

① ((THE SCHOOLS;))

OR,

A COMPARATIVE STATEMENT OF THE RELATIVE POSITION AND
DISTINCTIVE PRINCIPLES OF THE NEW, OLD, OLDER,
AND OLDEST, SCHOOLS OF PRESBYTERIANS,
IN THE UNITED STATES.

BY A PRESBYTERIAN.

Rev Alexander B. Lee
now of Iowa

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THE SCHOOLS.

To one of these three classes, (and their compounds,) Congregationalists, Prelatists, and Presbyterians, the varied Christian sects belong.

Though "a Congregational society was formed in the house of Nicholas Fox, in Alden Lane in London, in 1592, yet the oldest records of this species of church order are said to exist in Massachusetts," and "the manner in which Congregationalism took its rise in New-England, renders it sufficiently divine."—*Cong'l Year Book for 1853*.

As a form of church government, it includes Orthodox, Baptists, Universalists, Unitarians, and all who have neither bishop nor presbytery to rule their churches.

Prelacy embraces Popery, and all other churches which are governed by bishops, and have no ruling elders ordained "in every church."

Its "tactical succession," says the official calendar of the church, "may be traced through three distinct channels, — all emanating from Jerusalem, and combining in England. The first by the apostle who carried the gospel into Britain in the beginning of the Christian dispensation; the second coming through Arles in France; the third through the Italian church, and even a fourth may be traced through St. David's in Wales."

The *addenda* to this official calendar says, "The Methodist Episcopal Church preserved the office, although they could not get the outward divine commission in tactical succession." — *Philosophy of Sectarianism*, p. 341.

Keeping these things in view, it will be seen that Presbyterianism, as a form of church government, is entirely distinct from both these orders in their diversified divisions and combinations. The one places the power to rule a church in a bishop, or his superior; the other in the votes of the majority of a single congregation.

Presbyterianism, depending for its very being on having elders ordained in every church to feed the flock of God, enjoins, "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine."

After the order of the synagogue, this form of church government was adopted by our Saviour, established by the Holy Ghost, and applied by the apostles, and other ministers of Jesus Christ, before the close of the canon of divine revelation. — *Acts xiv. 23*; *Tit. i. 5*; *Acts xx. 17, 28*; and *1st Peter v. 1*.

Being, however, entrusted to men who are sanctified but in part, it has its divisions. Of these, the more prominent in the United States, are the New School, Old School, Older School, and Oldest School. The term school is applied to their respective combined variations of doctrine, worship, and discipline.

The distinction of New and Old Schools originated in consequence of an unscriptural *union*, formed by the Presbyterian Church in the United States of America, with Congregationalists, in A. D. 1801, which came to maturity in thirty-six years, when it was discovered that no less than sixteen doctrinal errors were taught in the denomination, and a majority of their General Assembly, on May 23d, 1837, abrogated said "Plan of Union." — *Baird's Digest*, p. 716. Consequently, on May 17th, 1838, two General Assemblies were constituted in Philadelphia, and the New and Old Schools became from that day distinct religious bodies. The New School, maintaining

that, as they had never been arraigned and tried constitutionally, they alone acted constitutionally, and declared themselves to be the Constitutional Church. Their Assembly forthwith elected their Board of Trustees, and claimed both the property and the name of the previous General Assembly.—*Ib. p. 772.*

When to them was adjudged, by Judge Moulton Rogers and a Jury in *Nisi Prius*, both the name and property of the original body,—the only appeal being then to the full bench in bank, when a new trial was “awarded,”—it was mutually agreed that the property in the different localities should be held by the previous occupants, and the assemblies were designated by the prefix or suffix of Old or New School.

The name, “Old School,” was imposed judicially by the Supreme Court of Pennsylvania, on May 8th, 1839, and announced by Chief Justice Gibson, thus: “The division which, for purposes of designation, it is convenient to call the Old School party.”—*Dig. p. 796.* Consequently, while they keep up their separate parallel organizations, neither *party* can legally nor honorably assume absolutely the original designation of the formerly united body.

These schools agree generally, in their discipline by sessions, and in their manner of worship.

For some years immediately previous to A. D. 1856, they each employed as the matter of their praise to God, beside the Imitation of the Psalms, by the Rev. Dr. Watts, and hundreds of other un-inspired hymns, at least one hundred and twenty human hymns, used in common with them by Universalists* and other Congregationalists, and they use these still on every Sabbath. To these, in all in number about eight hundred and thirty, in that year the Old School added *selections* from parts of forty-six of the Psalms, — from the version used by other Presbyterians for above two hundred years, and used also by their fathers, previously to A. D. 1753. Since the organization of the parent General Assembly, in 1789, these had been gradually and generally superseded in her congregations and families, by Mr. Joel Barlow's revision of "Dr. Watts' Imitations of the Psalms,"— *Dig. p. 208*; and in 1802, it was "thought expedient that the hymns of Dr. Watts," and the "hymns selected by Dr. Dwight from various authors," should be cheerfully allowed where a sentimental "taste" preferred them, to the version of the Psalms of the Kirk of Scotland,— *Dig. p. 208-9*, — which had been used by all other Presbyterians in America previously to the year 1774.

The New School, differing in doctrine so entirely

* Compare Old School hymns with those of Hosea Ballou, 2d.

from British Presbyterians, do not require the expedient of "selections" to allure foreigners into their fold, consequently they have not yet resorted to it.*

These schools differ on the subject of slavery. In 1816, slavery was by the parent Assembly declared to be a "mournful evil," and in 1818 they viewed it as "utterly inconsistent with the law of God, and as totally irreconcilable with the spirit and principles of the gospel of Christ," — *Dig. p. 820*, — but in 1845 the Old School declared it to be "no bar to Christian communion," and that on this subject "the church had no authority to legislate." — *Ib. pp. 822-4*. Those who once, in the New School Church, maintained that slavery was "no bar to communion," have withdrawn, and she now, it is supposed, touches not the "peculiar institution" in any form save that of determined opposition to its existence.

Thus the Old School are supposed to differ gen-

* In some Old School churches, supported in whole or in part by Presbyterians from the British Empire, who hold the Psalms to be sacred, the Presbyterian version is tolerated until the people will endure human hymns. This is cautiously done rather than lose any important congregation. Hence says one, whose people, at his direction, had banished seven-eighths of the Psalms, the Precentor, and some other peculiarities of Scottish and Irish Presbyterians, such as tokens of admission to the Lord's supper, and also the "Lord's table" itself, and have employed an organ, organist, choir-leader, choir, and their profusion of human hymns, "I am happy to say that the church have introduced all the manners and customs of our church. They have become tired of carrying Knox and Rouse on their back." — *Pres. Oct. 22, 1859*.

erally from the New on at least sixteen points of doctrine, but their lines of demarcation on either side are not now always limited to nor bounded by the belief or denial of human depravity, a definite atonement, and the freedom of the will. They differ extensively on slavery in its varied ramifications of influence, and in the use of fifty "selections" from forty-six of the Psalms, while the Old School employs two of them, the twenty-third and one hundredth, as human hymns, and the hundred and seventeenth as a doxology.

These two denominations worship in the same manner, and practise open communion, prompted by *feelings* of supposed personal goodness, irrespective of organic union, or of the authority of the eldership, or of sound doctrine, or of pure discipline.

From these facts thus stated, and this comparison thus instituted, we may now more readily discover the relative position of the United Presbyterian Church of North America. This denomination was formed on May 26, 1858, at Pittsburgh, in Pennsylvania, by the union of the Associate and Associate Reformed Churches. Its motto is, "The truth of God, and forbearance in love," in the interpretation of their basis of union.

With the Old School the United Presbyterian Church agree partially in government, in their doc-

trines generally in relation to the plan of salvation by the covenant of grace, and in most of their views of magistracy — but they still differ from them, to some extent, on one half of the decalogue.

As these differences arise from a more close adherence by the United Presbyterian Church to the Westminster Confession of Faith, this division of the common family may be called the Older School. Not in point of prior existence, for the one was commenced in America, as early, probably, as A. D. 1700, and the other not much, if any, earlier than A. D. 1753; nor yet in view of the date of title, for the name Old School, as we have seen, was given judicially on May 8th, 1839, and the other was voluntarily assumed on May 26th, 1858.

In relation to the first commandment, the Old School (at least apparently forgetting, that His thoughts are above man's thoughts as the heavens are above the earth,) maintain, that they can glorify God, when, as the matter of their songs of praise to him they substitute mere human opinions poetically expressed for the songs of Zion contained in his Book of Psalms, — a Book, which he has made "an epitome of" and different from all the rest of Divine Revelation, — which in wisdom infinite he has adapted as the matter of his own praise to the condition of all his saints, ever since it was given by the Holy Ghost, and which he calls, in its dis-

tinct structure and use, "psalms, hymns, and spiritual songs." This the Older School deny.

The Old School suppose that religious men have the liberty to sing in poetry as praise to Jehovah, what they think to be truth. The Older School view this as giving that glory to another which is due to God alone, when by mere human authority, the inspired Psalms are superseded in the Old School by the adoption of the poetical opinions of Mrs. Williams, of Dr. Watts, of Mrs. Steele, and of the popish author of *Lalla Rookh*.

The United Presbyterian Church, finding that the Holy Ghost spake by the mouth of David, — who was not only a king and prophet, but also by office, by the appointment of Jehovah, "the sweet Psalmist of Israel," which none else has ever been, — and that, while God inhabits the praises of Israel, he puts the new song contained in the Book of Psalms into the mouth of every "Israelite indeed," whom he takes from the fearful pit by regeneration; glorify him as the only true God, by believing that he alone could prepare, and that he has prepared in and limited to the Book of Psalms, the matter of the praise of the redeemed, which alone he is pleased to accept as the appointed fruit of our lips, until grace is succeeded by glory.

