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THE

Reformed Presbyterian

AND

Covenanter.

APRIL,

1889.

J. W. SPROULL,

D. B. WILLSON,

EDITORS AND PROPRIETORS.

EDITORS' ADDRESS,

ALLEGHENY, PA.

"Whereunto we have already attained, let us walk by the same rule, let us mind the same thing."
Phil. 3:16,

"Ye should earnestly contend for the faith which was once delivered unto the saints."
Jude 3.

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THE address of Rev. S. J. Crowe is Box 464, Mercer, Pa.

COLLECTION, April, 1st Sabbath, Library Fund; \$1,000.00 asked.

REV. JOHN LYND has received a call from the 2nd Belfast congregation.

THE quarter-centennial anniversary of the National Reform Association will be held in Pittsburgh, April 23, 24, and 25.

JOSEPH BOWES, Esq., of Baltimore, will deliver his lecture on the "Scotch Covenanters," in Wilkinsburg church, April 9th; Beaver Falls, April 11th, and Central Allegheny, April 12th.

CORRESPONDENTS will please direct personal letters to me at No. 2128 Columbia avenue, Philadelphia, Pa., and business letters to Editors of REFORMED PRESBYTERIAN AND COVENANTER, Allegheny, Pa., until further notice.
D. B. WILLSON.

THE New York *Mail and Express* of Saturday, March 2, contains at length a discourse by Rev. R. M. Sommerville, *America's Hour of Peril*, based on Amos 5: 6: *Seek ye the Lord and ye shall live: lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Bethel.* The large collection for National Reform of over \$1,300, given by the Second church, his pastoral charge, shows the deep concern of that people for the nation's welfare, in giving the honor to Christ that belongs to him.

IOWA PRESBYTERY.

The Session of Morning Sun have arranged the programme for conference at the meeting of Presbytery in Morning Sun, April 9 and 10, as follows:

1. The Book of Psalms the Only Divinely Authorized Book of Praise in the Worship of God. Opened by Rev. T. A. H. Wylie.

2. The Grounds of our Political Dissent, Rev. J. A. Black. Other members are requested to come prepared to make remarks on either subject.
C. D. TRUMBULL.

THE fourth annual meeting of the Women's Missionary Society of Pittsburgh Presbytery of the Reformed Presbyterian church, will be held in the Central R. P. Church, Allegheny, on Thursday, May 16, 1889. The following is the programme: Morning session, 9:30 o'clock.—Devotional exercises, Mrs. E. M. George, Wilkinsburg, 9:30 to 10; roll call; reading of minutes; report of Ex. Committee, corresponding secretary and treasurer; unfinished business; election of officers, 11 o'clock; noontide prayer; recess. Afternoon session, 1:30 o'clock.—Devotional exercises, Mrs. M. J. Campbell, Salem, 1:30 to 2; reports of societies; paper, "Mission Bands," Miss Mary Stevenson, Allegheny; collection for current expenses; miscellaneous business; singing, Ps. 106: 47 and 48 vs.; recess. Evening session, 7:30 o'clock.—Devotional exercises, Mrs. E. J. Pattison, New Castle; paper, "Our Mission," Miss Ella Martin, Pittsburgh; collection for Indian Mission; paper, "Our Trusts and Our Returns," Miss Jennie Slater, Miller's Run; installation of officers; adjourn, singing Pa. 72: 16 vs.

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VOL. XXVII.

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ORIGINAL.

THE KNOWLEDGE AND BELIEF OF THE DOCTRINE OF THE RESURRECTION UNDER THE OLD TESTAMENT.

BY REV. JAMES KENNEDY, OF NEW YORK.

Having, in a former paper, given reasons for supposing that the resurrection was revealed to man immediately after the fall, as one of the provisions and benefits of the covenant of grace, and pointed out clear references to it in the writings of Moses, and traces of it even among heathen tribes and nations, we now state another conclusion as to the knowledge and belief of it under the Old Testament dispensation.

