the face of all opposition. They could not now keep them from emancipating. A. emancipates, and it is applauded as a magnanimous act, and B. scorns to be considered less magnanimous than his neighbor. Hence two or three emancipations produce intense excitement, as far as known; because no people are more influenced by magnanimous impulses, than those of the south.

This accounts for the desperate efforts made by the decided advocates of slavery to prevent their slaves from receiving religious instruction; because, this raises them to the sympathies of the white man. One of this class told me, (said Mr. F.,) that he was compelled to flog his slaves for Psalm singing. Desirous to know the cause of this, I inquired if a slave was made worse by Psalm singing. He replied in the negative; but he is raised to the sympathy of the white man. And what is the consequence of all this? Some canting Methodist will emancipate; this step will be followed by some weak woman, and then by others who have caught the fanaticism, and then we shall be compelled to emancipate, or be charged with meanness, and lose all character and standing in community.

But we are confidently told our scheme is impracticable. Four years ago we were asked, How many do you send out in a year? The answer was, one hundred. How great is the increase? The answer was, 50,000. Well, if you send out one hundred per annum, and the increase is 50,000, when will you rid the country of blacks? After tauntingly putting this question, these wisacres considered the matter settled. But we reply to them, that we sent out last year 1,200; more than double the number of the year before; and we have every prospect of doubling the present year. Now, if we double the number every year, how long will it take not only to carry out the increase, but the 2,500,000 of the old stock?

But again; we are told that all the merchant vessels in America, cannot transport

the colored population to Africa. Now, let facts be submitted. During the last year, 200,000 emigrants landed on the North American coasts, chiefly from the British dominions and dependencies; a greater distance from us than the coast of Africa. At the port of New-York alone 60,000 landed, and all this in the ordinary course of commerce, without any extraordinary efforts or circumstances. And during the past year, *miscreants, pirates*, have transported, from the coast of Africa, and sold into bondage—100,000 of her oppressed, unoffending children. With what shadow of truth, then, is it asserted that the colored people of the U. States cannot be transported to Africa?

But we are again told, your leading politicians, your great men are against you, and you can accomplish nothing. We have two classes of great men, one few in number, really great men; who, having discovered the path of duty, keep it in a strait and onward course; against them, the commotion of the interested, and the waves of faction dash in vain. Another more numerous class, trim their sails for every popular breeze—calculate the chances of success irrespective of right or wrong, of public calamity or prosperity. But in a country like this no other class follows so close in the wake of public opinion; therefore, the instrumentality of such may safely be calculated upon.

Is there, then, nothing in this cause worthy of enthusiasm? Is there nothing here to enlist the interest of Americans? Is this country worthy of no effort for its preservation? Are we to look tamely on, and behold the catastrophe approach, which will inevitably involve both master and slave in one undistinguishable gulf of ruin, and make no effort to stay its progress? Shall we behold the door of hope opened not only to ourselves; but to one of the four great divisions of the globe, and make no effort to enter it? We will not—we cannot—believe this!

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A VINDICATION OF THE SCOTTISH COVENANTERS: CONSISTING OF A REVIEW OF THE FIRST SERIES OF THE TALES OF MY LANDLORD.

(Continued from page 632.)

We flatter ourselves that we have, in the preceding part of this review, sufficiently proved that the author, in his representation, as discovered glaring partiality to the persecutors of the Presbyterians, by veiling their puerilities, and by presenting their characters in a favorable but false light. We now go on to shew, that he is guilty of injustice,

equally glaring, in the view which he has given of the character and conduct of the oppressed and persecuted Presbyterians.

In drawing the character of the persecutors, the author used no small art, and we found it necessary to attend to the nicer touches of his pencil, by which he blended light and shade together, and softened the harsher features of his portraits. But here he has, in a great measure, saved us the trouble of minute inspection. No one can be at a loss to perceive, at a single glance, the characters in the Covenanting group. They are not greatly diversified; their features are few; they are strongly marked, and the colours are laid on with no sparing or delicate hand. In general, they are either fools or madmen, or hypocrites and rogues, and for the most part they are a compound of both. Look upon them, and you instantly recognise the puritan and precisian. Approach nearer, and examine them more narrowly, and you find them to be wild enthusiasts, and gloomy fanatics. They express themselves, even in their ordinary conversation, in a strange, ridiculous, and incoherent jargon, compounded of Scripture phrases, and cant terms peculiar to their own party-opinions and ecclesiastical polity. They are utterly destitute of all knowledge of civil rights, and of any enlightened regard to the principles of political liberty. They are of disloyal principles, and rancorous in their political hatred. They are enemies to all elegant studies, as well as innocent recreations. Amidst all their affected preciseness, and claims to superior godliness, they are selfish, and do not scruple to have recourse to base and wicked means to advance the cause, or to promote their own interest—They are as much disposed to persecute as their adversaries. They are destitute of military talents, and shew themselves as incapable of vindicating their claims in the field, as of recommending themselves to the government by the moderation and mildness of their behaviour. In fine, many of them have imbibed the principles of assassination, and are prepared to act upon them.