Thus, these two schools differ on the first com-

mandment, in reference to the absolute nature and completeness of inspiration; and in relation to the matter of praise as a part of the word and worship of God, by divine appointment. The one supposes that their *church* has *authority*, and the infallibility to *write* or *compile* a *hymn-book* for their *people*; the other would just as soon think of employing the authority of their church to write a substitute for the prophecies of Isaiah, or to add four fresh gospels to the New Testament for their people.

Under the second commandment these denominations differ widely. The Oldest School maintaining that "the acceptable way of worshipping the true God is instituted by himself, and is so limited by his revealed will that he may not be worshipped according to the imaginations and devices of men, or in any other way not prescribed in the Holy Scriptures, and that singing of psalms is a part of the ordinary religious worship of God."—*Conf. Chap. 21. S. 1, 5.* The other school teach that "the people do not know who were the writers, or who were the compilers" of their hymns. Their "people take their hymn-book on the authority of the church."—*Dr. H. in Pres., July, 1858.*

Denying that any man, or any assembly of men, although one lawfully called a *church*, has any au-

thority to lord it thus over God's heritage, the others say: "This would answer if all modern hymn-writers and compilers were inspired." In the meantime, however, in receiving, observing, and keeping pure and entire all such religious worship and ordinances as he has appointed in his word, they prefer to use only what the Holy Ghost has "written in David,"—*Hebs. iv. 7*,—or spoken by the "Sweet Psalmist of Israel."—*Prov. xxx. 5, 6*.

The Older School believe Jehovah to be the only wise one, and, as the God of truth, to mean what he utters, when he says, "Is any merry, let him sing psalms."—*Jas. v. 13*.

The Old School says, by one of her most popular sons, (the Rev. Dr. M., N. Y. Obs., Aug. 11th, 1859,) "It does seem preposterous to confine 'the praise of all his saints' all over the globe to the one hundred and fifty Psalms of David." But this is not all. In making "selections" from the Presbyterian metrical version of the Psalms, which many in ignorance and some in spleen, at times contemptuously call "Rouse's version,"* (the name of a book which they never saw,) the Old School have carved it curiously.

* It is not known that there is one copy of "Rouse's version" in America. The late Rev. Jno. Brown, D. D., of Edinburgh, owned a copy of it. "It differs more from the Presbyterian version, than does the version of Tate and Brady."—*Rev. Dr. McMillan*.

They reject one hundred and one of them altogether. Out of forty-six others they make fifty "selections," using three of them, the first, the one hundred and twenty-first, and the one hundred and thirtieth, as proper Presbyterians use them, entire; and in taking all of the one hundred and sixteenth Psalm, they make of it two "selections."

They do not select, entire, as fit to be sung, any of the other forty-two Psalms, but reject a part of each of them. In imitation of the Rev. Dr. Watts, on the one hundred and nineteenth Psalm, "whose" practice, if not "faith," they appear extensively to "follow," they have selected, or "collected and disposed the most useful verses," taking out of nine hundred and seventy-seven stanzas in these forty-six Psalms two hundred and seventy-two stanzas, and rejecting seven hundred and five as "rough, bald, and scarcely metrical prose." Of the one hundred and nineteenth Psalm they have selected the one-twelfth and rejected the remainder.

In order that the reader may know whereof we affirm, I quote the number of fragmentary stanzas taken or rejected from the said forty-six Psalms:

Psalm 1st, 6 taken, 0 rejected,			Psalm 68th, 4 taken, 31 left,		
4th, 4	"	3	71st, 5	"	16
5th, 5	"	5	72d, 6	"	12
8th, 5	"	2	78th, 4	"	61
15th, 4	"	1	80th, 6	"	13
19th, 6	"	6	84th, 6	"	5
25th, 5	"	13	86th, 6	"	9
26th, 5	"	4	89th, 5	"	39
27th, 5	"	11	90th, 12	"	5
28th, 5	"	4	91st, 6	"	9
32d, 5	"	8	95th, 5	"	4
34th, 5	"	10	96th, 6	"	6
36th, 4	"	7	98th, 4	"	3
43d, 4	"	2	102d, 5	"	20
46th, 5	"	5	103d, 13	"	6
48th, 5	"	6	116th, 12	"	0
51st, 6	"	10	119th, 11	"	121
57th, 4	"	6	121st, 4	"	0
61st, 5	"	3	122d, 5	"	1
62d, 4	"	8	130th, 5	"	0
63d, 5	"	3	139th, 6	"	13
65th, 6	"	7	145th, 5	"	10
66th, 4	"	10	146th, 6	"	2

The one hundred and seventeenth psalm they, in selecting, have transmuted, (after prelatie example,) into a doxology; but they do not state whether it is doxology the greater, to be repeated after every psalm, or doxology the less used in the communion service. Two others, usually viewed as nearly free from "doggerel," (the twenty-third and one hundredth Psalms,) are considered worthy

of a place in their book of human hymns, beside the poetry of Higginbotham and Thomas Moore.

Thus, of the twenty-two hundred and thirty-four stanzas of common metre, contained in the metrical version of the Psalms, they take, as selections, doxology, and as equivalents to mere human hymns, two hundred and eighty-three stanzas, or four more than one-eighth of the whole. Pitifully meagre as are these mutilations, they allure some foreigners under the banner of those who have made them ; but if the same despicable mangling were perpetrated on the poetry of the Rev. John Newton, Dr. Doddridge, or the Rev. Dr. Watts, by sacriligious hands, the clamor of their admirers would speedily fill Christendom.

On this point, the Older School declare, that " it is the will of God, that the songs contained in the Book of Psalms be sung in his worship, both public and private, to the end of the world ; and in singing his praise, these songs should be employed to the exclusion of the devotional compositions of uninspired men." Their reasons for this are subjoined.

Such are some of the variations of these two Schools, under the second commandment, but these are not all. They differ on the *manner* of praise, the one maintaining, that all the people are to praise God, by giving him, as a congregation, the

fruit of their own lips in his worship; the other says, this may be done by proxy, by a choir, and in the use of viols, organs, or other instruments of music. The use of such "things without life-giving sound," is viewed by the Older School as will-worship, and as one of the most vital forces of Popery.

They differ; the one calling a number of people, without an ecclesiastical organization, by the order of a Presbytery, and without ruling Elders either installed or ordained, a Presbyterian Church, and settling over them a pastor; the Older School would simply recognize such a collection of people as a station preparing, or prepared, as the case might be, to ask Presbytery for the organization of a church.

In connection with this, they differ on pew patronage. The late Rev. Wm. L. McCalla, one of the most faithful ministers of the Old School, in 1853, in his argument for the "cleansing of the sanctuary, delivered in the Presbytery of Philadelphia," says, — *pp.* 88, 89, — "a common charter makes the pew holder the *church*, though they may not profess Christianity, nor be responsible to any Christian Society. It is not the action of the session, but that of the treasurer, which regulates the franchise of the members; that is, their *right* to *appoint* representatives, through whom they

govern the society." To modify this, the General Assembly in 1855, "judges it most consonant to our form of government, that communicants only should vote in the election of Ruling Elders."—*Dig. p. 67.* "Yet, it appears to be the custom in some of the churches of the Presbyterian connection, to allow this privilege to others."—*Dig. p. 67.*

The Older School have "no such *custom*," and they say it, and that consistently, "neither" ought any of "the churches of God."

They differ, the one practising stated and occasional communion only with "*saints by profession*," under, and by the authority of the Ruling Elders; the other giving an invitation publicly to all, who are called evangelical, to accept or refuse, according to their own feelings, where they profess to be in good standing in their own churches, thus superseding the official examination by, and inspection of the Eldership.*

By the one, the sacrament of the Lord's Supper is dispensed only on the Sabbath, by the other on Wednesday evenings, or on other portions of secular time.

Under the third commandment, they differ on oath-bound societies. The one declaring: "That all associations, whether formed for political or be-

* The considerations on which this is founded, will be stated in the sequel.

nevolent purposes, which impose upon their members an oath of secrecy, or an obligation to obey a code of unknown laws, are inconsistent with the genius and spirit of Christianity, and church members ought not to have fellowship with such associations."

The others, the Old School, see in such oaths and vows no sin, no entanglements of conscience, no hindrance to holiness of life or to true Godliness, and view the subject as a mere matter of expediency.

"*Resolved*, That it is inexpedient for the General Assembly to legislate on the subject."—*Dig. p.* 804.

Under the fifth commandment they differ. The Old School maintaintaining that the church has no authority to legislate on slavery, leaving the matter wholly to the State and mere politicians. The others suppose that of this evil the moral law is cognizant, and that its criminality is as justly the subject of discipline as any other.

Under the seventh commandment, these schools differ in their views of incestuous marriages between a man and his wife's sister, and between a woman and her husband's brother. The Older School view such connections as at utter variance with the purity and requirements of the Divine Law, and consequently, justly exclude those who contract them from church membership.

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With the other denomination they are no defilement to the Christian marriage bed nor to the pulpit, and they are too venial in character to require discipline.

They differ also on all the violations of the seventh commandment arising from slavery.

It has been decided by the Hon. Judge Culver, in Brooklyn, N. Y., in 1859, that, "as marriage is a civil contract, slaves cannot in law contract marriages, nor does cohabitation confer any legal rights on the parties or their children." Consequently the Older School view "the peculiar institution" under this decision, as at war with the marriage relation, and destructive of all those endearing ties of kindred on which much of the enjoyment of earth rests, while the other School declares, that it "is no bar to Christian communion."

