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“ Prove all things: hold fast that which is good.”

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HISTORY
OF THE
REFORMED PRESBYTERIAN CHURCH.

CHAPTER I.*

FROM THE YEAR 1580 TO THE YEAR 1643.

IN the year fifteen hundred and eighty, the twenty-second of Queen Elizabeth of England, the sixth of Henry III. of France, the fourth of Rodolph II. Emperor of Germany, and the fifth of James VI. of North Britain, the people of Scotland entered into a mutual agreement, to abandon error and adhere to truth. This pledge was ratified by a solemn oath, agreeably to the example of the saints in preceding ages. The transaction is known to ecclesiastical history, as the National Covenant of Scotland.†

The Scottish people had been prepared for this solemn transaction, by the progress of Christianity in the north

* The following dissertations are not intended to form so much a regular ecclesiastical history, as to furnish materials for the future historian ; and to direct the humble and believing disciples of Christ to some of the many sources of information, whence the providence of God towards his church, may be learned for edification. The writer, however, pledges himself to the christian public, that he will utter no fact, for which he does not believe that he has accredited historical documents.

† Aikman's Buchanan, vol. iii. p. 39. The learned translator has done justice to Buchanan, in his elegant version of the classical original. This continuation is in somewhat of the learned and judicious tenor of Buchanan. We are happy to learn that a very large edition of this work in six octavo volumes has been sold.

of the island of Great Britain, from the early ages of the New Testament Church. The apostolic Christians, in that part of the common wealth of Israel, were known by the name Culdees.* They were at first few and poor. They worshiped God, as their name imports, in the various ordinances appointed by Christ, the Head of the Church. At least morning and evening, and sometimes at noon, they retired for the purpose of praying in secret to their "Father in heaven," looking for the reward which he promises to bestow openly. They attended to family worship, by singing the psalms of David, which many of them had committed to memory when young; and by reciting a portion of the Bible, which had been learned for that purpose from the parchment rolls, or from the mouth of the minister, who instructed the people carefully from the word of God. To this was added prayer by the head of the family. †

They attended fellowship meetings on the Sabbath and at other times, when they had not access on the Lord's day to the public institutions of God's house. This we are warranted to infer from the fact, that fellowship meetings were held by the disciples of Christ in Greece, and are called "*the church in the house*," by the inspired penman. Those who went from Rome or Corinth, to Britain, for the purpose of trade, or to make a permanent

* Knox's Scotland, vol. i. pp. 45, 46 of D. Buchanan's Preface. Culdees, derived from Cultor Dei, worshipper of God. Edinburgh Encyclopedia. Art. Culdees. Guthrie's Grammar of Geography, pp. 167, 168.

† For these details, we have the fact that such were the practices of the apostolic Christians in Judea, Greece and Rome. When Reformed Presbyterians from the State of New York emigrate to the Territory of Michigan; or from Ireland to the province of New Brunswick, they worship God in their families, as they did before their emigration. So would and did the first christian emigrants from Corinth, Rome, Spain, &c. to Great Britain. In this way, no doubt, Buchanan correctly reasoned. Ex ungue Leonem.

settlement in the pursuits of agriculture, from habit and love to one another, met together, and worshiped the Lord their God in prayer meeting. We find too, that when the details of the forms of worship among their descendants are recorded in ages nearer to our own times, they met together for prayer, praise and mutual conversation, as did the fearers of the Lord in the days of the prophet Malachi.

They were careful to abstain from worldly business, conversation, company and thoughts, as much as "in them lay," on the holy Sabbath. When they were visited by the Evangelists, at their own request, or sought out by the faithful pastors of the sheep of Christ, they entertained them with the kindest hospitality, and furnished them with raiment, together with the means of travelling, that they might "bring them forward on their journey,"* in the diffusion of the doctrines of the Gospel.

As in practice they were holy, so in doctrine, they were incorrupt. That they held the tenets known by the name of Calvinism, is evident, from the fact that when the doctrines now called Arminian, or Hopkinsian, were introduced into the church of Scotland by the disciples of Pelagius, in the reign of Ewen II.† it produced great agitation, which it would not have done, had it been embraced before that time by the Culdees.

They were Presbyterian in their form of church government. On this subject, the testimony produced by Buchanan, in his Preface to the Life of Knox, is ample. They had deacons, ordained for the purpose of managing the temporal affairs of the church, ‡ and ruling elders,

* 3 John, v. 6. Aik. Buch. vol. i All the historians bear witness to the charity and hospitality of the godly Culdees

† Knox's Scotland, vol. i. p. 50 Preface by David Buchanan.

‡ The deacons were ordained in the apostolic age by the imposition of hands. Acts, vi. 6. As both the pastors and deacons were ordained by the laying on of hands, we may safely infer, as we do respecting setting apart the water in baptism, that ruling elders were ordained in the same way.

who, together with the deacons attended to legislation on the subject of ecclesiastical finances, and ruled over the churches in all spiritual causes. Both these officers were elected by the people, before they were set apart with fasting, prayer, and as the writer believes by the imposition of hands. From session, there was an appeal to Presbytery, and from that court to Synod.* All the higher courts had at least appellate jurisdiction.

The primitive orthodoxy, and holiness of the Culdees were marred, first by the introduction of the Pelagian heresies; and next by the corruption of the form and administration of their church government.

Ewen II. having heard of the success of Pelagius, the missionary of Celestine, bishop of Rome, in healing, as it was called the divisions of the church of England, which had been produced by the Pelagian heresy, invited him to Scotland. The orthodox and the heretics submitted the question to his arbitration. This act was interpreted by the growing ambition of the Bishop, in the Roman capital, as an act of subjection to his See. Farther encroachments were made, and the Romish hierarchy, with many of its corruptions in doctrine and worship, and all its high claims to lordship over the heritage of God, were introduced among the Culdees. The heathen feast, called Saturnalia, annually celebrated in honor of the heathen deity, Pan, was introduced, and called the festival of Christmas. †

But religion was not utterly banished from the island of Great Britain. It lived among the poor, who like Lot

* Edin. Ecy. Art. Culdees.

† Knox's Scotland, vol. i. p. 50. D. Buch. Pre. This reve was held in winter, by the heathen, and was not at the same time of the year with the birth of Christ. We have good reason to believe that the birth day of Christ was not the 25th of December. Aik. Buc. vol. i. p. 233.

in Sòdom were “grieved from day to day with their unrighteous deeds,” and who, after the example of the pious in Jerusalem, “sighed and cried for all the abominations done in the land.”*

The learning and the godliness of the church retired from the corruptions of the Romish mother of harlots and abominations of the earth, to the little, but illustrious island of Iona, or Icolmkill, where a college of Culdees was founded by Columba.† They were witnesses for the truth of the Gospel, in Great Britain, as the Waldenses were on the continent of Europe. For a long time, these humble Culdees prophesied in sackcloth. Their teachers in the seminary of learning, at Icolmkill, labored in the pious education of young men to feed the people of God in their little and poor congregations, in the Hebrides, in Scotland, in England and in the north of Ireland.

All that the good man does shall prosper. They did not labor in vain. Souls were saved, and the mass of society in the British isles, was preserved from putrefaction, by these holy men of God, who were of “the salt of the earth.” Colleges were founded and endowed in St. Andrews, Glasgow and Edinburgh; and by the diffusion of solid learning, the way was prepared, for the reinstatement of the Culdees in the high places of the Scottish commonwealth.

The persecution of the Waldenses, by the Papists, in the crusade, authorised against them, by the Pope of Rome, drove them into every kingdom of Europe.‡

The martyrdom of Jerome of Prague, 1416, and the

* Ezek. ix. 4.

† Aikman’s Buc. vol. i. note. p. 46.

‡ Reformation Principles, p. 43. There were “in the beginning of the fourteenth century about 80,000 of the covenanters in Austria, and the neighboring territories.”

violent persecution of the true disciples of Christ, by the Council of Constance that ordered him and John Huss to be put to death at the stake, for their love of the pure Gospel, drove many of the Waldensian Reformers into Great Britain. They there, with the followers of Wickliffe, who had taught the way of God, according to the doctrines and usages of the apostolic Culdees, labored among the poor, feeding with wholesome words of good doctrine, "the flock of slaughter." These witnesses for the truth became known, about this period, by the name Lollards—and sometimes were called Lollards of Kyle. The name is derived from *lullen*, to sing—and that from the Hebrew, *hallel*, to sing hymns. It signifies the praisers or worshippers of God; and is of the same import with the word Begghards—or persons who do earnestly *beg* of God in prayer for blessings. Both signify the same thing as Culdees, *Cultores Dei*.*

As the Lollards appear in British ecclesiastical history soon after the disappearance of the Culdees, we cannot doubt, that they were the same people, and that the name of the insular witnesses, became merged in that of the continental.

The Waldensian Christians, do not appear to have been so learned, as those of Britain, but they were probably better divines; and having contended for the doctrines of the christian system, against the hosts of foes who assailed them on their way from the vallies of Piedmont to Scotland; they were more zealous and more controversial.

* Buchanan's Introduction to Knox. A. Stephenson's History of the Church of Scotland, vol. i. p. 26. This industrious and faithful collector of historical documents says:—"Archbishop Spottiswood and Mr. David Buchanan agree that the Culdees continued, without coalescing with the Bishops until the 13th century." Hind Let Loose as quoted by Stephenson. "The Culdees transmitted their testimony to the Lollards."

The Norman conquest, drove many English Culdees, descended of Saxon ancestors, to Scotland; who began even then, to be known in some places, where they had large fellowship meetings, or congregations, by the Saxon name of the witnesses—Lollards. They were, however, but like the stars that appear in the vault of heaven, when the sun is retiring. The night closes in; and the stars cannot prevent dimness of the twilight, from receding before the shades of night.

The commencement of the fifteenth century, in Great Britain, as on the continent of Europe, was amidst the darkness of *paganized* Christendom. Turretin arranges the corruptions of the times, very happily, under four classes.*

1. Idolatry, in the adoration of angels, the Virgin Mary and many saints, the Pope of Rome, images, pictures, dead men's bones, tombs, coffins and other relics of both the good and the bad.

2. Profligacy of morals. Kings and clergy were in many instances shamefully lost to all sense of decency, indulging in avarice, pride, gluttony, and even harlotry. When such was the low state of morals among the professed conservators of national virtue—both the civil rulers and the guardians of practical godliness in the church, what must have been the exceeding debasement of the peasantry and laity?

3. Error in doctrine. It was maintained that man is saved not by the imputed righteousness of Christ—nor sanctified by the power of the Holy Ghost, applying the word of God; but that the good works of the saints are the formal ground of justification before God, as *opera operata*, that some men have performed, by their penances and

* Turretinus, vol. iv. pp. 1—238. De Necessaria Secessione nostra ab Ecclesia Romana." The scholar who presents this profound historical dissertation, in a good translation to the English reader, will do a great and good work for the cause of God's truth and Church.

pilgrimages, and benefactions, more good works, than the law of God requires, to entitle them to heaven. These meritorious deeds were styled works of supererogation, and deposited in bank with the Roman Pontiff, to be appropriated, for the procurement of pardon, even in cases of total delinquency. Man, it was said, has power to make himself a new heart, and save himself from all the pollution of sin, as by his good deeds he could procure the divine favor. Thence auricular confession, and the dispersing of pardon to the confessing devotees at the Romish shrines. Thus the very fountain of gospel truth, the atonement by Christ, was poisoned, and none of the streams, issuing thence were salubrious.

4. Tyranny in government. The kings and all the subordinate officers of state, with an avaricious and cruel priesthood, were leagued together to prevent all freedom of enquiry, and to grind the faces of the poor. The reading of the word of God, was made a criminal offence by the canon law, and severely punished, in the arbitrary courts of priestly tyrants. Thus kings were taught to oppress their subjects by the example of the debased, ignorant and heartless ministers of religion. The people were thought to be born, for the purpose of ministering to the gratification of lordly bishops, and cruel, godless despots. *

It was this spirit that committed Huss, the noble and godly Bohemian and the apostolic Jerome of Prague to the flames, on the continent of Europe. It was this spirit of anti-christ, that burnt James Resby, a disciple of Wickliffe. These fires of persecution were lighted by

* For a farther illustration of the corrupt state of the church and of the state, at the commencement of the Reformation in the sixteenth century, read Mos. Ec. His. vol. iii. Robertson's Charles V. John Sleiden's History of the Reformation. M'Crie's learned and faithful Life of Knox. Aik. Buch. vol. ii. and iii. Knox's Scotland. Cruikshank's Scotland. Rob. Scot.

the Archbishop of Canterbury, who had accused and condemned Resby for maintaining that the Pope of Rome is not the successor of St. Peter, but the anti-christ. The church of God groaned under the wanton cruelty of faithless and fierce persecutors, who trampled under foot the liberties of the subject, and christian liberty; and set at naught all the rights of the sanctified conscience.

In such a night of darkness John Knox was born, 1505.* Shortly before his birth, a marriage had been consummated between James VI. of Scotland, and Margarett, daughter of Henry VII. of England, which was the cause of a general peace in the three kingdoms. As the temple of Janus was shut in Rome, at the birth of our Saviour, so there were halcyon days in Scotland, at the birth of the Scottish Reformer. The peace in the Roman empire, was abused by the Emperor of Rome and all the officers of state. This led to the imposition of heavy taxes, and rendered odious the oppressor. So it was in Britain. The revelry, and boundless prodigality of the court, in the long protracted marriage festival, made the government poor; and the people were oppressed, by hosts of tax gatherers, to furnish the means of carnal pleasure to an immoral court and its numerous creatures. Thus in the holy providence of God, the people were prepared to listen to the truths, which this wonderful man was about to preach.

Knox early embraced the doctrines of the Culdees, or Lollards. He was learned in all the literature and science of the age, and thus his mind was so much liberalized by an extensive acquaintance with the history of preceding ages, and especially with the facts and doctrines of

* M'Crie's Life of Knox. Aikman's Buchanan. By this marriage, the two kingdoms were afterwards united; the Roman empire had consolidated all the west of Asia, south of Europe and north of Africa, at the birth of Christ (see Ed. His. Red.) to afford facilities to spread the Gospel.

the Holy Scriptures ; that he could not but regard with a generous and holy abhorrence the government and hierarchy which burnt at the stake that holy man of God—George Wishart.

In the year 1444, Wishart had come to Scotland from England, and soon after suffered martyrdom. He, with Patrick Hamilton, a godly nobleman, did much to prepare the way of the Lord, before Knox commenced his public ministry.

From him Knox had learned the way of God more perfectly, and by his example of faith and steadfastness in suffering, was greatly emboldened in the maintenance of the doctrines of the Reformation.

Having been ordained to the holy ministry at St. Andrews, he travelled through the south of Scotland, and preached plainly the word of God. He dispensed the sacrament of the supper "*in both kinds,*" to a congregation, near to the place, whence afterwards, the celebrated Sandquhar Declaration was issued. The tour of that summer, gave to the cause of truth an impulse, which was long and extensively felt.

In 1547, the castle of St. Andrews was beseiged by twenty-eight French Gallies, and taken, and Knox was made a prisoner and carried to France. He was set at liberty and returned to Britain in 1549. It is the opinion of Strype, that he was made chaplain to Edward VI. However that may have been, he was appointed by the royal authority to the performance of important ecclesiastical functions in England. He was personally on terms of friendship with Archbishop Cranmer, and reviewed, approved, and probably corrected the thirty-nine articles, which were composed by that eminent divine, as the confession of faith of the church of England.

A call was made upon him by the congregation of All Hallows, London; but however ample the field of useful-

ness, in that great capital of the British empire, however inviting the learned society of that city, however abundant the temporal support, and however poor and persecuted he was in his native Scotland, yet he refused the offer. The ground of his refusal was honorable, both to his head and heart. The Liturgy of the church, was even more exceptionable than it is now. Had he accepted the pastoral charge of the London congregation, he must have been limited in his prayers to set forms, have administered baptism with the sign of the cross, have knelt at the altar: he must have worn the surplice and the robe, or the clerical gowns. Besides all these, he must have at least countenanced forms of church government which he knew to be contrary to the will of the Head of the Church. On all these accounts he piously and magnanimously refused to accept the call. This was in 1552.*

Persecuted by Queen Mary, and her popish nobility, he went to Geneva, where he became acquainted with Calvin, Beza and Farrell. He and they mutually strengthened greatly each other's hands in the good work of the Lord.

In 1555, when 50 years of age, he returned to his native country. But so violent was the fury of persecution, and so great was the odium cast upon him by the ungodly government of his country, and such the rage of the rabble who burnt him in effigy, that he thought it prudent to return to Geneva. When Knox was abroad, the enemy thought all safe; but they were in error. The Rev. Messrs. Harlow, Wilcox, Paul Methven and others, preached boldly the doctrines of the Gospel, and unfolded the ignorance and idolatry of the popish priesthood, while they reprov'd with manly and christian fidelity, the profligacy of the rulers of the land. The seed which had been sown by Wickliffe, Hamilton, Wishart and Knox,

* M'Crie's Life of Knox.

they watered ; and God gave it increase ; for the word of the Lord grew mightily and prevailed. Their enemies were moved with indignation, at their success, when they saw that multitudes came together to hear them, and received the word favorably. Walter Mill, a poor man, for his remarkable devotedness to God, and his zeal for the truth, suffered martyrdom. Paul Methven was put on trial, and the next year was sent into banishment. They did not kill him, for they feared the multitude.*

The friends of the Reformation felt the loss of such a man as Knox ; whose learning, zeal, devotedness to God, and eloquence, were necessary to encourage the people and clergy, under the pressure of heavy persecution. Letters were written to him requesting his return to Scotland. He consulted with Calvin, Beza and other brethren on the Continent, who advised him to accept without delay the invitation. When he arrived at Dieppe, almost in sight of his native shores, he received a message from those who had invited him home, requesting him to continue abroad. Their fears had overcome for a time their faith. Knox, however, was not discouraged. His faith triumphed. He wrote a letter of remonstrance, and boldly upbraided them with their want of faith and pusillanimous fears. At the same time, he composed a circular, and directed it to several Scottish noblemen and gentlemen, whom he knew to be favorable to the Lord's cause. He realized the truth of the promise—

“All he doth shall prosper well.”

Committing himself to his God, he returned to the interior of the Continent, where he preached the word of God with great acceptance. The persecuting fury of the popish throne of Scotland pursued him, in all his labors and privations in foreign lands. But the Head of the

* Aikman's Buc. Step. vol. i. Cook's Ref.

Church raised for him, every where, zealous and powerful friends, who supported him. The word of the Lord, in his mouth, was blessed, for the begetting of spiritual children, and for the nourishment of the disciples; and they loved, honored, supported and defended him for his works' sake. In Geneva and in Frankfort, he became the pastor of portions of the flock of Christ. By these labors he learned more intimately the state of the Church, on the Continent. He saw more of the corruptions and tyranny of the popish priests and princes. His increase of knowledge multiplied his power of opposing, with greater energy and success, the evils that entered into the corrupt constitutions of both Church and State in Britain. God made the wrath of men to praise him; and the remnant of wrath, he restrained.

The letters and the circular of Knox from Dieppe, with the increasing malevolence and tyranny of the enemy, wrought powerfully to prepare the public mind for the zeal of the exiled servant of the Lord. It was perceived by some of the most distinguished noblemen, rich merchants, and large land-holders, that nothing remained for them, but unconditional submission, the ruin of their estates, and the shipwreck of a good conscience; or to recal Knox, with an open and solemn recognition and support of the Reformation. They knew that as they had pusillanimously receded from their former invitation, it would be in vain to invite the Reformer again to return, unless the request was accompanied with some more solemn obligation, than a mere epistle of invitation.

Influenced by these patriotic and holy motives, they entered into a mutual agreement, under very high and solemn sanctions, that they would maintain the whole ground which they had gained. This covenant was framed, sworn and subscribed in the following terms:—*

* Knox, vol. ii. Cook, vol. ii. p. 31.

“We, perceiving how Satan, in his members, the anti-christs of our time, doth rage, seeking to overthrow and destroy the gospel of Christ and his congregation, ought, according to our bounden duty, to strive in our Master’s cause, even unto death, being certain of victory in Him. The which our duty being well considered, we do promise before the majesty of God, and his congregation, and we by his grace, shall, with all diligence continually apply our whole power, substance, and our very lives, to maintain, set forward and establish the blessed word of God and his congregation, and shall labor at our possibility to have faithful ministers, purely and truly to minister Christ’s gospel, and sacraments to his people. We shall maintain them, now risk them and defend them, the whole congregation of Christ, and every member thereof, at our whole power, and waring of our lives against Satan and all wicked power, that does intend tyranny and trouble to the said congregation; unto the which holy word and congregation, we do join us; and also do renounce and forsake the congregation of Satan, with the superstitions, abominations and idolatry thereof; and, moreover, shall declare ourselves, manifestly enemies thereto, by this our faithful promise before God, testified to His congregation, by our subscription at these presents.”

This covenant, thus ratified with a solemn oath, was subscribed by the Earls of Argyle, Glencairn, and Morton; by Lord Lorn, and John Erskine of Dun. Connected as these Covenanters were with the most powerful families in Scotland, and possessing ample domains, their public pledge to adhere to the cause of the Reformers, gave a new and most encouraging aspect to the affairs of the witnesses for the truth. Knox was now informed of the transactions and invited home, and letters sent to

Calvin, urging him to use his influence with Knox to forget the past and return.*

While abroad, he had not been unemployed in labors to advance the work of the Lord. He had written and published what he denominated his "First Blast of the Trumpet against the Monstrous Regimen of Women." As he saw that the civil government of Scotland was in league with all the corruptions of Popery, and pledged to support them; as he was aware that the popish hierarchy was favorable to the despotism of the throne, and therefore was maintained by a tyrannical power; he very judiciously directed the artillery of truth against this strong hold of the enemy. The queen was, on every ground, an enemy of the Reformation, as tending to diminish her power, as disagreeable to her popish friends on the Continent, and as abridging her sinful gratifications. She opposed the Reformation, for the same reasons that influenced Herod and Pontius Pilate to lay aside their personal and political animosities, for a time, that they might unite their energies, in the crucifixion of Messiah. Knox, instead of being intimidated by the persecution that drove him into exile, and which pursued him in Geneva and at Frankfort, became more bold in his magnanimous attacks on the corruptions, and tyranny of the court. Had he allowed himself to be discouraged, or had he slackened in his opposition, all would have been lost, as far as his instrumentality was employed.

"The Blast" was read and admired for its very boldness; but the solidity of the argument, and the patriotic defence of the rights of the subject which it contained, recommended it to the attentive perusal and favor of intelligent and good men. By this work, and by his nu-

* Cook, vol. ii. p. 34. Knox, vol. i. pp. 286, 287. It is the Paisley edition of 1791 from which our quotations are made.

merous letters, he perhaps did more, when on the Continent, than in the existing state of things, he could have accomplished by his ministrations and pen at home.

His return in 1559 was hailed with joy by all good men.* He continued two nights in the city of Edinburgh, and repaired to Dundee, where there was an assembly of the Reformers, deliberating on the best means to protect themselves against the malignity of the court, and the archbishop. The queen, having heard that the town of Perth, or Johnstown, had embraced the doctrines of the Gospel, ordered the Provost of Dundee to seize Paul Methven, Knox's fellow-helper, and put him into confinement. She also summoned all the ministers of religion, to meet her at Sterling, on the tenth of May. The people of the neighboring towns, who had received the word of the Lord, resolved to accompany their spiritual instructors, to Perth. For this purpose, a large collection of people of all ranks, from Dundee, Angus and Mearns assembled, and went in company with their ministers. The Laird of Dun, was sent forward as a deputy to the queen, who had become much alarmed, at these demonstrations of the popular favor, towards the Reformation. She requested that the people would not advance. They halted in Dundee, and there they were met by Knox on the fourth of May, who modestly says:—"He earnestly required that he might be permitted to assist his brethren and to give confession of his faith with them."†

After subscribing their *mutual pledge*, or bond as it was called, he repaired to Perth, and preached with all boldness the word of the Lord. Such magnanimous in-

* Knox, vol. i. p. 326. The modesty of Knox, when speaking of himself, is throughout his whole history remarkably conspicuous.

† Knox. Scot. vol. i. p. 326.

trepidity was all important at that crisis. Erskine of Dun, was, as Knox says, "a man of most gentle nature and most addicted to please her (the queen) in all things;" and he had yielded to her entreaty, that the preachers and the people should not advance.

Her object plainly was to gain time until her priests would assemble in force; to sow divisions among the disciples of Christ, who were young and inexperienced; and to collect an army. Dun had assented. The wiser and more resolute were for advancing and pleading their cause before the queen. Others thought that the will of their princes, as they esteemed her, should be regarded with respect. When the seeds of division were thus sown, and ready to spring up, Knox arrived among them from the Continent, his mind fraught with all that he had heard and seen in the company of the celebrated Genevan and German Reformers, and endowed with a very large measure of the Holy Ghost, qualifying him to go forward in such an emergency. They had sent for him, and in their covenant had pledged themselves to sustain one another. He knew all this, and had too much discernment not to perceive the advantage which he had gained and press it. He knew well that whatever he did, would be regarded both by friends and enemies as the act of all the followers of Christ in Scotland. He knew that to falter then would be to abandon all that had been gained. He, therefore, without consulting flesh and blood, went and preached the word of the Lord to the people of Perth, who heard the truth from his lips with all gladness. What must have been the eloquence of that man of God on that interesting occasion! almost in the presence of the court, in an important city, that had scarcely yet decided whether to serve the Lord or not, near the assembled thousands of people, with the lords of the congregation—the hosts of popish priests expected hourly—an army collecting

by the queen, and the first sermon that he preached after his return from exile. His congregation must have heard him with the most intense interest and delight.

The queen was abashed, and shrunk from the truth and eloquence of the intrepid Reformer. The disciples of Christ were greatly strengthened and emboldened. On the last day of May, or in about three weeks after he preached his first sermon in Perth, the disciples of Christ of all ranks, renewed with important additions their mutual pledge to God and one another.*

The first bond was similar to the League of Smalcald, by which the princes of the empire, pledged themselves in their character of civil rulers, to defend their subjects in the rights of conscience, and adhere to the doctrines of the Gospel. The covenant entered into at Perth, was more, much more. "The people of the Most High," in their ecclesiastical capacity, as professors of the faith of Jesus, entered into covenant engagements with the God of Israel, and with one another, not to depart from the good ways of the Lord. This instrument is known in church history as "The Second Covenant of Perth."† It is in the following words.

"At Perth, on the last day of May, in the year of God one thousand five hundred and fifty-nine, the congregations of the west country, with the congregations of Fife, Perth, Angus, Mearns, and Montrose, being convened in the town of Perth, in the name of Jesus Christ, for setting forth of his glory, understanding nothing more neces-

* Knox's Scot. vol. i. pp. 347, 348. The sources from which the facts are taken, respecting this part of the history of the Covenanters, are very ample. One or two well authenticated histories shall be considered as sufficient. All draw largely on Knox.

† It is so called by Knox, vol. i. p. 347. It is probable there was a covenant formed at Perth, by the ministers and elders and deacons and church members before "The Second Covenant of Perth." It was so at the beginning of the second Reformation.

sary for the same, than to keep a constant amity, and fellowship together, according as they are commanded of God, are confederate, and become bound and obliged in presence of God, to concur, and assist together, in doing all things required of God in his Scripture, that may be to his glory; and at their whole powers, to destroy and put away all things, that do dishonor to his name, so that God may be truly and purely worshiped: and in case that any trouble be intended against the said congregation, or any part or member thereof, the whole congregation shall concur, assist and convene together, to the defence of the same congregation, or person troubled, and shall not spare labors, goods, or substance, bodies and lives, in maintaining the liberty of the whole congregation, and every member thereof, against whatsoever person shall intend the said trouble, for cause of religion, or any other cause depending thereupon, or lay to their charge under pretence thereof, although it happen to be colored with any other outward cause.”

“In witness and testimony of the which, the whole congregation aforesaid, have ordained and appointed the noblemen, and persons underwritten, to subscribe these presents.”

“Sic subscribitur,*

ARCHYBALD ARGYLE,
 JAMES STUART,
 GLENCAIRN,
 ROBERT BOYD,
 LORD OCHILTRIE,
 MATTHEW CAMPBELL,
 of Terringland.”

The immediate cause of this transaction was the way made on the Reformers, by the queen's mercenaries, led on by the popish ambassador, Monsieur D. Osèl, from

* So it is subscribed.

France. The soldiers, at Mary's order, fired on the people, and killed Mr. Patrick Murry's son, a lad of twelve years of age. Mr. Murry's house was thus assailed for his zeal in the distribution of Bibles, and otherwise promoting a knowledge of the truth. Such was the entry of the queen into the city of Perth, where she had invited the ministers of religion to meet and confer with her on the affairs of religion. This act of wanton, popish cruelty, was committed on May 29th, two days before "The Second Covenant of Perth" was signed.* It was in direct violation, too, of her own engagement, made a few days before to the Church.

We have in this mutual pledge, the germ of those representative principles of liberty, that have extended, already, their influence over the whole of the civilized world. In the Perth bond, the people of Scotland advanced one step beyond the League of Smalcald. In the latter, the confederate princes did not consider themselves, as acting by authority derived from the suffrages of the people. But the Perth Covenanters were elected by the people to sign the covenant, as their representatives.

The Reformers in Scotland acted as their Culdee ancestors had always done, in the election of their pastors, ruling elders and deacons. They knew that they possessed divine authority for this exercise of the right of suffrage, in the choice of ecclesiastical officers. "Wherefore *look ye out* among you,"† is the command, in the choice of church officers. On this maxim the Culdees, and after them, the men of Perth acted. It is the basis of all republican government. What Presbyterians are

* Knox, vol. i. pp. 348, 349. The Church has usually entered into those covenants in times of peril. But that near the end of Joshua's administration at Shechem was in peaceful state of the Hebrew commonwealth. Josh. xxiv. 1 — 28.

† Acts, vi. 3.

accustomed to do in the affairs of the church, they easily transfer to those of the state. The Presbyterianism of Scotland, was the germ of that vital principle of liberty, which extends its emancipating power over all nations.

The great assemblages of people to hear the word of the Lord, and to encourage and protect the ministers of Christ, in the discharge of their high and holy functions; and, especially, their covenanting bonds to be steadfast, alarmed the popish civil government, and the unholy hierarchy.

The queen continued to collect armed forces, and was furnished with mercenaries by France, to overawe the Reformers, and maintain the worship of idols. Against all these warlike and formidable measures, the Covenanters, relied on their God to defend them.* But they did not neglect the use of means. On the 1st of August, at Sterling, they renewed their covenant with the God of Israel. At those solemn seasons of covenanting, the ministers of religion, expounded to their people the word of the Lord, and encouraged them by the example of the saints, in such times as the Reformation, under Hezekiah the good king of the Lord's commonwealth, to be steadfast and unmoveable, looking by faith to the Captain of their salvation. It is for this, that such historians as the infidel Hume, and such impious novelists, as the author of the *Waverly Romances*, have made these preachers, the subjects of their derision and scorn. But Mary, and the popish priesthood, and the ungodly profligates, who were the attendants of her court, did not view these subjects as trifles to be disposed of by mockery. They saw and were alarmed at the progress of liberal principles of

* Stephenson, vol. i. p. 101. Lieth, the port of Edinburgh, was garrisoned by these foreign popish mercenaries — a demonstration of the great progress which the Reformation in Scotland had made, and the queen's fear of her christian people.

free government, in connection with the spreading of the pure doctrines of the Gospel.