Except in the last-mentioned particular, this is the character which the author gives of the Presbyterians, both indulged and non-indulged—the only difference between the two classes consisting in the higher degree of extravagance and enthusiasm displayed by the latter. To relieve the mind in some degree, in contemplating this bloated and unsightly picture, the author, by a singular exertion of candour, or of compassion, has condescended to admit, at some

distance from the gloomy group, one rigid recusant, who yet retains the humane and social affections, in the person of a poor widow. Morton cannot be considered as an exception. He was a Presbyterian neither in principle nor in spirit; he joined them from accident and irritation; he was never happy till he was delivered from their society, and found himself under the protection of the amiable and accomplished Claverhouse; and as long as he was among them, he was unable to find an individual with whom he could sympathise, but the liberal-minded Buddie Headrigg, who often, "though with less refinement, was following out a similar train of ideas," and who alone was capable of understanding his "chartered rights as a freeman." To give his summary account of the Covenanters—"One party declares for the ravings of a blood-thirsty madman; another leader is an old scholastic pedant; a third"—the poor child durst not proceed farther, for fear of Balfour, who finished the sentence for him—"is a desperate homicide, thou wouldst say, like John Balfour of Bourley." Did we think the author as weak as he has made his hero, and had we been alone with him, as Burley was with Morton, we would have been disposed to have taken our leave of him with the words that follow in his narrative; "I can bear this misconstruction without resentment." But as he has said more than he has put into the mouth of his silly "stripling," and as the cause is before the public, we must have a few serious words with him on this subject before we can agree to separate.

The good people of Scotland, who inherit any portion of the spirit of their fathers, will no doubt be amazed to see those whom they have been accustomed to revere as patriots, and to venerate as confessors and martyrs for truth, now held up to derision as mad enthusiasts, and reviled as hypocritical and murderous ruffians. Even those who, from their peculiar sentiments, do not sympathise deeply with these feelings, will be shocked at the profane levity with which the most sacred subjects are exposed to ridicule, and will feel themselves at a loss to account for such a singular and daring attempt. But such as are acquainted with the history of former times, and have been attentive observers of the changes that public opinion has lately undergone, will not be surprised, nor think that any strange thing has happened. They have for some time anticipated an attack of this kind, and therefore are not altogether unprepared for meet-

ing it. They know that it is only the overflowing of that gall and spite against the reformation-principles of Scotland, religious and political, which has always lodged in the breasts of a certain faction, and which has burst forth in consequence of the removal of those restraints by which it was long reluctantly pent up, or forced to vent itself in secret. They can trace the causes which have led to this eruption. They see them in the force with which the current of public opinion, impelled by recent events, has been directed into the old channel of hereditary rights and royal legitimacy, to the overbearing and carrying away of all well-grounded jealousies of arbitrary power, and slavish non-resistance. They see them in the progress of infidelity, which natively generates a contempt for religious reformers, and which disposes its votaries, whatever their political sentiments be, secretly to rejoice at whatever lowers the reputation of such men, and to view with indifference, if not with hostility, all struggles for the rights of conscience, provided they are combined with zeal for the preservation of a particular creed, or form of ecclesiastical polity.—They see them, in the adoption, by different parties, of religious opinions very different from those which were once almost universally embraced in Scotland, and especially of that opinion, common to almost all of them—that "religious and civil concerns ought to be completely separated"—a principle which lays the proceedings of our reforming and suffering ancestors to easy attack, and upon which it will be found impossible satisfactorily to vindicate their conduct. In fine, they see them in the overweening conceit of the present age, by which it is disposed to wrap itself in its own fancied acquirements and doings, and to undervalue those that preceded it; as if there had been nothing good and great before we were born; and as if all the knowledge and all the privileges, both political and religious, which we possess, had been acquired by our own exertions, or communicated to us immediately from heaven, without being transmitted to us by the faithful contendings, and the blood, of those who lived in former times. All of these causes, we are of opinion, have contributed to induce the public to favour or wink at the more partial and sparing attacks which the author of the work under review, along with other writers of the same stamp, has formerly made on the character of our religious forefathers. And having felt his ground, and ascertained that the danger is not great, he has been encour-

aged to make the present attempt. Whether it shall succeed altogether according to his wishes, or whether the event may prove that he has been too sanguine in his expectations, it is not for us to determine.