On the eighth commandment they differ in their views of slavery. "We declare," say the one, "that slaveholding, — that is the holding of unoffending human beings in involuntary bondage, and considering and treating them as property, and subject to be bought and sold, — is a violation of the law of God, and contrary to both the letter and spirit of Christianity." It deprives man not only of his earnings but of his manhood, and robs woman of her most precious honor; consequently, they view

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it as a violation of the one hundred and forty-second question of the Larger Catechism, which forbids not only "manstealing, and receiving anything that is stolen," but also "oppression;" and they ask: "Is not slavery oppression?"

The others, in 1818, said: "Slavery is totally irreconcilable with the spirit and principles of the Gospel of Christ. But in 1845, they maintained that "the church has no authority to legislate on the subject," and "it is no bar to Christian communion."—*Dig. pp.* 820, 823, 824. Again, in 1858, they declared: "We see no occasion to revise the constant and unalterable faith of our church on the subject of slavery."

To each other, then, on this subject as a violation of the eighth commandment, these two denominations are opposed.

Thus the "Old School party" and the United Presbyterian Church differ extensively on the absolute authority and complete character of inspiration; on the sovereignty of God, in limiting the matter of his praise to the Book of Psalms; on the manner of praise; on what constitutes a Christian church; on pew patronage; on indiscriminate communion; on pew distribution as a substitute for "the Lord's table;" on the influences and tendencies of oath-bound secret societies to promote holiness and godliness; on the

authority of the church to legislate on the subject of slavery ; on what constitutes incest ; and on slavery.

From the former the latter are thus relatively separated in doctrine and in practice.

The Oldest School claim lineage from the second Reformation in Scotland. They agree with the New School partially in government and in opposition to slavery, and differ from them widely in doctrine, worship, and discipline.

They are opposed to "the Old School party" on hymnology ; pew patronage ; in calling collections of people without a Presbyterial organization, a church ; on the custom of settling a pastor over such a collection of people ; on indiscriminate communion ; on secret oath or vow-bound societies ; on the authority of the church to legislate on slavery ; on what constitutes incestuous marriages ; and on slavery in all its results of robbery, oppression, fornication, and adultery.

They differ from both the Old and Older Schools in their peculiar views of the National Covenant of Scotland, and Solemn League and Covenant of the three kingdoms of England, Scotland and Ireland. They say : "The civil ruler must personally profess and exemplify the religion of Jesus Christ, and officially give his strength and power to him."*

* Summary of Principles, Paisley, 1821.

In this, they are opposed to all other Presbyterians, who maintain that we must be subject to Cæsar, "not only for wrath, but for conscience sake." From the Older School they differ, by making civil and religious covenanting perpetually obligatory, † while the others declare it to be "a moral duty, the observance of which is not required at stated times, but on extraordinary occasions, as the providence of God and the circumstances of the church may indicate."

Thus these several schools, New, Old, Older, and Oldest, differ respectively from each other, yet they wear the common name Presbyterian, either by viewing it as simply the best ecclesiastical governmental expedient, and preferable to Prelacy and Congregationalism, or as the only form of church government authorized and established by the word of God. The relative position of these schools one to the others, and wherein they differ, the reader can now, without difficulty, discover; yet it may be worth while briefly to compare them with the Presbyterianism of Scotland and Ireland, from which in whole some of them or in part others of them have sprung.

Between the New School and the Presbyterian Churches of those lands, there is but a partial identity in doctrine. This is more extensive in ecclesi-

† Hence they are called Covenanters.

astical government, and probably complete only in opposition to American slavery.

From the Kirk of Scotland, the Old School differs "in regard to worship — to form of worship. In the Kirk, all the congregations are, by ecclesiastical law, required to use their own particular version of the Book of Psalms," and organs are excluded as popish. The denominational "taste," "manners and customs" of the Old School exclude from their churches generally, as they "become tired of carrying Rouse on their back," one hundred and one of the Psalms, as sung for centuries, by authority in the Kirk of Scotland, and introduces, after the example of Pope Vitalian, (in A. D. 671,) the organ, which the General Assembly of the Kirk of Scotland, in 1644, called "corruptions," and "an *abomination*."

Again they differ as to the powers of their assemblies. The deliverances of the Kirk assembly are authoritative. The Presbyterianism of the Old School is regarded as a "feeble sort of Presbyterianism, with an independent government."

They differ as to the power of electing "spiritual officers." "In the Old School, this power is extended to pew-holders or ordinary hearers, — in the Kirk it is confined to members of the church proper."

"They have departed in discipline from the

Kirk in this, that in the General Assembly, according to the Scottish discipline, is embodied the whole church; in the Old School it is simply a representation of Presbyteries, and such powers as the Presbyteries choose to give—that is a body with delegated powers as well as delegated persons.”—*Test. in Fl. St. ch. case, p. 106.*

The one recognizes the supreme ruler of the kingdom as the head of the church, and has their Assembly constituted conjointly by a Moderator and a Royal Commissioner, — the other constitutes their General Assembly in the name of our Lord Jesus Christ. They differ in the office of precentor; in admission to the Lord's supper by tokens; and in the use of the Lord's table. These are not in keeping with the “tastes,” “manners, and customs” of “the Old School party.”

The one has for centuries ordered the reading of the Bible in her parish schools; one of the most prominent men of the other body, (their moderator for 1858,) maintains that this is wong.

The sanctification of the Sabbath as a part of the law of the land, is maintained by the Kirk, while in the other denomination, this prominent divine, the Rev. Dr. Scott, “takes ground against all Sabbath laws.”

On the seventh commandment they differ. The Kirk would not tolerate in their pulpits nor in

their communion a man who has married the sister of a deceased wife. The law is, "a man may not marry any of the wife's kindred nearer in blood than he may of his own."—*Con. of Faith, chap. 24, sec. 4.*

On slavery they do not agree. With the one, "it is no bar to Christian communion." In the standards of the other it is characterised as "theft and oppression."

As the Free Church of Scotland differs but little in her standards and usages from the Kirk, excepting on the controlling of church courts by the civil power, to render patronage efficient; so, *in all the points above stated*, excepting the not opening of her Assembly by a Royal Commissioner, she, with the Kirk, differs from the Old School.

A usage, brought by her out of the Kirk, and previously adopted by the United Presbyterian Church of Scotland, — the use of paraphrases of some portions of sacred scripture, — has not, as such, been adopted by this denomination. Her superabundance* of human hymns renders the

* Her hymns are superabundant, yet they are not satisfactory. Hence, some of themselves complain that some of their hymns are inserted twice, just as if their "compilers" were *not* infallible. Thus their three hundred and thirty-sixth hymn is re-inserted and numbered the four hundred and fifty-fourth, and the four hundred and sixty-ninth is re-inserted and numbered the five hundredth. If these errors were corrected in a new edition, they would then have two, if not three, dissimilar hymn-books in the Old School Church. No such confusion arises from the use of God's Book of Psalms.

use of the Scotch paraphrases, as a contribution to her religious songs, unnecessary; and as a foreign compilation, they are not in keeping with the "tastes," "manners, and customs" of this American Church. Of the Psalms used by the Free Church, they select one-eighth and reject the rest.

To this extent these denominations agree as to the matter of praise; and as to the manner of conducting it, the one employs a precentor to lead the whole congregation,—the other a choir, and, when able, an organ-gallery to sing and play by proxy.

While the United Presbyterian Church of Scotland has collected a book of hymns, which are partially used in some of her congregations, she still retains the Psalms entire; and her hymns are but partially identified in contents and character with those of the Old School. Among the graves of the psalm-singing martyrs her innovations are not so well received as to induce her to cast away seven-eighths of

"Those strains that once did sweet in Zion glide;" and these are at least as likely to supersede their modern religious poetry as to be supplanted by it, in the church of the Erskines.

Not only on what constitutes incest, in the cases above specified, but especially on slavery, these Scottish churches are opposed to the "Old School

party." Since 1834 the then United Secession, now the United Presbyterian Church of Scotland, and since 1845 the Free Church of Scotland have remonstrated with this American denomination on slaveholding. But in vain are all their entreaties, excepting what ends in courteous words, by which they desire to "allay excitement and restrain impatience," and assure these churches that they "dare not contract the bond of union among brethren more than Christ contracted it;" when he said "all things whatsoever ye would that men should do to you do ye even so to them?"

With the United Presbyterian Church of North America in her declaration on slavery, above quoted, these Scottish churches entirely harmonize, as they also do, excepting on paraphrases, in almost every particular in which she differs from the Old School in "customs and usages."

From the Presbyterian Church of Ireland, the Old School differs still more extensively, both on psalmody and slavery.

On this latter subject, in July, 1845, the "Irish Assembly" addressed to them a faithful letter, which commenced a correspondence, which was continued until 1854, when on their minutes (*p.* 41.) this entry was made. "Another (letter, as in 1851, 'renewing the agitation of the topic') was received from the same source, expressed in a style so of-

ensive that the Committee on Foreign Correspondence recommended, 'that the letter from the General Assembly of the Presbyterian Church in Ireland be not answered.' The recommendation was adopted." (*Dig. p. 559.*)

They were more courteous on the subject with the Scottish churches, and did not refuse to reply to their letters. Yet, by at least one branch of the Presbyterian denomination in the British Provinces, they refused to be admonished. "In 1846 a letter was received from the Synod of the Presbyterian Church in Canada, occupied mainly with the subject of slavery, and couched in such terms, as precluded any answer, and the correspondence there terminated." (*Dig. p. 549.*)

On psalmody these two denominations stand entirely opposed to each other. In 1850, the Princeton Review rejoiced in the prospect that psalm singing was decreasing, when it gave this utterance — "There are thousands of Presbyterian worshippers, who, to this very day, content themselves with the rough, bald, and scarcely metrical prose of 'Rouse,' and some, though their number is happily decreasing, who think it a sin against God, to use any praises in his worship, which contain the name of Jesus." And in August, 1859, the Rev. Dr. Murray, (in the N. Y. Observer,) says, "we as highly approve of the organ as did David, when

used as an aid to the vocal — it does seem preposterous to confine ‘the praises of all his saints,’ all over the globe, to the one hundred and fifty psalms of David.”