On the 28th of August, the queen issued a proclamation to calm the fears of the people, and amuse their leaders, respecting the arrival of additional mercenary legions from France. After many expressions of love for her subjects, and much evasion, she warns the people against the ministers of religion. Knox and others did not pass by unreprieved of the vices of the great, in Sabbath breaking, gaming, profanity, and harlotry. This of course was highly offensive to the princes, and the very licentious ladies and gentlemen of the court. The proclamation admonishes the people in the following style, to beware of the influence of the clergy. "Whereas some preachers of the congregation, in their public sermons, speak irreverently and slanderously, as well of princes in general, as of ourselves in particular, and of the obedience to the higher powers, inducing the people, by that part of their doctrine, to defection from their duty; which pertaineth nothing to religion, but rather sedition and tumult, things quite contrary to religion: therefore, we desire you to take order, in your towns and bounds, that when the preachers repair thither, they use themselves more modestly in these behalfs, and in their preaching not to meddle so much with civil policy and public government, nor yet name us or other princes, but with reverence, otherwise it will not be suffered."*

Such was the language of the court, after, by faithful pledges, the people had been deceived, and had returned to their homes. At the same time, the citizens of Perth were oppressed by severe pecuniary exactions, imprisonments and even death. The Protestant militia soon assembled, for the defence of their brethren against the relentless persecution of the queen, who wreaked her ven-

* Knox's Scot. vol. i. pp. 395, 396.

geance on the defenceless common people, at the instigation of the French ambassador; and by the bayonets of her mercenaries from popish France.*

The queen was driven from Perth, and the garrison seized. The liberating army marched through Scone, Sterling and Linlethgow on their way to Edinburgh, the capital of the commonwealth. On their march, they were joined at Linlethgow by the Duke of Chastlerault and the Earl of Arran. Though about that time, the queen's army was reinforced by the arrival of some foreign French auxiliaries; yet the friends of truth and liberty were much more than equal to their enemies. The country seemed to rise almost as one man. The fury and treachery of the queen regent, gave point to every sermon which Knox uttered, demonstrating the necessity of a reformation. The people very naturally traced their sufferings, under a despotic government, to the ignorance of their rights, to the negligence of an idle and lazy priesthood; and these to the worship of idols. The religion of a queen, who had rendered herself odious to her subjects, became the object of hatred. The word of God read and expounded, in its denunciation of idolatry, roused the people into a generous and holy indignation against images that had been the objects of their idolatrous adoration. They demolished these monuments of idolatry, agreeably to the example of the saints recorded in the Holy Scriptures.

The queen derived her aid to oppose the progress of religion from France, and the Covenanters applied for assistance to Elizabeth, the queen of Protestant England. She sent them a reinforcement of 6000 infantry, and 2000 cavalry. The queen regent shut herself up in the castle of Edinburgh, where she died on the 10th of June, 1660.† The

* Stephenson, vol. i. p. 99.

† Steph. Scot. vol. i. pp. 102, 103.

last band of Leith, as Knox calls the renewal of their Covenant, during this war, is dated at Edinburgh, April 27th, 1560.*

The immediate effect of the queen regent's death was a general peace, concluded by a treaty, into which Scotland, England and France, entered.

The Scottish parliament assembled in August of this year. We, at this day, in the United States, are amused to see the efforts made by the historians, in the reforming interest, to demonstrate, that this parliament was a legal one, because the queen had previously assented to its call. They did not then understand the political maxim, that the legislature is a more important branch of the government, than the executive; and that the power to rule is vested, of God, in the officers of state, through the will of a majority of the people.

The progress of the holy cause of the Reformation, after the arrival of Knox, from the Continent, is really astonishing. He had greatly suffered, and was deeply sanctified. His vast stores of learning were consecrated. He placed his reliance on the Holy Spirit to teach him what he should utter in the name of the Lord; and to render the truth in his tongue, the wisdom of God and the power of God, to the salvation of the souls of sinners. He evidently forgot himself, and sought, with a noble disinterestedness, the glory of God and the good of men. This is written on all that he did, and said, and published.

Before the meeting of Parliament, a confession of the faith of the Covenanters was prepared by Knox and his coadjutors. Though the writer cannot find any direct historical evidence that the great Reformer was its penman, yet it seems evidently to bear the impress of his mind.

* Stephenson says the 27th of May. It is an error. Knox, vol. i. p. 513, says April 27th. It must be so, as it was before the queen regent's death.

Until the formation of that invaluable document, the Geneva Confession of Faith, had been adopted, as their doctrinal basis,* or bond of ecclesiastical fellowship. That creed consists of four articles, which embrace —

I. The doctrine of a Trinity of persons in the Godhead—the Father, Son and Holy Ghost, co-equal and co-eternal, one living and true God.

II. The incarnation of the Son of God, in which he assumed our nature; obeyed the law, and died for sinners who have fallen, are condemned and totally disabled as to the performance of any work to please God, or to save themselves — his resurrection and endless reign as a King.

III. The true and proper personality of the Holy Ghost, as distinct from the Father and the Son, and yet possesses the same divine essence with them.

IV. The Church. 1. Invisible, consisting of all those whom the Father has elected, the Son redeemed; and whom the Holy Spirit prepares for everlasting life. 2. Visible, whose marks of distinction, are 1. The possession of the Holy Scriptures, and the profession of the truth which they contain in purity. 2. The sacraments of baptism and the Lord's supper, dispensed according to the word of God. 3. Discipline, in the censuring of offenders, by admonition, rebuke, suspension, and excommunication, as the nature of the scandal may require. 4. "A politic civil magistrate," that rules in the fear of the Lord, after the example of Hezekiah, and other good kings of Israel, who ruled in holiness, removed the monuments of idolatry, and punished blasphemy and heresy.* To each of these articles of faith, there are appended references to those portions of the word of the Lord, on which they are founded. For they refer to the law and

* "The Collection of Confessions, Catechisms, and Acts of the Church of Scotland in Favour of Reformation," pp. 15 — 22. Edinburgh, 1739. This is a rare and valuable collection of well authenticated documents.

the testimony, as "the only rule of faith and manners." The decretals of the church of Rome, which were burned by Luther at Wittenburgh, in 1517, and renounced by the Scottish, as well as by all the other Reformed churches, were laws enacted by human authority, and a very large proportion of them derived from heathen usages. Very few of them were founded on the word of God.

When the Reformers on the Continent, and in Britain, rejected these commandments of men, they did ~~not~~ as some have falsely alledged,* renounce the doctrine of creeds and confessions, founded on the Holy Scriptures, and made terms of ecclesiastical fellowship. The Reformers in Geneva, had their Confession. The German Protestants had their Heidelburgh Catechism, and Augsburg Confession of Faith. The Hollanders had the Belgic Confession. In France, the Gallic Confession was the bond of ecclesiastical union. England had her thirty-nine articles. No attempt was made to organize an orthodox Protestant church without them.

Scotland, we have just seen adopted the Geneva Confession, until she framed one of her own. They slander the Reformers then, who affirm, that by earnestly recommending the study of the word of God, and appealing to its decisions in all their controversies with idolaters, they rejected the doctrine of creeds and confessions.

The Scots Confession, written at the suggestion of parliament, read before it in Edinburgh, and adopted 1560, July 17th,† consisted of twenty-seven articles. In this Confession, compared with the Genevan Confession, which had been for some time their bond of ecclesiastical union,

* We are grieved to say, in quarters whence better things were expected.

† Cruikshank, vol. i. p. 6. Introduction. Edinburgh, 1751. Stephenson, vol. i. p. 105. Edin. 1753. Knox, vol. i. p. 560. Knox says, "Within four days," from the time the committee was appointed, they "presented this Confession."

we recognize the principle on which the Church has acted in the formation of these subordinate standards. The Scotts Confession, was not the same instrument, it is true, as the Genevan Confession in form, and no doubt every doctrine of the latter instrument may be inferred from the former; as all truth is contained in the proposition, "there be three persons in the Godhead;" but they increased the number of specifications, to promote christian knowledge, and add to the bonds, which bind the faithful in the ties of fraternal love, harmony and co-operation. The following is an abstract of the articles of the Scotts Confession.

ARTICLE I. OF GOD. His infinity, unity, tri-personality; his creating and governing of all things for his own glory.

ART. II. MAN'S CREATION. The creation of man in holiness after the image of God, with full power to obey the law — his fall, tempted of the serpent to eat of the forbidden tree, though God had threatened death as the penalty of disobedience.

ART. III. ORIGINAL SIN. By the fall man became God's enemy, he and his posterity, enslaved to satan and sin — condemned to hell from which there is no deliverance, but in Christ, by the renewing of the Holy Ghost, who effectually calls the elect, working in their hearts saving faith.

ART. IV. FIRST PROMISE. God revealed to fallen Adam under the name "*seed of the woman,*" Jesus who should destroy the devil's works, and redeem man; which promise, the faithful, from Adam to Christ's incarnation, embraced with joy.

ART. V. THE CHURCH. God preserved "his Kirk in all ages," from Adam to the incarnation of Christ — delivered her from the bondage of Egypt, and gave her judges and kings. He afflicted her many times for her sins, as in the

Babylonian captivity ; but still He sustained her against all the power of her enemies, until the coming of Messiah.

ART. VI. INCARNATION OF CHRIST. By the power of the Holy Ghost, the human nature of Messiah was conceived of the Virgin. Christ being very God and very man in one person, is “Emmanuel — God with us.” “We condemn the damnable and pestilent heresies, of such as deny the eternity of his Godhead, or the verity of his human nature, or confound them, or yet divide them.”

ART. VII. “WHY THE MEDIATOR IS GOD AND MAN.” This union of natures proceeded from the sovereign decree of God, the fountain of our salvation.

ART. VIII. ELECTION. God, who in sovereign grace elected us in Christ Jesus, before the foundation of the world, appointed Christ our Head — who became man, because he was to suffer the punishment due to our sins. He was God to sustain the manhood, in the endurance of the death that we deserved — and he must be man to suffer, in our stead, as our brother.

ART. IX. OF CHRIST’S DEATH. The Lord Jesus suffered for us, being himself innocent, because he was wounded for our transgressions. Yet he continued, the well beloved Son of God, even when dying for men. They who say there is any remaining sacrifice for sin, “are blasphemous against Christ’s death.”

ART. X. HIS RESURRECTION. He rose for our justification, and for the destruction of him who had the power of death.

ART. XI. HIS ASCENSION. The Lord Jesus ascended to heaven in the same body that arose, and received all power in heaven and earth — ever lives in heaven our Prophet, Priest and King — and will come to judge and receive his redeemed and sanctified children into heaven, to be forever happy, in the enjoyment of his fellowship,

and to adjudge all impenitent adulterers, and other transgressors, to the pains of hell forever.

ART. XII. THE HOLY GHOST. Our faith proceeds not from flesh and blood, but from the Holy Ghost, who quickens us, “*naturally dead in sins*, into life;” without whose operations, “we are so perverse and blind, that neither can we feel when we are pricked, see the light when it shineth, nor assent to the will of God, when it is revealed—for of ourselves we are not sufficient to think one good thought.”

ART. XIII. CAUSE OF GOOD WORKS. They are not of free will, but of the Spirit of God, who produceth holy obedience to the law of God, in all those who believe in Christ. Therefore drunkards, whoremongers, and worshippers of idols, have no true faith. As the Spirit implants grace in regeneration, so, there are in the people of God, remains of sin, with which grace is in conflict. But the Spirit overcomes the flesh; and we are comforted in this warfare against the flesh, by the Spirit of adoption, bearing witness with our spirits, that we are the children of God.

ART. XIV. CHARACTER OF GOOD WORKS. They are done according to the law of God contained in the ten commandments, as their rule, the fruits of faith, and their motive the glory of God.

ART. XV. LAW PERFECT—MAN IMPERFECT. As the law of God demands perfection, and as we are imperfect, we must apprehend the Lord Jesus by faith, who is the end of the law for righteousness to believers, before we can be justified. Whoever, then, trusts in his good works, or in the good works of any other than Christ, confides “in damning* idolatry.”

ART. XVI. THE CHURCH. There has been from the

* 2 Pet. ii. 1.

beginning, and there is now, and there always will be, a visible Church — a society of men called out of the world, to worship God in Christ, according to divine appointment. This Church is one in all nations, where there are such as worship God according to the institutions of Christ. The Church invisible is composed of those whom God hath elected to everlasting life, and is known to God alone.

ART. XVII. IMMORTALITY OF THE SOUL. The souls of the saints ascend to heaven at death: those of the reprobate descend to hell, as soon as they leave their body.

ART. XVIII. MARKS OF THE TRUE CHURCH. As satan labors to make his synagogues resemble, in many things, the congregation of the Lord, we ought to have a clear conception of the marks by which the true Church of God is distinguished. They are

1. The true preaching of the Word.
2. The right administration of the sacraments.
3. The faithful exercise of discipline, by the courts of Christ, where vice is repressed and virtue nourished.

ART. XIX. SCRIPTURE AUTHORITY. It is derived from God, and not from the Church.

ART. XX. COUNCILS. Ecclesiastical councils are convened, not to give authority to the divine word, nor enact new laws; but for the confutation of heresies, and for delivering a pure system of faith to posterity; and for arranging things decently and in order, in the house of God, by government and discipline. Their doings are to be received and honored, only when they are agreeable to the word of God.

ART. XXI. THE SACRAMENTS. Under the Jewish law, the saints had two chief sacraments, circumcision, and the passover. We have now but two, baptism and the Lord's supper, which are badges of distinction between the

Church and the world—and seals of the blessings of God's covenant of grace to his own people.

To believe in transubstantiation, or the conversion of the bread and wine into the real body and blood of Christ, is a damning sin.

ART. XXII. ADMINISTRATION. In order to the right administration of these sacraments two things are requisite.

1. That the administrator be lawfully ordained a minister of the Gospel.

2. That both the minister and the people understand the nature of these holy ordinances.

“We flee from the papistical church, because their ministers are no ministers of Christ; and because they have corrupted the sacraments with their own inventions, so that ‘no part of Christ's action abideth in original purity.’”*

ART. XXIII. TO WHOM THE SACRAMENTS APPERTAIN. The infant children of church members are entitled to baptism, as well as those believers and professors that have arrived at the age of discretion. But the Lord's supper is to be dispensed to those adults only, who have a knowledge of the doctrines of grace, and who practice godliness. Therefore applicants should be carefully examined on both doctrine and practice, before admission.†

ART. XXIV. OF THE MAGISTRATE. Civil power is ordained of God, for his own glory and for the good of mankind. Civil rulers are to be loved and honored, while they praise and defend good men, and punish all open malefactors. Civil rulers are bound to be “nursing fathers to the Church,” as were David, Jehoshaphat, Hezekiah and Josiah.

* This accords with the practice of the Church in Geneva, in the time of Turretin. They ordained to the ministry the popish priests that acceded to them. See Tur. De. Ec. Regimine.

† To admit those who know not and believe not the creed of the Church, is sin.

ART. XXV. GIFTS TO THE CHURCH. The word, sacraments and governments. Evil men may, under hypocritical pretences, creep into the Church. But the saints of God in the Church militant, have bestowed on them, remission of sins; and though sin remain in them while on earth, it is not imputed to them for their condemnation; because they are clothed in the righteousness of Christ. At death, their souls pass into the full enjoyment of the Lord, their glorious God and Redeemer. At the resurrection, their bodies shall be raised up in glory; and then, soul and body united, they shall fully enjoy God to all eternity; while their enemies shall be sent to perdition.

“ Arise, O Lord, and let thine enemies be confounded: let them flee before thy presence that hate thy holy name: give thy servants strength to speak thy word with boldness, and let all nations attain to thy true knowledge.*

This instrument was approved by parliament, as a document, which that body embraced, and to which it professed its adherence, after it had been several times read. The whole Confession was also entered on the minutes, as the national, subordinate standard of doctrine. Thus popery was solemnly abolished, and the Protestant religion embraced by the Scottish nation.†

Until this time, the Reformers in Scotland had used the Genevan Book of Discipline, which was Presbyterian in its great outline. There were some forms of prayer, which, though orthodox, they thought improper to be embodied in their directory for worship, and system of ecclesiastical order; because they tended to cherish a cold and formal worship.

They used that disciplinary formula, as a help; but it never received the sanction of any judicatory, or became a law in Scotland.

* Coll. Con. vol. ii. pp. 21, &c.

† Stephenson. vol. i. pp. 107, 108

When the confession of faith was adopted by parliament, a committee was appointed to draught a book of discipline. It consisted of John Knox, John Doughlass, John Row, John Willock, John Winram, and John Spottiswood. The committee completed and presented it to the lords of the congregation, in 1560; soon after, it received the sanction of the church, and was subscribed by many of the Scottish nobles, and commons.*

The progress which the Reformation had made, is illustrated by the distinguished names, attached to the Book of Discipline.† Among others, we have the dukes of Chastlerault, Argyle, and Queensberry; the earls of Arran, Rothes, Marshal, Morton, Glencairn, and Monteith; lords Stuart, Prior of St. Andrews, afterwards earl of Murray, and entitled the Good Regent, Boyd, Ochiltrie, Yester, Sandquhar, and Lindsay; Gordon, bishop of Galway, having become a Presbyterian; and Alexander Campbell, St. Johnes, William of Culross, Drumlangrig, master of Lindsey, Bargannic, laird of Bargannic, Lockinvar, Garleiss, Cunninghamhead, James Haliburton, John Lockhart of Bar, John Schaw of Halie, Scott of Haning, master of Maxwell, George Fanton, Andrew Kerr of Fawdownside, Andrew Hamilton, and the dean of Murray.

The names of these rulers of Scotland, who thus early came up to the help of the Lord against the mighty, gave encouragement to the timid and wavering; and procured for themselves a memorial of lasting honor.

The parliament of Scotland did not adopt this Book of

* Collection of Confessions of Faith, together with Acts of Assembly. &c. vol. ii. p. 515. Edin. 1721. This is a valuable and rare collection. It contains Calvin's and the Palatine Catechisms, with the Book of Common Order.

† They subscribed their names on the 7th of January. The year began then on the 27th of March. Coll. Con. pp. 606 — 608.

Discipline, as they had done the confession of faith. It was found more difficult to overcome the prejudices of many on the subject of ecclesiastical government, than it had been, in relation to doctrine. As the topic was more abstract, they required more time for examination. The parliament's refusal to receive at that time, the whole Presbyterian form of ecclesiastical government, is, perhaps, creditable to them, and makes their approbation of the Protestant confession of faith, more valuable.

This instrument became a law of the church, and the members of parliament, that had demurred to its adoption by the nation, are not known to have thrown any obstacles in the way of its application to the government of the house of God. *

This was an important and salutary advance in the great and holy work of Reformation. Compared with this system of directions, the Book of Common Order that preceded it, was very imperfect. That formulary was composed by Knox, for the use of his Genevan congregation, while he was its pastor.* Calvin had approved of its provisions. As a display of the interior economy of the Reformed church in Geneva, and as, upon the whole, approaching nearly to the divine model of the government and worship of the Lord's house, it is a very interesting document. The people were directed to elect their own pastors, while a Presbytery judged of their qualifications, and ordained them. The elders and deacons were elected in the same way as the pastors; and there was a weekly meeting of the ministers, elders and deacons, which they called a consistory.† They sung in the praises of God in their families and congregations, a version of David's psalms as near the idiom of the Hebrew original, as they could procure.

* Coll. Con. pp. 383, 406. † Ibid. p. 411.

No minister proceeded to officiate in the consummation of a marriage, until the purpose of the parties had been proclaimed, in the congregation assembled for worship, three several days. This excellent and most needful precaution, in so important a transaction — this measure authorized in the law of espousals, in the Hebrew commonwealth, was afterwards incorporated into all the ecclesiastical codes of the Reformed church in the kingdom of Great Britain.*

In the burial of the dead, it is ordained that the corpse shall be conveyed to the place of interment, and committed to the tomb, without any formal religious services of prayer, praise, or preaching, or any other rites, such as had been practised by the papists, and had been the means of introducing prayers for the dead.†

This Book of Common Order was printed, and sent to the Protestant churches in Britain, and on the continent, accompanied with a circular, in which the necessity of a reform in the government, and order of the house of God, is ably argued; and a faithful display made of the tyranny and corruptions of the Roman Catholic church. The instrument bears internal evidence, that it is from the pen of Knox. It has the power of Calvin but not the polish of his style and manner. Its date is 1556, May 10th, Geneva.‡ The forms of prayer were evidently designed for a people, just emerging from the depths of popish ignorance; but this apology was not deemed sufficient for their adoption by the Scottish Reformers. Knox probably had seen the malign influence of such forms on the continental churches. He is not known to have pressed the acceptance of the Book of Common Order. It was rejected by the church, and, as we have seen, Knox was on the committee that composed a formula, designed to occupy its place. It was happy for vital godliness, that the Spirit

of God directed the church, to abandon those forms of devotion, which have resulted to many portions of the great Protestant commonwealth, in much cold formality; the mere form, without that holy fervor of soul, which is characteristic of the prayer of faith. The First Book of Discipline contains many wholesome regulations, not expressed in the Book of Common Order. The details relative to the qualifications of the ministry are worthy of all acceptance. Whatever may be the pressing call for ministerial labor, presbyteries are forbidden to ordain "*unable persons*." When any one not well known to the judicatory offers himself for licensure, an edict is published throughout the commonwealth, and especially addressed to the place, or places, where he has been educated; that he may be well attested as of good christian deportment, and decent parentage.*

Kneeling at the Lord's table, in the reception of the supper, and dispensing the sacrament elsewhere than at the communion table, are forbidden. Hence, the administration of the ordinance, to the dying in their bed-chambers, is adjudged to be superstitious. The bread and wine of the eucharist, must be received from a lawfully ordained minister. †

It is ordered that suitable provision be made for the temporal support of the ministry; and for their widows and children, after their death. "We judge it," say they, "a thing most contrarious to reason, godliness and equity, that the widow and children of him, who in his life, did faithfully serve in the kirk of God, and for that cause, did not carefully make provision for his family, should after his death, be left comfortless of all provision; which provision, for the wives of the ministers after their decease, is to be remitted to the discretion of the kirk." ‡

The education of youth occupies an ample space in

* Coll. Con. vol. ii. p. 527. † Ibid. 520, 521. ‡ Ibid. pp. 532, 533.

this book. We have, doubtless, in this part of the manual, the rules adopted in Geneva, for the diffusion of literature. To its most wise and judicious enactments on this subject, we may trace the present gigantic fabric of British learning. Knox brought from Geneva, the wisdom of Calvin, Beza, and Farrell, and embodied it in the seventh chapter of the Book of Discipline.*

Children may be viewed under their three fold relation. 1. To their parents. 2. To the church, and 3. To the state. It is in the latter, or their political filiation chiefly, that directions are given here for their education. It is enjoined on the government, to make ample provision, for the endowment of schools; "for the advancement of Christ's glory, that the youth may have knowledge, and erudition to comfort that which ought to be most dear to us, to wit, the kirk and spouse of our Lord Jesus."

It is provided that there shall be a school in every parish, a teacher appointed who shall be able at least to teach grammar and the Latin language. That in all the "notable towns," there shall be colleges for instruction in the learned languages, in rhetoric and logic—and that the children of the poor shall be educated free of expense. It is ordered that opulent parents, shall send their sons to those seminaries of learning, on pain of church censure, that their offspring be not a curse, instead of a blessing to the community. Grave men were to visit the schools, for the purpose of examining and selecting those pupils who made the greatest proficiency, that the parents of children of the most promise, might be enforced to continue their education, until they had acquired the higher branches of literature. These examinations were held quarterly.

The study of the Holy Scriptures and the formularies of sound doctrine and church order, was a part of the

* Coll. Con. pp. 547—562.

collegiate course. They recommended the founding of three universities, one at St. Andrews, one at Aberdeen and one at Glasgow. The four classes that we now have in our best colleges, originated in Britain with John Knox, who brought them from Geneva. These again were adopted, in part, from the learned institutions of Florence and other places in the North of Italy, which were in a highly flourishing state, more than one hundred years before the organization of the Scottish universities. After the completion of the collegiate course, no one could receive a degree in theology, law, or medicine, until after a study of five years. During that term he heard lectures read on his profession, and the cognate topics of literature.*

In relation to the sacrament of the Lord's supper, ministers, with their sessions, are ordered "to examine sharply" applicants, and to admit none who are incapable of reciting the Lord's prayer, and the Confession of Faith; or of giving a summary of the doctrines of the christian system, and of exhibiting a satisfactory knowledge of the doctrine and use of the sacraments of the New Testament.†

The clergy are ordered to live prudently within their income; and because of the effect which the example of their families may have on the wives and children in the congregation, they are subjected to the guardianship of the superior ecclesiastical courts, to the same extent with the ministers. This statute was extended also to the households of the ruling elders and deacons.‡

All those who falsify the seals of the covenant by swearing falsely at the table of the Lord, are adjudged worthy of the highest act of censure, as guilty of treason against the King of kings and Lord of lords.§

* Coll. Con. vol. ii. pp. 547—558. † Ibid. vol. ii. p. 585. ‡ Ibid. p. 580. § I. Book of Dis. chap. xvi.

This code of ecclesiastical law, created the office of superintendents, to preside over ten or twelve dioceses, into which Scotland was divided. The committee probably had in their eye, the twelve ministers or rather thirteen, who composed a Culdee presbytery; and both they and the Culdees, seem to have had the college of apostles, in their view. The Reformers did not perhaps clearly perceive that the apostles, who had the superintendence of all the New Testament congregations, were extraordinary officers; and that their apostleship became extinct at their death. The condition of the church in Scotland, did somewhat resemble that of the apostolic age; but still, it was not proper to depart from that form of ecclesiastical government, which Christ has instituted to continue to the end of the world, in all conditions of society. The superintendents were to be elected in the first instance, by the parliament, which was altogether improper, as it blended the ecclesiastical and civil power, in an unhalloved manner. After the first nomination and appointment, they were to be elected, and were in fact chosen, by the officers of the church over whom they presided, and were amenable to them, for their administration. But with all these restrictions, there was too much of the prelatial, or monarchical spirit in this provision of their code.

The power granted to the ministers to try the superintendents, was not merely nominal. The superintendents of Fife, Angus, and Juedburgh, were tried by the general assembly of 1563, and deposed from their office; the two former for failure in the administration of their office, and the latter for immorality.*

Knox was appointed one of the superintendents, and performed the duty with great labor and fidelity. The

* Brown's Church of Scotland, vol. i. p. 38.

number of professors greatly increased, and the whole character of the population of Scotland, in relation both to knowledge and morals, improved visibly every year.

This state of things was exceedingly disagreeable to the young queen, who, with all the prejudices, bigotry and gaiety of a popish princess, from the dissolute palace of the French monarchy, arrived in Scotland, soon after the death of the queen regent. David Rizzio, a fidler from Turin, in the north of Italy, came to the court of Mary, in the suite of the Piedmontese ambassador, and soon became a favorite of the queen. When the ambassador returned home, the Italian musician remained at her request in Scotland, as the queen's secretary, and as the Reformers believed, her paramour. He favored the suit of Darnly, a young and profligate nobleman, who partly by his influence, became the queen's husband. This match had been in vain opposed by the Protestant nobility and people. Darnly soon became jealous of the Italian fidler, and assassinated him with his own dagger, by the hand of his friend Doughlass, while his arms were thrown around Mary for protection.

But the queen took terrible vengeance on him. By the aid of Bothwell, who succeeded to her favor, after the death of Rizzio, she procured the murder of her husband, by an explosion of gun powder, under his bed chamber.*

The queen soon after married Bothwell, the known assassin of her husband. She was, besides, suspected of an intention to murder the young prince James, who had been entrusted to the keeping of the earl of Mar. The

* Dr. Robertson, and all the early Protestant historians charge Mary with the murder of her husband. It has become fashionable for such writers as the Infidel Chambers, who writes for Constable's Miscellany, and those who write for the Family Library, and the popish Dr. Lingard, to defend the character of Mary. No historian believes them.

Protestant noblemen formed a league to defend his life. The queen raised an army to oppose them. But Bothwell her commander was cowardly, his troops fled; and Mary was made a prisoner, and dethroned. Thus ended in Scotland the domination of Popery. The earl of Murray was appointed regent, during the minority of James VI, in 1567. He was assassinated by the popish Hamilton of Bothwellhaugh, as Henry the IV. was by Ravallac.*

The exceeding profligacy of the popish Mary, Darnly, and Bothwell, with the utter debasement of morals, at court, were well calculated to bring the whole popish idolatry and tyranny into disrepute. The moral sense, and holiness of the people, had been too much improved, not to regard with disgust and abhorrence, the profligate manners of a court given over to Sabbath violation, revelry, harlotry and other vices. They saw how utterly incongruous it is for those, who by office are the guardians of the national morality, to be themselves examples of almost every vice. The ministers of the sanctuary boldly reproved the vices of the rulers.

On the 25th of December, about a year after the marriage of the queen to Darnly, the general assembly proclaimed a fast to be continued for one week; two days of which they enjoined total abstinence. The causes occupy no less than fifty-five pages in the Collection of Confessions, where public sins are specified in a manner illustrating the fidelity of the ministry. Knox composed the document.

The causes of fasting embrace the sins of individuals, of churches and of nations; and for these, the Lord's people humbled themselves, with much sorrowing for sin. The ungodly government of the state did not unite with

* Russell's Modern Europe, vol. i. p. 455. New York, 1830. Stephenson quotes Defoe, a French historian, asserting that Mary murdered Darnly. Steph. vol. i. p. 123.

the church in this penitential confession. Mary's young son, notwithstanding the request of the commissioners of the general assembly, had been baptized according to the popish forms.* The court despised the godliness of the clergy and people; and God gave them over to a reprobate mind, so that they rendered themselves infamous, by their immoralities.

The reasons of fasting, and the religious services connected with a protracted and solemn humiliation of seven days, were the means of subverting the dominion of a bigotted, popish dynasty. The act enjoining the fast is dated Edinburgh, 1565, Dec. 25.† In less than two years, 1567, July 29th, Mary was degraded from her throne,‡ and soon after fled to England.

When the Protestants came into power, the example of the court, though there was some turbulence, owing to the long habits of dissipation and ignorance of truth, among the Scottish nobility, was favorable to religion. A race of godly youth grew up under the culture of a holy, learned and faithful ministry, and of able and pious teachers and professors, in the primary schools and colleges. Popery, ignorance and revelry were banished from the south of Scotland, to the rugged mountain fortresses of the north, and to the popish islands on the west of the kingdom.