We repeat it—we were not startled at the picture of our persecuted ancestors presented to us in the Tales. It was not new to us; we had often seen it before. We could recognise every feature. There is only an alteration in the costume and border-work, and a slight softening of the colours, to adapt it to the taste of the age. In all other respects, the author has faithfully copied his great originals. This is not the first time that the enemies of the Whigs, or Presbyterians, have “said all manner of evil falsely against them.” None can be ignorant of this, who is acquainted with the writings of court sycophants during the reigns of the two last Stuarts, and of the High Church and Jacobitish faction after the Revolution, in England, Ireland, and Scotland—who has read the speeches of Jeffries and Mackenzie, or consulted the pages of Butler, Dryden, and Swift, of Colvil, Pitcairu, and Rhind. “Tis difficult to name that ill thing which a Heylin, a Hicks, a Lessly, a Sacheverel, a Calder, or some other very reverend divine of the like probity, has not writ of them, or imputed to them. Who were the instruments that procured the Spanish Armada to invade England in 1588? The Whigs. Who burned London in 1666? The Whigs. Who piloted in, and assisted, the Dutch to burn the English fleet at Chatham? The Whigs.—Nay, who crucified Jesus Christ? Who but the Whigs? The very children are taught to lisput that. *Calves-head feasts* are with these authors true history. Why? Because one of themselves wrote it, and the rest cite it; and who dares doubt it after that?”*

In support of the justness of his statements, and even of the very language which he has employed, our author can appeal to high and learned authority. “This I am sure of,” said Lord Chief Justice Jeffries, “lying is as much the talent of a Presbyterian, as it can be of a Papist, nay more; for it is as inseparably incident to a Presbyterian, (and such snivelling, whining, canting knaves,) to lie as to speak. They can no more forbear lying than they can forbear speaking; for, generally, as often as they do the one, they do the other.”†—“We

know well enough, (said the same enlightened and liberal-minded judge, on another trial.) you snivelling saints can lie. When people come to gild over their bitter pill of sedition, it is always under the pretence of religion. It is well known, these (the preachers) are the bell-weathers of the faction, that, under pretence of religion, come there to incense the people to commit all these villainies that sometimes they are incited to do, as we know. How many of them stand now convicted by outlawry, for that bloody treason (the Rye-house plot?) I won't say all parsons, but generally all of them dissenters; and we know these are those base profligate villains always made use of in these base sinks of rebellion. And they are the common sewers of faction, these conventicles are, and of treason and conspiracy against the government in church and state.”*—“When once they had begun to pick and cull the men that should be returned for a purpose, and got this factious fellow out of one corner, and that pragmatical, prick-eared, snivelling, whining rascal, out of an other corner, to prop up the cause, and serve a turn, then truly people's causes were tried according to the demureness of the looks on the one side or the other, not the justice of the cause. So, if I have a mind to talk against the government, I will not do it aloud, and speak what I mean openly, but I will whine, and snivel, and cant—and under this sort of snivelling, canting, sly rate, do a man any injury whatever.”† On the trial of Algernon Sydney, the same judge said, “This book contains all the malice, and revenge, and treason, that man can be guilty of; and the way he makes use of, he colours it with religion, and quotes Scripture for it, too; and you know how far that went in the late times—how we were for holding our king in chains, and our nobles in fetters of iron.”‡—Mr. Baxter having pleaded, on his trial, that he was moderate in his principles respecting Episcopacy, his Lordship exclaimed, “Baxter for Bishop! that is a merry conceit, indeed!” And his counsel having referred to a part of his writings, “Ay! (said Jeffries,) this is you Presbyterian cant; ‘truly called to be bishops,’ that is himself, and such rascals, called to be bishops of Kidderminster, and other such like places; bishops set apart by such factious, snivelling Presbyterians as himself; a Kidderminster bishop he means, according to the saying of a late learned

* Anderson's Defence of the Presbyterians, p. 4, where the authorities are given.

† Howell's State Trials, vol. x. p. 1304.

* Howell's State Trials, vol. x. pp. 224, 240, 257.

† Ibid. vol. 366, 370.