There are not a few nominal Presbyterians who suppose, that the “old Psalms” are too contemptible to receive much attention, excepting from antiquated minds among the minor bodies of Presbyterians.

To such, while it shows the identity of the two churches on this subject, the following statement of the venerable and Rev. Dr. Cooke, at the reception of the delegates from the General Assembly of the United Presbyterian Church of North America, (the Rev. J. S. Easton, D. D., and the Rev. J. McGill,) by the General Assembly of the Presbyterian Church of Ireland, at Dublin, in July 1859, will afford information.

Dr. Cooke said: “That there was one point which should not be passed over, and that was that the church from which these brethren came, used nothing but the Psalms in the service of God. One of the greatest dangers to the young generation at present was a set of namby-pamby hymn books, which were now stuck into everybody’s hands. He liked the noble majesty of the old Psalms, and he rejoiced to find their brethren from beyond the broad waters coming to bear testimony to their value.”

The Rev. John Rogers said, "that the observations of Dr. Cooke, about the Psalms, should not be lost sight of. He found there was a disposition at present, but not among themselves, to thrust on Presbyterians some hymns —"

Dr. Cooke — "Whims."

Rev. John Rogers — "I hope the observations of Dr. Cooke will be placed before the public through the press. I find, unfortunately, introduced after our meetings, and sometimes at them, the singing of things which I think we, as a Presbyterian Church, should utterly condemn and denounce."

The "taste," "customs, and usages" of the one body are thus advocated by the American doctors, Hodge and Murray, who rejoice that the number of psalm-singing Presbyterians is decreasing, and assert that it is preposterous that the Psalms can suit the condition of the people of God all over the globe; while the doctors of the Presbyterian Church of Ireland like the noble majesty of the old Psalms, and do not falter in calling these "new gods, 'things' which came newly up," namby-pamby, to be denounced in character, and greatly dangerous in their influences.

Such is the entire opposition of these churches, one to the other, in reference to the Psalms of Jehovah as thus expressed by these representative

men of their respective denominations; and Presbyterians, from Ireland especially, would do well to weigh the tendencies and results of these opinions carefully before they become identified with any American church.

Such, then, are some of the differences which exist between the British and American Presbyterian Churches. The former maintain a scriptural stability, excepting on the part of some portions of some of them, after the American example, to attempt fruitless innovations on the matter and manner of praise, and on some matters of minor consideration. One of the others has run into errors in doctrine, previously unknown under the Presbyterian name, and are, hence, called New School.

A second has departed gradually from its original position in several particulars. In 1729, they adopted the Westminster Confession of Faith Catechisms, Larger and Shorter, excepting what, in the twentieth, twenty-third, and thirty-first chapters of the Confession, "supposed the magistrate to have a controlling power over Synods with respect to their ministerial authority," and "recommended earnestly to their people the Directory, for worship, discipline, and government of the said Westminster standards, to be by them observed as near as circumstances will allow and Christian prudence direct."—*Dig. p. 31.*

Emigrants from Scotland and Ireland, as early as 1750, "though not finding the same causes of separation from the Presbyterian Church in America as from the Established Church of Scotland, (then in her deepest declension from her own standards,) yet found some of the same, and had other objections to a union with them." "Dr. Watts' Imitations of David's Psalms" had been published at Boston, and his three books of hymns in Philadelphia, in 1741; and as emigrants, people, and ministers, from the Congregational Churches of New England, came to New York, New Jersey, and Pennsylvania, the leaven of their customs began early to operate.

From 1753 these "imitations" and hymns began gradually to supplant the Presbyterian version of the Psalms, being always eventually adopted where the "tastes," "manners, and customs" of the people desired them; and as these were introduced, so the firmness with which they had "received, acknowledged, and declared the said confession of faith, and catechisms to be the confession of their faith,"—*Dig. p. 33*,—was diminished, until, in 1756, the Synod of New York state, "that by adopting the Westminster Confession, we only intend receiving it as a test of orthodoxy in this church, yet we see no reason to repeal our constituting act."—*Dig. p. 33*.

The Synod of New York, in 1755, "determined that the Scotch version be used equally with Dr. Watts' version in the stated public worship on the Lord's days,"—*Dig. p. 207*,—and in 1756 they, "for the sake of peace, permit the use of Dr. Watts' version" exclusively, in one of the congregations of New York, and "determine that this judgment shall be finally decisive as to this affair, though the conduct of the congregation in adhering to them, (Watts,) contrary to synodical appointment, without waiting for an opportunity to repeal said appointment, was irregular."—*Dig. p. 207*. In 1765 said "Synod will not forbid those to use 'Dr. Watts' Imitations of the Psalms,' whose judgment and inclination lead them so to do."—*Dig. p. 208*. Dr. Watts had now won the field from at least one Synod, where the popular judgment and inclination preferred him; for the Synod say, in 1773, "there are minutes of Synod formerly, which countenance congregations in determining this matter according to their own choice."—*Dig. p. 208*.

In 1785 a Committee was appointed to take "the assistance of all the versions in our power, and compose for us a version more suitable to our circumstances and *taste* than any we yet have."—*Dig. p. 208*. In 1787 the Synod do "allow that 'Dr. Watts' Imitations of David's Psalms,' as

revised by Mr. Barlow, be sung in the churches and families under their care; but they are far from disapproving of Rouse's version."—*Dig. p. 208.* And, when the General Assembly was constituted, in 1789, the Rev. Adam Rankin, inquired in that body, "whether the churches under the care of the General Assembly, have not, by the countenance and allowance of the late Synods of New York and Philadelphia, fallen into a great and pernicious error in the public worship of God, by disusing Rouse's versification of David's Psalms, and adopting in the room of it, 'Watts' Imitation'? Conscience is the motive that has induced me to make the above inquiry, and I trust I shall be heard upon the subject with candor." In answer, they profess to "exercise Christian charity towards him, and guard him against disturbing the peace of the church on this head."—*Dig. p. 209.*

From this date, 1789, until the adoption of the "Plan of Union" with the Congregationalists, in 1801, their hymnology appears to have received little attention, but in 1802, they cheerfully allowed not only "Watts' Imitations of the Psalms," but also a number of the Psalms omitted by him, and versified by Rev. Dr. Dwight; and with these Dr. Dwight's selections of hymns from various authors. Beside these, "they then thought it *expedient* that the hymns of Dr. Watts be also allowed."

In 1801 "the Cumberland schism" originated, so that in their career of change in the matter of praise, doctrinal error and ecclesiastical disorder kept a corresponding advance. The use of frivolous or heretical psalmody became censurable in 1806. —*Dig. p. 209*; and in 1819, a proposition was made in the General Assembly for an enlarged system of Psalmody,—*ib. p. 210*. In 1820 it was reported by their committee that the General Assembly have, from time to time, authorized the use of Rouse's version of the Book of Psalms, 'Watts' Imitation of the Psalms of David,' with his three books of hymns, Barlow's alterations of and addition to "Watts' Imitation" and Dwight's revision of Watts, with his additional versifications and collections of hymns, in the churches under their care."—*Dig. p. 210*.

The labors of the committee were approved in 1830, and in 1838 "a committee was appointed to revise the Assembly's edition of the Psalms and hymns, and to report such alterations, corrections, and additions, for the consideration of the next Assembly, as they may think proper."—*Dig. p. 211*. "In 1842, the Book of Hymns was referred back to the committee for alterations, and in 1843 it was "adopted."—*Dig. p. 213*. Here the matter rested until the expedient of "selections," equivalent to one-eighth of the Book of Psalms, was adopted in 1856.

To the reader this being "given to change" will appear, when compared with the action of the Presbyterian Church of Ireland as they have returned, since 1840, back to "the noble majesty of the old Psalms," and eschew "namby-pamby hymn books."

A similar change on the subject of slavery, can be easily discovered from an examination of the quotations already taken from the Assembly's Digest; and the solemn statements of the Rev. Dr. McMaster, who (in the Assembly of 1859, was superseded from the office of theological professor, which he had faithfully held for many years, by the overwhelming vote of two hundred and thirteen to forty-five in favor of the Rev. Dr. Rice, in reply to the criticism of the Princeton Review on his speech,) says: "The strenuous endeavors which have been made in different quarters, to make it appear that it was not a pro-slavery power in the church, which has controlled this affair do not surprise me, for it is an affair of ugly aspect. No other disqualification but our opinions on slavery has been alleged. What the future shall be in reference to this question, whether this pro-slavery power shall be allowed to sit as God in the church, and usurp lordship over it, is one which deeply concerns every man who regards her purity, her liberties, or her honor."