In labors, Knox was very abundant and successful. Having seen the throne of idolatry and tyranny demolished, and the pure doctrines of the grace of God embraced, by a great majority of the people of his native land, he died full of faith, and having fought a good fight, 1572, Nov. 24th. His last words were:—“Now my battle is at an end; and without pain of body or trouble of spirit, I shall change this mortal, for that happy and

* Cruik. Scot. vol. i. p. 7. † Coll. Con. vol. i. p. 468. ‡ Cruik. Scot. vol. i. p. 8.

immortal life. Lord Jesus receive my spirit.”* Thus was gathered to his people in peace, he whom the continental and British papists, had sought to murder for more than twenty years. God raised him up, as he did Moses, to be the honored instrument of freeing a nation from bondage, to become the glory of all nations. The whole Protestant church mourned his death, but not with “the pomp and circumstance” of modern funeral display, which has no connection with genuine grief. They lamented in silence the loss of a great and good man. His name is embalmed in hearts of the saints, and will be had in everlasting remembrance.

Soon after the death of Knox, the general assembly of the church forbid pluralities, and so limited the labors of each minister to one congregation.† Instead of the superintendents, who had been appointed for life, they instituted the office of commissioners of provinces, whose duty it was to visit all the congregations of their several districts. They held their office no more than one year. The young prince, at twelve years of age was crowned king, 1577, March 11th, at Sterling. Though but a child, he began to indicate a disposition to retrench the ecclesiastical power, and to strengthen the royal prerogative. Hereditary princes and all ungodly rulers have ever been hostile to Presbyterian church government. But such was the consistency, which the church courts had acquired, that neither the power of James, nor that of all his predecessors, could effect their subversion.

The offices of superintendent and commissioner were abolished; and those of elder and deacon rendered permanent; the right of the assembly to meet and adjourn, independently of the royal authority, and the right of appeal from the inferior to the higher judicatories, were

* Steph. vol. i. p. 141. † Ibid. vol. i. p. 144.

all embodied in the Second Book of Discipline. This instrument, by which the First Book was superceded, received the sanction of the general assembly in 1578. So that the attempt of the king and his nobility to make encroachments on the church, resulted, in rendering her system of order more perfect. The Protestant church in Scotland became then Reformed Presbyterian.*

The happy progress made by the Scottish Reformers, in the purification of the church from all the corruptions of Popery, was highly offensive to ungodly statesmen, at home; and alarmed the popish hierarchy on the continent. The Roman pontiff sent to Scotland dispensations, granting papists the liberty to swear, and subscribe to all the covenants and confessions of faith of the Protestants, provided they could promote the cause of popery by such acts of perjury. These despatches were intercepted, and revealed to the Presbyterian Covenanters, the extent and iniquity of the measures, which were devised by their enemies, to demolish the goodly fabric, that had been erected. †

This led to the oath of God, commonly called the National Covenant of Scotland. For this very solemn and important act, the church and nation had been prepared by a long and successful conflict with the powers of darkness. There had been diffused extensively among all ranks, a knowledge of the way of salvation through a crucified Saviour, and of the application of the doctrines and precepts of the word of the Lord to all the relations of human life. The effect of this diffusion of religious knowledge was visible in the practical piety, good order, prosperity and happiness of the church and nation.

In order to secure all these against the machinations of the enemies of God and man, and to establish their hearts and strengthen their faith in the good ways of the Lord,

* Coll. Con. vol. ii. pp. 753—783. † Aik. Buch. vol. iii. p. 39. Stephenson, vol. i. p. 150.

they formed a covenant, embracing all the attainments which they had made, from the commencement of the Reformation. It was written by John Craig, the king's chaplain.*

This covenant contains a solemn appeal to Almighty God, the searcher of hearts, that the Covenanters, after careful examination, profess in good faith their reception of the whole doctrine embraced in the Scottish Confession of Faith and Form of Religion, as then adopted by both the ecclesiastical and civil authorities of the commonwealth. It also, with the same dread solemnity, renounces all contrary doctrines as erroneous, and specifies many of the tyrannical claims, false doctrines, idolatrous and superstitious rites, and unrighteous deeds, of "the Roman Antichrist," as the church of Rome is designated. It denounces the council of Trent as a conspiracy against the Church of God; and, as the popish church was represented in that assembly, the covenant decides for those who have embraced it, that that church is not a part of the commonwealth of Israel. There is also a most solemn promise to use all lawful means for the farther reformation of religion, to endeavor in the strength of promised grace, the removal of all monuments of idolatry; and to be diligent, in the diffusion of the pure doctrines of the Gospel among all people. Finally, it contains an engagement to live godly in Christ Jesus, and to maintain the unity of the spirit and the bond of peace.

Previously to this deed of covenanting, no less than thirty acts had passed the Scottish parliament, by which that legislative body had embraced for themselves and recommended to others, the word of God and the formularies of sound doctrine and ecclesiastical order, that had grown up with the growth of the New-Testament Church. The

* Knox, vol. i. p. 42. Coll. Con. Edin. 1739, p. 117—129. Aik. vol. iii. p. 39.

National Covenant consolidated the whole edifice, and united, under the most solemn vow to maintain it unimpaired, the whole people of all ranks.*

The king, who was then fourteen years old, with the royal household, bound himself by this oath of God in 1580.† Early in the following year it was sworn and subscribed by his privy council, which consisted of the earls of Ogilvie, Lenox, Bothwell and Ruthven; and lords Agiline, Cathcart, James Stewart and others. Immediately afterwards, at the example and recommendation of the supreme ecclesiastical judicatory, it was sworn and subscribed, by the nobility, by the members of parliament, by the judges of court, by the officers of the army, by the ministers of the Gospel and by all the people. The pulpits of the Reformed church in Scotland, were much occupied with discussions of this remarkable instrument, to illustrate its high and holy import, and to vindicate it against all gainsayers. The whole mass of the people seemed to be actuated by one spirit, and to engage in this great social duty, with the fervor and zeal of the apostolic age. The great officers of state, six hundred ministers of the Gospel, and nine hundred and fifty congregations, in the year 1581, engaged themselves to God in this covenant.

By this act, the Scottish nation, with the church, issued a solemn declaration of independence, by which they separated themselves from the church of Rome;‡ they fortified themselves against the league which France and Spain had formed, under the mediation of Rome, to extirpate the Reformation; and they promoted their own

* Stephenson, vol. i. p. 150. Cruik. vol. i. p. 9. † Cruikshank says it was 1580, Jan. 28th. The Westminster Confession says 1580. The English began their year then on the 25th of March. ‡ The American declaration of Independence, on the 4th of July, 1776, may be traced to the acts of the British Reformers in the times of which we write.

sanctification. The harmony and energy of the Church, and the prosperity of the nation were increased, while the glory of the God of Israel was advanced, by this transaction.

In 1582, the general assembly prohibited all presentations of ministers to charges by patrons, or opulent land holders; and thus confirmed the right of congregations to elect their own pastors. They also defined the sins which were relevant to deposition from the ministry, among which were “immoderate usury, common drunkenness, plurality, neglect of pastoral duties for forty days in the year, unless for relevant grounds.”*

These measures, so well calculated to eradicate the remains of the popish idolatry, and the immoralities of popish priests, stimulated the wrath of the continental papists. A vast naval armament was equipped by the Spanish monarchy for the invasion of Britain—an armament under the weight of which the ocean seemed to groan. But God brought it to nought. It was beaten by the British navy, and put to flight. On its return to Spain, a storm overtook it, and in a few hours, the *Spanish Armada*, proudly named *invincible*, was reduced to an entire wreck.† About the time of this signal deliverance, 1588, Scotland renewed her covenant with God, and kept two days of fasting, humiliation and prayer. In answer to these prayers of the saints, the Church was thus protected from all the power of the popish thrones of iniquity on the continent.‡

Still, some popish lords in Scotland corresponded with the foreign Romish despots, for the purpose of procuring another invasion. The discovery of this traiterous correspondence led to the renewal of the covenant in 1590, so

* Brown, vol. i. pp. 44, 45. † Russell's Mod. Eu. vol. i. pp. 488, 489.

‡ Brown, vol. i. p. 51.

that in the course of ten years, the nation had repeatedly bound itself by an oath of allegiance to Messiah, the Prince of the kings of the earth. Though the king who entered into these oaths to the living God, was probably, at the time of his swearing the covenant sincere; yet he was of a fickle disposition, and soon evinced a remaining attachment to the popish superstition of his mother, and to those catholic noblemen, who had-so frequently access to him, both when a child, and after he ascended the throne.

In the year 1603, the crowns of Scotland and England were united in James, on the death of Elizabeth.* This event gave an aspect somewhat new to the affairs of the Church in Britain. The progress of the Reformation had been comparatively slow in England.

Henry VIII. the father of Elizabeth was a papist, and constitutionally a tyrant. In the providence of God, there was in his character a strange mixture of qualities, which do not often meet in the same person. He became enamoured of a beautiful young woman of the queen's household. But he was not willing to indulge in the violation of the seventh commandment. He sought a divorce from his queen Catharine, who was the sister of Charles V. emperor of Germany and king of Spain and the Netherlands. No divorce could be obtained, that would satisfy the conscience of a popish prince, but from the Roman pontiff. The pope was ever ready to gratify great princes, such as the king of England, yet he dare not, in this instance, incur the displeasure of his powerful neighbor, the queen of England's brother. He evaded for some time, and at length refused the dispensation for a divorce. Henry consulted the heads of the universities on the question in casuistry, whether he could be lawfully married to Catharine, who had been espoused to

* Russ. vol. ii. p. 41. Aik. Buc. vol. iii. p. 167.

ESSAYS, &c.

TEMPERANCE.

The New York State Temperance Society, chiefly through the efforts of Chancellor Walworth, its President, and Mr. E. C. Delavan, Chairman of its Executive Committee, has exerted a very extensive and most salutary influence on the cause of morals, by the promotion of the temperance reform. The following narrative embraces a part of the society's operations, through one of its agents, who visited a part of Columbia county in August, 1831.

By invitation, the writer of this article, accompanied by Mr. E. C. Delavan, Mr. Trowbridge, a member of the committee, and Mr. D. B. Slingerland, a friend to the temperance cause, visited Kinderhook, and pronounced in the Dutch Reformed church, an address on the subject of temperance to a respectable audience. The friends of this holy cause, in Kinderhook, expressed an earnest desire, that the State Temperance Society would appoint an agent to visit the towns of Columbia county, for the purpose of organizing societies, and encouraging those already formed.

Applications of the same import, were made from the city of Hudson, the capital of the county, on the North river and from the interior. He was requested by the committee, to accept this agency, which he did, and appointed Monday, the 15th of August, to deliver in the city of Hudson his first address. This city is an important post—in the establishment of the *cordon sanitaire*, for the preservation of our citizens from the intemperance contagion. It was founded by a gentleman from Nantucket, of the name of Jenkins, before the revolutionary war; and was unusually prosperous. It soon embarked in trade with foreign nations, and became the depot for the increasing products of the country, lying between the mountains on the west of Massachusetts, and the Hudson river.

The settlement of the fertile, healthy, and uncommonly beautiful region in the north of this county, was commenced in the year 1763, by emigrants from the New

England colonies. At a period long anterior to the commencement of the settlements to the north and east of Hudson, the emigrants from Holland had taken possession of the southern part of the county, known by the name of the Livingston manor. Few portions of the globe have been blessed with a richer soil, finer climate, or greater commercial advantages, than the ample domains occupied by the respectable Livingston family.

Hudson, at the present time, carries on an extensive commerce with the city of New York, and other maritime towns of the Atlantic coast. It has also several vessels engaged in the whale fisheries of the southern seas. Its merchants are opulent, polished and liberal; and its professional men learned and industrious.

The manners and habits of such a sea port, have an extensive influence on the character of the citizens of the interior. The example set by the opulent and the polished is copied, not only by the laboring and poorer classes in the city, but, in a considerable degree, by the farmers. The gentlemen of Hudson, by keeping the brandy bottle on the side board and dinner table, it was thought, however temperately they drank of its contents, encouraged the bar-room tippler to drink his two or three or more glasses of ardent liquors daily. The friends of temperance saw and lamented this state of things. The officers of the Columbia Temperance Society, and especially Col. Jenkins, its president, had made vigorous efforts by precept and example to effect a reform of this evil. When an agent was appointed by the State Temperance Society, the attention of the citizens was called to the subject by newspaper notices and a handbill, copies of which were extensively circulated among the citizens. The address was attended by a large and respectable and attentive audience.

On Tuesday the agent was accompanied by Col. Jenkins to Stuyvesant, for the purpose of delivering an address and organizing a temperance society. This village is known to passengers on the North river by the name of Kinderhook landing. It is the port, through which the rich products of the northern tier of townships, in Columbia county, and of the southern parts of Rensselaer, with the grain and beef from the mountains of the eastern boundary of this state are conveyed to the city

of New York, and thence to foreign countries. Formerly it was a part of Kinderhook, from which it was set off shortly after the formation of the present constitution of our state. Judge Butler, of Stuyvesant, was the principal agent in the organization of this small, but very interesting township.

It is about eleven miles long on the river, and extends three and a half miles to the eastward, embracing much fertile land, and extensive water power of the Claverack river. There are here in successful operation seven district schools. A very respectable edifice has been erected, in the village of Stuyvesant, and a congregation organized under the care of the Reformed Dutch church.

Not long before the arrival of the agent, several citizens had died through the intemperate use of ardent liquors. As is too common in all maritime and river towns and cities, whiskey, and other intoxicating potions are drunk, to say the least, in quantities that are quite unnecessary.

Judges Butler and Peck, two aged and very reputable citizens, with some other christian gentlemen, were prepared for entering with zeal into the measure of forming a temperance society. They draughted a constitution, which was thought best adapted to the exigencies of society, in Stuyvesant, and exerted their influence to assemble an audience in the new church to hear the address of the agent. The meeting was large and respectable. After listening with very polite attention to the address and the reading of the constitution, the gentlemen who had drawn it up, affixed their names to it, with promptitude. They were followed by others, and the meeting was adjourned to the following Saturday evening, for the purpose of electing officers to complete the organization of the society.

The agent wrote to Benjamin F. Butler, Esq., of Albany, the son of Judge Butler, of Stuyvesant, requesting him to attend on Saturday and address the meeting. This request was made partly from the consideration that Mr. Butler has been from the formation of the State Temperance Society, the zealous and eloquent advocate of temperance, and partly because he is known and very greatly respected by the citizens of his native town.

Judge Butler sent the agent in his own private conveyance to Kinderhook, on Tuesday morning. This is an

ancient and opulent village, in the centre of a rich and highly cultivated agricultural district. The basis of its population is of Holland extraction. They are an intelligent, honest and industrious people, as the great body of the Hollanders in the state of New York are. The ancient republicanism, and orthodox Christianity of the seven united provinces, impart an elevated tone of thought and manners to this people. The village bespeaks the taste and opulence of its inhabitants.

The agent dined at Counsellor Vanderpoel's, who expressed his approbation of the efforts of the friends of temperance, of which he perceived the necessity. The Rev. Mr. Sickles, pastor of the Reformed Dutch congregation in this town, has been from the commencement of temperance societies, an able and decided friend to the cause. Through his judicious and persevering exertions, a flourishing temperance society has been long organized in Kinderhook. Dr. Vandyke, a respectable physician, and Mr. Metcalf, the learned principal of the Kinderhook academy, are efficient and zealous promoters of the temperance cause. With such coadjutors, we must be successful in Columbia county.

An address was delivered in the Reformed Dutch church at five o'clock, to a very respectable audience. The meeting was opened with prayer by the reverend pastor of the congregation. On the same evening, by previous appointment, an address was delivered to a crowded and attentive audience, at Milville. This village is two miles east of Kinderhook, and contains several hundred inhabitants, who live chiefly by laboring in factories. Much of the proceeds of their daily labor, has unhappily been expended in grog-shops, while their families suffer some degree of want. As is always the case, in such a state of things, there is great room for improvement, both in the moral and religious character of the inhabitants.

After the constitution had been read, a person who said he formerly belonged to the Quaker society, and had abandoned it, made a speech in opposition to the formation of a temperance society. He spoke the language, and is understood to hold the tenets, of what is called, the Fanny Wright school. Opposition to the temperance cause, is expected from that quarter; for it is chiefly by those who are practically of that infidel fraternity, that tipling

houses are supported. Some appeared to be disposed to sign the constitution, and others to prevent it, even by violence. Though the enemies of temperance were evidently few, yet it was thought best, rather than provoke the violence of the deists and tiplers, to postpone the formation of a society, until the good people of Milville, by dispassionate discussion, should become better acquainted with the importance of the object which we contemplate, and the reasonable and peaceable measures which we adopt for its accomplishment.

We believed the investigation provoked by the intemperate opposition of a few rash and heated spirits, would lead to happy results. This is understood to have been the case; and that there is now a fair prospect of this young and flourishing manufacturing village becoming as distinguished for temperance, as it has been for its prosperity in business.

The agent's next appointment was in Chatham, the third from the river, in the northern tier of townships, bounded on the west by Kinderhook, north by Rensselaer county, and on the east by the township of Canaan. It embraces a large population, who live in plenty, by the products of one of the fairest, and most fertile districts in the state. The surface of the country is very beautifully undulating, and many of its rich vales are highly picturesque; not so much from the skill or taste of the farmers, as from the richness of the soil, the beauty of the woodland scenery, and the natural luxuriance of the vegetation. The Creator has shed largely his bounty on this favored spot. But here great and persevering efforts are necessary, in order to reform some evils which result, in part, perhaps chiefly, from intemperance.

In this very large township, there are but three churches, and not more than two clergymen employed in dispensing the bread of life to several thousand people. There are large districts, where the Sabbath is as still as death. In travelling about seven miles on the Lord's day, to fulfil an appointment for preaching, the agent saw but two men, and they were both intoxicated. The inhabitants seemed to be, and doubtless were asleep. The farms, farm-houses, and barns, exhibit a tendency to decay. Chatham ought to be considered a field for missionary labor. The agent was told that there are not ma-

ny drunkards, but that nearly all use some kind of ardent spirits daily. All who do so, are and ought to be called, tiplers.

Efforts to promote the cause of temperance have been made in this township by some excellent citizens. Among others, Dr. Horatio Root, in a central village called Federal Store. The doctor has an extensive medical practice, and is zealously devoted to the promotion of the prosperity of temperance societies. Among other causes of thankfulness, and grounds of encouragement, we do not consider it the least, that gentlemen of the medical profession, are nearly all friends of this holy cause. They know from observation on the numerous, painful, and protracted diseases, that are induced by intemperance, the ruinous effects of habitually using alcohol as a luxury. They know that while other proximate or remote causes of disease slay their thousands, tipling, to say nothing of sottishness and drunkenness, has slain its tens of thousands. With such able auxiliaries, we cannot fail to rout the foe, if we persevere, relying on the blessing of God. Dr. Root, of Federal Store, his father, Dr. Root, of the village of New Concord, or Chatham Four Corners, in the southern part of the town, and his brother of the same place, who is also a physician, are all zealously exerting their great influence in counteracting the operations of the foe. These medical gentlemen are all warm friends of the christian religion, and endeavoring piously and magnanimously to eradicate from society, an evil, by which in great part, their profession is supported.

In the house of Dr. Horatio Root, of Federal Store, the agent was hospitably entertained, and refreshed by finding a godly and learned professional gentleman to take him by the hand, and promote the work of benevolence in which he was engaged. An address was delivered in the Methodist church, to a small but respectable and attentive audience, and the agent made an appointment at the earnest solicitation of the people, to supply their pulpit with preaching, on the next Lord's day. While the Lord Jesus in his providence dispenses a profusion of earthly blessings to this township, a large proportion of them is mispent. From an estimate made by Dr. Root, it appears that five thousand one hundred and fifty dollars a year are expended in the consumption of ardent li-

quors, while the people of the town do not pay more than seven hundred and fifty dollars a year for the support of the Gospel.

At Federal Store, there was a temperance society consisting of between thirty and forty members; but for want of attention it languishes.

The same evening, the agent visited the village of New Concord, and delivered an address in a large school-room, which is occupied by a Presbyterian congregation, as a place of worship. There is a respectable meeting-house in the village, but as the society that occupied it have disagreed respecting the choice of a pastor, a division has taken place. The parties are engaged in a suit at law, each claiming a title to the edifice. Religion, and even common morality suffer much by such worldly strife among brethren. However, as each party have a preacher employed, the present broils are likely to be overruled in the providence of God, for the formation of another christian congregation in the town of Chatham.

As the temperance meeting had been announced some time before, and laudable efforts made by Dr. Root and his friends to awaken the attention of the public to the subject, the meeting was respectably attended.

In the course of the address, the agent intimated, that the constitution and operations of the State Society did not extend farther than the promotion of abstinence from ardent liquors. A gentleman from the neighborhood of Williams's college, (Massachusetts,) at the conclusion of the agent's address, made a few sensible remarks on the necessity of abstaining from wines and all other fermented liquors; and expressed his opinion that the evil of intemperance cannot be extinguished, unless the friends of the temperance reform pledge themselves to abstain from all wines, &c. An itinerant preacher from Canada, who was present on the occasion, made some pertinent and impressive remarks.

In the township of Chatham, there are much greater difficulties to be encountered in this benevolence, than in places where the people are more intemperate. When many people in any neighborhood, have become sots, by drinking two or three small glasses of brandy, rum, or whiskey; and still more when some have become drunkards, by drinking seven or eight; have destroyed their

health, become palsied, and their families brought to poverty and shame, the evil there is so conspicuous, that we succeed with comparative ease. It is long since, our Saviour said:—“Publicans and harlots shall enter into the kingdom of heaven before you.”

A christian gentleman, Mr. P. Powers, who lives near the border of the township of Canaan, the fourth from the river, and lying on the east of Chatham, attended at Concord to hear the address of the agent. He was very kind in his attentions, and spent most of the following day in conveying the agent from place to place, for the purpose of conversing with the farmers and others, to awaken them to a due sense of the necessity of strengthening the hands of the County and State Temperance Societies. We were met in travelling south by the Rev. Mr. Osburn, the pastor of the Presbyterian congregation of Spencertown, who, as soon as he heard that the agent was in the neighborhood, set out to find him. Mr. Osburn and some of the leading men of his congregation, had written a letter to the agent in Albany, urging the condition of Spencertown as peculiar, stating that their village exercised an extensive influence on the population of the county, and that there is need of strenuous efforts to arrest the growth of an alarming evil in that neighborhood. They refer in this communication to the erection of an extensive distillery near Spencertown, for the purpose of converting grain into whiskey, which they deplore as fraught with very alarming consequences. The establishment of such a poison factory, in so opulent a township as Waterloo, near the centre of the county of Columbia, might well alarm the friends of humanity.

The agent met with no clergyman or layman who expressed greater zeal in this cause, than did the respectable pastor of the Spencertown congregation. This was a very natural result, as some of his own parishioners had embarked their capital in so unholy an enterprize as converting into poison the fruits of the ground, which the Creator bestows for “*food to man and beast.*”

When the minister of religion, and especially such learned men as Mr. Osburn, take a firm position, and wage open war with intemperance, the good cause never fails ultimately in their parishes. On the other hand, where the clergy vacillate, where they trim to every pas-

sing breeze, and are afraid to meet the storms which drunkards can and do raise ; there the cause languishes.

When we returned to New Concord, a son of Dr. Root, who is engaged in the study of theology, consented to accompany the agent to Lebanon Springs. These Springs are near the western base of the Green Mountain range, continued south between Massachusetts and New York. A vale opens from the village around the spring to the south west, and displays a rich variety of highly picturesque mountain scenery. It enjoys a pure, sweet and elastic atmosphere. By a vast amphitheatre of mountains it is protected from the eastern, northern and north-western winds ; while through winding valleys, the soft and healthful southern breezes impart to the valley of Lebanon, a salubrious and mild character, like that of Nice near the foot of the Alps.

The waters which issue very copiously from the principal fountain are of a warm temperature, and highly impregnated with a gently stimulating mineral. This renders them admirably adapted to the purposes of ablution and bathing, especially for females in delicate health, who rarely fail to derive much benefit from the Lebanon baths. Well cultivated farms and gardens in the neighborhood of the fountain, supply the tables of the boarding houses with the substantials, and with some of the luxuries of life. The accommodations are extensive and increasing. The Navarino House commands the most extensive and pleasant prospect, while its rooms, furniture and table, are all such as should be satisfactory to even the fastidious.

On all these accounts, Lebanon Springs have of late years been a place of the most fashionable resort. At no other place could we learn with greater accuracy the effect which temperance efforts have produced on the opulent and more refined classes of society. It is very gratifying to learn, that instead of 300 gallons of French brandy formerly retailed at one of the boarding houses in bath season, the present year (1831,) it does not amount to 45 gallons. The consumption of Madeira wine has diminished nearly in the same proportion, while the number of visitors has greatly augmented. These facts demonstrate that it is esteemed a violation of the decorum of fashionable life, to drink ardent spirits, either in the

bar room or at the dinner table. It is a consolatory truth, that this place of fashionable resort has become decidedly auxiliary to temperance in Columbia county. How much ground of thankfulness to God for his blessing on our humble labors. We esteem it an earnest of entire success, not only in this county, but throughout our land, at a period not far distant.

Still there is intemperance at these Springs. One man, the agent saw, who professed to be a friend of temperance, while he was evidently in a state of intoxication: He was vehemently opposed, as all tiplers and sots are, to the temperance societies, and insisted that every man has a right to destroy his health, or even his life by dram-drinking; and that it was a violation of his rights for any one to use means to convince him to the contrary. This doctrine shocks every better sentiment of our moral nature, and yet multitudes do plead in substance for this monstrous heresy. They claim a right to think, and speak, and do as to morals and religion, whatever they please. Now, if they have such a right, it must have been derived from God who is the ultimate source of all endowments. But provided the Creator has given any of his creatures a right to speak or act contrary to his law, there can be no harm in exercising the immunity thus granted. To endeavor to persuade any man not to do what God has allowed, would be to set up our judgment against God's allowance. This is the doctrine of infidels. It was the argument of the sot of Lebanon Springs, and it is the only argument we have heard urged, with any plausibility, against our efforts to render by *good example*, our fellow-citizens temperate men.

Lebanon is the most easterly township on the north line of Columbia county. It seems to have had its name from some resemblance which its mountains on the north and east bear to ancient Lebanon, which bounds Palestine on the north. Lying between this township and Chatham is Canaan, a district which bears some analogy to the ancient promised land. It is like the "hill country of Judea," to compare small things with great. "Its numerous and lofty hills are cultivated to their summits, and covered with luxuriant pasture fields and herds of cattle, while its vales are white with flocks of sheep. Its population are distinguished for their healthful, and

manly appearance, frankness of manners, generous hospitality, good sense, and, above all, their devotion to the cause of temperance, and the cause of virtue generally.

It is a fact that will be long remembered, that the first temperance society, since the commencement of the late efforts, organized in the state of New York, was in this town. At that time, about five years ago, there was but *one* meeting house in this modern land of promise flowing with milk and honey. Now there are *five*; all well attended and well supported. The whole region of Canaan bears the aspect of moral, and intellectual, and religious culture; and forms a striking contrast to those towns, where the people are generally tiplers. Of course the most flourishing temperance society of Columbia county, is that of Canaan.

Though the notice of the address had not been issued until a very short time before it was delivered, and though it was on the forenoon of Saturday, at a season of the year, when farmers are laboriously occupied in their husbandry, yet the meeting was numerously attended; and the ministers of two parishes were present to give it their countenance and cordial co-operation. At no other place was the agent listened to with so profound attention as in this place. The minds of all seemed to move in perfect harmony, and to vibrate in unison, responding to every sentiment uttered in pleading the cause of God and man. The hour occupied in the address in the south Parish of Canaan, the agent will always consider one of the most pleasant of his life. It is a high intellectual entertainment, to address such an audience in such a cause.

From Canaan, the agent rode south-west to Green river, in the township of Waterloo, which lies south of Chatham. The pastor of the Green river congregation, is like the celebrated Waddell of Virginia, described so eloquently by Mr. Wirt, in the *British Spy*—a blind *man*; but not as we trust a blind *preacher*. He met the agent with a most cordial welcome, at the door of his church, where his congregation were assembled, apparently waiting with eager curiosity to hear what arguments could be offered, not in favor of temperance, for that of course they understood from the instructions of their pastor—but in favor of temperance societies. They listened with the keenness of attention which is given by those

who are anxious for information on some important practical topic, which they have not fully examined. The agent was followed by the pastor, the Rev. Mr. Woodbridge, in an address highly adorned with coruscations of eloquence, and yet perfectly simple. In all he uttered there was a heavenly pathos that seemed to melt every heart, and mould it into its own holy sensibilities and charitable sympathies. The law of kindness was in the tongue of this interesting man of God.

He said, "who can be angry with us, for agreeing together as brethren in the Lord, that we will be temperate in all things? It is our own reformation, and the security of our families and friends from the evils of intemperance, that we are seeking to attain. We give our pledge in perfect kindness and good will towards all men, that we will abstain from what we know has done harm, both to ourselves and others, and we beseech you, by the tender mercies of our holy religion, to come out with us to the help of the Lord against the mighty." These words were uttered with indescribable emotion, while his holy hands and sightless eye-balls were lifted up to heaven. The effect was electric. His congregation as one man pressed forward to the table and subscribed with their hands the constitution which had been read to them. He heard the rush, and pressing the hand of the agent, said—"We shall, I hope, begin the *Waterloo Temperance Society* with three hundred members." The agent requested the honor of enrolling his name as a member of the society, which was granted.

On the same evening, an address was delivered at Spencertown, to a respectable collection of decent looking people.

The arguments used in these addresses, were every where listened to with attention. But all were especially attentive to those drawn from the pledges in baptism, the Lord's supper, and marriage; and the covenant pledges given by the saints in the days of Moses, Joshua, Hezekiah, Josiah, and Nehemiah; and those under the New Testament by the Macedonians, by the German Reformers at Smalcald; and those of Britain, in the National Covenant of Scotland, and the solemn League and Covenant of the three kingdoms. The pledges now made to temperance, are preparing the way, for a National American Covenant, as the writer believes.

STATE OF THE CHURCHES.

1. The Methodist Episcopal church is agitated with a controversy respecting the right of the people to choose their own pastors.

2. The Episcopal church is divided by her old high and low church parties.

3. The congregational churches of New England, embracing in their bosom, Socinians and Arians, to an undefined and undefinable extent, with high and low Hopkinsians, are engaged in earnest controversy.

4. The Presbyterian church, under the care of the General Assembly, is shaken to its centre. At the sessions of last May, the Hopkinsians having a majority, the Westminster clergy and people became alarmed. The arguments between the Protestants and Papists, in the Reformation of the sixteenth century, were not conducted with much more warmth or acrimony, than those of the two great parties in that large body. The Repertory, a theological quarterly, edited under the patronage of the Princeton Theological Seminary, is Westminster in doctrine; but does not represent the Hopkinsian errors as relevant to church censure and division. The Presbyterian, a weekly religious newspaper, ably conducted by the Rev. Mr. Burt, in Philadelphia, and very extensively patronized by orthodox Presbyterians, and other Christians who are sound on the doctrines of Calvinism, insists on the necessity of separation. A division, ere long, perhaps this month, is anticipated by many of the leading men of both parties in the Presbyterian church. Which party will have the majority at the next sessions, is quite uncertain. The object of the orthodox is to bring back that church to what it was in 1799, when the Rev. Mr. Balch, of Tennessee, was censured for Hopkinsianism by a unanimous vote of the Assembly, except that of the two delegates from the Connecticut Association.