‡ Ibid. vol. ix. p. 393.

author, 'and every parish shall maintain a tythe-pig metropolitan.' Richard, Richard, dost thou think we will hear thee poison the court? Richard, thou art an old fellow, an old knave; thou hast written books enough to load a cart; every one is as full of sedition, (I might say treason,) as an egg is full of meat: hadst thou been whipt out of thy writing trade forty years ago, it had been happy. He is as modest now as can be; but time was when no man was so ready at, 'Bind your kings in chains, and your nobles in fetters of iron,' and, 'To your tents, O Israel!' Gentlemen, for God's sake, don't let us be gulled twice in an age!"*

Nor does our author want worthy and pertinent precedents in Scotland. It would be easy to produce numerous examples, to shew that our Scottish statesmen, and judges, and prosecutors, were not behind Jeffries, in moderation and clemency, and elegance of mind and manners. Rebels, fanatics, and madmen, were the mildest words which they employed, in speaking of the Presbyterians. The indulged they called moderate fanatics; the non-indulged, wild or mad-cap fanatics. When they dealt with the latter, they aggravated their offence by referring to the conduct of their more moderate brethren; and when the former incurred their displeasure, by transgressing any of their arbitrary restrictions, or scrupling at any of their ensnaring oaths and bonds, they with great liberality told them, that the mad-caps were the most consistent men, and that they ought to betake themselves to the hills. We find the Lord Chancellor telling a prisoner on his trial for life, though a gentleman by birth, that he was "not a Scots-man, but a Scots beast." We find him inveighing against a respectable minister, who had done nothing against the laws, as guilty of "a moral sin, a crime that was sufficient to damn him," because he hesitated to own that the Prince of Wales was the son of James, and heir to his crowns. And when the minister said, "I hope there is more mercy with God, than to damn me for ignorance and weakness," we find him replying, "It is enough to damn you, and a thousand with you; for by your calling this in question," (he had not even called it in question,) "you are guilty of their sin and damnation who follow your example."† "Linthgow's soldiers" were declared to be good enough jurymen "for fanatics;" and we find Sir George Mackenzie, the King's Ad-

vocate, threatening that he would have recourse to them, when certain juries did not find the prisoners guilty at his direction.*—On the trial of Sir Hugh Campbell of Cesnock, a witness, upon whom the court chiefly depended, having retracted, when put to his oath, what he had said against the prisoner in his precognition, the gentlemen present could not refrain from expressing their joy. Upon which the Lord Advocate said, "that he had never heard such a Presbyterian roar, except on the trial of Shaftesbury; that he had always a kindness for that persuasion, till now that he was convinced in his conscience, it hugs the most damnable trinket in nature."†

Nor are the author's precedents and authorities confined to the period anterior to the Revolution. When they were restrained from torturing and murdering the Presbyterians, the Scottish Episcopalians and Jacobites, abusing the lenity of a new and tolerant government which they eagerly sought to overturn, took up the pen, and, with hands yet besmeared with the blood of their countrymen, employed it in writing against them calumnious invectives, and scurrilous lampoons, which they industriously circulated in England, where the facts were not known, with the view of instigating the English church to take part with them, first in preventing, and afterwards in overturning, the establishment of Presbytery in Scotland.‡ The authors of these pamphlets

* Howell, vol. viii. p. 364.

† Wodrow, vol. ii. p. 642.—There was a close correspondence between the Lord Chief Justice of England and the Privy Council of Scotland, who reckoned it incumbent on them to express a formal approbation of his bloody campaigns, and to request his aid in apprehending and delivering up to them such Scotsmen as escaped from their vengeance. This appears from an Act of Council, December 3, 1684. "The Advocate representing how ready Judge Jeffreys was to join with the Council for support of the government, it is recommended to him to signify to the Judge, the great resentments [sense] the Council had of his kindness towards this kingdom, in giving his concurrence against such pernicious rogues and villains who disturb the publick peace, and desiring he may cause apprehend the persons of hiding and fugitive Scotsmen, and deliver them securely on the Scots border, to such as shall be appointed to receive them."—Wodrow, vol. ii. p. 350.

‡ "That which is determined concerning 'all them that will live godly in Christ Jesus,' that they 'must suffer persecution,' is, and hath been, the lot of the Presbyterian Church of Scotland; and a generation of men have thus exercised her for many years, by severities hardly paralleled among Protestants. And now, when their hands are tied, that they can no more afflict her, their tongues and pens are let loose in tear her without mercy, by the most virulent invectives, and the most horrid lies and calumnies that their wit can invent.—Besides this pamphlet, several other prints have been emit

* Howell's State Trials, vol. xi. pp. 499, 501.