This tendency to Congregationalism appears not only in so much amending of an ever-varying hymnology, but also in their present way of dispensing the Lord's Supper, when contrasted with their previous manner of observing it, as the following extract from the Diary of John Adams will show :

“Sept. 11, 1774. Mr. Reed was so kind as to wait on us to Mr. Sproat's meeting, where we heard Mr. Spence. These ministers all preach without notes. We had an opportunity of seeing the custom of the Presbyterians in administering the sacrament. The communicants all come to a row of seats placed on each side of a narrow table spread in the middle of the alley, reaching from the Deacon's seat to the front of the house. Three sets of persons of both sexes came in succession. Each new set had the bread and the cup given to them by a new minister — Mr. Sproat first, Mr. Treat next, and Mr. Spence last. Each communicant has a token, which he delivers to the Deacons or Elders — I don't know which they call them.” Those were not old country people and congregations*with their tokens and tables, but proper Presbyterians in these usages. What advantages have Congregational pew distribution over these orderly observances of proper Presbyterians? Reader, can you tell? Ans. They hurry through, they do not allow the ploughshare of conscience in table

addresses to delve too deep, and they — “save time.”

Other points of dissimilarity between the steadfast character of the British Presbyterian Churches, and the progressive conformity of the Old School to the customs of Congregational Societies, or to Episcopal rites and forms, on such subjects as intercommunion, etc., etc., might be adduced, but, we proceed to show, that, in her relative position, the United Presbyterian Church of North America is so almost totally identified with the former, excepting in so far as they are any of them aided or supported in a pecuniary way by civil government, that in coming to this land their membership would naturally find in her churches an ecclesiastical home. Retaining exclusively the Psalms of the British Presbyterian Churches, they ask a stranger from Scotland or the colonies, simply to forego his “paraphrases,” and by his own observation to see, if their basis of union and testimony contain any one thing to which he has not subscribed, either impliedly or directly, in adopting the Westminster standards and directory?

With these aids to his comparative investigation of the harmonies and discords subsisting between Presbyterian churches in the British Empire and in the United States, the reader can discover that the United Presbyterian Church of North America is almost wholly identified in doctrine, worship,

and discipline, with the Presbyterian Church of Ireland, and the churches under the same ecclesiastical government in Scotland, in England, or in the Colonies. Such, then, is the relative position of the United Presbyterian Church of North America, that it forms the direct and appropriate connecting link between the Presbyterian Churches of the British realm and those of the common family in the United States; and this will be farther seen, if we direct our attention to some of her distinctive principles.

We have seen that, in very many of the doctrines of the Westminster standards, the United Presbyterian Church has a common faith with nearly all other Presbyterians; but certain points of doctrine and practice which, while they are taught in said Confession directly, or by lawful inference and deduction, are not so explicitly set forth to the comprehension of all who seek to understand her belief and religious practices as she thinks they ought to be.

Nor is this schismatic to be thus distinctive in our principles, for "we hold it to be the inalienable right of all Christians,—a right which duty requires them to exercise,—to separate themselves from other Christians with whom they cannot conscientiously agree on subjects of Christian doctrine and order."—*Dig. p. 782.* Conse-

quently, as has been stated in the preceding view of their relative position, they differ from the New and Old Schools, from all Orthodox, Baptists, Methodists, Universalists, Unitarians, etc., on the subject of psalmody, and for the following reasons :

1. Because the Psalms were originally all given and inspired by God the Holy Ghost.

2. They are selected and numerically arranged by him. — *Acts xiii. 33.* Other inspired songs were written which he was not pleased to place in the Book of Psalms.

3. "They are an epitome of the Bible adapted to the purposes of devotion," containing all its doctrines. Their structure, the vast range of their subjects, their sublimity and pathos, their diversified bearings on matters of common experience, their clear and decided reference to the person, sufferings, and reign of the Messiah, render them suitable to the church in every age.

4. They, for hundreds of years before "the fulness of time," formed, as thus selected and arranged, a perfect book, — the Sepher Tehillim, the Book of Hymns.

5. When "God was manifest in the flesh" he sang them socially with his disciples and other fellow-worshippers, in the worship of Jehovah.

6. When under the hidings of his Father's countenance, Emmanuel consoled himself by

using the Psalms alone; and in giving up the ghost, they were the last utterances of his lips.

7. Although possessed of all the wisdom of God, he did not, when on earth, make one psalm, hymn, or spiritual song.

8. Because he had already done all, that in the opinion of God, was necessary for this purpose in all time to come, "by the former prophets in the Spirit."—*Zec. vii. 12.*

9. The apostles used the Book of Psalms, and they made none other.

10. The *making* of any psalms, hymns, or spiritual songs, formed no part of the "all things which Christ had commanded" them to do, or to teach others to observe.

11. The psalms, hymns, and spiritual songs long since given by the Holy Ghost, — sung by Christ, and clothed with the authority of his judgment as to their adaptation to the praise of God, — were, under the sanction of his apostles, sang in all the early Christian churches at Jerusalem, Corinth, Ephesus, Collosse, and by the whole Christian church, addressed as the twelve tribes by the apostle James.

12. The Psalms are vitally adapted to the Christian dispensation, and like the manna, suit as nourishment every case of the true Israel of God. When we search the other Scriptures we

learn how others served God ; when we sing "the Lord's song" aright, with grace in our hearts, and make melody to the Lord, we worship him ourselves. — *Ps. lxxiii.* 3, 5.

13. We have not the most remote hint in scripture, that the Psalms were not intended for permanent use, which we certainly might have expected had they been solely adapted to the Jewish economy.

14. They will continue forever new until their Author dies, or is pleased to set them aside authoritatively.

15. This he has neither yet done nor promised to do in the future.

16. They will consequently be the songs of the faithful in Christ Jesus while sun and moon endure, so long as upon our earth one saint may be found who is in Christ, and who is not yet "made meet for the inheritance" of heaven.

17. To assert that they are not fit to be sung in Christian assemblies, on account of their peculiar phraseology, is to condemn the very language of the New Testament, which borrows its most expressive terms from the typical system.

18. Again, they sing them exclusively because "the Presbyterian form of worship admits of none of the gorgeous compositions which are heard in the Romish Church."

19. Prayer is the language of dependence, and is ever varied by our condition on earth. God has given to us no book of prayer. On the other hand, when we praise God for what he is, for what he has done, and for what he has promised yet to do, he alone can say what matter, as the expression of our gratitude and adoration, he will accept. Every human composition is destitute of divine *appointment*. The command is not "make a psalm," but "take one." — *Ps. lxxxi. 2.*

20. They have not only been sung by the martyrs of Christ, but they are sung in all churches where men receive, observe, keep pure and entire, all such religious worship and ordinances as God hath appointed in his word, and where they do not worship him by images, imitations, human substitutes, or by any other way which is not appointed in his word.

21. But little else has ever been sung in the dwellings of the righteous; and the Psalms alone are adapted to express the joys and vicissitudes which belong to the habitations of the just.

22. The Psalms alone are anti-sectarian. All human hymns or paraphrases of other portions of scripture, are sectarian, and promulgate the theological opinions of their authors and selectors.

23. Consequently, when from the uttermost parts of the earth there shall be heard songs,

even glory to the righteous; when all nations shall call Christ blessed, his "watchmen shall sing together with the voice."—*Is. liii.* 8. As they shall then see, eye to eye, they will sing together in the unity of the faith, "the song of Jehovah,"—*Ps. cxxxvii.* 4; that song which, given under the Old Testament dispensation, was "the song of Moses," and which, being perpetuated coëxtensively with the reign of Messiah, is now and for ever will be "the song of the Lamb."—*Ps. xc.* 8; *ix.* 10; *Rev. xv.* 3, 4.

24 To allege that in any instance they breathe a spirit inconsistent with the gospel, is to represent the Holy Ghost as at variance with himself. The law of love was as truly enjoined with regard to enemies under the old as under the new dispensation.—*Ex. xxiii.* 4, 5; *Lev. xix.* 17, 18; *Deut. xxiii.* 7; *Prov. xxiv.* 17, 18; *xxv.* 21, 22, *etc.* While, therefore, any admit the inspiration of the Psalms, they cannot consistently impute to them anything inconsistent with this law. And none of the Psalms ought ever to be applied to private feuds or personal quarrels.

25. The Psalmist of Israel was such by the appointment and qualification of God. "The spirit of the Lord spake by me, and his word was in my mouth."—*2 Saml. xxiii.* 1, 2. While not employed to write all the songs of Zion, yet he was

“moved” to write so many of them that God honors his name by attributing the authorship of the whole book to him. “Again, God saying in David.”—*Heb. iv.* 7. No English, or other poet, whether Prelatist, Congregationalist, or Moderate Presbyterian, will venture to declare, “The spirit of the Lord spake by me;” and “his word was ‘supernaturally’ in my mouth.” I am “the sweet Psalmist of the whole Israel of God.” All this, however, will be necessary to make paraphrases or hymns, which should be placed on equality with (or supersede the invariable use of) the “sweet Psalms,” in the praises of Jehovah.

26. As we must ever serve God with the best which we can offer,—not with the lame, the blind, or the defective,—so, not only are his thoughts and words, but his songs also, above all imitations of his psalms and all human hymns, or paraphrases of portions of Scripture thus stamped with sectarianism, as the heavens are above the earth. The Psalms are “words, which the Holy Ghost teacheth,” and which, to the exclusion of all other words, he forever commands us, while we are on earth, to sing. “Is any” (in any place, in any condition or circumstance of being) “merry,” joyful, experiencing gladness from recollection, possession, or hope, “let him sing psalms.”