III. That during the period from Moses to the captivity, many passages show it to have been the steady faith of God's people.

It has been well said that, "the infrequency of the mention of the resurrection in the Old Testament arose, not from the doctrine being *unknown*, but from its being *assumed*, the immortality of the soul and the resurrection of the body always being to the Hebrew mind in close affinity." Something of the same sort may also account for the fact that so little is said in the New Testament about the immortality of the soul and the intermediate state, these being assumed as the faith generally, of all mankind, whereas the resurrection is very often dwelt on because the Gentile world—to which the gospel is now preached—had lost its primitive knowledge of, and faith in, this great truth, and it required line upon line to restore it to its primitive belief. Still the passages in the period from Moses to the captivity are, after all, not so very few, and in them this doctrine is perhaps more clearly and fully expressed than we find in any during the patriarchal period. The first we adduce is that familiar expression (Ps. 16: 10,) "For thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption." This passage Peter, speaking by the Spirit, directly applies to the resurrection of Christ. "He, (David) seeing this before, spoke of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption;" (Acts 2: 31). But while primarily referring to Christ, "Whom God raised up, having loosed the pains of death, because it was not possible that he should be hold of it," it clearly shows that Old Testament saints were familiar with the idea of a resurrection, and that Messiah was not only to suffer death, but be raised up again, and that his resurrection was somehow connected with our redemption and salvation. Thus their faith was not a "vain faith," as

Paul says it would have been, if it embraced not the belief of a Saviour raised from the dead. But his resurrection embraced our resurrection, from virtue of our union to him as his members, and we knew him "in the power of his resurrection," by which we are quickened spiritually now, and physically hereafter, and by it are "begotten again to a lively hope."

Another passage, in the Psalms, which can only be interpreted satisfactorily on the principle that the doctrine of the resurrection was well known to the Old Testament saints, is in Psalm 17: 15. "As for me I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." In this Psalm is described the sad mistake, made by many, of living only for the present, and contrasted therewith the blessedness of those who have their portion in the future, and not in this life only. To "see God's face in righteousness," perfectly justified, perfectly sanctified, perfectly accepted, and to be fully and perfectly satisfied with possessing his likeness, closely corresponds to John's description of the glorified post-resurrection state of the inhabitants of the New Jerusalem: "They shall see his face and his name shall be in their foreheads." And to that blessed state we believe there is reference in the words descriptive of the time when such blessedness is to be realized. "When I awake I shall be satisfied with thy likeness." To "awake" is a word often employed to express the body rising from the sleep of death at the resurrection, and that it has that meaning here is obvious from the fact that then, and not till then, shall we be "satisfied with the likeness" of him whose face "we shall then behold in righteousness." In sanctification the believer is constantly growing in likeness to Christ, but he is never satisfied with the measure of it he has attained, and when "at death the souls of believers are made perfect in holiness;" there is something still to be desired to make the likeness perfect and fully satisfactory, and that is that the body should "be raised incorruptible" being "made like unto Christ's glorious body." However great the attainments any may reach, either now or in a glorified state after death, the second coming of Christ and the resurrection that shall follow, consummating our likeness to our risen head, "is the blessed hope," till we possess which it is impossible we can ever be fully satisfied. And an expression in another Psalm can only be satisfactorily understood and explained on the same principle. "Like sheep they are laid in the grave, death shall feed on them, and the upright shall have dominion over them in the morning." (Ps. 49: 14). When, as assessors with Christ, the upright shall judge the world, and join in the sentence that shall doom the wicked to a resurrection of condemnation, shall this saying be fully brought to pass?