† Cloud of Witnesses, p. 54.—Wodrow, vol. ii. p. 642.

were so impudent and brazen-faced as to deny that Presbyterians had been subjected to persecution for their religious opinions, and, at the same time that they were pleading for a toleration for themselves, to justify all the intolerant and barbarous measures of the two preceding reigns. "He relates (says one of them) the sufferings of the Presbyterians in the late reigns; and this indeed is the general cant and grand topic of many of their former and present pasquils against the Episcopal clergy; whereas they should rather reflect on the then state. Such as suffered, were criminal in law; and even hundreds were winked at, and pleaded for by the clergy, who might have divulged and accused them. I could enlarge on this head; but Sir George Mackenzie has so baffled the Presbyterian plea, in his *Vindication of the Reign of King Charles II.* that it is needless to say any thing till that book be answered; in which, if I remember right, he hath this passage, None died for a principle of religion, unless it be a religious principle to dye for actual rebellion."* Leaving England to answer for itself, (says another,) our author can adduce no instance in Scotland, of either man or woman, who, after the Restoration until the Revolution, was either severely used, or put to death,

ted by these men, containing partly historical passages, full of lies and reproaches, and partly false and spiteful representations of our principles and way; to which an answer, such as they need and deserve, shall ere long be given, if the Lord permit. That this hath not sooner been done, hath been in a great measure caused by the multitude of matters of fact narrated in them, said to be done in divers places of the nation, far remote from one another, to all which it was necessary to send for getting a true account of these things, and there being but one copy of each of these books that we could find in all Scotland, the several passages for the diverse parts of the country, behoved to be transcribed. In this matter, our adversaries have used a piece of cunning, which is, that these books were spread in England only, where the things contained in them could not be known nor examined; but in Scotland, (where most readers could have discovered the falsehood of their allegations,) there never was one of them to be found in a bookseller's shop.

But *veritas non querit angulos.*" Vindication of the Church of Scotland, (by Principal Rule,) Preface, 2d edit. 1691.

When one of the party endeavoured to apologize for this, by alleging that they had not the liberty of the press, nor of importing books, the same author replied, "Those of their railing pamphlets which have been imported were never challenged, none ever came to trouble them, though we well know who brought them into the kingdom."—A just and modest Reproof to a pamphlet called *The Scotch Presbyterian Eloquence*, p. 34.

* Short Charier of the Presbyterian Spirit, p. 6. 1703.

merely on account of their persuasion."—* Indeed, this last writer very plainly intimates, that Presbyterians might expect the renewal of the severities which they had lately endured, if ever Episcopacy was restored. "Though a toleration be granted, (says he,) perhaps Prelacy will not be restored; and although Prelacy should be restored, yet Presbyterians (if they please) may forbear to rebel, and so save themselves from scaffolds, imprisonments, and banishments: And so all the author's large harrangue on this head is nothing else but ridiculous stuff." †

ADDRESS TO PATRONS.

In concluding the ninth volume of the *RELIGIOUS MONITOR*, the publisher deems himself called upon to address a few words to its friends and supporters; although he does so with diffidence. It is by no means agreeable to address the public on a subject, into which personal considerations appear so necessarily to enter.

But there seems to be a kind of relationship between a publisher and *his patrons*, by which the latter have a claim on him for a statement of facts connected with his publication, that will furnish them with some data, from which they can judge of the extent to which their patronage should be given.

How far the *MONITOR* accomplishes its avowed objects, is not for us to say. Whether it contributes in any good degree to confirm the minds of the people in those principles for which the Associate Church has lifted up a testimony, and which she is under superadded obligations to maintain, at every hazard: or whether it is a helper of their faith and joy: or whether it tends to form

* Toleration Defended, p. 10. 1703.

A writer already quoted has said with great justice, that such assertions are made "with the same brow, that Maingurg and other French Popish writers do affirm, that all the Protestants who lately in France turned Papists, did turn voluntary, without any compulsion; and that no rigor nor persecution hath been used to move them to this change. This is a degree of effrontery, of bidding defiance to truth and the God of it, of bold imposing on the reason, yea, and the common sense of mankind, that the world doth purely owe to this age, and to Jesuitical obduration of mind. Wo to posterity, if they be abused with such false history! It is little honesty to transmit such things to after ages; but it is the height of impudence, to publish them among such as were eye-witnesses of them, and among whom the sad effects of them remain with grief and smarting to this day."—Vindication, ut supra, p. 20.

† Toleration Defended, pp. 18, 19.

any additional connecting link, between the different sections of our church, are questions which must depend on the blessing of God; and must be judged of, not by us, but by others. That these are some of the ends we have in view, is certain.

As to the best means for promoting these ends, there will necessarily be a difference of opinion, among our supporters, according to their habits, tastes, education, and different degrees of attainments. The aged believer, long trained in the school of Christ, who has passed on from first principles to greater perfection in knowledge, and who has learned from many conflicts, to wield the sword of the Spirit dextrously against the adversary, will be likely to look with less interest on whatever savors not of "*strong meat*." On the other hand, the less experienced with buoyant spirits, and high hopes, cannot see the necessity either of the length, or of the minute distinctions, which he does not understand, or of the pertinacity of adherence to things in his estimation trivial, that distinguish so great a portion of the articles published in the Monitor. He has as yet only begun to learn his lesson, and will soon find, often to his sore amazement, that he has been thrown down for the want of a practical knowledge of some of these *despised trifles*. Every word of God is needful; and to his people it is precious.— Esteem for the word of God is the most distinguishing mark of the believer. From which we may learn, that something is wrong in that individual, or that body of professed Christians, where a single particle of Divine truth is lightly esteemed.