27. Hence, consistent Presbyterians cleave to

the Psalms, avoiding all versifications of other portions of Scripture, for the existence of which the Holy Ghost has given no warrant ; and to qualify him for composing which he has supernaturally inspired no man, neither in England nor in Scotland, — in London, in Edinburgh, Northampton, Canisbay, Stokenewington, Midmar, Kirknewton, Monimail, Athelstaneford, Leith, or Kircudbright.* They believe that all movings of men, by the Holy Ghost, to make his psalms, hymns, and spiritual songs, each and every one, took place in the lands of the Bible. For these reasons, and others of a similar nature, they believe that in singing only and exclusively the hymns and songs contained in the Book of Psalms, they can never, *never*, NEVER, be wrong.

The Presbyterian denominations, who sing human hymns, do so.

1. Because the Book of Psalms appears to them to be Jewish, and not adapted to the Christian dispensation.

2. Because, in their opinion, it breathes an air of cursing and vengeance against our personal enemies. As if God the Holy Ghost had ceased to do evil when he had finished moving holy men to write the Book of Psalms ; and had learned to do

* In these places the poetical apocrypha of the New Testament, the paraphrases, were composed.

well when he moved others to write the New Testament ; and as if he were not at all times the Spirit of truth, the author of charity, and of every other Christian grace.

3. Because enjoyments, which are forbidden or withheld, are attractive to our corrupted nature ; and as God has made no hymns or spiritual songs more new than those contained in the Book of Psalms, it is, to such, an hardship to be confined (as they say) to the prophecies and shadows of these ; although, when they are enjoyed under the light of the gospel, the whole book is confessedly practical, experimental, and as honey from the comb to the true Christian.

4. Because the Presbyterian version of the Psalms, prepared by the Assembly of Divines, at Westminster, corrected by General Assemblies of the Kirk of Scotland, and (with the concurrent sanction of the Estates in Parliament,) by them appointed to be sung after May 1st, 1650, in congregations and in families, has, confessedly, some defective lines, some obsolete and redundant words, and other blemishes, which, while discoverable by the light of time, human skill has not been able, hitherto, to remove or correct.

5. Because human hymns are usually presented in smoother rhyme than the Presbyterian version of the Book of Psalms, and consequently are bet-

ter adapted to produce more pleasant sentimental emotions to those who have not duly attended to the authority of God, speaking in his word.

6. Because men can understand the words selected by men more easily than "the words which the Holy Ghost teacheth."

7. Because where popular taste has, for two generations, sanctioned the use of human hymns, there are not a few who have never seen the Presbyterian version of the Psalms, and have only heard of it as "old Rouse."

8. These, it is believed, are the principal reasons why some Presbyterians and all other hymnologists use, in the praise of God, other matter than that which is contained in the Book of Psalms.

Again, in their distinctive principles, the United Presbyterian Church differ from the New and Old Schools, and from those sects which have seceded from these two bodies respectively, such as the "Cumberland Presbyterians," the "Free Presbyterian Church of the United States," and the "United Synod of the Presbyterian Church," on the subject of communion. They practice what is technically called close, restricted, or stated, and occasional communion; and to this they are constrained by the following considerations:

1. The visible church consists of all those, throughout the world, that profess the true re-

ligion, together with their children; and is the kingdom of our Lord Jesus Christ,—the house and family of God.

2. Particular churches are members thereof. Of this visible church, and the particular churches of which it is composed, the government is “upon the shoulder” of Jesus Christ.

3. To administer that government, since his ascension “up on high,” he has not only given some pastors, but he has also set in the church some “governments.”

4. Promising to bind in heaven what his apostles should bind on earth, he committed the organization and fellowship of his visible church to them, as elders,—*2 Pet. v. 1*,—under the direction of the Holy Ghost, whose agency in these departments of “the work of Christ”—*Phil. ii. 30*.—was not supernatural, but ordinary.

5. That they might give themselves “continually to prayer and to the ministry of the word,” they appointed deacons to have the “oversight of the outward business of the house of God.”

6. They associated elders with themselves, both to rule and to labor in word and doctrine, and to be their successors in office over the church of Christ.

7. To this class of men at Jerusalem, the relief contributed for the brethren—*Acts xi. 30*—

which dwelt in Judea, was sent by distant churches.

8. The apostles enjoined upon their assistants and successors to ordain elders in every city. — *Tit. i. 5.* When this was done properly, “the things that” were previously “wanting” to the organization of a particular church were then “set in order.”

9. Consequently they “ordained them elders in every church;” and thus they have shown to us, that each and every particular or local church must, in order to enjoy a scriptural organization, have over it a plurality of ruling elders.

10. These must be accounted worthy of honor, —1 *Tim. v. 17,*—especially those of them who labor (as pastors) in word and doctrine; for, where they are lawfully ordained, they are made, by the Holy Ghost, overseers over their particular flocks; and were enjoined to feed the flock of God among them, or in their respective bishoprics.

11. These not only thus took care of the house of God, in separate localities, but they “cut off all wicked doers from the city of the Lord,” judicially, when they “came” authoritatively “together, to consider” any legitimate subject, and as it might “seem good to the Holy Ghost, and to them,” to “ordain” such “decrees” as the churches in every city “should keep.”

12. Thus authoritatively set to maintain, by purity of doctrine and worship, "the unity of the faith," and the dominion of the Lord Jesus Christ over his church; the keeping of their decrees must be secured in every church, by elders, who walk by the same rule, and mind the same things.

13. "Particular churches, which are members of the invisible, are more or less pure, according as the doctrine of the gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them." "Some churches become synagogues of Satan," and are "no churches of Christ."

14. All saints who are united to Jesus Christ, their head, by his Spirit, are united to each other in love; and where they make a creditable confession before the elders of the church, they are bound to maintain a holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification.

15. This has been appropriately termed *stated* communion, and in it they must honor God, who says: "Obey them that have the rule over you, and submit yourselves; for they watch for your souls," etc. — *Hebs. xiii.* 17.

16. This "communion" in worship and spiritual services, "as God offereth opportunity, is to be

extended unto all those who, in every place, call upon the name of the Lord Jesus.”

17. Consequently, as this communion is limited by providential dispensations, (“as God offereth opportunity,”) it is properly called *occasional* communion, and is usually limited to fellowship in the Lord’s Supper.

18. As those, who, in any one “place, call upon the name of the Lord Jesus” must sacredly “remember them who have the rule over” them; so, in order to this communion in the sealing ordinances of the church; all who seek it must do the same things, and walk by the same rule as those do with whom they desire to associate.

19. If they do not so, it is unreasonable either to ask or grant this fellowship.

20. It is unreasonable to make some individuals the judges, by their mere feelings, of their own fitness for the Lord’s table, while they despise or neglect the rulers whom Christ has entrusted to “judge them that are within,” and to watch for the purity of his own body.

21. When some Presbyterians (e. g.) submit to discipline, for labor, (bordering on a work of necessity,) on the Sabbath, one of their own church members, and then, upon their open and indiscriminate invitation, receive an individual of another sect, who denies the authority of Ruling Elders,

and almost weekly, in an open manner, labors on the Lord's day, consistency not only shakes hands and parts with the operators, but that "charity which is the very bond of perfectness" takes her departure, also, as soon as such "communion is extended."

22. It is unscriptural; for, "if there come any unto you and bring not this doctrine, receive him not into your house," much less to drink of the Lord's cup in the communion of saints; "neither bid him God speed" to the table of the Lord, "for he that biddeth him God speed is partaker of his evil deeds," in eating and drinking unworthily.

DEDUCTIONS.

1. Stated communion in sealing ordinances is the privilege only of those who are in the fellowship of the visible church, who honor the faces of their elders, walk by the same rule, and mind the same things. It is founded on organic union in doctrine; and from this arises scriptural fellowship in the breaking of bread.

2. Occasional communion requires, in discipline, the profession of the same faith, and obedience to the same rule, on which stated communion is enjoyed.

3. When elders are assured that those who desire this privilege are under scriptural inspection,

equivalent to their own, it is then their duty to open the gates, that the righteous may enter, and to impart to them a portion of the children's bread for that particular time.

4. Wherever the government which Christ has authorized, which recognizes "elders in every church," is not maintained, and is supplanted by some other form of a less scriptural character, where the discipline of his house is not executed, where divine appointment does not direct the manner of their worship, and where any other doctrine than that which is founded on and illustrative of the electing love of God is held, there can be no lawful or profitable communion.

5. Seeming goodness and the feelings of personal friendship are not sufficient warrants to supersede soundness in the faith. "Mark and avoid them which cause divisions contrary to the doctrine which ye have learned."—*Rom. xvi. 17.*

6. Official vows against all Arminian, or other erroneous opinions against following divisive courses, or against giving themselves up to a detestable neutrality in the cause of God, preclude invitations to open or indiscriminate communion on the part of those who take care of the church of Christ. The extending of such invitations is at variance with the above fundamental and scriptural principles of Christian communion, and with our official accountability.

7. Any other communion than the stated and occasional, now advocated, eventually roots out the vitality of the eldership from the Christian church, subverts her divine order, vitiates her with strange doctrines, and lays the honor of her adorable head in the dust. By the "Art thou in health, my brother?" of modern charity, godliness gains much harm and loss. However bland may be the words of indiscriminate communion, it will eventually "shed out" the "bowels" of pure and undefiled religion "to the ground." Let us, then, "go by the footsteps of the flock."

The Oldest School, the Reformed Presbyterians, both in the United States and Ireland, have sprung from Scotland. From them the churches in that land differ by the use of "paraphrases," and as these, the strictest ecclesiastical sons of the Covenant believe, for the following reasons :

"Because" these denominations "prefer to use portions of the writings of Moses, Solomon, Isaiah, Jeremiah, Hosea, Micah, Habbakuk, or Matthew, Luke, John, Paul, or Peter, as selected and paraphrased in metre, by uninspired men, and men acting without the appointment of God, as the matter of their praise, rather than the songs of Jehovah, in the words of the sweet Psalmist of Israel. They *like* such portions best; and as they are parts of

the Bible, they are, in their estimation, just as good, or rather a great deal better than the Psalms.”

