

THE

Reformed Presbyterian

AND

COVENANTER.

THOMAS SPROULL,
EDITOR AND PROPRIETOR.

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

"You should earnestly contend for the faith which was once delivered unto the saints."—*Jude*,

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THE

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THE REPUBLICAN PARTY.

THIS great political organization, notwithstanding that it came out of the late conflict with the prestige of success, has manifestly failed to retain its hold on the public confidence. Its rival, that it had pronounced dead and buried, is evincing signs not only of life, but of strength and activity. The late elections in Pennsylvania and Ohio have disappointed the expectations of both parties. The former State has elected a Democratic judge, and the latter has come within a few votes of electing a Democratic governor. This result so unexpected presents a lesson that the Republican party would do well to study and learn. Certainly it is not any reformation in the opposite party that has regained for them the position in the public favor which they had lost. Republicans must look for the cause of their defeat in their own organization. It is inherently weak. It lacks those elements that are indispensable to give it firmness and permanence. So long as the defects of its platform were kept out of view it could withstand the attacks of its rival. The country, ascribing to it the overthrow of the rebellion, seemed ready to invest it with the entire management of the government. Predictions were numerous that Republicanism would continue to be the faith of the nation.

The public mind cannot be very long deceived by appearances. While excitement lasts the deception may remain, but the excitement must cool down, and then comes the sober second thought, followed by the verdict, which never fails to be against the party which has risen to power under the influence of some temporary impulse without regard to principles. Impatient of being deceived, the "*incertum vulgus*," the fickle people aim to defeat the party that they have discovered to be unworthy of their confidence, though by so doing they exalt to power the rival party still more unworthy.

It would be a grave mistake to infer from the result of the late elections, that the principles of the Democratic party are more popular than those of the Republican. The truth is, principles had very little to do

formed. This is what is described as making and beating a man of straw. We will not say that he has misrepresented us, but certainly he has misapprehended our meaning. We desire, however, to have no controversy with any one who disregards the plainest law of correct reasoning.

We are glad that Mr. A. has admitted that our statement of the position of catholic communionists is "substantially correct." We leave it to our readers to judge whether our objections, as we state them, are not valid, notwithstanding the confidence of the writer that he has successfully answered them.

EDITOR.

REASONS FOR WITHDRAWING FROM THE COMMUNION OF THE ASSOCIATE SYNOD OF NORTH AMERICA.

1. THE Synod denies that Christ the Mediator is head or ruler over the nations: contrary to the Confession of Faith, chapters 8, 32, 33, and Larger Catechism 25, 43, 44, 46, 90. See minutes of Synod for 1865, p. 61, where she opposes a proposed amendment of the constitution of the United States, because it "contemplates an express recognition of the authority of Christ as ruler among the nations," because this "is a doctrine purely of divine revelation," and because, "as soon as this amendment is adopted, immediately it becomes unconstitutional not to indorse it."

2. I withdraw from the Synod, because she is opposed to making the Scriptures the rule of obedience in civil matters. She says, same page (61), "no doctrine purely of supernatural revelation should be embodied in the constitution," because "whatsoever finds its way into this document becomes a part and parcel of the organic law, which must be sanctioned by every one who becomes a member of the body politic." In the minutes of 1866, p. 53, the Synod pretends to explain away some of the objectionable features of the act of 1865, but after all she fully indorses them. She says, "what then did Synod's act condemn? (in 1865, as quoted above). Simply this, a recognition of the *Scriptures* as the supreme law of the land, with a view to enforce obedience to their requisitions, on magistrates and subjects. We are still opposed to this, for the following reasons: First. When such a recognition is made in the Constitution of the United States, the Scriptures become a part and parcel of the organic law. In order that they be enforced in any specific case, they must be interpreted. By whom? Manifestly by the civil magistrate. This we declared in our act, last year, was not his prerogative, but that of the church. Secondly. Such a recognition will not secure the end intended, namely, obedience to the teachings and requisitions of the Scriptures, unless enforced by civil pains and penalties. Such a practice the word of God and the voice of history condemns."

8. The Synod is chargeable with the sin of incorporating with a nation whose constitution knows no God, no Mediator, no religion, no difference between a corrupt and a sound religion, and thus she is confederate with a nation whose God is not the Lord. In incorporating

with the nation she is chargeable with the sin of swearing to support an immoral constitution; and in allowing her people to exercise the elective franchise, she not only indorses an immoral constitution, but aids in carrying on a wicked administration. Again, in incorporating with the nation, she is chargeable with having supported slavery, and is thus still holding civil communion with secret oath-bound societies.

4. The Synod has ceased to be a witness either for national religion or national covenanting. She has departed from the attainments of the second reformation, as set forth in the National Covenant of Scotland, and in the Solemn League and Covenant; and as set forth in the testimony of the first seceders; they (the first seceders) complain that "a reformation ratified, confirmed and established in the strongest terms of law, and fenced by the most solemn oaths and covenants, sworn with uplifted hands by our kings, by our noblemen, barons, ministers, burgesses and commons of all sorts—was not only sullied, but overturned." Gibb's Display, vol. 1, p. 63.

Again, page 278, they say, "at this time the presbytery have a particular call of Providence—to bear witness more particularly unto our ancient *civil* reformation." But in her Testimony, the Associate Synod of North America says, "as to what may be called the civil part of these covenants (the covenants of the church of Scotland), it is what we neither have, nor ever had any thing to do with," p. 95. And accordingly, in "the solemn covenant engagements to duties," in her Testimony, there is no allusion to civil duties. See p. 219. Neither is there any acknowledgment of the sins of the nation in her "acknowledgments of sin," prefixed to her solemn covenant engagements unto duties, p. 203. Then the Synod does not obey Christ when he says, "Go teach all nations." She does not teach the nation the sins it ought to confess and forsake; she does not teach the nation the duties it ought to covenant with God to perform, for all the duties of the state, as well as those of the church, are covenant duties; she does not teach the nation that its (officers and people) are bound by covenant to perform all the duties of religion in general, and their civil duties in particular, and that where the former are not performed the latter cannot be—to the glory of God.

JOHN M'AULEY.

RIMESBURG, Clarion Co., Pa., Aug. 10, 1867.

(To be continued.)

CAUSES OF THANKSGIVING.

WE enjoy much that should call forth the expressions of gratitude and praise. God is good; and it is on this account that we have not been consumed, and as we have sown the wind been made to reap the whirlwind. "O Lord, I will praise thee;" though thou wast angry with me, thine anger is turned away and thou comfortest me. "Sing unto the Lord, for he hath done excellent things." Isa. 12:1-5.

1. Our continued preservation in life lays us under daily obligation to acknowledge God as the giver and preserver of life. "His mercies