A cursory view of the present *ecclesiastic* and *political* condition of the United States, may impress us and our readers with the importance and necessity of holding fast the things already attained, "lest at any time we should let them slip:" and also of making more vigorous exertions, as God in his providence gives opportunity, to extend the doctrines of the Reformation, both from the pulpit and the press; lest the remembrance of them depart from the land, and leave in their stead either the vain philosophy of Germany, or the more pestilent superstition and Monkish despotism of Spain and Portugal. And this unpleasant task we will attempt:

1. The first thing that presents itself to the attentive observer is the gross ignorance of the people on religious subjects, and their great neglect of religious duties. It is true the scriptures are extensively circulated; but the great mass do not read them unless

it may be to fortify themselves with some *Infidel cavil*. It is true we have numerous places of worship, but comparatively few attend them. True we have Sabbath schools, but family and catechetical instructions have nearly ceased. And as for family religion, it is a cumbersome and antiquated custom, well enough for the fanatical and narrow-minded. But no one who has imbibed the liberal spirit of this age thinks of advocating such a custom.

2 False doctrines among the great body of those who pay some attention to religion. Without attempting to enumerate the gross heresies which it is well known are urged upon the people, let one important practical point suffice to illustrate our position, to wit: the prominent place given to *feelings* as evidential of grace. No one at all conversant with his Bible can be at a loss to determine, that, under the garb of feelings, the most dangerous and extensive counterfeits of the Holy Spirit, are palmed upon deluded people for a work of grace. It is true that a work of grace in the soul produces deep and elevated feeling; but this kind of feeling is always controlled by the written word; and never clashes with it; it is a permanent principle; and rises in degree as the light of divine truth shines into the soul. This is the instrument in the hand of the Spirit, by which true feeling is generated, increased, and carried on to perfection. But we have feelings in our day, avouched by many to be the effects of a work of grace, running counter to the most obvious dictates of divine revelation, and, in some instances, to those of natural religion. Their fruit is confidence, boasting, and reliance on instruments. The ancient land marks disappear before them; foundations are broken up; and confusion succeeds to order. The necessity of the Spirit's work is totally denied; and if any agency is attributed to him, it is not that ascribed to him in the scriptures.

3. *New measures*. The ordinary means of grace established by the Lord Jesus, to be continued in the church till the end of time, are no longer deemed adequate by a great proportion of professing Christians. And these new *measures* or means are canvassed, adopted or rejected according as their inventors suppose they will *take* with the people, without any great attention to the rule of the word. They seem to originate in some such principle as that held by the Pharisees, to wit: that doctrines may be dispensed with in order to make converts, which is condemned by our Lord in Matthew, v. 19, and xxiii. 15. The Pharisees made the

highest pretensions to holiness and good works, and attachment to the law of Moses; and yet they taught, says Dr. Gill, quoting from the Jewish Doctors, "that any one of all the commandments might be transgressed, in order to turn many to their religion." They coveted to make proselytes, "because hereby, either they strengthened their own party, or filled their purses with their substance, or got applause or credit among the common people; for the making a proselyte was a very great action, and is ascribed to the patriarchs Abraham and Jacob, and made equal to creation." Now, at the present time, it is more than insinuated by our new measure men, that we are to test the validity of ministerial claims, not by the "law and the testimony," but by the number of proselytes made! The application is so easy and direct, that we leave it for the reader to make.

And further; the similarity of their views and practices approximates so near to those of Popery as to fill any intelligent friend of the Reformation with astonishment. The only important difference to be discovered between them and the Papists, is, that they have no *visible* head of influence. And this deprives them of that concert of action, on which they so much depend; and which they advocate on all occasions. Now, compare this with the rapid advances of the "man of sin," and sufficient cause appears for alarm. The barrier that separates them is already so feeble that individuals are beginning to pass it;* because Popery possesses a visible head, and is admirably calculated to furnish that "*union of mighty effort*," which our new measure men prize so highly. Do not these circumstances necessarily tend to a union with Roman Catholics? The new measure men have abolished their former church order, so far as they possessed any; and is not the consequence at which we have hinted inevitable? Men will not long remain in a state of total disorganization; and as they have rejected that organization marked out in the Bible, what other presents itself so suitable to their views, so powerful to controul the minds of men by a human instrumentality?