5. The Dutch Reformed church has had a secession of twelve or fifteen congregations, that have formed what is styled the true Dutch Reformed church. There has been of late much controversy among these excellent Protestants, on topics of ecclesiastical economy, and on doctrinal subjects. They have two religious newspapers. Their theological seminary at Brunswick, (N. J.) is prosperous.

6. The large fragments of the Associate Reformed church, in the south, west and north, have been in a somewhat quiescent state, since the rupture of that body of orthodox Christians, by about ten of their ministers, returning into the bosom of the Presbyterian church. Their theological professor is the Rev. Mr. M'Carrel, of Newburgh. They have lately commenced a monthly periodical, entitled the Christian Magazine.

7. The Associate church is not without dissention. A Presbytery, of this body has suspended from the ministry a doctor of divinity, on a charge of error. The Rev. Dr. Ramsey, of Canonsburgh, (Va.) is their professor of theology. They have for several years had a monthly journal, which is at present edited by the Rev. Mr. Martin, of this city.

8. The German Reformed and German Lutheran churches are not known to be disturbed by party strifes. They are large and opulent bodies, and making vigorous efforts to improve in clerical learning.

8. The Reformed Presbyterian church has of late had its harmony somewhat interrupted, in consequence of a treaty of correspondence, which was proposed with the General Assembly, and failed. Some ordained ministers, a licentiate, a student of theology, and a few people, have abandoned this church and connected themselves with the General Assembly. They are chiefly young, and of the family connections, and intimate friends of those, who were advocates of the treaty of correspondence. The same cause has led, in some instances, to a relaxation of the testimony against evils, in the civil constitutions in the United States. The Rev. Dr. M'Leod of this church, edits the A. C. Expositor, a monthly theological magazine.

Sessions of the Synod of the Reformed Presbyterian Church, in August, 1831, Philadelphia.

Representatives were present from the Northern Philadelphia, Pittsburgh, Ohio and Western Presbyteries.

On the first day of the sessions, a motion was made by the Rev. S. M. Willson, and seconded by the Rev. Mr. Roney, to institute an enquiry as to the number of delegates from the Philadelphia Presbytery. It appeared that there are but three congregations in that Presbytery, and

that it offered four ministers and four ruling elders, as delegates. The ratio of representation, fixed by the constitution of the representative Synod, gives to every Presbytery, consisting of two ministers — a right to two ministerial and two lay delegates. When the number of ministers amounts to six, the Presbytery has a right to four ministerial and four lay delegates; for nine ministers, twelve delegates, and so on, in the same ratio.

The Rev. Dr. Wylie, of the Philadelphia Presbytery, contended that the object of the act organizing the representative Synod, was to increase the number of members, that therefore all the delegates which they offered should be admitted, and declared that unless they were all accepted, he would not hold his seat.

The Rev. Dr. M'Leod also argued in favor of their admission.

Mr. Roney plead that the ratio of representation had been settled and acted on for years, and that the delegation from Philadelphia was altogether contrary both to the constitution and to usage.

Dr. Willson, on the same side, urged the constitution of the Synod, which granted but four delegates to any number of ministers under six in a Presbytery. The Presbytery of Philadelphia, had no more than three congregations. They have, it is true, five ministers, two of whom had been ordained, but a few weeks before Synod, and without charges.* In this way, any one Presbytery might force on the church what was contrary to the will of a great majority. Besides, as a matter of fact, there were three ministers and four ruling elders from the *congregation* of Philadelphia — one congregation sends seven delegates! Four ruling elders from one congregation violates an express law, enacted before the representative Synod was organized, and which forbids the appointment of more than one lay delegate from a congregation. Dr. Willson added, that the friends of the League and Covenant, would have acted more wisely, had they committed it to a fairly constituted Synod; and that it was vain by such devices to attempt to force on the church, measures, of which the great majority disapproved. The people of

* The two members who were thus ordained, had preached for several years in many vacant congregations, and had received no call. One of them has since gone into the General Assembly.

this country understood their rights too well to be driven into the adoption of any instrument, by such violations of the holy principle of representation.

The moderator, the Rev. Mr. Crawford, a member of the Philadelphia congregation, decided that the delegates from the Philadelphia Presbytery had a right to vote, in settling the validity of their claim to membership. Synod, however, permitted four delegates from that Presbytery to vote, out of comity. The whole delegation were allowed seats. The system of truth, its application, and the church's order, remained untouched in this Synod, and triumphed, notwithstanding these measures.

The Rev. Mr. Henry, a delegate from the Reformed Presbyterian Synod of Ireland, delivered to Synod his commission from the sister judicatory, and was admitted to a seat.

The Rev. Mr. Clark, a missionary for four years in the British provinces, from the Reformed Presbyterian Synod of Ireland, was introduced to Synod. Dr. M'Leod, who had visited Scotland and Ireland, gave an interesting account of his tour, embracing important facts respecting the state of the church in Great Britain. The Irish delegate presented a view of the state of the Reformed Presbyterians in Ireland, in a manner highly gratifying. The Irish missionary favored Synod with a narrative of his labors and success in the good cause, which gave joy to the lovers of God and his Gospel.

Dr. M'Leod presented a draught of a League and Covenant, which had passed, as an overture, the Synod in Scotland, and had been laid before the Irish Synod. The latter had appointed a committee to examine this document, and the alterations which it suggests were furnished by the delegate. In the overture, there is no recognition of the standards of this church, nor of the binding obligation of the National Covenant of Scotland, or of the solemn League and Covenant of the three kingdoms, *on us and our posterity*. They are respectfully mentioned, but there is a recognition of "faithful contending," in general only. The committee of the Irish judicatory had suggested in one amendment, the full recognition of the terms of our ecclesiastical communion. The fifth article of the draught, has the following words:—"We shall enquire diligently what part" (of the household of faith)

“conforms most to the Holy Scriptures, take our stand in that communion, &c.” The Irish committee suggests, that the words “*maintain* our stand,” be used. It could not have been intended by the Scottish Synod that Reformed Presbyterians should bind themselves by a league and covenant, to break up our organization, and do as the Associate Reformed Synod did, go into the General Assembly, or some other *large* body, more pure than our own.

Though the *Synod* that passed the overture could not have intended this, yet the *words* of a covenant for the three sister *Reformed Presbyterian* Synods will bear no other interpretation. All who adhere to the good old way, and these are a very large majority, were rejoiced at these indications of steadfastness in the covenant cause of God, on the part of the Irish Synod. The Synod went into committee of the whole, on the consideration of these documents, and remarks were called for, that a committee to report in the whole premises to the Synod at its next sessions, might be appointed.

The amendments offered were nearly all in the same spirit as those from Ireland. One was, that the whole of the 5th article of the league should be stricken out, and the following provision inserted in its room:—

“We abjure popery, with all its tyranny, idolatry and blasphemy; and prelacy, with its unholy, tyrannical hierarchy, superstitious rites and unsound doctrine; independency, with all its anarchy, and corruptions in worship and discipline. We also dissent from all thrones of iniquity, that do not expressly acknowledge Messiah as Prince of the kings of the earth, or that hold unoffending men in bondage, or that support popery, or establish prelacy, or that authorise independency; and we solemnly promise to God, and to one another, that we will zealously co-operate, in reliance on God’s grace, to reform these evils.”

This amendment was offered, in the belief that the 5th article of the league is the long exploded treaty of correspondence, in disguise.

The Rev. Mr. Gibson, of Baltimore, from a committee appointed at the preceding sessions, read an able report in favor of ordaining elders by the imposition of hands; which lies on the table.

The Rev. Mr. Gibson, of the 2d Reformed Presbyterian congregation of New York, from the committee on

the signs of the times, reported causes of fasting and thanksgiving. One of the grounds of fasting is :—“that some of our youth, born and educated in the church, find it convenient to abandon the unpopular testimony of a witnessing church.” The Rev. Dr. Wylie objected to this article; he did not think it any reason for fasting and humiliation, that a minister and licentiate had left this church, and gone over to the General Assembly. The court refused to erase the article. The Synod, in this document, deplore the sins of the nation, in the following terms. “Continued unwillingness to acknowledge Jesus’s headship over the nations, and take his Bible as the supreme rule to regulate all their political deliberations and enactments; and the existence of slavery in many of our states, especially in the District of Columbia, under the immediate jurisdiction of the Federal government, are items, in the long black list of our national crimes.”* Synod thus charges the Federal constitution and government with dishonoring Messiah the Prince of the kings of the earth, trampling under foot his Bible, and iniquitously holding the Africans in bondage. Of course the Synod regards participation in these sins by oaths to support them, ground of mourning, and condemns all who maintain the contrary.

The Rev. Dr. Black was appointed a delegate to the sister Synods of Ireland and Scotland. He has sailed for Europe.

PERSECUTION.

The reports of the committee of the Senate and of the House of Representatives of the United States, against stopping the mail on the Lord’s day, contain violent reproaches against the good people of all branches of the christian Church in the United States. By refusing to grant the prayer of the petitioners, the Federal Legislature sanctioned these reports and made them governmental attacks on the religion of Christ Jesus. The state of Georgia passed a law against the missionaries in the Cherokee territory, the court applied it, and the executive enforced the decision. The missionaries are now in the work-house, among the basest of criminals, because they

* American Christian Expositor, No. vii. p. 275.

would not cease to preach the Gospel to the people of their charge. The executive of the United States removed one of them, the Rev. Mr. Wooster, from the office of post-master, that the court in Georgia might have jurisdiction over him. Though the U. S. Supreme Court has set aside the decision of the court that consigned them to prison, they are not released. Men talk of liberty of conscience, and our free institutions; but where is the government, except in our own country, that persecutes, to imprisonment, christian missionaries? There is none.

In the city of Albany, a minister of the Gospel, in the latter part of the last summer preached some sermons to prove that nations should acknowledge Messiah as Prince of the kings of the earth. He also reprov'd the sins of men occupying high places in the land, and warned his people against the danger of copying these examples of vice. The substance of the discourses, in the form of essays, entitled Prince Messiah, were published. The House of Representatives of this state spent two days in legislating on the sermons, and condemned them as "*odious*." This is more than the Parliament of England would dare to do at present. They also resolved that the preacher should not officiate as their chaplain, though he had no more connection with them as an officiating clergyman, than the bishop of London had. The mob was also hired to burn the preacher in effigy, which they did, and it is said, two copies of the Bible, as the sequel of these legislative doings against religious liberty. Soon after the opening of the winter session, a motion had been made to abolish legislative prayer, and twenty-seven members voted for the measure. A committee has presented a long report against paying chaplains, to open the legislature by prayer, as unconstitutional. The report goes on to recommend in substance the abolition of the Sabbath; so that we approximate to the most gross deism of the French Revolution. The report has been argued, and laid on the table for the present.

But we would not be understood to inculcate all the members of the legislature as ungodly, and profane men. We have heard of six of them who partake of the Lord's supper. We hope there are some more. There are some other members who, it is believed, are not chargeable with profane swearing, card playing, harlotry, or intemperance.

CLERICAL TEMPTATIONS.

All professors of religion are exposed to temptations; and every class, and every age, has those peculiar to itself. The minister of the Gospel is tempted to depart from duty,

1. When some rich and influential men among the members of his congregation, hold error; sin in the heart, or Satan will say, that rich and influential man does not believe election, or the imputation of Adam's sin, or man's total inability to help himself in making a new heart; do not offend him. Conceal the truth to please him.

2. When some of his rich men are guilty of breach of vow, by travelling on the Lord's day for secular purposes, by being tipplers, or sots, by swearing masonic or other sinful oaths, such as bind to support negro slavery, that they may obtain an office; the minister is tempted, first to wink at these sins, then to apologize for them, then to say, and perhaps think, they ought not to be censured; and lastly, to maintain that they are not sinful.

3. In some places even yet, with all that temperance societies have done, by having ardent spirits offered when he visits his parishioners, or others. Some by this temptation have become tipplers. As no person of good manners does so now, this source of temptation is nearly dried up.

4. By being in intimate habits of friendship with the opulent and ungodly great men of this world; especially in frequenting their dinners of revelry. Not to mention that "evil communications corrupt good manners," such ministers are not likely to be faithful in reproving the sins or heresies of men who feast them. In many instances the clergy are invited to feasts, to bribe them to silence.

5. When he is looking forward to honors, such as professorships in colleges, or holds these honors from unholy or erroneous boards of trustees; and especially when such honors and emoluments are obtained by sinful compliances, and even by sinful oaths. "Demas hath forsaken me, having loved this present world."

6. When there is a prospect of a larger salary, and more wealthy and gay society, in a large and corrupt branch of the Church, than in a less and purer one.

7. When his sons arrive at man's estate, a minister has the weakness of a father, and is ready like other men, to think his children distinguished for talent. He is tempt-

ed to wish that his sons may become popular lawyers, or members of assembly, or of congress, or governors; or pastors of congregations, in corrupt branches of the Church, where they may grow rich and make a great figure in the world. For this purpose, he will be tempted to apologize for "the evils that exist, in the corrupt constitutions of churches and states."

To escape these dangers, let ministers for themselves, and their people for them pray — "Lead us not into temptation." Let ministers prefer the company of God's people, though as poor as the fishermen, or Lazarus, or Joseph and Mary. When their people see them in danger of erring, through these temptations, let them privately speak to their pastors, in kindness, and not reproach them to others.

ALBANY, April 28, 1832.

My Dear Sir — The first sessions of the Eastern Synod have just closed. As few subjects of general interest were expected to appear before this court, I was induced to attend, principally, to shake hands once more with my old and tried friends, lay and clerical; to inquire respecting their welfare, and to fix a new starting point in our onward journey. You and yours were first on my list. And as you were necessarily absent, I have concluded to gratify myself and afford you a little information concerning the proceedings of the church judicatories; which are so interesting to all who are interested in her welfare. A complete insight into ecclesiastical movements can be had by hearing and seeing only. I will endeavor to compress into a brief abstract the more important facts, leaving comment to your own reflections. In making this abstract, analogous subjects will be thrown together, with little regard to the order in which they were considered.

Synod was constituted (by Rev. Wm. Gibson,) on the 24th. It then adopted the rules of General Synod, as far as applicable — appointed committees, &c.

Dr. McMaster then moved that the papers of the old Northern Presbytery be placed in charge of Synod for the use of the Presbyteries formerly composing said Presbytery. As the right of Synod to legislate upon these papers was denied, the motion was withdrawn; and it was recommended to the members of the three new Pres-

byteries, to meet and agree as to the disposal of their documents. They met and committed them to the Southern or New York Presbytery, the other Presbyteries reserving the right of taking for their own use, authenticated copies, and of reference, if necessary, to the originals themselves.

At the request of Dr. McLeod, and his elders, his son, the Rev. J. N. McLeod was appointed to supply for an indefinite period the Chamber street congregation, as the Dr. is at present disabled through indisposition from attending to any pastoral or literary duty. His own congregation in Galway, New York, is in the mean time left destitute. To this, it appeared by the statement of a member of the Western Presbytery, they are reconciled.

William Beattie, an elder of the Coldenham congregation, suspended from the privileges of the church for voting improperly, presented a petition to Synod, praying a consideration of his case. I mention this, not as in itself important, but as involving a point of ecclesiastical order. Dr. Wylie moved a reference of the paper to the committee of discipline. Other members opposed the reference upon the principle that an appeal cannot be carried to a superior court, over the head of an inferior. Mr. Beattie had leave unanimously, to withdraw his petition.

Thus far I speak from my own knowledge. What follows is derived from others, as I left the city on Wednesday afternoon.

All that precedes is merely local; what follows is of general interest. The discussions which took place upon the presentation of reports from committees, embraced a wide range, and elicited expressions of opinion at all times valuable; but more especially, at this time, when there is a shaking "not of the earth only, but also of the heavens."

Among other matters, Dr. Willson, from the committee on Presbyterial reports, recommended that Synod call upon the Philadelphia Presbytery for information respecting Mr. McKinney and another student of theology, reported as irregular. This, in a modified form, was carried. Dr. Wylie and some others opposed this part of the report. Dr. Wylie, of the Philadelphia Presbytery, offered to give the required information as an act of courtesy, but not a word in pursuance of an order. The act

was passed, however, demanding the documents on the case, thus affirming the right of a superior court to investigate in all such cases authoritatively, the records of an inferior. Upon this ground the minority appealed to General Synod.

Rev. Mr. Chrystie presented a report from the committee on the signs of the times. It is an able paper—laments the want of a national recognition of Messiah as Prince of the kings of the earth, and calls upon the people to mourn for this, as well as for other sins. It passed unanimously.

Dr. Wylie from a special committee, reported a synodical address. The report contained first, a congratulatory survey of the present state of society—improvements in art, in science, and in all the means of individual and national prosperity—and argued *very ably*, that men do not always think alike. 2d. Lauded this government in its theory and in its practice—affirming that the constitution contains no odious feature except that of slavery, and that even this cannot be considered an objection to it, as every thing was done in the power of its framers to remove this defect.

The address concluded with an exhortation to study the Scriptures diligently—to attend punctually to social, family, and secret prayer. This is, of course, but a mere outline of the paper; you will find from the sequel that you will soon have an opportunity of perusing it yourself.

This document was considered paragraph by paragraph. The first portion was passed. Discussion was commenced upon the second, respecting government. Nearly all the members of Synod took part. Rev. Mr. Roberts read quotations from the testimony, shewing the original grounds upon which the church was erected. To prevent any misunderstanding of what its founders meant, he also read largely from “the Sons of Oil,” a work written, you know, by Dr. Wylie, the author of the address under consideration, to establish the principles upon which he and others *then* acted. Mr. Roberts referred also in confirmation of his view of the testimony, to Dr. M’Master’s Duty of Nations, and to Dr. M’Leod’s War Sermons. Others expressed their sentiments. We may hereafter be put in possession of their remarks. This portion was stricken out. The third portion recommending

increased attention to religious exercises, &c. was passed unanimously. In this imperfect abstract you can perceive something of the course pursued by the Synod. They did not take up the paragraphs as I have divided them. I make this division merely for convenience. The synodical address consists, therefore, of the first and last portions of the original—applauding the spirit of the age, and recommending prayer and attention to other religious duties.

When Dr. Wylie and his friends were unable to carry their point in Synod, they adopted a mode of procedure unprecedented in the annals of our church. He (Dr. W.) publicly requested the minority to assemble in a private house, to consult about the publication of the whole document, with his comments and a narrative of proceedings. The meeting was held. What was determined upon is not yet made public. Thus will Dr. Wylie do as the head of a party, in opposition to the Synod, what he had failed to accomplish under its authority. Whether this be an exemplification of the progress of liberal sentiments, intelligence, and good order, you can judge. In my opinion, he sustains no enviable position, who sets himself in the direct course to nullification or secession.

Amid these conflicts it is difficult to live in peace with our fellow-men—with our brethren, without incurring the curse of heaven, because we come not up to the help of the Lord against the mighty. Those especially who are placed as watchmen on the walls, are called upon to exercise far more than ordinary watchfulness. Secretly and covertly, as well as openly and avowedly, error is diligently propagated. Open enemies are battering the walls without, while, alas, treacherous friends are sapping them within. Let none then cry peace! peace! for there is no peace. Enemies must be fought, principles must be maintained, and happy is he who shall have power in “the evil day to stand, and having done all to stand.”

Yours, &c.

ECCLESIASTICAL OFFICERS.

S. W. Crawford, Moderator of General Synod.

Wm. Gibson, Do. of Eastern Sub. Synod.

Moses Roney, Do. of Southern Presbytery.

John Black, D. D. and Jas. R. Willson, D. D., Theological Professors.

John Black, D. D., Delegate to sister Synods of Ireland and Scotland.

NEW PUBLICATIONS.

1. "The Prospects of a True Christian in a Sinful World," by the Rev. J. Millegan. This essay rebukes seasonably and pungently, time servers, who forget God's truth and their own vows.

2. "Subjection to the Powers that Be," by William L. Roberts. This work is a plea for liberty against tyrants, and other wicked civil rulers. It is well written, and ably argued.

3. "The Covenantant," Belfast, Ireland, a faithful and learned monthly.

4. "Political Danger,"

5. "The Sabbath,"

6. "The Vow,"

7. "Bawlfredonia,"

8. "Prince Messiah,"

} by Jas. R. Willson, D. D.

9. "The Calm Appeal." Anonymous. Good taste characterizes the Calm Appeal.

10. "View of the Origin, &c. of Intemperance," by S. Southwick, a valuable book.

11. "Ministerial Work and Sufficiency," by G. McMaster, D. D.

12. "Sprague on Revivals." On a cursory perusal of a part of this work, we think it respectable. The *eighth discourse* appears to be adverse to those local excitements that are *got up* under the name of revivals. We shall have a review of these learned discourses in our next No.

No. 2.

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LIST OF AGENTS.

- Joseph Strain, Albany, N. Y., General Agent, to whom,
or to the editors, monies are to be remitted.
- Dr. E. W. Roberts, Harrisburgh, Pa.
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Nathan Jonson, Dublin Hall, Ohio.
Rev. Jas. Millegan, Ryegate, Vt.

his brother, before he had married her. He was answered in the negative, divorced the queen, declared England independent of the sect of Rome, and married Anna Bolyn. He assumed that headship over the Church which he had wrested from the pope, and still professed to be attached to the Roman Catholic faith in some degree. But in sustaining himself against the head of the popish church, he necessarily employed the great influence of the crown, in diminishing the veneration which his subjects entertained for the Romish idolatries and tyrannies.*

The progress of the Reformation was thus accelerated by the relations of the throne to the Roman Pontiff. But it rather consisted in the weakening of the popish power, than in the illumination of the English people. In a few years of Henry's reign, 643 monasteries, 90 colleges, 110 hospitals and 2,374 chantries and free chapels, were closed, and many of them demolished. Yet the parliament of England, shortly before the death of Henry, in 1547, prohibited the reading of the Bible in the churches, and forbid all farmers, mechanics, servants and women to read the New Testament.

His son Edward, at nine years of age succeeded Henry. A regency was appointed, in which the power of the Protestants, at whose head was archbishop Cranmer, preponderated. The reading of the Bible was encouraged by the regency, and all Protestant writers enjoyed the liberty of the press and the countenance of court. The truth mightily grew. The Papists were alarmed, and rose in rebellion; but their army, amounting to 30,000 troops, was soon dispersed.

Archbishop Cranmer and bishop Ridley wrote out forty two articles, substantially the same as the present thirty-

* Robertson's Charles V. vol. iii. pp. 34, 70

nine articles of the church of England. They were reviewed and generally approved by John Knox. Original sin, the total inability of the sinner to perform good works of himself, regeneration by the Spirit alone, justification by the imputed righteousness of Christ, and the perseverance of the saints, are doctrines taught in this Confession of Faith. These articles were embraced and signed by the privy counsel. A liturgy was composed, and the whole recommended by the English parliament, to be used after All-Hallow, 1552.*

In the following year, Edward died, and was lamented by all Protestants, especially as he was succeeded by his popish sister, Mary. As soon as she was settled on the throne, she married Philip of Spain, and commenced a violent persecution of the Reformers. In the summer of 1554, no less than forty distinguished Protestants suffered martyrdom, being burnt at the stake; among whom were Cranmer, Hooper, Latimore, Ridley and Bradford, known among the martyrs by the appellation of holy Bradford. Bonner, a popish bishop was the chief instigator of this very fierce persecution, which signalized for cruelty, the reign of the bloody Mary, as she has been emphatically styled by the Scottish historians. The church was relieved from intense suffering, by the death of this merciless tyrant, in 1558, after a short reign of five years. Brown says of her, truly, "Mary was the object of her husband's contempt." She was grossly ignorant, melancholy, cruel and revengeful. This Mary was the personification of popery. †

Elizabeth, a daughter of Henry VIII. by Catharine, though she had been declared by an obsequious parliament illegitimate; imprisoned, and treated with great cruelty by her sister Mary. She was a Protestant, but one

* Brown, vol. ii. pp. 97, 109. † Ibid. vol. ii. p. 181.

that understood the way of God very imperfectly. Though the nation suffered much from her notions of high prerogative, and unwarrantable assumptions of power both in Church and state, yet her reign was favorable to the progress of truth, while her great talents infused vigor into every vein, artery and sinew of the commonwealth.

The accession of James to the throne, on the death of Elizabeth, 1603, was rather favorable to the cause of the Reformation. In the eighth year of James, the present authorised version of the Bible was issued under the royal sanction. The bishops' Bible, which was a revisal of Tindal's, had been published in 1568.* It was a very imperfect translation, and dissatisfactory to all learned Protestants. James assigned to some of the best scholars in England the work of furnishing a better version. Perhaps it is not too much to say, that there never has been a more perfect rendering of the original. God has greatly honored it, by its wide circulation through the Bible Society. It will live to the end of the world. It is a lasting memorial to the honor of the Protestant religion, and to the credit of king James, that this version was made in his reign.

David's Psalms were translated into metre and used in all the Protestant churches of Britain, on the principle that they are a manuel of praise furnished to the Church by the Holy Ghost, and to continue to the end of the world, as the authorised matter and form of worshipping God by praise. The extensive reading of the Holy Scriptures translated into the vernacular idioms, and the use of the inspired Psalms, in the praise of God, did more than any other means to prosper Reformed Presbyterian principles.

* Brown, vol. ii. pp. 133, 165.

On the death of James, 1625, he was succeeded by Charles I.,* professedly an Episcopalian, and the son of a Protestant father. Charles was more intimately connected by natural temperament, with popish tyranny and unholiness, than with the godly Reformers. He had spent much of his youth in fox-hunting, with an ungodly young nobility, in the nightly revels of ball-room dissipation, and in the still more debased haunts of vice. On the Lord's day he had heard little godly conversation, and had seen much Sabbath profanation, in gay dinner parties, and in the transaction of the mere secular affairs of state. Family worship, such as the ancient Culdees and the modern Covenanters practised, with secret devotion and meetings for prayer and christian conference, he had been taught to consider, as proceeding from fanaticism and bigotry. The young noblemen of the court were all educated in the same godless life. The confederacy of the government, with the popish courts of the continent, and the intimacy of social intercourse, especially with the profligate statesmen of the dissolute queen regent of France, Mary de Medicis, increased greatly the corruption of manners.

Charles's character corresponded with his education. He was proud, extravagant, dissipated and even profligate, when he ascended the Protestant throne of his fathers. He was sometimes seen in church on the Lord's day forenoon, when he could find time to hear prayers and a sermon read. Wine and feasting detain all such princes from the house of God, in the afternoon. The card-table, and the profane song were the family orgies of the evening, instead of household devotion. The lascivious amusements of the theatre occupied the week

* Russ. Mod. Europe, vol. ii. New York, 1830, pp. 65, 66.

evenings that should have been devoted to the fellowship meetings of the saints.

To support all this luxury and dissipation of the palace, required resources far beyond the revenues of the crown; and hence the people were oppressed. The exchequer of the kingdom would scarcely have sufficed to gratify the vanity of Buckingham, the king's ungodly prime minister and favorite.

The licentiousness and prodigality of the throne spread among all ranks, both in Church and state, and had a malign influence on the young generation, that in Scotland and England had taken the place of the godly Covenanters of the former nation, and of the pious Protestants of the latter. The design of the king and his courtiers, was to relax still more, the tone of christian morals, under the notion of curing what they were pleased to call the fanaticism of the saints. For this purpose Charles resolved to abolish Presbyterianism in North Britain, because it was adverse to his ungodly pleasures; and to establish prelacy, as more favorable to his own claims to high prerogative, and more accommodated to his sensual gratification.* All this he would have attempted by the power of the throne, and without assembling parliament, had the state of his finances allowed that course. But he was in want of money, and that could be procured in no other way than by application to parliament. For that reason, it was convened, soon after his accession.

During the sessions of parliament in 1625-6, God sent a heavy scourge on London, and other parts of the kingdom, in a plague of extraordinary malignity, which cut off so many people that the nation was filled with consternation. †

* Brown's Compendious History of the Church of Scotland, vol. i. p. 160. This book is pregnant with important facts.

† Russell's Mod. Eu. vol. ii. p. 66. and contents, p. 10. The references are, throughout, to the edition of 1830, New York.

The folly of the prime minister involved the kingdom in a disastrous war with France, by which vast sums of money were idly wasted, and in which there was a great destruction of human life. Cadiz was lost to England by the intemperance of the soldiers, and by a disease, somewhat analogous to the cholera that now desolates many parts of Europe, and which was brought on by intoxication among the troops. All these judgments of heaven reformed neither the king, nor the royal household. But the nation became exasperated against the king as the author of the public calamities, and especially of the illegal exaction of money, to support courtly dissipation at home, and ruinous wars abroad. The public indignation fell chiefly on the favorite, through the influence of whose pernicious counsels, Charles was believed to have been led into his tyrannical measures. Russell says, "that his attachment to this worthless man was such as to exceed all belief." Buckingham was assassinated in 1628, and however wicked the deed was, few, except the king, regretted the removal of this unprincipled minion from the royal counsels. But the king did not see in these events either the wrath of heaven, or the loss of favor among his subjects, as hastening his own ruin. He pursued the same mad career of high handed oppression, worthy of an ungodly civil ruler, who neither fears God nor regards man. In Scotland, patriotic statesmen, and the ministers of the sanctuary regarded him as an enemy to the kingdom, and as hostile to the whole covenanted Reformation. Charles knew this, and hence he determined to make war on the Scottish nation, and abolish their religion. For this purpose, after the failure of his misdirected and unfortunate descent on the court of France, he made vigorous preparation for the invasion of Scotland.

The general assembly of the church and the parliament petitioned the king to allow them the free exercise

of the religion which for several generations they had embraced, to which they were solemnly pledged by the most sacred covenants, which was established by law, and which all ranks devoutly believed to be founded on the word of God. The petition which they sent to that effect by the marquis of Hamilton, the king's commissioner, he treated with the contempt which God's people expect and never fail to experience from those profane men who occupy places of power. He dissembled however his purpose, and while collecting an army which he intended should not be less than 50,000, he denied with his characteristic duplicity, that he had any intention to make war upon them, and professed much affection for his Scottish subjects.* But men whose minds were enlarged and invigorated by a saving knowledge of the great truths of the christian system, were not easily deceived. The acts of parliament, and all the deeds of the highest ecclesiastical judicatory from the commencement of this reign, indicate clearly, that they saw the secret doings, and understood the purpose of the king to demolish the whole fabric of the Church of God, and thereby destroy the liberty of the nation. These good and great men, believing that the prosperity and strength of a nation consists in the favor of God, and that the means by which they are promoted, is soundness in the faith and holiness of life, applied themselves with all diligence to removing the remains of the leaven of popery that had not been purged out, and to correcting abuses that had crept into the Church, through the malign influence of an unholy administration of the government.