“Hence, metrical translations and paraphrases of portions of Scripture, selected by the authority, caprice, judgment, fancy, or opinions of uninspired men at London, Edinburgh, Northampton, Canisbay, Stokenewington, Kirknewton, Midmar, Monimail, Athelstaneford, Leith, and Kircudbright, at one of the most corrupt periods in the history of the Scottish establishment, were ‘collected and prepared by a Committee of the General Assembly,’ in that realm, ‘in order to be sung in churches.’ It was partially prepared in 1745, and ‘approved’ June 1st, 1781, to be sung in churches; but the collection was not appointed, (as the Psalms were,) to be sung in congregations and families.’ It came in by intrusion, and ‘was adopted’ (at first) ‘in public worship, by several churches.’”

Consequently the Reformed Presbyterians eschew in the service of God, the imitations of some of the Psalms by Dr. Watts, the poetry of Cameron, Doddridge, Robertson, Blair, Logan, Martin, Blacklock, Morrison, and Ogilvie, which unitedly make the Scottish paraphrases.

We thus have the Schools. All of them Presbyterian; but none of them lawfully nor honorably claiming the simple and unqualified name of the

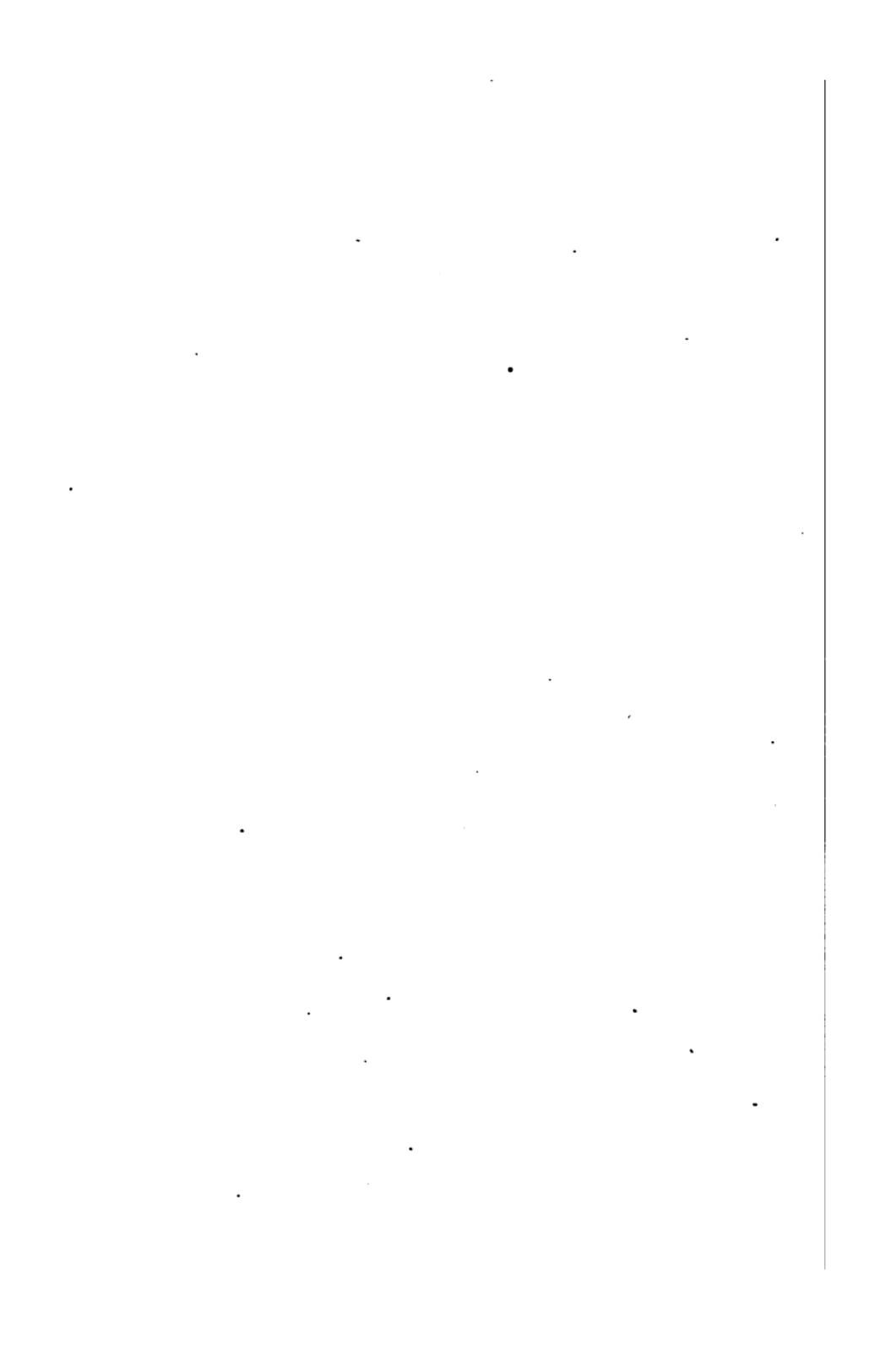
Presbyterian Church. How their sectarian names have been given and assumed, we have seen, and they stand thus : The Presbyterian Church, New School, (N. S.) or New School Church. The Old School Presbyterians, or Presbyterian Church, Old School, (O. S.) The United (U.) Presbyterian Church, and the Reformed Presbyterian Church or Covenanters.

Reader, you will thus be enabled to comprehend the schools ; — see wherein they agree, and wherein they differ, — and, consequently, be enabled to make an intelligent choice. This distinguishing of things that differ, so far from hindering fellowship in those doctrines, in that worship, and in that discipline, in which in so far these denominations agree, will tend rather to inform each other of their relative positions in the matters which they hold in common — and promote the exercise of a scriptural forbearance where fellowship can not be extended in honor to the truth as it is in Jesus.

Where these doctrines and usages are opposed to each other in these schools, and this opposition has been pointed out, the reader should betake himself to the standard of the Word of God, and from that stand-point make his choice of ecclesiastical position in walking in the way to life everlasting.

The same apostle who says, "Let all your things be done in charity," says, also, "Watch, ye; stand fast in the faith;" and when Peter was come to Antioch, Paul withstood him to the face, for he was to be blamed. Let us, then, provoke one another only to love and to good works; and let us stand in the ways, and see and ask for the old paths, where is the good way, and walk therein, and we shall find rest (even eternal life) to our souls. Amen and amen.