If, turning from the church, we take a view of the *political* condition of the country, we are presented with a scene equally repulsive. Because,

1. *Of the growing indifference to civil liberty.* The generation that toiled and

* Some of the *new measure* people have joined the Roman Catholic church; in this city, a number recently.

suffered to place this country in the front rank of nations has passed from among us. We enjoy the fruit of their labors, but have forgotten that the same piety, virtue, and self-denial which achieved our liberties, must be exercised for their preservation. But within a few years, the great mass have engrossed their attention in the pursuit either of wealth, or a giddy round of pleasures; nor are they, in general, scrupulous as to the means employed in the pursuit of these objects. They resemble, in many respects, the Roman people in the last days of the republic, whom Juvenal describes as "reduced to think of two things only: their bread and the games of the circus." And, on the other hand, among leading men there is a thirst for power and place which swallows up all the higher considerations of patriotism and public good. Under the Emperor Augustus, the first tyrant that arose in Rome, after the overthrow of the republic, Tacitus says, "the leading men were raised to wealth and honors, in proportion to the alacrity with which they courted the yoke." In like manner men are now rewarded with offices and honors, in proportion to the alacrity with which they court every corrupt faction and laud, in some cases, with impious praise those who are above them on the political ladder. This leads me to remark

2. That politicians look upon *Popery* with complacency; as admirably adapted, from its concert of action, for their purposes.— They have already commenced using it as a stepping stone to political power. This fact is so well known in our principal cities that none deny it; and few have moral courage sufficient even to avow it. Because, he who mentions it is thrown into an awkward attitude. Either he is accused of using religious controversy for the promotion of a political party, or of abandoning his political friends because they will not establish a religious test to govern themselves as a political party, when the constitution, which is supposed to define the whole duty of politicians, furnishes none for their government as citizens. In several large cities, the political scale preponderates in whatever direction the Papists move.* And the demagogue who rides into power in this manner; gives them such favors as they demand for their votes; and thus his Catholic supporters have the

* We had a striking illustration of this position in the cities of New-York and Philadelphia, at the last Presidential election; in the former, they went for one candidate, in the latter for another. Hence the overwhelming and opposite majorities in these cities. Catholics always move in a body at the nod of their leaders.

benefit of his official influence, whatever that may be.

3. The encouragement given to Catholics to migrate hither, and become naturalized citizens of the United States. In the city of New York, \$50,000 (some say \$100,000) are annually appropriated for the support of foreign paupers, nine-tenths of whom are Roman Catholics. And in the month of October last, from the best information that can be obtained, about 2,000 were naturalized in the cities and villages along the Hudson river, and the expense of this naturalization was mostly paid by the contributions of politicians. This state of things is well understood by the Catholics in Europe, and hence they make corresponding exertions to take advantage of them. But our own people who are to be made the victims, will believe nothing on the subject. They ridicule the idea that Popery can succeed in this country; but they forget the under current running among the people, which does not appear from the public press, the usual source for judging of the shape and pressure of the times. Because our constitution guaranties the rights of conscience, they think all safe, forgetting that that very guarantee rests on the popular will. The Papists have calculated all these things, and hence their unbounded professions of republicanism—their astonishing success in worming themselves into favor with the people, in bending infidelity, profanity, and every corruption to subserve their schemes, till they acquire sufficient strength to strike a decisive blow. By their claims for political services they have already succeeded in obtaining a large appropriation of public money for their Orphan Asylum, in the city of New York, directly against the constitution.— They have recently made an effort in this city to obtain public money for one of their schools, but failed, only however for the present. Since we commenced penning this article, an attempt was made in the legislature of this State, by a Catholic member, to procure a portion of the public money for the support of Catholics. It failed, but we had an exhibition of the spirit of Popery.— The application was opposed by Mr. Lockwood, an aged member from Westchester, when the Catholic went to him and told him that if he did not vote for it, they (meaning their political party) would lose 15,000 Catholic votes. But this not being satisfactory, Mr. L. immediately proclaimed it to the house, which called forth from the Catholic not only violent passion, but actual threats, that age alone screened his opponent.

It will be said that these are comparative-ly trivial incidents. True, but they illustrate the spirit and tendency of the times.

Let us not be misunderstood on this subject. We are not opposed to the liberality our government extends to foreigners; but the government should protect itself. It is a sound political maxim, that he who tolerates nobody, should not be tolerated. Now the Catholic tolerates nothing, which is not subservient to the Roman Pontiff. Nor is the case changed by the profession of Romanists, that they only yield a spiritual obedience to the Pope; because they hold this spiritual obligation paramount to every other. Hence the claim of the Pope to absolve subjects from their allegiance to Princes. Nor is it true that Popery has changed, because infallibility is its constant claim. Therefore, Popery and despotism are one and indivisible; and in conjunction with it civil liberty cannot exist. This is abundantly demonstrated by the history of every Roman Catholic country on the globe. Look at Southern America for demonstration. For a quarter of a century those States have struggled in vain to throw off the yoke of despotism, and what constitutes the difference between them and the United States? Simply, the Roman Catholic religion. A convention of the people of Chili recently met to form a constitution for that republic, and inserted a clause establishing the Roman Catholic religion to the *exclusion of all others*. And with all these facts staring them in the face, our infidels cherish Popery because of its hostility to the Bible, and “merely for the unenviable distinction of being last devoured.”