In vindication of their cause they published a circular letter, addressed to the Protestant churches in England, Ireland, and on the continent. The display of the truth

* Brown, vol. i. p. 159.

made in this able document, attracted the attention of all good men, and was every where applauded. At all this, as calculated to defeat his purpose of restoring Episcopacy, and establishing his own claims to high prerogative, the king was greatly enraged. Instigated by the Scottish bishops, Charles issued a proclamation denouncing the Presbyterian Covenanters as traitors. To this royal denunciation of the people and cause of the Lord Jesus Christ, a faithful and able reply was issued by the Church. They now perceived clearly that it was the intention of the king to make war on them, and after much and solemn deliberation they determined on resistance.*

Both the liberties of the commonwealth, and the immunities of the Church were put in jeopardy, by a tyrannical administration. Charles's father had never arrogated so much, as the throne now claimed, and yet the citizens had been oppressed, and the purity of the ecclesiastical courts corrupted. The experience which they had of the evil interference of ungodly rulers in ecclesiastical affairs, admonished them to act promptly and firmly.

In the preceding reign, six assemblies of the Church had been convened and packed by the crown; at Linlithgow, 1606 and 1608, at Glasgow, 1610, at Aberdeen, 1616, at St. Andrews, 1617, and at Perth 1618. The assembly at Linlithgow was composed of delegates not elected by Presbyteries, but chosen by the king, the other at the same place was also an unfair representation of the Church. That of Glasgow, 1810, was not only composed of delegates appointed by the crown, but ten Presbyteries. Brecker, Arbroth, Kircudbright, Argyle, Cowper, Linlithgow, Paisley, Hamilton, Dumfries and Dunkell, sent each more than three delegates, the number fixed by a former statute. The Aberdeen assembly was moderated

* Brown's History of Scotland, vol. i. p. 160.

by an officer chosen by the king and not elected by the members; and delegates, not ordained to any ecclesiastical office were permitted to sit and vote. That of St. Andrews was irregularly convened. The Perth assembly was composed of members from Presbyteries that sent delegates beyond the number prescribed by the statute of Dundee, 1597. On all these accounts, a succeeding assembly, declared all the acts of these irregular conventions to be "*null and void.*"* This remarkable transaction, is an act of the twelfth session of the General Assembly of the church of Scotland, held in Glasgow, 1638, Dec. 4th. On the day following, the Book of Canons, the Service Book, the Book of Ordination, and the High Commission, which episcopal forms Charles I. was attempting to force on the church, were all solemnly condemned.

The prelatial bishops, who, contrary to the covenant obligations of the church and kingdom of Scotland had received ordination from the English Episcopate, were libelled before the Assembly, at its fourteenth session. They were cited to appear at the bar of the Assembly and answer to the charges of covenant-violation, of the contravention of the "Statute of Cautions," passed 1600, of uttering lies, of oppressing the church and of other gross and scandalous sins. They refused to obey the summons, denied the jurisdiction of the court, and treated the citation with the utmost scorn. Though they were a small minority of the church in Scotland, yet relying on the power of an episcopal king, they hoped to set at defiance that power with which Christ has invested the ecclesiastical thrones of judgment, and to obtrude, by force of arms, the prelatial regime on the church in Scotland. The Assembly, on their refusal to appear, proceeded to their

* Acts of Gen. Ass. C. Scotland, 1562, pp. 8, 15.

trial, though the recusant bishops sent in a declinature by Dr. Hamilton, their procurator. The Protestant church had not then learned the doctrine, convenient for the scandalous, that an offender may escape censure and even trial, by declining the authority of the church, and by professing to abandon her communion. The libel was discussed from the 6th to the 13th of December, when bishops Spotswood of St. Andrews, P. Lindsey of Glasgow, D. Lindsey of Edinburgh, Sidserfe of Galway, Maxwell of Ross, Ballantyne of Aberdeen, Wedderburn of Dumblane, Guthrie of Murry, Graham of Arkeney, Fairley of Lismoir, Campbell of the Isles, A. Lindsey of Dunkell, and Abernathie of Caithness, were deposed and excommunicated. The sentence was pronounced by the moderator, Alexander Henderson, in the presence of a great concourse of approving Presbyterians, in the High Church of Glasgow. By this noble act of fidelity to the church and her glorious Head, they put to defiance not only those opulent and ungodly nobles in Scotland, who preferred a pompous ritual, nearly popish, to the simplicity of New Testament worship; but they also demonstrated that they would obey God rather than a powerful monarch, who was preparing to invade them with all the forces of the English army. This magnanimous deed was the means of saving the Protestant church in Britain from the power of a godless tyrant, who sought to reduce it to a worldly sanctuary, like the papal apostacy.

The act of deposition and excommunication was read in all the Presbyterian churches of the kingdom by order of the General Assembly, and every where cordially approved by the body of the faithful, as soon became manifest from the course of events.*

* Acts of Church of Scotland, pp. 18, 25. This deed appears to have been signally approved of the Church's Head; for, to say no more, the

The next act of this illustrious Assembly was a solemn condemnation of Episcopacy, as contrary to the word of God, to the statutes of the church and to the laws of the realm. They declare the feasts of Christmas, Epiphany, and Circumcision to be utterly abolished; kneeling at the communion is forbidden; the administration of baptism and the Lord's supper "*in private corners*," prohibited; and confirmation by the imposition of hands discarded, as having no foundation in the "Law and Testimony," and therefore superstitious.

While the judicatories of the church by those salutary enactments, purified her, strengthened her bulwarks, and encouraged the friends of truth; they treated the crown with great respect. A petition was prepared and presented to the king's "most excellent majesty," praying him in a very humble manner, not to abolish the religion which they knew to be agreeable to the word of the Lord; and to which his royal father, together with the nation, at large, had bound themselves by solemn oath. This petition the king treated with contempt, though he dissembled, as to the evil designs which he meditated.

The body of people whom the king thus treated with scorn, were neither a small minority of his subjects, nor the uneducated multitude merely. The Assembly that petitioned his majesty, was composed of representatives from fourteen Synods, embracing sixty-five Presbyteries.* As each of these was entitled to a delegation of three clerical representatives, the Glasgow Assembly, provided all were present, was composed of one hundred and sixty-five ministers of the Gospel, besides the lay

Scottish Episcopate, have not been distinguished for piety, since the Glasgow excommunication.

* Acts Gen. Ass. Ch. Scotland, pp. 53, 56.

delegation of ruling elders. A great majority of the nobility of Scotland were with them, in the cordial approbation of the Presbyterian form of church government, of the Confession of Faith and of the National Covenant.

The acts of the Glasgow Assembly of 1639, and of those that met in the following years, until 1648, are an imperishable monument of their piety, learning and talents.* They trusted, however in God and not in man; in the promises and truth of God and not in their own learning or strength. Such decision and faithfulness in the cause of God, demonstrate that the blessing of heaven followed the renewal of the National Covenant of Scotland, in the month of February, in the year of the Glasgow excommunication. In this renovation, the nation's oath to God, the ministers of the Gospel were the leaders, and Alexander Henderson was the instrument raised up of heaven, for exciting the church and nation to this important, solemn and delightful duty. The ardor of all ranks, in consecrating themselves, according to the covenant of their ancestors, was scarcely less, than that of 1580, when Scotland's "day of her espousals, was the day of the gladness of her heart."

So greatly was the work of the Lord prospered, that Charles I. could no longer openly resist its power. He abandoned the war which he had commenced, visited Scotland, and in the year 1641, ratified and swore the oath of God, as embodied in the National Covenant.† Charles, in testimony of his favor to the Covenanters,

* The book which embodies many of these acts, was extracted from the original records, probably by the Rev. James Renwick, and published, in 1682. By whom, or where it was printed, does not appear on the title page; for it was that year that the solemn League and Covenant was by act of parliament rescinded; and Claver-house, sent into the county of Galway to shoot down all Covenanters without trial. These acts should be read by every divine.

† Cruikshank, vol. ii. pp. 133, 134. Scot. Ac. and Tes. p. 15. Step. Scot. vol. iii. pp. 1034, 1035.

1541, November 15th, in Holyroodhouse, created the earl of Argyle, who was the most prominent of the covenanted Presbyterian noblemen, a marquis, earl of Kirtyre and lord of Lorn.

The renovation of the National Covenant of Scotland, the pious magnanimity of the General Assembly, and the termination of Charles's crusade against the Scottish Covenanters, stimulated the Papists to ten-fold rage. This rage vented itself on the Protestants of Ireland in one of those wanton acts of merciless cruelty, that makes humanity hide its face in shame. The following account of this tragedy is copied from Stephenson, a learned gentleman of the bar, by whom it is thus described.* "The Papists being set on by the priests — entered into a covenant to extirpate all Protestants, especially the English. So high did their enmity run against Protestantism, that they blasphemed God, bidding the ministers of the Gospel, whom they had first stripped naked, to go to their God and let him give them clothes. They broke into churches, and burnt the pulpits and seats, in detestation of the reformed religion; avowed that they would not leave a Protestant in the kingdom; dragged several by the hair into the churches, where, stripping, whipping and cruelly using them, they added these taunting words, if you come to-morrow you shall hear the like sermon. And to fill up the measure of their iniquity, they cast the Holy Scriptures into the kennel, and thence taking them out, dashed them into the faces of professors. In other places, they tore and burnt the Bible, causing a bagpipe to play all the while, and pouring forth their execrations against it, as the occasion of all the quarrel. But what pen can set forth, what tongue can express, what eye can read, or heart reflect on the more than barbarous cru-

* Stephenson, vol. iii. pp. 1019, 1021. His. C. Scot.

elty exercised upon Protestants, by those bloody tygers? Many thousands were driven into lakes and rivers, and there drowned, and vast multitudes shut up in thatched houses and there burnt, their enemies rejoicing and saying they fried sweetly in the fire. Many thousands were treacherously butchered and hewed to peices, after quarters had been given them. Some had their bellies ripped, their entrails tied to a tree and" — (the pen refuses to record the remainder of this sentence.) "Many women had their children's brains dashed out before their faces; of others pregnant, some were cast into prison, others hanged — children born in these agonies were thrown to swine. Some were forced to hang their own husbands. Young women were forced to lead their parents to execution. Many were by violence constrained to go to mass, to profess their belief of transubstantiation, and that the Pope is supreme head of the church, and then were barbarously murdered, their popish enemies saying they would kill them while they owned the right faith, lest they should turn heretics, thus destroying both soul and body. Many were miserably wounded, and then fastened into the ground, with their heads above it, and left in that deplorable condition till they lanquished to death; and multitudes of others left half murdered, and begging to be quite despatched, while their enemies counted it a favor, if after two or three days they came and knocked out their brains. Vast numbers they drove in frosty weather on ice, till the same breaking, they fell in and were drowned. And great numbers whom they killed not, they forced to wander about naked on the mountains, and in the woods, till they perished with cold and hunger. Besides other cruelties, the rebels used stratagems to facilitate their wicked designs; for when small numbers of the Protestants joined together, they assured them of

their lives, goods, and a safe conduct, confirming their promises with their hands, and sometimes with oaths, but having got them in their power, they set them at the pleasure of the merciless soldiers. In several places they borrowed their arms, under pretence of securing them from those who were in arms in the next county, and then turned them out of doors. And, that they might more easily destroy the English, and keep the Scots from assisting them, they professed to spare the latter, (which they did at first,) pretending they should live quietly among them, not doubting but they should afterwards manage them as they pleased; by which means the English that were assembled on all sides, could never make head against the rebels. The truth is, that though some small parties did bravely defend some churches and castles, yet generally speaking, every one took care to do the best he could only for securing his own family, and so exposed themselves, almost without resistance, to the merciless cruelty of the Papists, who having received the watch word from the priests, rose up, as if actuated by one spirit, at the same time: and so rapidly did the destruction overflow, that from the 23d of October, when that dreadful massacre was first begun, to the month of January, when troops were sent from Scotland and England to suppress them, they depopulated all the protestant countries, put about 150,000, some say 200,000 Protestants to death, and took possession of, or destroyed their estates, houses and goods.”*

* A massacre so extensive, and directed solely against religion, is almost incredible. It would indeed exceed all belief, were it not attested by all the historians of that age, and in the true spirit of the Bartholomew Bushel, and other Pagan murderous slaughters of Christians. Yes, *other* Pagan murders of the saints, for Papists are Pagans. Russell (*Mod. Eu.* vol. ii. pp. 97, 98.) says: — “He,” the king, “hoping that the same zeal which had induced the Covenanters twice to run to arms, would make them fly to the relief of their Protestant brethren in Ireland, now laboring under the cruel

This massacre, for cold-blooded cruelty, is perhaps unequalled in all the history of our sinful race, except by two similar events — the slaughter of the Christians by Nero, after his burning of Rome, and the general butchery of French Protestants, by the Papists, in what has been called the Bartholomew Bushel. All the three are Pagan murders of the disciples of Christ, for France and Ireland have always been Pagan, since the birth of Christ.

persecution of the Catholics," &c. This persecution he describes in his graphic manner (p. 96.) "They," the Papists, "began with seizing the houses, cattle and goods of the unwary, &c. After rapacity had exerted itself, cruelty began its operation: a universal massacre commenced of the English Protestants, now defenseless and positively resigned to their inhuman foes, who exercised on them a degree of barbarity, unequalled in the history of any other nation, and at which credibility is startled. No age, no sex, no condition was spared: the wife weeping over her murdered husband, and embracing her lifeless children, was butchered with them. The English Protestants were marked out by the Catholic priests for slaughter as heretics abhorred of God and detestable to all holy men. Perfidy as well as cruelty were represented as meritorious." Aikman, (vol iv. pp. 42, 43.) says, "Roger More, lord Macquire and Sir Philem O'Neale, descended from the ancient Irish — were the principal conspirators. A universal indiscriminate massacre, without regard to rank, age or sex, accompanied by circumstances of atrocious, cold blooded horror, unparalleled except in the crusades against the Waldenses, or the Hugunots (Reformers) of France, followed a scene of rapine and pillage." Read the whole passage: it is all in the fine style of this eloquent historian. See Brown's Compendious History of the Church of England, vol. ii. pp. 201, 202. Brown says: — "It now plainly appears from the accounts given by Burnet Birch, and lately published papers of Clarendon, that Charles himself, as well as the queen and Nuncio, were deeply chargeable with this bloodshed." See also, Life of Rev. John Livingston, pp. 35, 36. This is a very important autobiography. Mr. Livingston was a very distinguished Covenanter, who suffered greatly for his attachment to the Covenant of Scotland, and that of the three kingdoms. He was first settled at Kinlinchie, afterwards at Stranrawer, both in Ireland. He became pastor of the Reformed Presbyterian congregation of Ancrum, Scotland, and after the passage of the act Recissory, pastor of the congregation of exile Covenanters at Rotterdam and Holland. The late Rev. Dr. Livingston, and the present governor of this state, are numbered among his descendants. He was contemporary with the Irish massacre.

at least though, by a sad misnomer, called Christian. Indeed Popery is but another name for Paganism. In both kingdoms there have been some followers of the Lamb, probably since the apostolic days, but the majority have never been better than civilized Pagans.

The king of England was chargeable with the ocean of christian blood shed in this ruthless act, notwithstanding all that is alledged by lord Clarendon, the Episcopal historian, and some others to the contrary. This appears :

1. Because it is utterly improbable that the Papists in Ireland, who had remained comparatively quiet, for more than one hundred years from the commencement of the Reformation, would have been guilty of an act, so wantonly cruel and daring, at a time when the Church had become so strong, unless they had the royal favor and approbation.

2. On the 11th of October, three weeks before the Irish massacre, there was a plot discovered in Scotland, of which lord Carnwath was appointed the acting head, to assassinate the earl of Argyle and other covenanted noblemen, in the very palace of the king. Some of the king's particular friends were in the plot. On its discovery, the leading Protestant statesmen retired from court, in the night, with their retainers. The public were alarmed, the troops assembled, the conspirators were overawed, and the massacre prevented. The parliament was assembled, and the king swore profanely by his Maker in the legislature, that the lords who had fled from his court, impeached his honor by doing so, and that they must speedily repair the injury. His conduct was in all respects such as might have been expected from a participation in the plot.*

3. He came up to the parliament house with five hun-

Aikman, vol. iv. pp. 34, 35. Ibid. p. 36.

dred armed men, intending to overawe the members; but the stronger guards of the Covenanters prevented him from proceeding to violence.

4. He who could swear the National Covenant of Scotland, as a treacherous act of policy, to put the Reformers off their guard, was capable of any cruelty towards his subjects.

5. He was known to favor popery.*

6. The Irish Papists who were guilty of the massacre — the leading priests and noblemen always affirmed that they acted under the royal authority, and shewed the warrant under the king's seal. Clarendon does not deny that they had the king's seal, but pretends that it was torn off some old instrument. Others think that as the queen was notoriously in the popish interest, she appended the royal seal, without the king's knowledge. These are all gratuitous assumptions. She would not have dared to do such an act.

7. Charles's lenity, or rather favor towards the leaders in these murderous deeds, proves incontestibly, that they had massacred the Covenanters of Ireland, with his approbation.

8. The best of the saints, at the time, believed Charles to be author of the murder; and from the day of the Irish massacre, till his death, he was abandoned by a great majority of the British nation, whose fault has always been too great attachment to their royal oppressors.

The proceedings of the parliament of England, which had met the year before, were calculated to exasperate the king, against the faith of the Covenanters, as favorable to the cause of liberty, and as adverse to the high prerogative which he claimed.

* Stephenson, vol. iii. pp. 1023, 1024. Charles's letter to the Duke of Asmond, 1663, July 13th.

It had manifested great favor towards Presbyterianism, which was identified with the Scottish National Covenant — had condemned and executed his favorite Strafford for treason; and had commenced the work of retrenchment. The king's doings in Scotland emboldened the English parliament to proceed still farther. An assembly of theologians was called, and met in London, 1643. This Synod, from the name of the Abby, where it met, has since been known by the name of the Westminster Assembly of divines.

CHAPTER II.

FROM THE YEAR 1643 TO THE YEAR 1661.

The Westminster Assembly, and the Commonwealth under Cromwell, to the Act Recissory.

THE object for which the Westminster Synod was assembled, as set forth in an ordinance of Parliament, dated 1643, June 12th : — was for the purification of the Church from the remains of corruption, in doctrine, worship, discipline and government.*

The time when this theological convention met, was eventful, and the attention of the people of England was intensely fixed on two great and all absorbing topics — on the conflict between Protestantism and Popery; and on the liberty of the commonwealth. The popish nobility and clergy, under the name of Prelacy, were undermining the rights of British freemen, by secret attempts to reduce the nation to the ignorance and bondage of the fifteenth century; while the court was extorting, by royal violence, large sums of money from the people, to support their extravagance. The Protestant faith was not only endangered from the hostility of the court party, and the

* See a curious collection of rare and invaluable documents, entitled: — “The Confession of Faith; The Larger and Shorter Catechisms, with Scripture proofs at large; The Covenants, National and Solemn League; The Acknowledgement of Sins and Engagement to Duties; The Directories for Public and Family Worship; and the Form of Church Government, with the Acts of Assembly and Parliament, relative to and approbative of the same, together with the Sum of Saving Knowledge and the Practical Use thereof.” This collection embraces the principal results of some years labor of the W. M. Assembly. For the ordinance referred to, see p. 13.

power of popish and ungodly noblemen; but from division in the ranks of the Reformers. Some were favorable to the Romish Hierarchy, under the name of Prelacy, partly from attachment to ancient forms of government, partly through the bishops' fondness of power, and partly through ignorance of a better frame of ecclesiastical rule. On the other hand, a very large body of the more enlightened, and better portion of the christian community, whose eyes had been fully opened on the tyranny and danger experienced, and to be farther apprehended from investing a few with lordly power, quite independent of the citizens of the religious commonwealth; rushed into the other extreme, and maintained that the government of the Church is a democracy, lodged in the body of the faithful. This class was subdivided into Congregationalists and Independents. They are known to history by the name of Puritans. There was a third class, who saw the advantage of securing the rights of the laity by the elective franchise, in the exercise of which the people elect all their rulers. They taught also that the ordination of the ministry, elders and deacons, by the constituted courts of Christ, with the permanent tenure of office, unless forfeited by transgression, was necessary, in order to impart a salutary energy to the "testimony of David." These were called Presbyterians. They too, were subdivided in doctrine, as to what was technically called the *jure divino* question, i. e. whether Presbyterianism is established by Christ the Head, exclusively of any other, or is left to the wisdom and discretion of the Church, to be adopted or rejected, according to her views of the condition of society. Some affirmed, others denied.* With these subjects of vital importance, there were others which related to doctrines, worship, and the

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* Neal's History of the Puritans.

exercise of discipline, not less momentous. From the meeting of the Synod of Dort, the great questions of the decrees, election and reprobation; the total depravity of man by nature — his condemnation, on account of Adam's sin; and justification by the righteousness of Christ alone, were agitated in England with warmth and even vehemence. Laud, the archbishop, was an Armenian; and while he exerted all the influence of his primacy to sustain the old and unholy hierarchy, he was not less zealous in his opposition to what has been very properly denominated *the doctrines of free grace*. These questions, it is true, had all been settled in the church of England, so far back as the time of Cranmer, Knox and Edward IV. by the Thirty Nine Articles; and Laud, with all his inferior clergy, had sworn to a system adverse to Arminianism. But when his mind became corrupt, he little regarded his faith plighted to the church, to the nation and to God.

Both the king and the primate were of course opposed to the Assembly of Divines at Westminster. Charles had given it the royal sanction. But the results of the war that he had waged upon his Scottish subjects, had been so disastrous to all his schemes of self-aggrandizement, and so favorable to the cause of God and man, that the progress of sound doctrine and of liberal principles alarmed him. By proclamation, he declared the Assembly illegal. Under the protection of Parliament, however, they disregarded the royal inhibition.

The number fixed by the parliamentary ordinance, was *one hundred* ministers of the Gospel, *ten* lords, *twenty* commoners, and *thirty* lay assessors. Among these were included Presbyterians, Independents, and Episcopalians. But few of the last obeyed the summons; and nearly all of them withdrew, when they saw the complexion of the

Assembly. The learned Lightfoot was the only prominent minister of the Prelacy, that held his seat; and there is pretty good reason to believe that he soon became a convert to Presbyterianism.*

When the Assembly was organized it consisted of about one hundred members, besides the delegates from the church of Scotland, the scribes and other officers. They were men who had had access to all the learning of the age; and many of them had filled the highest places and the most responsible stations in the universities, colleges, Presbyteries and Synods of the Reformed church in England. The universities of Cambridge and Oxford, were the most learned literary foundations in Europe, except those of Scotland; and few Englishmen would make that exception. Indeed, it may well admit of a doubt, whether it ought to be made.

Dr. Calamy, another member of this Assembly, was entered in the university of Cambridge, at the age of sixteen, July 4th, 1600. In his nineteenth year, he received the degree of A. B. He was employed thirteen years more in the study of theology and general literature, before he was graduated, B. D. Sixteen hours a day he devoted to close application, in the pursuits of literature. The works of Augustine, in Latin, he read over five times, explored the hidden treasures of scholastic learning, and read Bellarmine, the popish defender of idolatry, with the answers of Chamier, Whitaker, and other learned and godly Protestant Reformers.†

* Aikman, vol. iv. pp. 133, 134. It has been plead in favor of these ecclesiastical anomolies, called Treaties of Correspondence, that they resemble the Westminster Assembly of Divines. This is an error in history. The W. Assembly was a consultative body, and not a delegation from the Church courts. They met as neighbors to discuss important doctrines. It is affirmed that Episcopalians, &c. were members. How could they have sworn the Solemn League and Covenant in good faith? Impossible.

† Reed's Lives, vol. i. p. 105.

Dr. John Conant, another member, was born at Yeatenton, Devonshire, England, 1608, Oct. 18th. At the age of eighteen, he was admitted a freshman in Exeter college, Glasgow. Previously to his entrance in college, he had been educated in the Latin, Greek, and other languages, under the care of his eminently learned father, the Rev. J. Conant. After his matriculation at Exeter, it required seven years to complete the literary course— what would now be called seven classes from freshman to senior, inclusive. He was made A. B. at the bachelarate of 1633, July 3. On the same day, he was chosen fellow of that illustrious school, and became the instructor of the sons of the most eminent British noblemen.

He prosecuted his theological studies, with collateral literature, for nine years after he graduated, and at the age of thirty-six, was ordained to the holy ministry.*

The members of the Westminster Assembly, were among the most learned pupils of those schools. Dr. William Twisse, the Moderator of the Assembly, was transferred from the Academy of Winchester to the New College of Oxford, at eighteen years of age, where he continued *sixteen* years, in the prosecution of literary and theological studies, before he was admitted to the degree of A. M. He was soon after ordained to the holy ministry, in the year 1604. At the age of forty-four, he received the degree of Doctor of Divinity. James I. chose him chaplain to his daughter Elizabeth, the princess Palatine, whom he accompanied in her travels through Germany, where this eminent scholar had an opportunity of consulting the German libraries, and forming an acquaintance with the Protestant divines of Saxony, and of other circles of the Germanic empire. The legislature

* Reed's Lives, vol. i. p. 250. There is some doubt whether Dr. Conant, or the Rev. J. Conant, was the member of the W. Assembly.

of Friesland offered him the theological chair in the University of Franker — an offer which he refused to accept. He was as distinguished for his eloquence, as for his stores of literature, and still more eminent for the holiness of his life and for his godly zeal in the defence of the truth, both from the pulpit and from the press. He became pastor of the congregation of Newbury, a village of England, fifty-six miles from London, where he faithfully fed the flock of God, labored in the composition of those very able works in polemical theology, by which he successfully defends the doctrines of free grace against the Arminian corrupters of the Gospel, and vindicates Reformation principles against Papists. At the age of *seventy-one*, he was called to preside over the deliberations of this very venerable, learned and godly theological council.*

The Rev. Thomas Willson, another Westminster divine, had an education analagous to those of Twisse, Calamy, and Conant; but he became a minister of the New Testament, much earlier in life. He was ordained at the age of twenty-three, in the year 1626. This was owing to the ardor with which he pursued his studies in youth, his quickness of perception and retentive memory. His progress in literary attainments was unusually accelerated, by his natural endowments, and by his entire devotedness to God, on whom, even in early youth, he relied for aid in the walks of literature. “When,” says his biographer, “engaged in academical learning, he did not neglect divinity, nor reading the Holy Scriptures. ‘*From*

* Memoirs of the Lives of the Westminster Divines, by the Rev. Jas. Reed, Paisly, 1811, vol. i. pp. 37, 67. This is a learned and faithful compend of the lives of eminent divines. Reed’s Lives will be celebrated for ages after those of Plutarch are forgotten. Every minister of the New Testament should not only have this book, but he should read and study it to be instructed, humbled, edified and comforted.

a child he knew the Holy Scriptures, which are able to make wise unto salvation.' The Bible was exceedingly precious to him; and much he read it. It is said that, before he was bachelor of arts, he had read Junius and Tremellius* on the whole Bible three times over. His constitution, which was strong and healthful, enabled him to apply unweariedly to his studies."† He was ordained at Capel. He afterwards became the pastor of Teddington congregation, in Hampshire. He had preached but a few sermons at Teddington, until such was the effect of his ministry, that their Sabbath market was closed by the magistrates, who, like Nehemiah of old, issued a proclamation: — "That no person for the time to come, should bring *any victuals* or *ware* whatsoever to be sold on the Lord's day, but that Saturday should be the time for the sale of their commodities." The faithfulness of Mr. Willson was not without exciting violent opposition. When they persecuted him in one city, he fled to another. He was translated from Teddington to Otham, in Kent, where "his great popularity and usefulness soon awakened the envy of profane sinners, and also of neighboring ministers; but he constantly went on without dismay, trusting in the Lord, who with the blessing which alone makes rich, crowned his labors with great success."

From Otham, he was removed to Maidstone, in Kent. There his ministry was still more eminently distinguished. He had been but eight years employed in pastoral duties, until his fame became so extensive as to attract the attention of the archbishop Laud. The occasion was, however, remarkable. The king, with the approbation of the primate had published an edict, allowing, or rather

* A very learned and excellent Latin Commentary, published at Geneva, 1590: Tremellius was a converted Israelite and a very learned and eminent saint of God. † Reed's Lives, vol. ii. pp. 251, 252.

authorising various amusements, such as racing, the chase, tennis, &c. on the Lord's day. In these violations of the christian Sabbath, Charles and his courtiers indulged habitually. Such progress the truths of the word of God, taught by the Reformers, had made, that these desecrations of the day of holy rest, rendered both the rabble and the rulers who practiced them, unpopular. The edict, called "*the Book of Sports*," was issued to justify the profligacy of the government.* All the ministers of the Gospel throughout the kingdom, were ordered by the archbishop, to read this impious "Book of Sports" from their pulpits on the Lord's day. Some read and approved it, as many do, whatever is ordained by unholy civil rulers. Others read it and exposed its wickedness, warning their people against its dangerous tendency. A third class of the clergy refused utterly to profane the Sabbath, by the reading of so tyrannical and ungodly a decree. Among this last class was Willson.† For the refusal, he was cited to appear before the lordly primate at Lambeth, where 1635, April 29th, fourteen charges were presented against him in the bishop's court. All these were manufactured out of the one act of obedience to God rather than man, in the sanctification of the Sabbath. The charge on that subject was in the following words:—

"You refused to read the king's declaration for sports on Sundays, and spoke disdainfully to the apparitor and officer of the court." His answer was as follows. "I said unto the apparitor, 'Remember you to keep the Sabbath day;' and I said no more. I refused to read the book, not out of contempt of any authority, but as being commanded by no law. The king's majesty doth not in the book, command or appoint the ministers to read, nor it to

* Brown's His. Ch. Eng. vol. ii. pp. 183, 184. † Reed's Lives, vol. ii. p. 255.

be read, but published. Neither came it with, nor do I know of any seal to confirm it. And seeing there is no penalty threatened, nor authority given, that I know of, to any one to question those persons who refuse to read it, my refusal to read it was upon sufficient grounds of law and conscience; which, for the satisfaction of this high court, and to clear myself from contempt, I shall briefly express myself thus: His majesty's express pleasure is, that the laws of the kingdom, and of the crowns of the church, be observed in all places of the kingdom; and, therefore, in Kent, and in Otham: but this book, as I conceive, is contrary to both. It is contrary to the statute laws, Edward VI. Anno 5. Cap. III. Caroli, Anno I. Cap. I. and Can. 13. Our Church is against it. It is contrary to the ecclesiastical laws. It is contrary to the Holy Scriptures, Exod. xx, 8. Isa. lviii, 13. It is contrary to the councils. It is contrary to divines, both ancient and modern; as Augustine, Chrysostom, Irenæus, Ignatius, Babington, Lanchy, Junius, and Alstead. And it is contrary to reason." Mr. Willson enlarges on these topics, in a very judicious manner.

It evidently appears, that Laud had laid the snare to catch Mr. Willson, chiefly for refusing to read the Book of Sports. And in this, that great oppressor of the Lord's heritage succeeded according to his wishes: for Mr. Willson's answers, in which he explicitly declared his refusal to read the book, were no sooner given, than the proud archbishop haughtily replied, "I suspend you forever from your office and benefice till you read it." And this eminently pious and laborious servant of the Lord Jesus Christ, continued suspended for about the space of four years.