Again, while we do not, with some, believe that there are no references to the general resurrection in the writings of Solomon, yet we admit that some passages, that may probably have been intended to express faith in that event, are so obscure, and often couched in such allegorical language, that to treat them satisfactorily would require too much time and space; and therefore we pass to the well-known prediction by Isaiah: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." (26: 19.) If these words were read out of the New Testament, no one

would question the propriety of understanding them as applying to the general resurrection. In these verses (19-21) our Lord and Saviour is the speaker, and when he declares that the dead men in Israel should live again, be quickened into new life with the body of Christ, and awake after dwelling in the dust, we involuntarily recall his own words: "I am he that liveth and was dead, and behold, I am alive forevermore, Amen; and have the keys of hell and of death." "Because I live ye shall live also." "Marvel not at this, for the hour is coming in which all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil to the resurrection of damnation." But it is contended that these words of Isaiah are only intended to foretell a great spiritual awakening in the nation, and a rising again from a low and depressed condition to one of great religious and national activity and prosperity, and that all this is set forth in rich, pictorial language borrowed from the resurrection at the last day. But even should it be thus explained, it may be asked, how could anything be described by terms borrowed from something non-existent or unknown? The object from which we borrow a figure must be something with which we are so far acquainted, and therefore the people could only understand the prophet's words as they knew something of the terms in which he instructed them. If the doctrine of a resurrection was unknown, descriptive language taken from it could have to them no meaning. This has been admirably expressed by Bishop Lowth, "It appears from hence that the doctrine of the resurrection from the dead was at that time a common and popular doctrine, for an image which is assumed to express or represent anything, in the way of allegory or metaphor, whether poetical or prophetic, must be an image commonly known and understood, otherwise it would not answer the purpose for which it is assumed."

The same strain of reasoning is applicable in another passage, which is likewise couched in resurrection terms. In Daniel 12:2, it is foretold: "And many that sleep in the dust shall awake, some to everlasting life, and some to shame and everlasting contempt. These words so closely resemble those of our Lord (John 5:28) to which we have already referred, that many take them to have the same application to the general resurrection, and it would certainly be doing no violence to the language to understand them as descriptive of the closing scenes of time. Many, however, suppose that, like Ezekiel's resurrection of the dry bones, they refer to great spiritual and social changes that shall characterize the latter day, or "the time of the end." They admit, however, that the terms employed are taken from the resurrection at the end of time. And here again the remarks of Bishop Lowth are pertinent, showing that both with the prophet and the people for whom he wrote, the final resurrection must have been a common and popular belief.

"The only other passage of pre-exilic times we wait to mention is that in Hosea 13:14. "I will ransom them from the power of the grave; I will redeem them from death; O death I will be thy plagues, O grave I will be thy destruction; repentance shall be hid from mine eyes." This passage, equally with others we have mentioned, might, no doubt, be interpreted of revived spiritual life, and of renewed favor to Israel

as a nation ; but as Paul applies it, in connection with another passage in Isaiah—which we passed over that we might notice it here—to the general resurrection, we must understand it in its widest and most comprehensive sense. The other passage is that in Isaiah 25 : 8. "He will swallow up death in victory." These two passages Paul combines into one grand triumphant shout of victory over the last enemy to be destroyed. "So then when this corruptible shall have put on incorruption and the mortal shall have put on immortality, then shall be brought to pass the saying that is written : Death is swallowed up in victory ; O death where is thy sting ; O grave where is thy victory."

IV. But again, many facts show that, during the period from the return from Babylon to the birth of Christ, the belief and hope of a glorious resurrection largely prevailed.