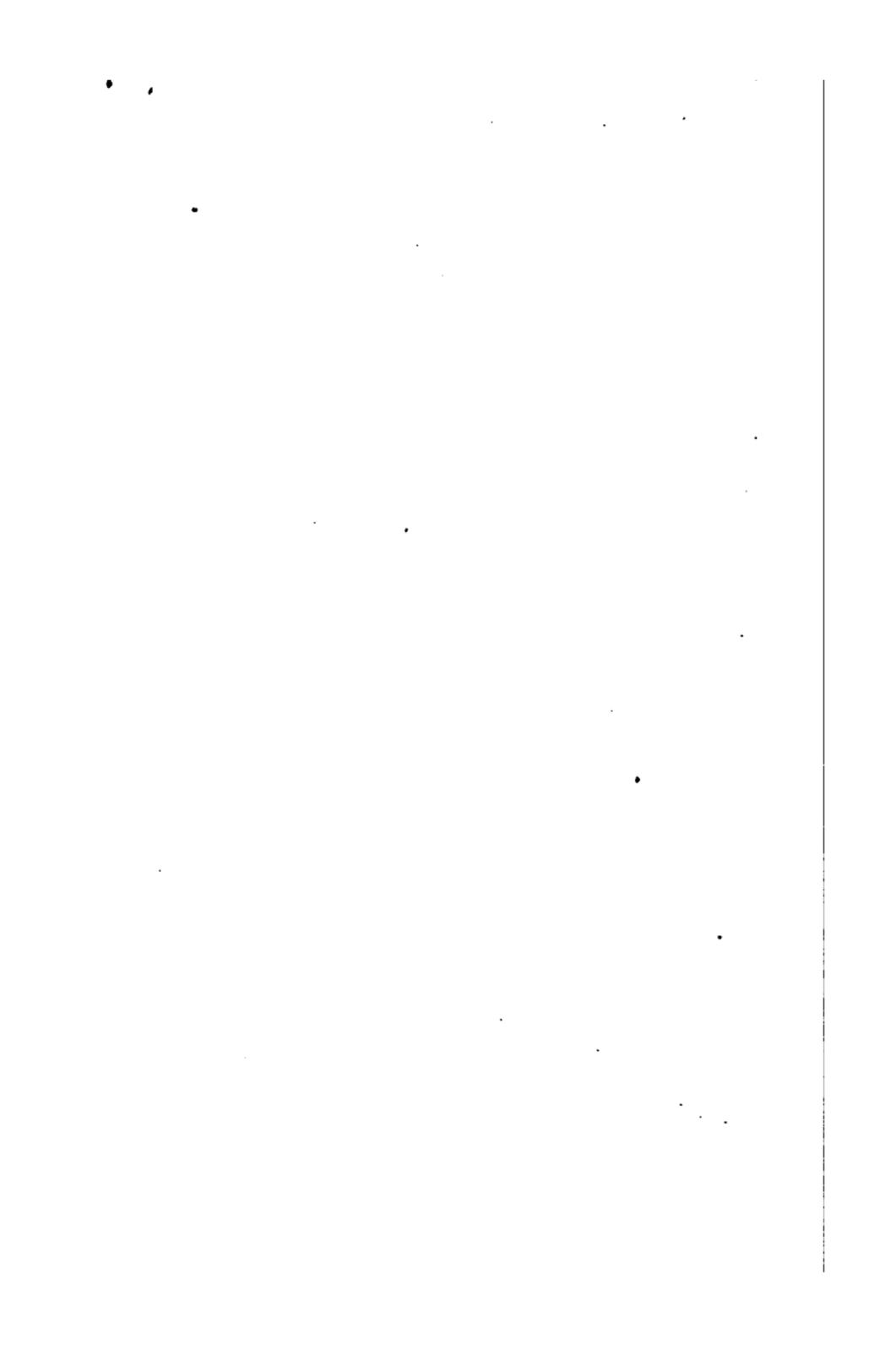
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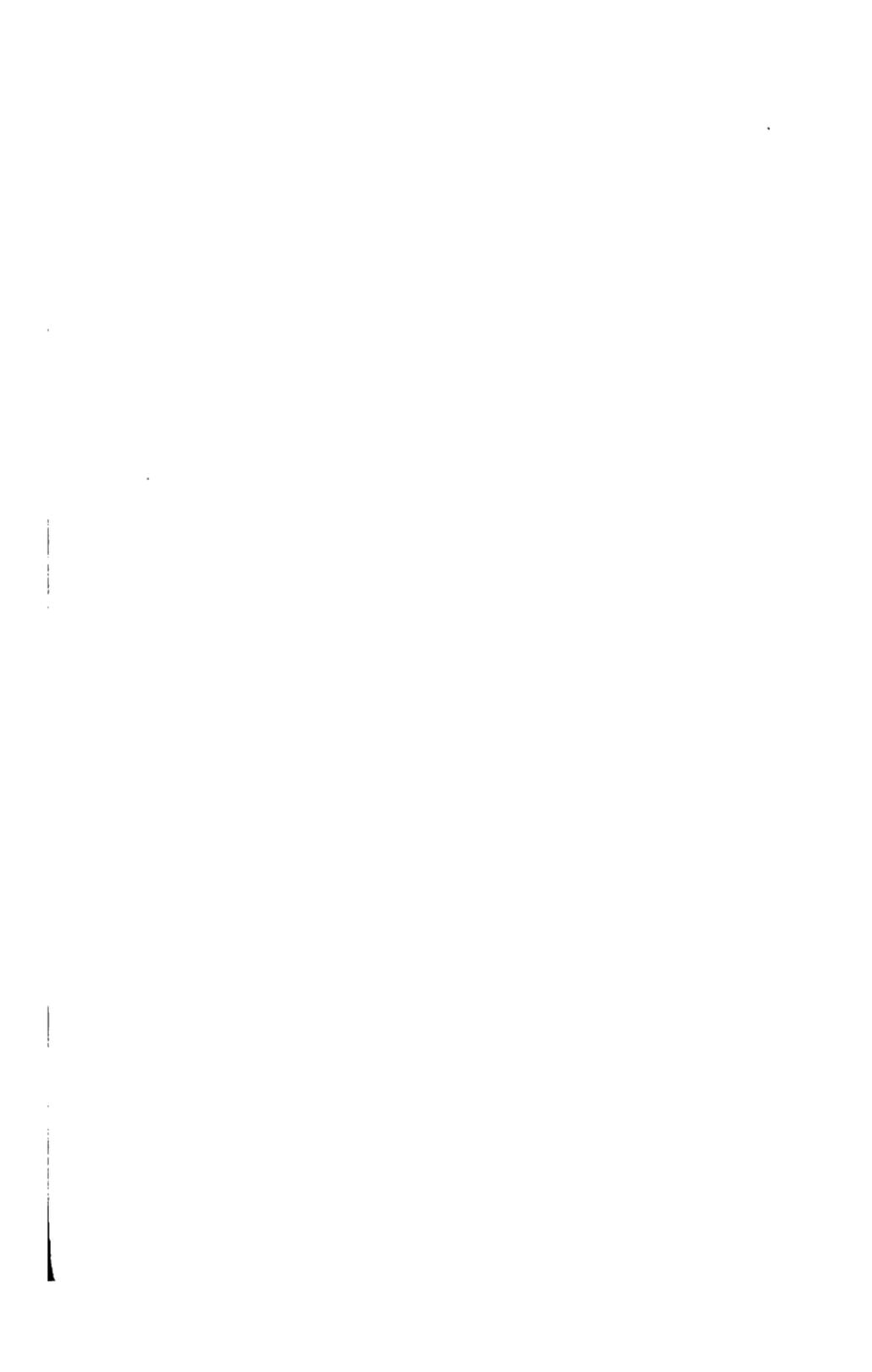
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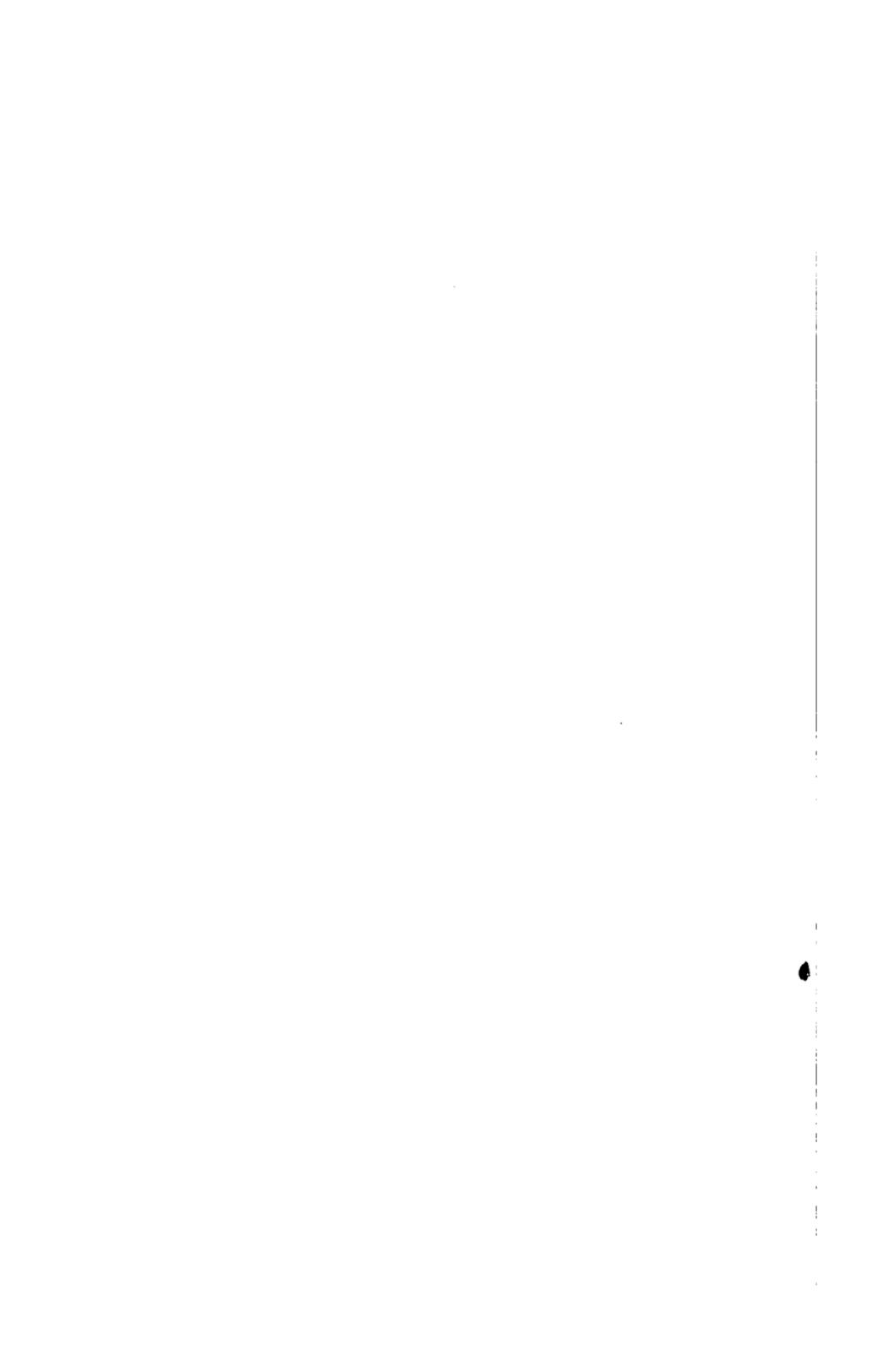
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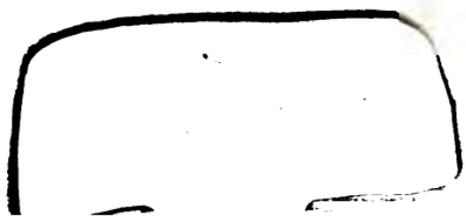
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the fact that the *Journal of Applied Behavior Analysis* is the only journal in the field to have a section devoted to the study of the self.

It is the author's hope that this special issue will stimulate research in the area of self-study and that it will also provide a forum for the dissemination of research findings in this area.

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Biography

Dr. Albert Bandura is a professor of psychology at the University of California, Santa Barbara. He is also a senior research advisor at the Center for the Study of Preventive Health Care, University of California, Los Angeles. He is the author of *Social Foundations of Thought and Action: A Social Cognitive Theory* (Prentice-Hall, 1986).

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