In the year 1639, the Scottish army having entered England, and a parliament being called; Laud took off Mr. Willson's suspension. But his troubles and sufferings were

not then at an end ; for, on Sep. 30th, in 1640, he was cited to appear before the archbishop's visitors at Feversham, in Kent, together with other ministers in that county, to answer for not reading the prayer against the Scotts. Upon the appearance of those ministers, Mr. Edward Bright, being called first, was asked whether he had read that prayer ; and said he had not ; the archdeacon immediately suspended him both from office and benefice, without admonition, or even giving him the least time for consideration. That tyrannical court often proceeded in a very summary manner. Mr. Willson, who was a witness of this rash procedure, and now perceived that the service was to be much hotter than he had expected, was next called. When he was asked whether he had read the prayer against the Scotts, he answered in the negative ; adding, "because in the rubric of the Common Prayer, it is enjoined that no prayer shall be publicly read, excepting those which are contained in the Book of Common Prayer, and that prayer against the Scots was not there." This very unexpected answer so puzzled and confounded the archdeacon, that he did not know what to say. It cooled his fury, and caused him to proceed more deliberately with Mr. Willson than he had done with Mr. Bright.*

When he was slandered, persecuted for his opposition to an ungodly government, his house plundered, his family reduced by a merciless soldiery and low rabble, to beggary, and his life threatened, he was asked by "*some fellows of the baser sort*" — "Willson, Willson, where is your God now ?" He consoled himself by faith in Christ. His holy reflection was : —

" But our God in the heavens is :
What pleased him he hath done."

* Reed's Lives, vol. ii. pp. 250, 258. For authority, Reed refers to the Life of Willson, published 1672, and to Brooks's Liv. Pu. vol. iii.

“In all things,” says Reed, “he shewed himself a pattern of good works.”* Such were the Westminster divines.

At the request of the English Protestants, Scotland was requested to send commissioners to the Westminster Assembly, and complied.

Henderson, Baillie, Gillespie, and Rutherford, men whose praise is in the churches, were appointed by the General Assembly and accepted the appointment. Henderson, at about twenty-six years of age, was ordained to the ministry at Leuchars, while he was a professor in the ancient and very respectable university of St. Andrews. At the time of his ordination, being young, and looking forward to literary preferment from an Episcopal throne, he was somewhat favorable to the prelacy. Reed seems to admit that bishop Guthrie speaks the truth, where he represents Henderson as promoted to the parish of Leuchars, for his being “episcopally inclined.” The fact that the people of his charge were opposed to him, when he was ordained, is proof enough, for the *people* of the humble parishes had not declined, so much as many of the clergy. By the grace of God, and the blessing of the Holy Ghost on his theological studies, and on his intercourse with a godly and orthodox congregation of Presbyterian Covenanters, he soon became a zealous advocate for the whole Covenanted Reformation. Then, and not till then, did he manifest much regard for his flock. He commenced the performance of family visitation, and all those other parochial duties that are not less

* Before the death of the late Dr. Jas. P. Willson of Philadelphia, there were at least twelve ministers of the Gospel in the United States of the name of Willson. They are all thought to have been descended from this member of the Westminster Assembly. As the godly father of one of them often said to his son: — “Let us beware that we be not the dross of silver. Our ancestors were godly Covenanters — let us be like them.”

important to the spiritual health of the flock, than the public preaching of the word, but which time-servers neglect. He was very assiduous in the pursuits of literature, and became profoundly versed in the whole doctrine of the church, in polemic theology, in pastoral duty, and in the order and history of the Presbyterial regimen.

In August, 1619, he was summoned to appear before the High Court of Commission, in St. Andrews, to answer to the charge of publishing an "odious book," as it was called, entitled the Perth Assembly. The object of the book was to prove that the deeds of that Assembly were not binding on the church of Scotland, because, the presbyteries had not been fairly represented. It was this pamphlet that led to the important results heretofore recorded in this history, respecting that *packed Assembly*. The bishops cowered and quailed before the power of his arguments, and the masculine and holy energy of his eloquence. The people, too, were with him, as the enlightened and pious laity always are with God's ministers who stand forth boldly for the truth and oppose corruption. The prosecution was soon abandoned. But it rendered the great learning of Henderson conspicuous. All people read "The Assembly of Perth." Persecution, as usual, in the overruling providence of Him who brings light out of darkness and order out of confusion, promoted the covenant cause of Jehovah. Henderson was afterwards often moderator of the Assembly, and appointed on committees and ecclesiastical embassies of great importance. No one was more conspicuous in the great revival of God's covenant cause in Scotland, in 1637 and 1668, or in the important event that succeeded.

Baillie was educated at Glasgow and ordained at the very early age of twenty-three. He was eminently learned and godly.

Gillespie was also of St. Andrews. He, too, entered

on the ministry when young and took the pastoral charge of the Wemeys congregation, in consequence of his ample and various learning, ardent piety, and the irresistible power of his divine eloquence. When but a youth, he was chosen by one of the most venerable Synods of any age or nation, to represent the Church of God, at a deeply interesting crisis.

Rutherford was a graduate of the very learned college of Edinburgh, where at a very early period of life, he was elected a professor. We could have no more substantial evidence of the high reputation for learning, which he sustained among the most competent judges. His letters, his sermons, his sufferings in the cause of our blessed new Covenant Head, will render his name and works most savory to all holy men of God — to all tender hearted, and fervent “lovers of Him,” who is fairer than the sons of men. O, lovely Rutherford!* The earl of Cassils, lord Maitland and Sir A. Jonston, were the ruling elders of the delegation.†

The Scottish commissioners were all learned men, and so well qualified to represent the enlightened and godly church of Scotland, in such a body of divines as were assembled in Westminster Abbey.

This convention of learned and godly Reformers met in very perilous times.

Portugal, under an able but bigoted popish prince, John IV., had again become independent of Spain, and furnished, three years before it assembled, through Lisbon and the mouth of the Tajo, facilities for the diffusion of the slavish doctrines of Rome and her idolatrous devotions through Britain, and all its dependencies.‡

Cardinal Mazarine, who had been drilled in the school

* Reed's Lives, vol. ii. pp. 307, 362. † Steph. His. Ch. Scot. vol. iii. p. 1090: ‡ Russ. Mod. Eu. vol. i. p. 183.

of Machiavillean politics, under Richelieu, was prime minister to Lewis XIV. during his minority, and ably wielded the power of France against the Protestant nations of the continent.*

Ferdinand III. who occupied the throne of Germany, was exerting his energy to crush the Protestant princes of the empire, who had become not a little disheartened by distressing wars with the implacable and powerful popish emperors, and by the death of Gustavus Adolphus. God had raised up that able general to sustain for a while the drooping spirits of the reforming princes, by leading his brave Livedes, against the popish crowned heads. His fall in 1632, was a severe blow to the cause of liberty.†

Urban VIII. at that time pope, was an ambitious, unprincipled, warlike, and able statesman. He made war with success, and formed, by the wisdom of his negotiators, alliances among the Catholic kings; some of the feeble, who would not come into his measures, he crushed; others he bribed, and all, he overawed.‡

He fostered the Jesuits, who had grown into enormous power in the course of a century, from the founding of their order by pope Gregory, in 1540. Nearly all the courts of Europe were filled with their pliable, faithless, learned and subtle emisaries. They had made themselves the keepers of the consciences of princes, and had penetrated the secrets of cabinets, by becoming the confessors of the leading statesmen.§

In 1620, he had founded “*the congregation for propagating the faith.*” It was directed by twelve of his ablest cardinals, who governed a vast popish missionary society, which was soon put in motion. They had become, in

* Russ. Mod. Eu. vol. i. p. 543. Tytler's Gen. His. p. 143. † Ibid. p. 583. ‡ Mos. Ec. His. vol. iii. p. 116. § Ibid. vol. iii. pp. 117, 167.

twenty-three years, exceedingly opulent. The exchequers of kings and the coffers of ecclesiastical dignitaries, poured funds into their treasury, for the propagation of Popery, with all its Pagan corruptions.*

To furnish this society with learned missionaries, he had instituted "*the Seminary for the Propagation of the Faith,*" in 1627. They erected schools and colleges, with very opulent endowments, over christendom, from which, like the locusts of Egypt, the *Propagandists* issued in swarms that darkened the ecclesiastical heavens of the civilized world.† These armies of the man of sin, were marshalled not merely to demolish the strong holds of the Reformation in the kingdoms on the continent, but with the definite purpose of re-subjugating the kingdoms of Scotland and England, to the lordly tyranny of the Romish Anti-Christ. Charles and all his court, with the Episcopal dignitaries were, though nominally Protestant, not less opposed, nor less virulent in their hostility to the Covenanted Reformation of Scotland, than Philip IV, or Urban VIII.

Besides all this, the able and impassioned pulpit exhibitions of those ministers of religion, that accompanied the Scottish ambassadors to London, at the opening of the Parliament, goaded the idle bishops, whose churches were deserted to madness. Henderson was powerful in the pulpit, and he preached often. The chaplains of the earl of Rothes, and of the other ambassadors occupied the pulpits of London every Lord's day; and often officiated three times on one Sabbath, besides frequent lectures on week evenings. These great and good men justly ascribed all the evils that afflicted both nations, to the influence of carnal members of the episcopal hierarchy, who flattered the king, to gain his favor, and winked

* Mos. vol. iii. p. 383. † Mos. His. vol. iii. p. 384.

at the profligacy of the court, to procure liberal bounties from the royal treasury. The attempts of the throne to rob the nation of its civil liberty, and of its still dearer spiritual privileges, they believed were made, through the efforts of the Prelacy. They uttered all this in terms so plain that no one could misunderstand them. They reasoned with cogency in defense of the divine right of Presbyterian regimen, and demonstrated its indissoluble connection with the civil liberties of the subject. - Their sermons were heard with breathless attention by vast crowds of delighted auditors, who had felt the gripe of the unholy tithing master, and smarted under the lash of the priestly tax-gatherers. They were delighted to hear their cause so boldly and so ably plead, against their oppressors. But above all, the Scottish ministers of the New Testament, in the midst of the very large audiences, which filled to overflowing the large and splended meeting houses of that old and opulent capital, preached the pure and holy doctrines of the cross; they expounded the living oracles of Jehovah and fed the redeemed of the Lord "with wholesome words of good doctrine." Their preaching was no pretty little moral dissertation, *read* in half an hour to please the fancy and gratify the literary fastidiousness of opulent and ungodly merchants, lawyers and judges, and other carnal rulers. They poured forth in all the majesty of truth, the full flood of the river of life, to adorn, enlarge and fructify the garden of the Lord. All London was moved. It moved the whole commonwealth. The power of the Holy Ghost accompanied the preaching of these faithful servants of the Lord of hosts; and the word of God did not return unto Him void. In three years, or a little more, the effect of the Scottish labors in London, was the call of the Westminster Assembly of divines.

But the fact of the amazing success of the Gospel as

preached by North Britains, whom the English bishops regarded, as the Jews did their northern neighbors, little better than savages, moved through envy the whole persecuting spirit of the hierarchy. It was a crisis of deep interest, in the annals of the commonwealth of Israel. Almost all Europe was in motion against them, the king, the nobility and the bishops at home, mustering armies, the queen's arrival from the continent in February, 1643, and her intrigues with Montrose. That traitor had broken his most solemn covenant engagements, and took part with the base men, who opposed the Covenanters, his own brethren: and was negotiating the sale of the religion and liberty of Scotland to the Papists. These calamities taught our fathers of Westminster, the necessity of trusting in the Covenanters' God.

Amidst all these dark features in the aspect of the times, it was cheering to the saints, that the members of Parliament were, at least, not hostile to the truth, and certainly friends of British liberty. Among the members of that body, there were many men of the most eminent talents; not a few very learned and eloquent; and some leading men of undoubted orthodoxy and piety. That popular branch of the English legislature, which had been acquiring strength for many generations, began about that time to be an effectual barrier against the encroachments of the king and the nobles on the rights of the people. The Parliament saw in the Reformers the genuine friends of the people, and able advocates of scriptural and national liberty. Many of the members of parliament, were long tried friends of the divines of the Assembly. The libertine and infidel age had not arrived, when statesmen began to think the ministers of Christ ignorant fanatics, worthy of scorn only. The high dignitaries of the Episcopate did indeed despise, or effect to despise, the Presbyterian clergy. Not so the commons. The daily ex-

penses of the members were paid from the national treasury ; because they were employed in affairs relating to the public weal. The following account of this distinguished Assembly by Baillie, will be read with great interest.

“ The like of that Assembly, I did never see, and as we hear say, the like was never in England, nor any where is shortly like to be. They did set in Henry VII.'s chapel, in the place of the convocation ; but since the weather grew cold, they did go to Jerusalem-chamber, a fair room in the Abbey of Westminster, about the bounds of the college Farehall, but wider at the one end, nearest the door, and on both sides are stages of seats, as in the new assembly house at Edinburgh, but not so high, for there will be room but for five or six score. At the upmost end, there is a chair set in a frame, a foot from the earth, for the master prolocutor, Mr. Twisse. Before it, on the ground, stand two chairs, for the two master assessors, Dr. Burgess and Mr. Whyte ; before these two chairs, through the length of the room, stands a table, at which sit the two scribes, Mr. Byfield and Mr. Roborough. The house is all well hung, and has a good fire, which is some dainties at London. Foranent the table, upon the prolocutor's right hand, there are three or four ranks of forms. On the lowest, we five do sit, upon the others, at our backs, the members of Parliament, deputed to the Assembly. On the forms, foranent us, on the prolocutor's left hand, going from the upper end of the house, to the chimney, and at the other end of the house, and backside of the table, till it come about to our seats, are four or five stages of forms, whereupon the divines sit as they please, albeit commonly they keep the same place. From the chimney to the door, there are no seats ; but a road for passage. The lords of Parliament use to sit on

chairs in that end, about the fire. We meet every day of the week except Saturday. We commonly sit from nine, to two or three, afternoon. The prolocutor, at beginning and end, has a short prayer." "Ordinarily, there will be present about three score of their divines. These are divided in three committees; in one whereof every man is a member. No man is excluded, who pleases to come to any of the three. Every committee, as the Parliament gives order in writ, to take any purpose to consideration, takes a portion, and on the afternoon meeting, prepares matters for the Assembly, sets down their minds in distinct proposition, backs their propositions with texts of scripture. After the prayer, Mr. Byfield, the scribe, reads the proposition and scriptures, whereupon the Assembly debates in a most grave and orderly way. No man is called upon to speak, but who stands up of his own accord. He speaks so long as he will without interruption. If two or three stand up at once, then the divines confusedly call on his name, whom they desire to hear first. On whom the loudest and maniest voices call, he speaks. No man speaks to any but to the prolocutor. They harangue long, and very learnedly. They study the question well, beforehand, and prepare their speeches, but with all, the men are exceedingly prompt and well spoken. Its marvel at the very accurate and extemporal replies that many of them usually make.

"When, upon every proposition, and on every text of scripture that is brought to confirm it, every man who will, has said his whole mind, and the replies, and duplies, and triplies are heard, then the most part calls to the question. Byfield the scribe, rises from the table, and comes to the prolocutor's chair, who, from the scribe's book, reads the proposition, and says — as many as are in opinion that the question is well stated in the proposition, let them say *I*; when *I* is heard, he says, as many as

think otherwise, say *No*. If the difference of *I* and *No* be clear, as usually it is, then the question is ordered by the scribes, and they go on to debate the first scripture alleged for proof of the propositions. If the sound of *I* and *No* be near equal, then says the prolocutor, as many as say *I*, stand up; while they stand, the scribe and others number them in their minds, when they are set down, the *Noes* are bidden to stand, and they likewise are numbered. This way is clear enough, and saves a great deal of time, which we spend in reading our catalogue. When a question is once ordered, there is no more of that matter; but if a man will deviate, he is quickly taken up by master assessors, or many others, confusedly crying, speak, to order. No man contradicts another, expressly by name, but most discreetly speaks to the prolocutor, and, at most, holds on the general, as the reverend brother, who lately, or last spoke on this hand, on that side, above, or below — they follow the way of their parliament.”*

The Assembly had, early in its sessions, a day of fasting and humiliation, confessing their own sins, the sins of their fathers, and those of the nation. For this they had the example of many saints — Ezra, Nehemiah and Daniel, and others who sought the Lord in that ordinance, and “were heard in that feared.”

Delegates were appointed to attend the sessions of the General Assembly of the church of Scotland, on behalf of the Westminster Assembly. They were eminent divines — the Rev. Messrs. Stephen Marshal and Philip Nye. The English Parliament also sent as commissioners to the same body, some of their most eminent statesmen — Sir W. Armine, Sir H. Vane, T. Hatcher, and H.

* Baillie's Letters, vol. i. pp. 399, 400; as quoted by Aik. vol. iv. pp. 134, 135.

Darnley, with whom they associated the earl of Rutland and lord Gray.

On the 8th of July, the 6th day of the sessions, the moderator, Mr. Henderson, announced that the English commissioners had arrived. A committee was appointed to confer with them, and they were treated with very great respect. But so jealous was that learned and godly judicatory of the approaches of danger — so cautious were they of admitting to ecclesiastical fellowship, commissioners from a church so far behind them in Reformation attainments, that they did not permit the commissioners from the Westminster divines, to sit in the Assembly-chamber as delegates. They allowed them free access to be present and hear all the discussions; not to take part in them. “But as commissioners they behoved to attend in a loft of the new church, next the Assembly house, betwixt which and the Assembly house, correspondence should be maintained by the above committee of the Assembly and them.”*

A letter was written to the Assembly of the church of Scotland, by seventy English divines, imploring the aid of the Lord’s ministers and judicatories, in North Britain, for advancing the Reformation of Britain, south of the Tweed, and beseeching their prayers for the Protestant cause, laboring under the wrath of the crown, and attacked by the standing army. The representations made to the judicatory of the church, respecting the great distress of all Lord’s people in England, were such, as to excite great commiseration. Tears of sympathy were shed profusely. The object of the ambassadors from the English parliament, was to procure assistance in arms and troops, for maintaining the cause of liberty against despotism. The whole power of the regular army, was, of

* Stephenson, vol. iii. pp. 1084, 1086. Aik. vol. iv. pp. 112, 113.

course, at the disposal of the king. It was devoted, too, to Charles; for like him, the officers and men were utterly profane. They fought with zeal against those godly men who were propagating a religion, that was adverse to their profane swearing, drunkenness, and harlotry. With such an army, the king had laid siege to the large commercial, and opulent city of Bristol, one hundred and twenty-four miles west of London. That city had incurred the royal displeasure, by espousing the cause of liberty and countenancing the Reformers.*

It was expected that Bristol would be compelled to surrender to a superior force, and that the army of Charles would immediately march to the metropolis, attempt to disperse the Assembly of divines, drive out the parliament, and crush both Presbyterianism and liberty. The cavaliers, as the king's troops were called, occupied the counties bordering on Scotland, and it was certain, that should the parliament and Protestantism be vanquished in England, the victorious hosts of the Popish king, for such he was, would next invade Scotland. On all these accounts, but especially for the maintenance of the religion of our Lord and Saviour Jesus Christ, the Scottish estates, or civil power, to the joy of the church, resolved to send a reinforcement to the army, which the friends of truth and liberty were raising, under the sanction of parliament for the defence of both.†

This aid was offered on condition that the ambassadors from the parliament and delegates from the Westminster Assembly, would assent to a Solemn League and Covenant, or treaty, in which they bound themselves to maintain the true religion. This consent was not obtained without much argument. Sir Henry Vane, though a

* Stephenson, vol. iii. p. 1086. Aik. vol. iv. p. 114. † Brown's Ch. Eng. vol. ii. p. 20.

friend to liberty and a man of holy life, was not an enlightened ecclesiastic. The Rev. Mr. Nye did not understand the nature of the government of the church. They were both on the extreme of democracy, and having seen the evils of the hierarchy, they wished not only that, but every other form of government in the church abolished, except what is vested in the people. They would have made the church a pure democracy, by abolishing the principle of representation. This has since been called by the name of congregationalism. They learned the way of God more perfectly in their intercourse with the Scottish Presbyterians. It was their interest, too, to listen to the arguments of the learned and godly Scottish Presbyterians, who were inflexible, and would not compromise the good order of the house of God, for an alliance with England. God had put it into their power to demand what they wanted with effect. Some ignorant writers have maintained that they demanded too much; more enlightened posterity will regret rather, that they did not demand more.* The Solemn League and Covenant was a great attainment in England. Scotland has not yet gained much in holiness at home, by her English alliance.

The League and Covenant, as originally draughted by the Rev. Mr. Henderson, was somewhat more explicit, than the form in which it passed. It was received with acclamation by Assembly.

We give the instrument entire, as containing a most solemn and important transaction, in which a whole great and learned empire, the most enlightened and religious by far, of any then existing, or that ever had existed in our world, did swear allegiance to the Lord Jesus Christ,

* Aik. vol. iv. p. 116.

who, in his mediatory character, is made Lord of all, to the glory of God the Father.

“ We, noblemen,* barons, knights, gentlemen, citizens and burgesses, ministers of the gospel, and commons of all sorts, in the kingdoms of Scotland, England and Ireland, by the providence of God, living under one king, and being of one reformed religion, having before our eyes the glory of God, and the advancement of the kingdom of our Lord and Saviour Jesus Christ, the honor and happiness of the king’s majesty and his posterity, and the true public liberty, safety and peace of the kingdom, wherein every one’s private condition is included; and calling to mind the treacherous and bloody plots, conspiracies, attempts and practices of the enemies of God, against the true religion and professors thereof, in all places, especially in these three kingdoms, ever since the reformation of religion; and how much their rage, power and presumption are of late, and at this time increased and exercised, whereof the deplorable estate of the church and kingdom of Ireland, the distressed estate of the church and kingdom of England, and the dangerous estate of the church and kingdom of Scotland, are present and public testimonies: We have now at last — after other means of supplication, remonstrance, protestations, and sufferings — for the preservation of ourselves and our religion from utter ruin and destruction, according to the commendable practice of these kingdoms in former times, and the example of God’s people in other nations, after mature deliberation, resolved and determined to enter into a mutual and solemn league and covenant, wherein we all sub-

* We quote it from Aik. Scot. vol. iv. pp. 117, 120. This learned historian has done honor to the Scottish bar, of which he is a member, by the faithful and friendly account which he has given of this Act of National Covenanting.

scribe, and each one of us for himself, with our hands lifted up to the most high God, do swear,

“1. That we shall sincerely, really, and constantly, through the grace of God, endeavor, in our several places and callings, the preservation of the reformed religion in the church of Scotland, in doctrine, worship, discipline, and government, against our common enemies; the reformation of religion in the kingdoms of England and Ireland, in doctrine, worship, discipline and government, according to the word of God, and the example of the best reformed churches; and shall endeavor to bring the churches of God in the three kingdoms, to the nearest conjunction and uniformity in religion, confession of faith, form of church government, directory for worship and catechising, that we, and our posterity after us, may as brethren live in faith and love, and the Lord may delight to dwell in the midst of us.

“2. That we shall, in like manner, without respect of persons, endeavor the extirpation of popery, prelacy — that is, church government by archbishops, bishops, their chancellors and commissaries, deans, deans and chapters, archdeacons, and all other ecclesiastical officers depending on that hierarchy — superstition, heresy, schism, profaneness, and whatsoever shall be found to be contrary to sound doctrine and the power of godliness, lest we partake in other men’s sins, and thereby be in danger to receive of their plagues, and that the Lord may be one, and his name one in the three kingdoms.

“3. We shall, with the same sincerity, reality, and constancy, in our several vocations, endeavor, with our estates and lives, mutually to preserve the rights and privileges of the parliaments, and the liberties of the kingdom, that the world may bear witness with our consciences of our loyalty, and that we have no thoughts or in-

tensions to diminish his majesty's just power and greatness.

"4. We shall also, with all faithfulness, endeavor the discovery of such as have been, or shall be incendiaries, malignants, or evil instruments, by hindering the reformation of religion, dividing the king from his people, or one of the kingdoms from another, or making any faction or parties among the people, contrary to this league and covenant, that they may be brought to public trial, and receive condign punishment, as the degree of their offences shall require or deserve, or the supreme judicatories of both kingdoms respectively, or others having power from them for that effect, shall judge convenient.

"5. And whereas, the happiness of a blessed peace between these kingdoms, denied in former times to our progenitors, is, by the good providence of God, granted unto us, and hath been lately concluded and settled by both parliaments, we shall each one of us, according to our place and interest, endeavor that they may remain conjoined in a firm peace and union, to all posterity; and that justice, may be done upon the wilful opposers thereof, in manner expressed in the precedent article.

"6. We shall also, according to our places and callings, in this common cause of religion, liberty, and peace of the kingdoms, assist all those that enter into this league and covenant, in the maintaining and pursuing thereof, and shall not suffer ourselves directly or indirectly, by whatsoever combination, persuasion, or terror, to be divided and withdrawn from this blessed union and conjunction, whether to make defection to the contrary part, or to give ourselves to a detestable indifferency or neutrality in this cause, which so much concerneth the glory of God, the good of the kingdoms, and honor of the king; but shall all the days of our lives, zealously and constantly continue therein, against all opposition, and promote

the same according to our power, against all lets and impediments whatsoever; and what we are not able ourselves to suppress or overcome, we shall reveal and make known, that it may be fully prevented or removed, and which we shall do as in the sight of God :

“ And, because these kingdoms are guilty of so many sins and provocations against God, and his Son Jesus Christ, as is too manifest by our present distresses and dangers, the fruits thereof, we profess, and declare before God and the world, our unfeigned desire to be humbled for our own sins, and for the sins of these kingdoms; especially, that we have not as we ought, valued the inestimable benefit of the gospel, that we have not labored for the purity and power thereof, and that we have not endeavored to receive Christ in our hearts, to walk worthy of him in our lives, which are the causes of other sins and transgressions, so much abounding amongst us; and our true and unfeigned purpose, desire, and endeavor for ourselves, and all others under our power and charge, both in public and in private, in all duties we owe to God and man, to amend our lives, and each one to go before another in the example of a real reformation, that the Lord may turn away his wrath and heavy indignation, and establish these churches and kingdoms in truth and peace. And this covenant we make in the presence of Almighty God, the searcher of all hearts, with a true intention to perform the same, as we shall answer at that great day, when the secrets of all hearts shall be disclosed, most humbly beseeching the Lord to strengthen us by his Holy Spirit for this end, and to bless our desires and proceedings with such success, as may be deliverance and safety to his people, and encouragement to other christian churches groaning under, or in danger of anti-christian tyranny, to join in the same, or like association and covenant, to the glory of God, the enlargement of

the kingdom of Jesus Christ, and the peace and tranquillity of christian kingdoms and commonwealths.”

After having passed this Covenant, the General Assembly adjourned on the 19th of August, and Henderson, Gillespie, and Maitland, with Hatcher and Nye as commissioners, repaired with it immediately to London. It was first presented to both houses of parliament, where after solemn argument and frequent prayer to God, with several days of fasting and humiliation for direction from the Spirit of the Lord, it was approved and sent by the lords and commons to the divines in Westminster Abbey. There, too, it became in a fifth deliberative body, the subject of learned and powerful argument. In the Assembly chamber, in the congregations of London, in fellowship meetings, in families, and in the closet, the people of God called fervently and effectually on their God for “that light that cometh down from above.” They also held days of fasting, humiliation and prayer. With these solemnities was the Solemn League and Covenant approved finally by the divines in London. Where is there on earth a document that has passed through such an ordeal? Draughted by Henderson, one of the greatest and best men of any age or nation, canvassed and approved in the General Assembly of the church of Scotland; passed in the Convention of Estates — a body of profound civilians, not like those modern smatterers that are called statesmen; discussed in the English house of peers with talents of a nobler order, than the upper house of that parliament can now boast; and sent down with approbation to the house of the people; where it was solemnly and prayerfully sealed; and, by the Westminster Assembly ratified in the name of the Lord of hosts. Infidels, dare you sneer at this transaction? Are the Lord’s saints to be alarmed at your profane banter? Heaven and the saints scorn your opposition to this sublime and holy deed.

ESSAYS, &c.

CHOLERA.

ALBANY CAUSES OF FASTING,

Unanimously adopted by the Officers of the Church.

The Lord of hosts has sent on our land a very long and severe winter, and a cold and tardy spring. Much grain, that would have furnished food for man, has been fed to cattle, thus diminishing the wealth of the nation. This is the true cause of the depression of business and of the complaints relative to scarceness of money.

The aboriginal nations of the west have confederated together, and waged war upon our almost defenseless western frontier. Their savage modes of warfare render such an invasion peculiarly distressing. The tomahawk and the scalping knife have been making frightful carnage, while the militia and regular troops have not been able to arrest their progress in bloodshed and desolation. The long winter had rendered provisions very scarce in the new settlements; and when the husbandman had prepared his ground and was about to commit his seed to the soil, he was compelled to fly from his home — penniless.*

Faction rages violently in the country. Honest labors for the good of the commonwealth, by men of talents and integrity, are not the high road to preferment, but rather to proscription. † Faction, not principle, sways too many.

* A war vessel of England has made a wonton attack on one of our New York merchant-men; so that there is some reason to apprehend that war is made on us again in disguise by the tyrannical government, that has never forgiven us for the capture of Cornwallis and the victory at New Orleans.

† The Duke of York, an Episcopalian, while the High Church prelatry of England was persecuting Presbyterians, made war on New York, then New Amsterdam, and conquered this Holland colony. After the conquest, large grants of land were made to Trinity and other Episcopal churches. They are now of very great value, and employed in the propagation of prelatry hierarchy. They influence greatly the State government. Though there are not 100 Episcopal churches in the State, yet the State-printer, the Lieutenant Governor and the Governor, are high churchmen. Trinity

'Thus the good of the nation is sacrificed on the altar of party strife. The harmony of the republic, and even the union of these states is in danger of coming speedily to an end, through the folly and selfishness of demagogues. We seem to be on the brink of a civil war, which is the most dreadful of all national visitations.

The Plague of the Cholera has invaded our land, and death, riding on his pale horse, is filling the stoutest hearts with dismay.

It is now in the neighborhood of our city. We have much reason to apprehend that "these are the beginnings of sorrows." The Lord is angry with us for our many and aggravated sins.

Let us all acknowledge our transgressions before the God of Israel, and call upon him for mercy — "for the King of Israel is a merciful king." "He will not chide continually, nor keep his anger still." The following sins we confess before the Lord our God with fasting, humiliation and prayer, and do beseech him to pardon these our iniquities, for the Redeemer's sake, and spare us and our city.

I. *In the Church.*

1. We, the professors of religion, are greatly deficient in brotherly love and kindness. We do not cherish as we ought deep sympathies for one another, in our trials and infirmities. Nor do we enough seek the promotion of each others sanctification, property, usefulness, reputation and comfort. How little is there among us of that "charity that covereth a multitude of sins!" Our zeal and activity are less than our christian profession calls for, in relieving the wants of poor people, and especially of poor strangers from Europe, who reside in our city. We cherish, too much, those proud and selfish passions, which dry up the fountains of charity, and harden the heart against the softer and gentler emotions of the sanctified soul. So that often there is cruelty and malevolence, where there should be compassion and love only. "The love of many waxes cold." "We have departed

is the richest corporation on this side of the Atlantic, except the United States Bank. Quere. How much of the stock of that institution is held by the vestrymen of Trinity? Do the democratic Presbyterians of this State know these things? If they do, will they not mourn over them before God, as public evils? Surely it is a great evil, when monied aristocracies govern the commonwealth.

from our first love." O Lord, pardon our sin in this thing.