In proof we notice, first, the testimony of Paul who speaks of some, during this period, as having been sustained through the most terrible torture and suffering by this hope. "And others were tortured not accepting deliverance, that they might obtain a better resurrection." (Heb. 11 : 35.) It is generally believed, that in this passage, Paul refers to Eleazer and a mother and her seven sons, who were all subjected to the most grievous torture by Antiochus Epiphanes, because that they would not abandon their own religion and laws, and adopt his idolatrous rites. We have the details in 2d Maccabees, Chaps. VI and VII. By examining these passages we find these heroic witnesses for truth declaring that it is better, if such be the will of God, to undergo any amount of suffering rather than lose the hope of a glorious resurrection. The fourth brother (VII 14) especially addresses his tormentor thus : "It is good, being put to death by man, to look for hope from God to be raised up again by him ; as for thee thou shalt have no resurrection to life." In this utterance he is supposed to refer to the words of Daniel, and the apostle instances these cases, not as sanctioning the inspiration of the author of the Maccabees, for indeed the writer distinctly disowns all claim to be inspired, but simply as examples of what faith on God's promise and the hope of a glorious resurrection will enable the people of God to endure. There are also other passages in the apocryphal writings that go to show that the doctrine of the resurrection was a prevalent belief. Thus it is said of Judas : "Doing well and honestly in that he was mindful of the resurrection." (2 Macc, 12-43.) And God is represented as saying to Esdras : "And those that be dead will I raise up again from their places, and bring them out of their graves, for I have known my name in Israel." (Esdras 2:16.) And again (v. 23) "Wheresoever thou findest the dead, take them and bury them, and I will give thee the first place in my resurrection," strongly reminding us of our Saviour's own words : "Thou shalt be recompensed at the resurrection of the just."

Again, as indicating how strong was the faith in a resurrection from the dead, during this period, we further mention the fact that it now became a test of orthodoxy. After their return from Babylon the Jews lived more than one hundred years under the protection of Persia, and afterwards another hundred of years under the Egyptians. During these periods, especially the latter, an immense body of Jewish literature was produced, including a translation of the Old Testament into Greek, known as the Septuagint. And now were prepared many vol-

umes that claimed to be collections of oral laws, precepts, and traditions, which had been given by Moses, and other fathers, but not recorded till now. Two immense Talmuds—the Jerusalem Talmud and the Babylonian Talmud—and other works of similar character now saw the light. In these, it was claimed were, contained those traditionary rules and observances obligatory on all Jews in good standing. Disagreement and discord, however, as to the authority of such books, soon sprung up, and three parties were gradually formed. The Sadducees denied the authority of such traditionary laws, and indeed professed little respect for the Old Testament scriptures, except for the five books of Moses. The Pharisees accepting, and practising the traditions, often more zealously than they did the word of God itself; and the Essenes partly accepting, and partly refusing, formed other two distinct parties, although all three continued to maintain with each other church fellowship, not being sects, in the modern sense of the term. Now the doctrine of a future resurrection was one of the leading points maintained by the party known as Pharisees, while strenuously denied by the Sadducees. “For the Sadducees say that there is no resurrection, neither angel nor spirit, but the Pharisees confess both.” In process of time the one party came to be regarded as the orthodox, and the other the heterodox section in Judaism, and faith in the resurrection came to be a prominent feature of the better and purer party in the church, from Malachi to John the Baptist.

And again, there may be mentioned another strange fact connecting this period with the doctrine of the resurrection, namely, that it not only appeared, but extensively prevailed in many parts of the Gentile world. We particularly refer to the prevalence in Persia and throughout many parts of the east, of the doctrines of Zoroaster, the magian philosopher and prophet. Whether we are prepared to adopt any one of the many theories about Zoroaster, as to who he was, and when he lived, one thing is certain, that not only during the whole period from the fall of Babylon till the incarnation of Christ, but for many centuries after, and even to some extent, it is said, to the present day, a system of religion, bearing his name, and embodying the resurrection as one of its most important features, did largely prevail beyond the bounds of the Persian empires. Dr. Hales and others think that there were two Zoroasters, one contemporary with Abraham, and who taught a sublime system of pure theism, and the other a servant and disciple of Daniel the prophet, who flourished in the reign of Darius Hystaspes, and that the object of the teaching of the latter was to bring back the religion of Persia to its original purity by purging it from error and corruption, by which for ages it had lost its original character. Whilst, however, making ample allowance for all the foolish traditions and legendary stories his followers have invented, there is no doubt but that for a lengthened period, down to, and long after the birth of our Lord, the Magians, or followers of Zoroaster, did teach many things in harmony with the Old Testament scriptures. While called fire worshippers, they held the belief that there is one Supreme Being, self-existent and independent from all eternity, and that under him are two angels, in constant conflict, the angel of light and the angel of darkness, and that this struggle will continue to the end of the world, when there will be a resurrection and a day of judg-