By this time, the reader may be ready to inquire what has all this to do with the Monitor? We answer much. It is this view of affairs that gives a peculiar colouring to many articles, and, in some degree, a distinctive character to the whole work. It has no cheering intelligence to lay before its readers respecting the state of religion—nothing that will have a tendency to flatter them, or excite in them expectations of great things. A vast machinery has been set in motion, both in Church and State, nearly all of which is calculated to overthrow Reformation principles. There is scarcely a church of the reformation which is not either convulsed with internal commotion, or which has not slid off from her original foundation; and, in the midst of this moral desolation, we behold the “man of sin” raising up himself to devour. The multitude are either singing hosannas to the idols they have set up, or wondering “*after the Beast*.”—

The testimony of God's witnesses is no longer heeded—"The word preached does not profit, not being mixed with faith in them that hear;" and the church seems to be left, in a great measure, to barrenness, because divine ordinances have been profaned. The signs of the times portend the approach of a "*fiery trial*," to the people of God, whether near or more remote we know not. The past history of the church abounds with facts confirming our views; but the limits of a paper like this will not permit their consideration, only we may notice that confidence in human agency, and contempt for the commandments of God always have preceded severe judgments. And when was there a period more distinguished for these things than the present? We know of none. Therefore, the most we can hope to accomplish by our publication is, to contribute in some degree to prepare the minds of God's people to look for opposition, and trials, and for severe conflicts with the enemy; that they be not surprised "*as though some strange thing had happened them*"—that they engage more in prayer for deliverance—trust less in means, and more in God—that they may search out and slay their own corruptions, and mourn for the sins of the church and the nation; and rejoice much in God, if they are able to stand fast in their profession, and in any good degree to maintain their ground in this day of rebuke.

Again: The thousand little incidents that are occurring in other denominations, and the sayings, doings, and anecdotes which are found in cotemporary publications, are, owing to the circumstances above detailed, mostly unsuitable for this work; as their tendency is to illustrate and enforce some principle not in accordance with our views of truth and duty in these times. And this, in many respects, renders the Monitor *unique* in character, and will explain to some the reason why so few of this species of articles find their way into our pages; and, we hope, satisfy them, that although, by adopting such articles, we might contribute more to their amusement, we should less to their benefit.

We have procured new type, and a superior quality of paper, on which we shall commence the *tenth* volume; we shall forward the first number to all our present subscribers, that they may see a specimen of the work; but to such as have received it for four years without having paid any thing, it will not afterwards be sent unless they make payment before the publication of the second number.

It is truly perplexing, after having sent the Monitor for a number of years to a subscriber, and in some cases after having paid 25 cents postage for the letter ordering the work, to be compelled to discontinue it without receiving any compensation. We do not believe that such persons are in the communion of any church; and justice requires us to say that, in some instances, we know them to be distant from any organized congregation of the Associate church.

We respectfully request such as intend to become subscribers to the 10th volume, to send in their names with as little delay as possible, that we may know how large an edition to publish.

The circulation of this work has gradually, but slowly increased from its commencement, but not so with its receipts, which have not always been proportioned to its circulation. We have circulated about 1000 copies a-year for the last two years, yet, for the year ending the 31st of December, 1832, the receipts did not fully cover the expenditures.

In conclusion, we will barely put a single question—If the volume about to be commenced, shall be found improved in mechanical execution, and to sustain its character in other respects, may we not confidently look for some increase of patronage?

C. WEBSTER.

Albany, May, 1833.

REFORMATION ADVOCATE.

We have received a few numbers of this paper, which has taken the place of the "*Protestant*," and we cheerfully recommend it to our readers. It is published weekly in the city of New-York, in quarto form, and is edited by the Rev. R. Gibson, of the Reformed Presbyterian Church, and the Rev. J. Irvine, of the Associate Presbyterian Church; both of whom are well qualified to manage a paper designed to exhibit the spirit of Popery, and to counteract its insidious approaches. The terms are \$2 00 per annum.

We have received a highly interesting letter, dated Rome, (Italy,) May 1st, 1832, from the Rev. THOS. GOODWILLIE, a minister of the Associate Church, now travelling in Europe on account of the impaired state of his health. We design to lay this letter before our readers in the next number.

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