2. We cherish a carnal spirit. "The lusts of the flesh, the lusts of the eye, and the pride of life," prevail against us. We are fond of amassing property, not to supply the wants of the poor, or to promote the cause of truth, or to advance the glory of Messiah, the Prince of the kings of the earth, or to further the prosperity of the commonwealth of Israel; but to be rich, pamper the flesh, make a show and have influence.

We toil from the dawn of day to the evening twilight, in business, hasting to be rich; but forgetting "that they who will be rich fall into manifold temptations," and "that it is hard for a rich man to enter into the kingdom of heaven." "Every man is looking for his gain from his quarter," while "few are seeking zealously the things of God."

For this, O Lord, we seek pardon through the blood of our Elder Brother.

3. Backsliding. Some, who formerly attended to secret prayer, and family worship, every morning and evening, are now becoming remiss in these duties, though they enjoy all the ordinances of the Gospel, and are solemnly warned of the danger of such remissness. Prayer meetings are neglected by some who were wont heretofore to attend them punctually. A carnal spirit always produces practical defects in the keeping of God's commandments. How great must be the falling off on this quarter, in those congregations, whose pastors rarely visit them ministerially, and whose ministers prefer the company of the opulent and ungodly to that of the plain and poor saints of God, such as Lazarus and Mary were!

Our Father in heaven, "forgive us our debts," in this sad sin. O let us not, as "backsliders in heart, be filled with our own ways." "Heal our backslidings, and love us freely."

4. We are greatly defective in our exertions to promote the glory of God—the cause of truth, and the interests of the commonwealth of Israel. No Christian should live for himself. No true one does. How common it is to disregard the good of the church, and of our brethren; and care not for the diffusion of Gospel truth and holiness among those around us, "who are perishing for lack of knowledge." "Whether we eat or drink,

or whatever we do, we should do all for the glory of God." But, alas! there is too little zeal for God, or for the honor of religion, or for the reputation of our brethren. Many have much more zeal to flatter the great, in order to procure their favor, and sinfully to please men, with whom we do business, that gain may be made of them, than to do them good for time and eternity. Some professors are more zealous to promote the cause of an unholy political faction, than to advance the interests of their own congregation, or the welfare of the Lord's heritage. We have done very little for God, little for his saints, little for the conversion of the sinner near us, or of the pagan in distant climes; while we have done much to gratify our own pride. We boast indeed. But the whole church has done comparatively little.* O Lord hear and forgive, in heaven, our sin.

5. We practice very little spiritual conversation. When we are among our children and domestics, and when enjoying the social intercourse of our brethren, the topics on which we discourse, are not such generally, as savor of heavenly mindedness. The speed of steam-boats; the price of property, the rise and fall of stocks, rail-road-cars, canal-boats, the state of parties in politics, the tariff, the reform bill in England, or perhaps of late the cholera, are too much the subjects of discourse. Some descend below all this, and talk only of the real or the imaginary failings of their brethren in the church, and of their pastors, whose faults we commonly know better than our own. But amidst these numerous topics of fire-side talk, in how few instances do we enter with fervor and joy on the subjects of truth, duty, faith and experimental godliness! The discourse of many parents, who are professors of religion, savors more of worldly-mindedness than of Christianity, even with their children. "Out of the abundance of the heart the mouth speaketh." So that we proclaim to each other, and, alas! to the world, that our treasure is on earth, and our heart here also. Lord, do not mark against us, this sin, we implore thee, and help us "to have our conversation in heaven."

6. We are defective in the guilelessness of the Israelite.

* A play actress lately, in the city of New York, received more money in one year than the whole revenue of the American Bible Society for the same time. Much was derived from baptised persons.

We speak often "with a double heart and lips of flattery." How fair and friendly are we to the face with those, whose reputation we stab under the fifth rib, as soon as they leave our door, or we theirs! We "suffer sin on our brother," by not reproofing him to his face when he transgresses. There is much unfairness in our pecuniary transactions. Few of us in our dealings with men, and even with our brethren in the church, do to them as we would that they should do to us. "It is nought, it is nought, saith the buyer, but when he is gone his way, he boasteth." One professor often over-reacheth another in his contracts, and exulteth in his achievement, saying;—"I have made a bargain off him." Deception prevails so extensively, that we have lost even among Christians much of that mutual confidence, which characterises "the sons and daughters of the Lord Almighty."

In this, O Lord, "our sins are gone up over our heads as a thick cloud." O forgive them in thy new covenant-love.

7. We are chargeable with the neglect of parental instruction. As in the days, when John the Baptist entered on his ministry, we have need of some one in the spirit and power of Elias, "to turn the hearts of the fathers to the children, and the hearts of the children to the fathers." While we labor that our sons may be rich, or learned, or have a name and power among men, few of us take suitable care that our offspring shall be imbued with holiness in the fear of the Lord. Many seem to consider family catechising a painful drudgery, not a delightful employment. Children's vices, we nourish by indulgence; hence they are head-strong, proud, and impatient of parental control, reproof and advice. Father of our spirits, forgive this aggravated iniquity.

8. There are among us many errors in the application of the doctrines and truths of the Gospel, while we have reason to be ashamed before God, that the truths which respect the claims of the Messiah over the Church and over the nations, as King in Zion and Lord of lords, do not occupy so prominent a place in the conversation, the prayers, and the preaching of the Gospel, as formerly. "The enemy has come in like a flood." He has prevailed to some extent over us all. We fear to plead the claims of Messiah, lest opulent and unholy men in power,

“*who will not have Him to reign over them,*” might be offended. By these relaxations of the Testimony of Jesus, the peace and harmony of the church have been disturbed. They, too, who endeavor to maintain these holy and consolatory doctrines, have often been too fierce in their manner; and have not enough exercised the mild and heavenly temper of our divine Lord and Master.

O Lord God of truth, pardon our defection from that pure gospel, in which thou delightest.

9. Many of us still use improperly ardent spirits — the bane of society. Some professors mock at the temperance efforts, which in the Lord’s good providence, are now made for the reformation of a great evil, in which we have all been verily guilty, and which is the more immediate and chief cause of that tremendous scourge of God that is at our doors.*

The Lord pardon our intemperance, for it has made us very vile.

10. We are all “*truce-breakers.*” We have sinned against our baptismal vows — against the vow in the supper of the Lord — against personal and private covenants, and against the covenants of our reforming ancestors, by which the church of God has been blessed, in both hemispheres. The National Covenant of Scotland and the Solemn League and Covenant of the three kingdoms, have been so long maligned by infidel historians, ungodly pamphleteers, profane novelists and lordly bishops, that some professors of religion are ashamed to be thought the successors of these holy men of God; and are alarmed or sneer, at the bare mention of those deeds that are the glory of the Reformation, and sealed by the blood of the martyrs of Jesus.

Do thou O God and Father of Christ, our covenant Head, forgive, in mercy, the violations of these our most solemn and sacred pledges.

II. *In the State there are many Sins.*

1. Drunkenness. The Corporations of the cities do not interpose to prevent this evil.

2. Whoredom. Many public men keep harlots with shameless effrontery.

* Drunkards, gluttons and whoremongers are generally the victims of cholera. One street occupied by harlots, in Paris, was made a desolation. Multitudes who frequented those anti-chambers of hell suffered the same fate.

3. Sabbath breaking. The mails still are carried, notwithstanding the loud voice of Christianity, that was sounded, for two years, in the ears of Congress. Steam-boats, stages, grog-shops, taverns, hack-men, tide waiters, clo-setted-ledgers, news-rooms, novel-reading, and idleness, do, with many other sins, desecrate the Lord's holy day. The rulers are guiltiest of all.

4. Faction. The nullifiers and others regard not the glory of God nor the good of the nation.

5. Slavery. The United States' Constitution, and those of twelve states, are chargeable with this enormous evil. It debases the nation to hell.

6. The nation refuses to obey the Lord Christ; notwithstanding all that God has done for us, through the covenant of his peace; the nation rejects the Prince of Peace.

7. Contempt of the ministry and Gospel ordinances.

8. The press is in the hands of the ungodly, in many instances.

9. Popery, Pelagianism, under the names of Hopkinsianism and Methodism, prevail and increase.

10. The poor are greatly oppressed by opulent bankers and stock-jobbers.

III. While we enumerate the sins of others as well as our own, let it not be "for strife and debate, nor to smite with the fist of wickedness;" but that, in the exercise of Godly sorrow, and with a repentance that needeth not to be repented of, we may mourn over these great departures from our God. "Let us look to the rock whence we were hewn, and to the hole of the pit whence we were digged." We acknowledge that we were "*shapen in iniquity, and in sin did our mother conceive us.*" Psal. li. 5. "Because in Adam *we* all die," and as "sentence has passed on us all to condemnation, (Rom. v. 16) therefore we are guilty before God." This original sin is the root of all our actual transgressions, in our persons, in our families, and in the church; and from this arise all the sins of the state.

But we are not called "to mourn as those who have no hope." Jesus Christ, "his own self, bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness." Our sins were imputed to him, as our representative; for "we were chosen," (*elect*) "in him before the foundation of the world,

that we should be holy and without blame before him in love." Eph. i. 4. On that mercy of the new covenant we rely for pardon; for by his imputed righteousness alone we are justified. On the Holy Ghost, let us by faith trust for aid, to break off our sins by righteousness; for we are by nature "dead in trespasses and in sins." Eph. ii. 1. O that our Lord "may save us by the washing of regeneration and the renewing of the Holy Ghost;" and that his divine compassions, in pardoning our sins, may be extended to the church, to our city, to this state, and to all nations. Amen.

PREVENTIVES OF CHOLERA,

Recommended by the Faculty of Physicians.

1. Remove from back yards, cellars and closets, all filth. Wash all parts of the body at least weekly.
2. Avoid all ardent liquors and strong wines; especially abstain from bitters in the morning. Let those who have been accustomed to morning bitters, take food in their place, such as molasses and bread.
3. Keep the bowels open, if necessary, by oil or magnesia.
4. Retire to bed at an early hour, and rise early.
5. Wear flannel next to the skin, changing it often.
6. Let the diet be as usual, but eat little fresh meat — and no turtle or clam soup. End your meal with some appetite, that the stomach may not be overloaded.
7. Sprinkle quick lime in damp cellars, in yards and back houses, to precipitate noxious gases. Where it can be obtained, chlorate of lime or soda should be sprinkled in rooms and damp closets.

When the stomach begins to contract with pain, and a sensation of coldness of the abdomen, and cramp, with depression of spirits, and especially if accompanied by a disposition to vomit; send for a *regular bred and skilful physician*, without delay.

Beware, however, of the sin of Asa, who, when diseased, "sought to the physicians and not to God." Jesus Christ is "the great Physician of value," who alone can render effectual the best means for curing diseases of the body, and the far worse maladies of the soul; "who forgiveth all thine iniquities, who healeth all thy diseases."

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

Preparations for the contest between Hopkinsianism and Calvinism, were made before its last session by the two great parties which divide that body. They brought all their strength into the field. On the first vote, where a trial of strength was made, the Hopkinsians had an overwhelming majority. This is a great declension and rapid.

In the year 1799, the Rev. Hezekiah Balsh, of Tennessee, was censured by an unanimous vote of the Assembly, for maintaining the Arminian doctrine of indefinite atonement. The Connecticut Association, by their delegation, voted against the censure. Now, through their *treaties of correspondence* with the New England Congregationalists, they have become, by a very large majority, semi-pelagian. Their connection with "thrones that decree iniquity by a law, and their corruption in the worship of God, by the psalmody of a Unitarian, has hastened this mournful departure from orthodoxy in the faith. There can be no doubt that the Assembly did pretty fairly represent the opinions of their constituents; for there are numerous and large congregations in that body, where the ministers do not and dare not preach the doctrine of election, through the fear of the people. We hope the learned editor of the Presbyterian will not falter in his bold and hitherto pretty faithful course, as some say he does and will.

The orthodox are not vanquished, as the Hopkinsians will find, provided they go on to defend openly and honestly, "the truth, the whole truth, and nothing but the truth," in reliance on the saving grace imparted by the Spirit of our Lord and Saviour Jesus Christ.

The vote of the majority against *anxious benches*, was not a test of orthodoxy, but of mere common sense rebuking of folly. The *anxious benches* are Hopkinsian. "The legs of the lame are not equal."

SYNOD OF THE REFORMED DUTCH CHURCH.

At its late session, the Synod of this Calvinistic and respectable deliberative body, appointed a committee to request, in the name of Synod, General Jackson to re-

commend to the people of the United States a day of fasting, humiliation and prayer, that God would be pleased to avert the judgment of heaven, threatened by the plague of Cholera.

The President decided, that though he believed in the efficacy of prayer, yet as the Constitution of the United States did not acknowledge any God, and as his presidential powers were time-led by that instrument, he could not call on the nation to fast. He said it belonged to the states to appoint fast days. However true his view of the constitution may be, we must deeply regret that the President of the United States, refuses *on any ground*, to do what the *heathen king* of Nineveh did with divine approbation.

Governor Throop has declared that General Jackson is wrong, and that it does not belong to the governor of the State of New York to appoint a fast day, as that would "*unite Church and State.*" The corporations of New York and Albany have followed suit, and have formally refused to do what the king of Nineveh did, as they say it would "*unite Church and State!*" So the plague of Cholera has broken in as fire.

“ Now therefore, kings, be wise;
Ye judges of the earth be taught,
Serve God with fear, and see that ye
Join trembling with your mirth,
Kiss ye the Son, lest in his ire,
Ye perish from the way;
If once his wrath begins to burn,
Blessed all that on him stay.”

PSAL. II. 10 — 12.

EVIDENCES OF DEPARTURE FROM THE TRUTH.

The truth of God's word is the great means employed by the Holy Spirit, in the sanctification of the Church. Where there is a departure from the doctrines of the gospel, the holiness produced by a cordial reception of these doctrines, will be retarded. The history of the church bears ample testimony to the correctness of this statement.

As the scripture enjoins upon the Christian, the duty of marking them who cause divisions, that they may be avoided, we propose to exhibit, briefly, some evidences of departure from the truth.

1. Men, who depart from the truth, are anxious to

make it appear that there is no difference between their principles and those of the men who have never been suspected of heresy. Or if there be any difference, it is of minor importance. Hence we hear such declarations as these, viz: "We differ not about things revealed — not about the facts, but about the philosophy of religion, and in our inferences from things revealed." Again, "We do not differ about principles, but about its application." This is the substance of the language which men employ, who wish to free themselves from the wholesome regulations of the house of God.

2. They are *apparently* very solicitous that the *peace* of the church should not be disturbed. Hence they condemn, indiscriminately, all controversies about religious matters. Controversy we admit is unpleasant. But every Christian is a *soldier* of the cross. Every true son of Zion will gird on his armour, when he sees encroachments making upon his inheritance. Error never has been introduced into the Church without producing a struggle; and we trust it never will. Men who depart from the truth are chargeable with all the strivings which this defection produces.

3. They endeavor to conceal their sentiments. Error loves darkness. It cannot endure the light. Truth rejoices in light. It exults in being put to the test of the most rigid scrutiny. Every right hearted man who holds the truth in righteousness is never ashamed of his belief.

The lines are drawn in the Church between truth and error. The advocates of these respective systems are marshalled in their ranks. The individual, then, who does not avow his opinions, may very fairly be considered, either on the side of error and defection, or leaning that way. In the cause of God there is no neutrality. A man who is very cautious in not committing himself, should be watched. And we would say to every person that reads this article, if he sits under the ministry of a man of this character, *watch him, watch him.*

4. They wish to be thought the *Church*. They represent the men who maintain the standards of the church as being a *mere party*, a set of factionists — biggots, illiberal, contracted, narrow minded, and ignorant. If this be so, we think it may fairly be charged upon the standards of the Church which they have adopted, and which

has had an influence in forming the complexions of their minds. These men however, with whom wisdom and liberality dwell, profess to revere the standards of the Church. This is well. The christian community is not *prepared* to cast aside the creeds and confessions, the systems and the order, which have grown with its growth, and strengthened with its strength. They do well in professing to revere them, provided their professions are *sincere*. The faithful among the people *really* revere them. They are the concentration of the wisdom of the Church. They have been sealed by the blood of men of whom the world was not worthy. They are an exhibition of the doctrines of God's grace, which he has revealed in his word. Can men who maintain and defend such standards as these, with any propriety, be branded with such epithets as those that have been enumerated? We should think justice would forbid it. Yet such is the fact. Such representations of the faithful have been made in all ages, by men who have departed from the truth. Such representations continue to be made.

5. A departure from the truth has an influence on the life and conversation. "Evil men and seducers wax worse and worse." Were we acquainted with the private transactions of men who have departed from the truth, we would have a striking illustration of the Apostle's assertion. For the protection of the Church, God, not unfrequently, in the dispensation of his providence, brings to light the hidden things of dishonesty. By these dispensations, men should be warned, lest there be in them an evil heart of unbelief, in departing from the living God.

In this age of lamentable defection from the cause of God, the Christian should be admonished of the danger of faltering in his course, knowing that God has said, in them that draw back unto perdition, my soul shall have no pleasure. And again, he that putteth his hand to the plough and looketh back, is unworthy of the kingdom of God. Let him take encouragement from the promise made to him that perseveres unto the end. "To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it."

PRESENT DUTY OF REFORMED PRESBYTERIANS.

Amid the controversies which the spirit of the age, and neglect of duties, have introduced among us, with reference to our relations to this government, we may properly devote a little time to the reflection, "what is *now* our duty." What God expressly commands, we must always perform — we are not at liberty to cavil, or to determine whether obedience be prudent or not, under existing circumstances. There is no alternative but implicit obedience or rebellion against the Most High. But the direct path is not, in regard to many of the concerns of this life, so clearly laid down in the scriptures as to preclude the exercise of reason, judgment, and caution in tracing it out. We are commanded to take heed to our steps — let him that standeth take heed lest he fall. We are to employ all the lights of knowledge and reason to learn our duties: when they are once discovered, obedience — strict performance, is as imperative as if we had a "thus saith the Lord."

It is in this way that the Church makes advances towards perfection, even in this life; she cannot expect to reach that state: but it is her duty, and her aim to attain it. As she discerns the will of God more evidently revealed in his providential dispensations, or in his word, she shapes her course in accordance with it; forming, it may be, entirely a new course of action, or making new *applications* of known principles. Nor can she again desert these attainments without violating her oath to Him who rules in Zion; — they are to be preserved as adding more energy and efficiency to her operations, and as guides in similar situations in succeeding times. The Church in her imperfect, but progressive state, cannot forsake any of her precious attainments; — they are as much a rule of duty as the express commands given in the scriptures. God resides by his Spirit in his Church, and when *he* bestows upon *her* signal blessings, she is to manifest gratitude and submission to him by following the path he has pointed out by his providences. With less light, an individual or church may be comparatively guiltless in the performance of those very actions which may call down vengeance upon the more enlightened. God is angry in a peculiar manner with apostacy. The Jews were in bondage seventy years — their land laid waste — their

temple destroyed—and their ritual forsaken, because they imitated the iniquitous doings of the neighboring nations, although they had never become as grossly idolatrous as many of the heathen who experienced no special judgments.

If this principle be admitted, (and no Bible believer can deny it,) it follows that *declining associations, cannot, either in Church or State, be countenanced by the more enlightened Christians.* This rule of duty is to be regulated by his former attainments, and no concurrence of circumstances can justify him in leaving behind any acknowledged principle, doctrine or approved mode of operation. From our limited acquaintance with the plan of divine operations, and from a disposition to measure it by our own feeble standard, we are exceedingly liable to mistake the signs of the times, unless we keep our eye steadily fixed upon the history of God's dealings with men and kingdoms, and with his Church in times past. We are apt to deceive ourselves *by the fair and enticing, but specious pretence of benefitting others*—of bringing them within the range of our direct influence, and then by a well directed and prudent development of our superior acquisitions, make them partakers of the blessings we ourselves experience. This is a fatal error. This principle has never been acted on without destroying, for a time at least, the efficiency of divine truth. The Church does not lower her standard of doctrine that she may increase her numbers, and again regain her former elevation. All additions thus made to her numbers, become a load to sink her still farther. So it is in all her concerns, whether it be a doctrine of grace—a principle of morality—a rule of action—or an affirmed practice that is left out of view, the same curse rests upon the declining church. If, then, we cannot abandon attainments, that we may thereby enlarge our own numbers—neither can we join hand in hand with those who have not yet arrived at the same elevation. The argument is stronger than in the former case. Then the Church was the larger body, and still possessed a corresponding influence. In the latter, she is the small body, and will of course be compelled to withstand the more powerful influence of the larger. If we cannot resign any thing to admit an individual, how much

less can a whole church unite with those of infirm attainments. *The pretence is deceptive.* Men reason thus. They say, "if these men join us as we are, they cannot think our deficiencies of much importance; our differences are merely speculative — they have no bearing upon practice — else, why do there rigid *doctrinists* resign any thing to us. If they conscientiously valued it as precious truth, could they even for a time, and to effect what they think a desirable object, abandon it altogether? If *they* do not esteem it necessary, neither do we. We will go on as we have done, and let 'well enough' alone." This is the natural mode of reasoning from the premises given; and the farther any body of men are from the proper standard, and of course, the more need there is of reforming them, the more powerfully will such arguments operate upon them — having all their evil passions on their side already. Such has always been the result of powerful alliances with corruption. Judah had always reason to repent of her confederacies with the kingdoms by which she was surrounded. No doubt her princes and priests flattered themselves with the hope of producing some reformation in those nations — of instructing them in the knowledge of the true God — of teaching them the vanity of offering sacrifices to idols — of shewing them the inevitable destruction to which they were rapidly hastening, did they continue to disregard the laws of Jehovah. But the Judge of all the earth did not so. He proclaimed by his prophets his wrath against his own people for this very sin — he permitted them to copy after the vices of these nations to fill up the cup of their iniquity, and then he inflicted severe punishments upon them. "Can a man take fire in his bosom and not be burned?"

This plausible argument for backsliding has a tendency to mislead us, *by prompting us to form a partial estimate of the character of those with whom we desire to form a connection.* We wish to make them better than they really are, to quiet our consciences which tell us that all is not right. Our estimate of individuals or of associations, in respect to moral character, is evidently to be based upon the nature of the principles which they maintain, and the practice which results from them, as these principles are acknowledged or avowed by them-

selves, and as their practical operation is generally understood in society by friends and foes. If an individual is known to be void of correct principles — if his practice be correspondent to his principles — if he glory in both of these — then, however attentive he may be to some of the requisitions of the law of God — though he be a regular attendant upon the ordinances — contribute liberally to the support of the gospel, and to all charitable institutions, we would not be justifiable in pronouncing him a good Christian, contrary to his own avowals, and in defiance of the immorality of his principles, or the general turpitude of his conduct. The same tests are to be applied to associations. We are to receive as their true moral character, that which they themselves, their advocates and their enemies assign to them. We must use here the *name* common sense, which we employ so properly, and, in general, so correctly in the case of an individual. We should *not* enter into the depths of logical subtlety and device — scrutinize and withdraw the fundamental principles of morals and jurisprudence, and after we have, by this double refined process of argumentation and diligent research, discovered, or think we have discovered sufficient evidences of goodness amidst the mass of corruption by which it is enveloped, to constitute a good moral character, hold them up in the boldest relief, and solemnly assert that all is right. Common sense recoils at this. We want something more accordant with common principles than this repining operation — something that strikes the senses, which does not admit of so much opposition — which is almost self-evident. Without this latter qualification, *public* associations cannot be said to have the proper moral qualifications. Their very existence, if I may so speak, depends upon the light in which community views them. This will be plain upon a little examination. Let us again take the case of an individual, remembering that the *public association* is also an individual, morally considered, and may be put to the same tests with any private person. If a private individual *deny* that he is moral, and exhibit in his conduct no regard to the laws of morality, he cannot certainly be said to possess a good moral character, although he admits the correctness of many principles, and his practice be in many respects, consistent and proper. Nor can a

public person. His own assertion and the general voice of society determine that point.

But admitting a nation to possess all the qualifications *essential* to the formation of a proper moral character—even admitting that its government be the ordinance of God, does it follow that all must swear allegiance? That all are justifiable in swearing allegiance to it? Can covenanters consistently give in their adherence to such a system as does not *avowedly* acknowledge allegiance to Messiah, the Prince of the kings of the earth? They profess to have maintained this great principle of Messiah's princely authority over *all* things, and the doctrines associated with it. It is the truth—the importance of this principle which can alone justify them in continuing to preserve a separate ecclesiastical establishment.

[*To be continued.*]

LECTURES ON REVIVALS OF RELIGION,

By William B. Sprague, D. D., Pastor of the Second Presbyterian church, in Albany, &c., with letters from Doctors Alexander, &c. Albany, 1832, pp. 452, 8vo.

“According to his own mercy he (God) hath saved us, by the washing of regeneration and by the renewing of the Holy Ghost.”* This renovation by the power of the Spirit, is denominated, “being born again, not of corruptible seed, but of the word of God that liveth and abideth forever.”† The agent in “creating us anew in Christ Jesus,” is omnipotent—the third person of the Godhead. The means which he applies is the gospel, as a system of truth; “Ye shall know the truth and the truth shall make you free.” Men are said to be “dead in trespasses and sins.”‡ The quickening, requires almighty power to be exercised, according to that which God “wrought in Christ when he raised him from the dead.”§

When many sinners are regenerated, or are supposed to experience a saving change, in any portion of the Church, within the space of a few weeks or months, it has been styled of late years, a revival of religion, without much, perhaps without any, reference to the progressive improvement of the converts in holiness of heart and

* Tit. iii. 5. † I. Pet. i. 23. ‡ Eph. ii. 1. § Eph. i. 2.

life. The *manner* of introducing them into church fellowship, has, indeed, been a topic much discussed, in connection with the subject of Dr. Sprague's book. The feeding of the sheep after they are introduced into the pastures of the Lord's husbandry, has not been much investigated, and we are sorry to say, seems to have been little thought of, in discussing the nature of an effusion of the Holy Ghost on the churches. Yet as faith, is that which embraces the righteousness of Christ, for justification, and as "faith works by love;" it is evident that the sanctification of the redeemed of the Lord, should never be neglected, when discussing the subject of a revival. This is the more important as God employs the same ministry of the word, in the *cultivation* of piety, which he uses in "bringing out of darkness into his marvellous light."

An error on a subject of this importance is vital. That there have been very many erroneous views and practices, relative to the agency of the Spirit, in bringing men from sin to God, is what was to be expected, in the low state of clerical learning, and especially in the very brief study of theology, by which entrants on the ministry are prepared for their work.

Indeed many mistaken practices seem to have been the work of Satan, who, as we are informed in holy writ, "assumes the appearance of an angel of light, to deceive, if it were possible, the very elect." In ancient times there were many errors on this topic in theology. These have generally been found to prevail among those who have imperfect views of human nature. Some placed all religion in the exercise of the intellectual powers, without reference to the active faculties.

1. The Sadducees, who reasoned, as they thought, themselves into the belief that there was no future state of rewards and punishments.

2. The Gnostic heretics, who debased religion by their speculations, derived from the Pithagorean, Epicurean and Electic schools of Pagan Philosophy. Their object was to amalgamate Christianity with the heathen "oppositions of science, falsely so called."

3. The Arians, who denied the true and proper divinity of the Son of God, and maintained that he is inferior to

the Father. That heresy was condemned by a majority of *one* in the council of Nice.

4. The Neonomians, who asserted that saving faith consists in the mere assent of the understanding to the truth of gospel history. This sect arose during the last century, in England.

5. The Socinians, who maintained that the Lord Jesus Christ is a mere man, thus degrading the Son of God in their speculations, to their own rank of being. "Thou thoughtest that I was altogether such a one as thyself."

6. The Neologists in Germany, who, as far we, who do no profess to have much knowledge of German theology, can learn, set aside not only the inspiration of the Holy Scriptures, but even their historical accuracy.

7. The Unitarians of England and Massachusetts, who are a sect embracing those that hold the same opinions with the ancient Arians, and those who symbolize with the Socinians of Poland, and also those that teach the principles of the Saxon Neologists.

Many good men who saw and deplored these evils, attempted to correct them. But being unprepared by an extensive theological reading, they ran into an opposite extreme. They seem in many instances to have almost discarded the exercise of our intellectual powers, in the business of religion, and to have placed all the pious exercises of the regenerated soul, in the operations of our active capacities. Among those who have improperly attempted to excite the human passions and appetencies, in the affairs of religion, we may enumerate the following:—

1. The Israelitish idolaters, "who *inflamed* themselves with their idols under every green tree."

2. The Ascetics, who professed to place all godliness in raising the *affections* to heavenly joys. These misguided enthusiasts, withdraw from the world into deserts and caves. Out of this disorder of the intellect have grown all the monastic establishments of the Popish Apostacy.

3. The Wesleyan Methodists. That sect professed to intend the correction of the ungodliness of the established church of England, about the time when the Socinian heresy began to make its appearance among the lordly and opulent prelates of Great Britain. Though they did

not altogether discard the use of reason in their books and pulpit discussions, yet they relied chiefly on exciting the emotions of the mind, by somewhat scenical representations of the passion of Christ, of the horrors of hell, and of the felicities of heaven. They reasoned so little, that their ratiocinations were incorrect. They embrace most of the errors of Pelagius, who invaded the sovereignty of the free grace of God, in choosing "us in Christ Jesus, before the world began, that we should be holy and without blame before him, in love."* They have held field and forest meetings in this country, for the purpose of exciting the passions under the "green tree." These assemblages are familiarly known in our country, by the name of *Camp-Meetings*. They have displayed considerable tact, in the forming of inclosures into which persons moved by fear, or any other emotion, were invited to enter, that the converted might pray for them and exhort them to come unto the fellowship of the Church. It is from this separation of themselves, that *coming out* has been used as synonymous with conversion. Sensible and learned men in the Methodist Episcopal church, we believe, are using every prudent means to abolish those extravagances of camp-meetings.

4. The American New Measure Revivalists. Their anxious benches are analagous to the Methodistic inclosures, and resorted to for the same wise purpose — the taking of a pledge before the congregation, to bind the *anxious* who come out under the excitement of the moment.

5. The Papists and Pagans of Asia, appeal to the *bodily senses*, by their Latin Rubric, read in sepulchral tones — their images — their sacerdotal gowns — their elevation of the host, &c.

The religion of the Bible addresses the whole man, "soul, spirit and body." "The Lord sanctify you in your whole soul, spirit and body."

The object of Sprague on Revivals is to correct the evil of the anxious bench, by a temperate and kind display of the work of the Spirit in the regeneration and conversion of the sinner. The 8th lecture is entitled: — "Evils to

* Eph. i 4.

be avoided in revivals ;” which we earnestly recommend to the attention of the clerical reader.