ment and retribution to all men according to their works. Whether or not the Magians derived the best of their doctrines from some ancient primitive tradition, or what is more likely, from Daniel and the Old Testament Scriptures, to which they had full access, and whether they were thus prepared to be expecting the birth of Messiah—which was part of their religious belief—so as to send a deputation to Judea, in the time of Herod the great, to make inquiry, we do not now stop to inquire. We only refer to the fact that the knowledge and belief of a general resurrection did, not only among the Jews of the period, but far and wide among many Gentile nations, prevail during the whole post-exilic period from Daniel till the coming of Christ.

V. And still farther, there is reason to believe that the knowledge and belief of the resurrection exerted a powerful, practical influence for good upon the people of God during the whole of the Old Testament period.

Every doctrine of divine revealing is a "doctrine according to godliness," and faith therein must always tend to purify the heart and life. That this was so with regard to belief in the resurrection by the people of God of old, perhaps in a greater measure than now under the present dispensation, is shown with much clearness and force by a Scottish writer on "The Hope of the Inheritance." (Fairbairn's Typology, vol. 1, 264.) Without entering minutely into the author's views and arguments, he reasons substantially as follows: When our first parents were placed in paradise there was given them a most delightful inheritance in which to enjoy all the happiness of which they were capable, and which was to be their own as long as obedient to the conditions of that Covenant, into which God had taken them. This fair inheritance, however, was lost by disobedience, and as a consequence, "he drove out the man." When, however, it was revealed to the sinning pair that the seed of the woman, by bruising the head of the serpent, was to deliver them from the consequences of the sin, into which by deceiving, he has led them, they grasped the idea and the hope of regaining and re-entering paradise again. But how was that possible? Were they not distinctly told that they must die and return to dust? Yes, but in view of the resurrection their return to dust would only be temporary, and they would hope to re-enter paradise in virtue of being raised again from the dead. Probably their ideas on the matter were very limited, as on some other matters connected with their redemption. Yet their direct communion with God, and the translation of Enoch, an example of being saved from death both in body and soul, would likely give them more enlarged views than we can well imagine. Paradise, however, was their ideal, and as the author remarks: "We take it to be incredible that they should have looked for any portion outside of the domain of Earth." So long, therefore, as the earthly paradise remained, their eyes would turn to it as something they yet hoped to enjoy, when the curse was taken away. When, however, the deluge effaced all traces of man's primitive home, the thoughts of those to whom the resurrection was a hope, would take a wider range, especially when it was intimated to Noah that the present condition of the earth would pass away and come to an end, and they would learn to look for "a better country even an heavenly," a new heaven and a new earth, wherein would dwell righteousness. And of this hoped for inheritance,

and "better country" God gave visible type and pledge in bestowing Canaan on Abraham and his posterity. It was only, however, as a type and pledge, for Canaan was never understood by the patriarchs to be the real inheritance, nor when the promise was made to Abraham and confirmed to Isaac and Jacob, did they ever hope to possess any part of it. The author lays great stress on this fact, that to these patriarchs the inheritance was repeatedly promised *to themselves in person*, as well as to posterity, and yet they never owned a foot of it. "To thee and to thy seed," yet only strangers and sojourners therein. How, then, were they to inherit? Simply by a resurrection, putting them in possession of what Canaan only typified. Therefore, "these all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on earth." It is a great mistake to suppose that the literal Canaan, a small strip of territory on the eastern shore of the Mediterranean, was ever intended to exhaust the promise to Abraham of an inheritance, for Paul declares that Abraham was "made heir of the world through the righteousness of faith," and in writing to the Hebrews, argues that Joshua, in leading Israel into Canaan, did not give them the true rest, else God would not have spoken, long after, (Psalm 95), of "another day" of entering on and possessing the rest. The beautiful country, "the glory of all lands," even in its highest condition in the days of David and Solomon, when the kingdom of Israel stretched "from sea to sea, and from the river to the ends of the earth," was, to more enlightened and spiritual minds, only a feeble figure of the glorious future, in the kingdom of the Messiah. Even in full possession of Canaan, David declares, "I am a stranger and sojourner with thee, as were all my fathers," and kept looking forward to "another day," in which something better would be realized by means of a "better resurrection." The author quotes a number of ancient rabbis, to show that this was a prevalent view among enlightened Israelites. One passage, however, quoted from Warburton, from Manasseh Ben Israel, will suffice. His testimony is as follows: "God said to Abraham, I will give to thee, and to thy seed after thee, the land wherein thou art a stranger. But 'it appears that Abraham and the other patriarchs did not possess that land, therefore it is of necessity that they should be raised up to enjoy the good promises, else the promises of God would be vain and false. So we have here a proof, not only of the immortality of the soul, but also of the essential foundation of the law, namely, the resurrection of the dead." The great importance the Jewish doctors gave to the doctrine of a resurrection, is also apparent, from the fact that they gave it a place among the thirteen fundamental articles of their faith, and cut off from all inheritance in the promises to Abraham, all who would deny it. It is true that the logical complement of this reasoning about the faith and hope of Old Testament saints, as the author admits, is that our inheritance, "now reserved in heaven for us," will ultimately be on a renovated and transformed world. But, in view of the fact that Paul says, "Because *the creation itself* also shall be delivered from the bondage of corruption into the glorious liberty of the children of God," and that the elders, as they sing their new songs before the throne, in glad anticipation, add, "And we shall reign *on the earth*;" and also

that the final state of glory and bliss, as enjoyed by the redeemed, is described as a "new heaven and a new earth," and that "the holy city, New Jerusalem, is seen coming down from God out of heaven," while a great voice proclaims, "The tabernacle of God is with men, and he will dwell with them;"—in view of all these, such an opinion may well be tolerated. One thing, however, is plain, that such a faith and such a hope must have powerfully influenced the minds of believers for good, while viewing their own gifted land as only a feeble type of a more glorious inheritance in the future, they steadily "looked for a city that hath foundations, whose builder and maker is God." And thus, probably, the minds of patriarchs, prophets, and of God's believing elect, may have then been more influenced by this doctrine than even in the minds of Christians in the present day, although to us more clearly made known. And it is questionable whether there is not altogether a fault in our teaching, both from the pulpit and through the press, as to the practical bearing of the resurrection on our daily life. Such a theme is hardly ever discussed, although everywhere presented in the New Testament as our hope and our joy, as we keep "looking for and hasting unto the coming of the day of God;" "Looking for that blessed hope and the glorious appearing of the Great God, and our Saviour Jesus Christ;" and having "our conversation in heaven, from whence, also, we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself." Here is a theme worthy of any tongue or any pen.

OUR TERMS OF COMMUNION.

BY REV. D. S. FARIS.

"Our Banner" furled. Hoist it again. "If any man tear down the flag, shoot him on the spot."

My friend is the friend of Christ's testimony. "My foes I them do hold," whoever they may be, that oppose the testimony of Jesus. This I received with my mother's milk,—this I learned from my father's earliest instructions. I can no more give it up than I can tear out my vitals. To me, the peace which passeth all understanding, and the testimony for Christ's crown, are closely linked, as vital parts of one another. I have taken Christ as my priest,—his blood is the atonement for my soul. I can brook no change of this gospel. I have also taken him as my king. I will not see my king crucified under color of honoring him as priest. I can make no terms with those that join in the crucifixion of my King. Let others say, it is a venal offence, for nations and their rulers, to cast off the authority of God and his Christ; and for professed Christians to bear allegiance to them, in their rejection of Christ, "Yet cannot I, because of the fear of God." If men, professing to honor Christ, by taking him as their saviour, pierce him in the side of his royal authority, by fellowshipping a Christless government, let not the church become partaker in this guilt. Treason is treason in Judas or Abithophel. The traitor hangs himself, out of the