As we do not mean to spoil the sale of a good book on the whole, we shall forbear extracting.

We regret that there are not more references to the Word of God. However, the book is not neological in its complexion. We regret also that the following sentence escaped from the pen of the learned author. “The inability under which he” (the sinner) “labors, is nothing more than a settled aversion of the heart from God.”* There are some evidences of haste in composition. We recommend the book to an attentive perusal.

CIVIL GOVERNMENT.

1. The Sons of Oil, or the faithful witnesses for the magistracy and ministry, by the Rev. Samuel B. Wylie, D. D.

2. A View of the character, causes and ends of the late war with England, by the Rev. Alexander McLeod, D. D.

3. The Duty of Nations, by the Rev. Gilbert McMaster, D. D.

4. Subjection to “the powers that be,” by the Rev. Wm. S. Roberts.

5. The Original Draught of a pastoral address, by the Rev. Samuel B. Wylie, D. D.

6. The Moral Character of civil government, considered with reference to the political institutions of the United States, in four letters, by the Rev. Gilbert McMaster, D. D.

We class all these works together for the purpose of reviewing them in connection as they relate to the same topic. The situation of the children of God is, in this life, usually painful and delicate, when the wicked bear rule, either in Church or State. In the early ages of the New Testament dispensation of the gospel, the patience of the saints was sorely tried, under the persecution of the Pagan emperors. For a period of nearly 1260 years, the two witnesses have been prophesying in sackcloth, because the outer court of the temple of the Lord, “has been tro-

* p. 167

den under foot of the Gentiles." The modern despoticisms of Europe, represented in the book of Revelation by "the ten horns of the beast, *out of the bottomless pit,*" have made war on the saints, and have so far overcome them, as to occupy the larger portion of all the great commonwealths of the nations in Christendom. The whole policy of the courts of these unholy tyrants, has been adverse to the cause of God and his Church, while they have cherished Gentilism under the name of Christianity. On account of this great apostacy of the kingdoms that were embraced in the Latin empire, after it became Christian, the true church of God wears the garments of humiliation, fasting and sorrow. Great, for nearly all that long period, have been the sufferings of the redeemed of the Lord, in their property, in their death, often by martyrdom, in numerous privations, and in their reputation. "Herein is the patience of the saints." Blessed be Israel's God, "who will ere long appoint them beauty for ashes, the oil of joy for mourning and the garments of praise for the spirit of heaviness."

The privations and trials of those who witness a good confession for God, have been very distressing in our own country, since the adoption of the Federal Constitution, which wears less of a religious aspect than any government in the world, antecedent to its formation. The very theory of the government is adverse to the honor of Jehovah. The fundamental principle of the United States Constitution is, that the people are the ultimate source of all civil power. It does not admit that magistracy is the ordinance of God, or that civil rulers are God's ministers; but views them merely as the servants of the people. The nation has forgotten God, and "all the nations that forget God shall be turned into hell." The framers of the constitution did not intend to honor the Lord God of Israel, nor did they consider the United States as an organized commonwealth within the dominions of Jehovah. The United States professes to have no God!

In accordance with this atheistical theory, the persons who administered the general government, have been generally "without God, without Christ, and without hope in the world." During a period of forty-three years, since the inauguration of the first federal executive magistrate, there have been seven presidents, no one of whom has

ever been seen at a christian communion table. They have been enemies of the cross of Christ. It is believed that not two in a hundred of the other officers of the national government have professed religion in any form. The senators, heads of departments, members of congress, foreign ambassadors, military and naval officers, and clerks in the public offices, have been avowedly and shamefully irreligious. The city of Washington—the seat of the general government, is one great house of harlotry, profane swearing, Sabbath breaking and card playing. With the exception of those of New England, the state constitutions, and the men who administer them, are nearly of the same ungodly character with those of the United States.

God says “they have set up kings, but not by me, and princes, but I knew it not.” As a matter of science, God knows all things, but the word *know* means here to approve. Such direct dishonor to the God of heaven is the more deplorable, and the more astonishing, as in this land there are at least ten thousand ministers of the gospel, thirteen thousands congregations of people, professing to believe the Bible and to be Christians. When the British nation entered into the solemn league and covenant, the colonies of Virginia and Massachusetts Bay, were integral parts of the empire, by their own full consent dependent on the mother country, and subject to her government, and claiming all the rights of British subjects. The great majority of the emigrants who have peopled the United States, are from Great Britain, since that became a covenanted kingdom. It is an humbling and astonishing fact, that in this land of ministers, churches, Bibles, and among the descendants of covenant ancestors, the nation has acknowledged no God; and has contemned Jehovah Jesus, who is, “King of kings and Lord of lords.”

The proceedings of the senate, house of representatives and executive of the United States, in refusing to stop the mail on the Sabbath, and reports by Colonel Johnson the chairman of two committees on the subject, reviling the religion of Jesus, and treating with scorn the Christianity of the United States, is in perfect keeping with the genius of the government, and the tenor of the godless lives of the “vile men who are high in place.”

We do not recollect in the history of the world, any

instance of so gross a defection from allegiance to Israel's God, with the exception of the ten tribes after their declension or revolt, from the house of David, and the election of Jeroboam to be their president, or king. They professed to worship the God of Egypt, and the government granted toleration generally to every form of religion, and that of the Bible among the rest. The government of the ten tribes was founded in the will of the people, was often administered by able men, and for many generations enjoyed very great worldly prosperity. A skilful writer who could have made up his mind to flatter the government of Jeroboam and his successors, to gain their favor, might have found all and probably more than the panders of the United States government have represented as praise-worthy in our institutions. God was, however, wroth with them. The theory of their government was hostile to godliness, and like the presidents of the United States, no king of Israel was ever seen in Jerusalem eating the paschal supper, from the election to Jeroboam, until God avenged the quarrel of his covenant and honor of his law, in the utter wasting and desolation of the land by Shalmanezzer.

[*To be continued.*]

TO SUBSCRIBERS.

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The payment of Vol. I, which is \$1 50, becomes due on the receipt of this No. We trust the punctuality of our friends.

We have opened a correspondence with Drs. Chalmers and McCree, of Scotland, by which we hope shortly to have access to the best theological journals of Great Britain. We have also employed an agent, who resides in Lubeck, at the foot of the Baltic, through whose agency we hope soon to negotiate an exchange with several Holland and German periodicals. We have also commenced a correspondence with one of the most distinguished of the Protestant divines in France.

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We invite the ministers of the New Testament, who hold the pens of ready writers, to aid us in the defence of the purity of gospel truth, and in contending "against all the evils that exist in the corrupt constitutions of church and state." We are happy to say that we have enlisted the best talents in the church to furnish articles for the Albany Quarterly. We beg for an interest in the prayers of our brethren in the Lord.

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NOTICE TO OUR AGENTS AND SUBSCRIBERS.

The Editors of the *Albany Quarterly*, encouraged by the suggestions of their patrons and influenced by the expectation of more extensive usefulness, make the following proposal for the enlargement of their publication.

1. To increase the Magazine department containing reviews of intending publications, original pieces, record of passing events of moment to the church, so as to make each number to contain 100 pages instead of 76 as it now stands. To continue the *Historical Department* as it is now conducted, until completed.

2. To raise the price of annual subscription to two dollars instead of one and a half as it now stands. When
 (See page 3 of Cover.

On Monday, Sep. 25th, both houses of the British parliament met with the Westminster divines, in St. Margaret's church, for the purpose of engaging themselves to the Lord, in the oath of this covenant. For this holy solemnity, their minds had been immediately prepared by the preaching, the psalms and the prayers in the churches on the day preceding. Never was any event regarded, in the city of London, with so intense interest as that day's doings. Prayer was offered up by the Rev. Mr. White, greatly distinguished for the holiness of his life, and for walking humbly with God. The Rev. Mr. Nye was appointed to address the assembly and read the covenant. His address, still on record, is replete with divine pathos. He was followed by the Rev. Mr. Henderson, the Scottish delegate, who reasons with the greatest gravity and solemnity in recommending faith and repentance, while they give themselves to God in a covenant not to be forgotten. The whole parliament of England, and the ministers of the Lord Jesus Christ, the ruling elders of the Westminster Assembly, with the Scottish commissioners, lifted up their hands and swore by the name of the Lord Jehovah, to abide by this Solemn League and Covenant. The Rev. Dr. Gouge, one of the most practical, godly members of the Westminster Assembly, closed the solemnities of that ever memorable day, with a sermon.

London rejoiced with great joy; for the Spirit of the Lord made them glad in binding themselves, by their representatives, to the throne of Messiah their Prince.

On the following Friday, Sep. 29th, the London nobility, with the orders of knighthood and gentry; the officers of the army, and many of the rank and file; the Scottish residents of London, and the clergy of the city, assembled in the same large church, where the covenant had been first taken four days before, for the same holy

purpose. The Rev. Mr. Coleman of the Assembly, preached a very eloquent, faithful and appropriate sermon to this interesting assemblage of Covenanters, from this text:—“*Who is this that engageth his heart to approach unto me, saith the Lord?*”

On the following Friday, Oct. 5th, people of all ranks, who were willing to engage themselves to the Lord, assembled in St. Margaret's church, Westminster; and after a sermon by the Rev. Mr. Caryl of the Westminster Assembly, swore the oath and subscribed the covenant. During all these events, the corporation of the city of London, had not directly given their pledge to the good cause. The people were before them, as, undoubtedly, they had been before both the parliament and the Westminster Assembly. The power of the Holy Ghost, in the demonstration of his divine energies, had moved and sanctified the public sentiment, to such a degree that the opulent and learned men, who composed the corporation, could no longer resist the force of truth and the power of holiness.

The mayor, sheriffs, aldermen and common council on the 14th of Jan. 1644, met in the Micheal Basinshaw's church, to enter into the League and Covenant. The sermon on this day, ever memorable for the most learned and most opulent city in the world, was preached by the Rev. Mr. Calamy of the Westminster Assembly. It contained a solemn warning against covenant violation, from these words, II. Tim. iii. 3. “*Truce breakers.*” History, criticism, argument, exhortation and reproof, animated by a spirit of holy indignation against traitors to God's covenant, impart an elevated tone to this pulpit exhibition. The discourse occupies fifty-two closely printed pages, and probably was not delivered in less than two hours. Those were not the times of short sermons. After this solemn address, and after hearing the subject canvassed for

four months in Parliament, in the Westminster Assembly, in the pulpits of the city, in the public journals, in many pamphlets, and in private conversation, the corporation of that great capital, solemnly bound the city by a covenant ordered in all things and sure, and never to be forgotten. For though the government of the metropolis of the christian world have long ceased to remember the covenant of their fathers, yet the King of Israel, who is a merciful King, has not forgotten the day of her espousals. Though there have been many very ungodly rulers and ungodly deeds committed in that city, yet her sons in her have been blessed. Her covenant head is most merciful and will bring her back to the recollection, that it is a covenanted city.

Nineteen days after, London, by her representatives, swore to the Lord of hosts, the Parliament issued an ordinance that the Covenant should be read in all the churches and tendered to all the officers of state. Those who refused to subscribe the League, were given to understand that the consequence of their refusal would be dismissal from office. In this they offered no violence to the conscience of any one. The royal army was engaged in active operations to destroy civil liberty and the true religion. The Covenant was a test of attachment to the cause of man, both as a citizen of the state, and as a member of the commonwealth of Israel. To maintain consistency with their own safety, with the rights of the people, and with the rights of conscience, they could not retain the friends of their open enemy — a tyrannical king, or the *Malignants*, as they were called, in power. That instrument was as important as the constitution of any kingdom in modern ages. It had become, by the sanction of both Church and state, the fundamental law of the empire. Any citizen of the United States, who admits that the swearing of the federal constitution may be demanded, in consistency with

the rights of conscience, cannot but admit, that this measure of Parliament was reconcilable to the rights of conscience.

The recommendation of the Covenant by the Westminster Assembly, gave much weight to the instrument with men of all ranks, who had any regard for learning, talent, piety, or the ministry of reconciliation.

In that venerable document,* there is not the least intimation of any coercion to be employed in the enforcement of the bond of the British empire; but on the contrary, the arguments are all addressed to the understanding and consciences of the freemen of the commonwealth, and to the members of the church.

The king's party now discovered that there was no hope of arresting by argument, the progress of the reformation in England, so irresistible was the progress of holy zeal in the Lord's cause, and so patriotic were Englishmen in the defence of christian liberty, founded on the word of God, and the formularies of sound words. They feared that the king would yield to the torrent, which all his ungodly courtiers labored to prevent.

On this point, Charles was as hostile to the Covenanters, as his popish and prelatical friends. But the total rout of his army by Cromwell, at the battle of Marston Muir, in which, on the 2d of July, 1642, he left dead on the field of battle seven thousand of the flower of his troops; † and the unbending faithfulness of the English nation, admitted no alternative, but the acceptance of the Covenant, or flight. He chose the latter, and made his escape to the Isle of Wight, with very few followers. There he continued to negotiate with the Sectaries, as the historians of that period call the Congregationalists, and with the Presbyterians. He thought that by playing off the former against the Church, he would be able to

* Collection of Sermons, &c., p. 373. † Stephenson, vol. iii. p. 1095.

defeat the commonwealth of Israel. But his finesse and treachery were discovered by Cromwell, who intercepted one of his letters, intimating his intention, as soon as his object was gained, to rid himself of the leader of the Independents, by the halter. That able general and wise statesman had too much good sense, to trust any declarations of a prince, who was capable of meditating such an act of perfidy and cruelty. All farther sincere negotiation, on the part of the Puritans, was at an end. But while the monarch thought he was deceiving others, he deceived none but himself.

When all the hopes of the few, that still clung to his fortunes, were blasted by the providence of God, they turned their thoughts to Scotland, where they hoped to awaken what they called the loyalty of the northern barons. For this purpose, it was necessary to render the Solemn League and Covenant odious, among the Scottish people. To effect this object, they labored, in the estates of the nation, to have a statute enacted, forcing the Covenant on the whole of the citizens, who had arrived at the age of maturity; and they succeeded in procuring the passage of that act.* But they were defeated in their attempt to carry it into execution, for the commission of the General Assembly of the church, remonstrated against so iniquitous a measure, and with the aid of all the faithful Covenanters, succeeded in defeating the prelatial and dishonest statesmen, who were laboring, like some later enemies of God's covenant-cause, to render unpopular the Church of Christ.

Hume, the infidel, Russell,† and after them, those ungodly historians and essayists, who do still oppose all the holy deeds of the Lord's people, have endeavored to render the Reformers of Britain odious, by repre-

* Aik. Scot. v. iv. pp. 292, 350.

† See Hume's England, and Rus. Mod. Eu. on the Reformation.

senting the National Covenant of Scotland, and the Solemn League and Covenant, as forced on the citizens of that insular commonwealth. Though it is not strictly according to the canons of historical composition, to argue, respecting the facts recorded; yet, as few have access, in this age, to the original documents, and as there is a deception on the minds of many good men, it seems to be expedient, that some reasons should be here adduced to prove that no *force* was employed, but that of truth.

1. No historian has ever given us the name of any citizen, who was compelled to enter into those national and ecclesiastical bonds.

2. We know that the endeavors of philanthropists to effect any great religious or moral reformation, are regarded by the wicked with hatred, and stigmatized as ecclesiastical persecution. The attempts to stop the transportation of the mail by the national government, and the temperance reform, are decried as at war with what unholly men call the rights of conscience.*

3. With the exception of the act of the estates of Scotland, referred to above, and which Aikman proves to have been passed by the friends of Charles I., with sinister intentions, no act is known to be on record that even commanded the people of Caledonia to swear the Covenant. The church, as we have seen, prevented that statute from taking effect. It is true, that the leaders in the Scottish Parliament, never intended its enforcement on the nation generally; for they were laboring to prevent the king from giving it his sanction.

4. The truth embodied in those Covenants, forced its way in Britain, against the whole power of the crown,

* Reports by Col. Johnson, in the U. S. Senate and House of Representatives, and Moulton's report against employing chaplains in the New York Legislature, published by the House of Assembly, in the latter part of the sessions of 1831 — 2.

and of the popish priesthood, and of the standing army, and of all the schools in North Britain, Ireland and England.

5. These covenant-vows were so analogous to baptism, and the Lord's supper, which the Reformed Presbyterian church have always held to be voluntary, that they never could have even thought of driving men, at the point of the sword, to swear those oaths of allegiance to Messiah, the Prince of the kings of the earth.

6. The publications of the Reforming Covenanters, in their whole tenor, disprove the slanders of the infidel Hume and his followers.*

7. The acts of the General Assembly of the church of Scotland, passed between the years 1638 and 1649, when the whole of South Britain was courting them, with the English, and Irish Presbyterians, Independents, Episcopalians, and popish nobles, contain an ample refutation of the opprobrious calumny.

Cromwell succeeded in defeating the intrigues and despotic designs of the king and his faction. Charles was brought to the block, for all the blood of his subjects which he had wantonly shed, because they were in opposition to his tyranny and carnal pleasures. He passed through the forms of trial without submitting to the jurisdiction of the court. He plead to the last that a nation has no right to try a king.† Against him, it was plead that he had violated the Magna Charta, that he had made his own will the law, in utter disregard of the constitution of the realm, that he had oppressed and murdered his subjects, that he had made war on the parliament and nation, and that, in controvention of all the rights of con-

* See the Collections of Sermons, at the taking of the Covenants, referred to above, which are authenticated documents, explaining their purposes and their means of accomplishing them.

† Query. Is there any provision in the United States Constitution for suing that great body, called the United States?

science, he had most wantonly persecuted the Church of God, and endeavored to wreak on her sons and daughters his unholy vengeance.

For these high crimes and misdemeanors against all that is sacred, he was condemned and beheaded. The Scottish nation abandoned him to Cromwell and the Independents, and this is all that history has recorded of her agency in the execution of the tyrant. She had no power to do otherwise in consistency with her vows to God and her own just claims. Her army, in England, had been useful for defending the rights of the citizens, but when the *Sectaries* obtained the power in Parliament, an armed force of Presbyterian Covenanters became an object of jealousy to the leading statesmen, south of the Tweed. The officers and men had difficulty in procuring their pay. They could have marched back immediately over the Grampian Hills, but they thought it the most prudent policy, to remain until they were remunerated for their services. The event showed that they decided wisely; as the amount of the subsidy, for which the estates had stipulated was nearly paid them; but not until Cromwell found that there was no other means of being freed from their influence in favor of Presbyterianism.*

Immediately after the Scottish army was withdrawn, the dependents developed more fully their plans for rendering the government of the Church a pure democracy. Soon after Charles's execution, Cromwell was elected protector, or president of the United States of Scotland, Ireland and England. The infusion of vigor into the national guards, the navy, commerce, and agriculture, together with the *replenishment* of an exhausted treasury, so occupied Cromwell, in the time of the republican government, that little attention was bestowed on the move-

* Aikman, vol. iv.

ments of the ecclesiastical courts. Much, however, was accomplished indirectly for the dissemination of gospel truth. Able professors were brought into Oxford University, and other English schools. Dr. John Owen, whose "works praise him in the gate," was made chancellor of the most respectable college in South Britain. To this eminent divine, we are indebted for one of the best commentaries, in any language, on the epistle to the Hebrews.* His work on the Spirit, and on Indwelling Sin, are invaluable, and have been a means of sanctification and of comfort, to all good people who have read them. These publications of the very learned and godly chancellor, soon spread the reputation of that great man over the whole of Britain, and among the British colonists in America, to the east of the Hudson river.

Pool, a laborious divine, was employed to collect and prepare for the press an abstract of the best continental and British commentators. Many scribes were assigned him, for the purpose of copying out the selections which he made. Until the protectorate, most of the lecturers on the Holy Scriptures, in England and France, made their notes on the Bible in the language of Italy; it was thought best to furnish a collection, in the Latin tongue, for the learned. Pool's Synopsis, is an honor to the administration of Cromwell, which the ministers of Christ have not duly appreciated. †

* The folio copy is a gigantic work, which has been republished in the octavo form on this side of the Atlantic. Williams's abridgement may be useful to those who cannot procure the original.

† The title of such a work merits a place here. It is as follows. *Matthæi Poli Synopsis Criticorum, aliorumque Scripturæ Sacræ interpretum, et commentatorum: summo ab eodem studio et fide adornata.*" A folio impression on course paper was published ad Francofurtum ad Moerum, in the printing office of John P. Andrew, in 1712. This edition has been corrected and amended with great care, and the typography is creditable to the printer. The Synopsis on the Book of Psalms, embracing 658 pages, of

While such distinguished scholars and eminent divines were patronised by the civil government, literature flourished, and diffused among the higher ranks of society a spirit of liberal curiosity. Copies of the word of God were multiplied in England to an extent never before known in the realm. The ancient systems of philosophy, such as those of Aristotle, Plato and the Eclectics, were read and studied and canvassed. The elegant models of composition furnished by the Greek and Roman historians, philosophers, statesmen and poets, were read with eagerness by professors, and taught in the colleges and grammar schools. The chancellor of Oxford University wrote with ease and elegance the Latin language, in which he composed many poems, that in purity of style, approximate to Italian writers of the Augustan age.* But religion suffered in Britain, as it had done in the Protestant kingdoms of the Continent, by the fascinations of heathen learning. The minds of the youth who were destined to govern the taste of the next generation, and give a tone to all its intellectual operations, were embued with the lusts and warlike spirit of Virgil and Homer. The saints of God, among the poor of the land, who heard the doctrines of the christian system faithfully expounded in pulpit discussions, and who read the good word of the Lord, were changed into the image of their heavenly Father "from glory to glory, even as by the

the second volume of the Frenchfort edition, is earnestly recommended to our classical readers, and to the clergy especially, as containing a fund of learning, judiciously employed in the elucidation of christian experience and evangelical doctrine, embodied in the inspired collection of Hebrew Poetry. It is unhappy, that so fine a writer as Bishop Lowth, does not seem to have studied the Synopsis of Pool, before he wrote his Lectures on Hebrew poetry. Did the bishop despise Pool for being a republican?

* Why not use them in the schools, instead of the Pagan Horace?

Spirit of the Lord.”* But those who labored in the cultivation of Pagan learning, held communion from their childhood with the abominations of Roman and Grecian harlotry, image worship, the “oppositions of science falsely so called,” the fierceness of warriors thirsting for blood, and the ambition of factious statesmen, who knew no higher or nobler aim than their own self-aggrandizement, in wealth and power. All these “evils existing in the corrupt constitutions”† of the Grecian commonwealth, and of the Italian despotism, are adorned with the splendors of literary garniture. The scholars of England, “beholding as in a glass,” these gross immoralities, were changed into the same image from baseness to baseness, even as by the spirit “of the Old Serpent, the Devil and Satan.”‡ The gentleman of the bar, the physicians, the officers of the army and navy, the members of the house of commons, and of the house of lords, the judges on the bench became *paganized*. The most preposterous of all was, the lads destined for the ministry, whose business it was to expound the oracles of the living God for the edification of the redeemed of the Lord, spent many years of childhood and youth, in the study of the lustful Ovid, Horace and Virgil, of the profane Lucian, of the idolatrous Xenophon, and of the warlike Homer, while a few pages of the Hebrew Oracles, and Greek Testament, were deemed sufficient to qualify for the sacred desk. The clergy, too, were paganized.

Cromwell, however, did not altogether neglect religion. He was himself a constant worshipper in the meeting house which he preferred ; professed, with the solemnities of religion, his belief in Christianity ; and in his private

* II. Cor. iii. 18. Read the whole epistle.

† See Ref. Pres. Terms of Communions.

‡ Rev. xx. 2. These evils still exist in Christendom.

intercourse with his fellow citizens, spoke and wrote like a godly man. No historian has impeached his moral department, in his personal character, as a man. Could they have done so, with any color of historical truth, such sorry-authors as Hume, would not have failed to employ that weapon to defame the republican head of the commonwealth. The state papers which his cabinet issued savor of godliness. As a statesman, he has been charged with duplicity, intrigue, ambition and hypocrisy. These heavy charges have not been substantiated by any accredited historical documents, known to the public. The truth seems to be, that he believed, erroneously indeed, that the government of the church, on the Independent Platform, was the best kind of ecclesiastical regimen, and he employed the influence which a powerful mind gave him, in the promotion of Congregationalism.

The charge of political intrigue is more easily made than either proved or refuted. He had a complicated machinery in his hands — the Episcopal clergy, connected with the haughty feudal barons — the Presbyterians who adhered, without compromise, to the Confession of Faith and Covenants which they had sworn, and the vehement democracy of the Independents. Cromwell not only tolerated all the Sectaries of Protestants, but was very lenient towards the popish idolatry. Intending to use all these for promoting republicanism and independency, it is not wonderful that to men, who never had extent of view sufficient to comprehend his purposes, he should seem to have been an intriguer, whose sole object was to manage men for self-aggrandizement. One error, he undoubtedly committed, and it was a common one in that age, — he thought that by securing the interest of a few influential men in the church, in the army, in the navy, and in the ranks of the nobles, he would carry all his plans: not

aware that the power of the people, enlightened by religion, must prevail in the end, over all mere personal influence. The statesmen who composed his cabinet, adopted the maxim that civil government had been instituted for the sole purpose of promoting the acquisition of property, rendering secure its tenure. That he was bound as a civil ruler to be the guardian of moral order in the commonwealth, and for this purpose, according to the Lord's promise, to be "*a nursing father to the church,*" was what Cromwell did not understand.

That he became ambitious of royalty appears by his securing for his son Richard the protectorate at his own death. But the character of the father, his name and his influence did not descend to the son. Richard was soon compelled to yield the sceptre to other hands. The Papists, the Episcopalians, the nobility, and the Presbyterians were always heartily opposed to the commonwealth. The Papists were adverse, because it was Protestant, and did not directly abet their worship of idols. The Episcopalians were hostile, on account of their loss of the civil power and wealth, which they had possessed by the the crown, from the latter part of the reign of Henry VIII. The nobility despised a plebeian, and thought themselves and the kingdom degraded, when its sceptre was in the hands of a ruler, who was not enobled by the blood of some ancient Danish Saxon, or Norman savage chieftain, running in his veins. The Presbyterians saw the tendency of the protectorate, to demolish the whole fabric of the Covenanted Reformation. The Presbyterians have been charged with attachment to the kingly form of civil government, and hostility to the representative system. The only evidence which has been adduced is, their never cordially supporting Cromwell. But their opposition to him can never be shewn to have

proceeded from a disregard to the rights of the people. They loved the people and labored to promote both their present and eternal welfare. In the government of the Israel of God, they adopted from the word of the Lord, the system of representation; for no one can rule as either a pastor, or an elder, or a deacon, without being elected by a majority of the congregation over which he is a ruler. The democratic regimen of the church, they thought to be contrary to the word of Christ, to the national pledges, and so inconsistent with the fundamental law of the empire. As Cromwell was an Independent, and as every civil ruler, whether Pagan, Mahomitan, Popish, Infidel, Unitarian, or Christian, will give his countenance and support to promote what he believes, so they saw Cromwell do to Independency. They knew that influence to be offensive to God, and ruinous to the best interests of the commonwealth of Israel. They did, therefore, wisely refuse to give their support to the protectorate.

An impulse was given to biblical discussion, and to the investigation of the history, laws, doctrines and promises of Christianity, by the Presbyterians, during the five years and seven months sessions of the Westminster Assembly, that all the licentious and carnal policy of the commonwealth, could not stop. The learning of England, adorned as it was by the chancellor of Oxford University, and by Mr. Francis Rouse of the same institution,* the

* See the Dedicatory Epistle, prefixed to the *Archeologiæ Atticæ Libri Septem*, 7th edition, Oxford, 1671. This work of Mr. Rouse is the source from which all modern writers on Grecian Antiquities, in Great Britain, derive their materials for illustrating the classic writers of Pagan Greece. One cannot but regret that the labors of so learned a scholar as Mr. Rouse, had not been employed in something calculated to prepare men for the enjoyment of God in heaven. But heathen Greece has hitherto had great fascinations for the learned, who have found more profit and in many cases, more pleasure in gathering flowers from the classic fields of Greece. than

very learned author of an unrivalled metrical version of the Psalms of David; was laid under contribution, to expound and apply the christian system in preaching Christ to the congregations of the Lord. Richard Baxter, the pious author of "The Saint's Everlasting Rest,"* tells us in his diary, that such preaching as he heard in the pulpits of England at that period, would have refreshed his soul, when in his youth, before the Solemn League and Covenant, he panted for the sincere milk of the word, but could not find it in the lean moral dissertations, read by the ignorant and immoral curates of the Episcopal church.

The work of the Lord was greatly prosperous in Scotland, at the time of the prevalence of the Sectaries in England. All the intrigues of the prelatical and aristocratic faction, and all the fury of the traitor Montrose, who abandoned them, and swept like a desolating torrent, for a short space, over the northern counties, could neither seduce nor intimidate the Scottish Covenanters from maintaining the whole ground occupied by the confessions, catechisms, forms of order and Covenants, to which they had bound their souls by the oath of God. On no other terms than a coronation oath, embracing the whole Covenanted Reformation, would they permit any king to reign. The efficacy of the Covenant pledge was perceived by the enemies of the Lord, and the duke of Hamilton framed a counter oath, called the "*Duke's Engagement*,"

in cultivating the vineyards of Engedi. This work, however, of Rouse was written when he was a young man. After he had been exposed to much reproach and suffering otherwise, for the cause of Christ, his consecration of all his treasures of learning, to the versification of the Book of Psalms, in a form which has edified millions of the redeemed of the Lord, who are now singing the song of Moses and the Lamb, shews that riper years, and growth in grace, taught him more delightful themes than the lore of Pagan Greece.

* See the last No. of the North American Review

whereby the anti-covenanters were, though not really, yet in substance sworn to wage war with the church and truth of God. The General Assembly of the church issued solemn testimonies and warnings against this bond of iniquity. Covenanters hearkened to the voice of the church, and kept themselves from the snare which had been spread for them. That many of the citizens of the commonwealth, and some traitorous professors of the truth had been carried away by the flood, was afterwards lamented by the nation in a solemn acknowledgement of national sins, and especially of covenant-violation, as a cause of fasting and humiliation.

The cities of Glasgow, St. Andrews, and Edinburgh; the smaller towns, from the mouth of the Tweed, to the straits of Port Patrick; and from the Grampian Hills to Pentland Freth; and the country congregations, over the whole land, were illustrated by such joyful days of Covenanting as those, which are recorded above, of the city of London. "The floods clapped hands and the hills declared their joy," when Scotland avouched the Lord to be her God, and became "the glory of all lands."

The estates had wrought great evil by their being seduced into the interest of Charles I. But, by the persevering efforts of the ministry of reconciliation, the ruling elders, the deacons, by the pens of the learned of all ranks, and above all, by a copious effusion of the Holy Ghost, in answer to the prayers of the faithful, the progress of the torrent was not only arrested, but rolled backward on the foe. The promise given to the church: "Not by might nor by power, but by my Spirit, saith the Lord," was remarkably fulfilled. In the year 1648, the Solemn League and Covenant was renewed by the nation in her representatives and by the people. In this transaction, the standards of the Westminster Assembly

were embraced, as the faith of the church in Scotland. The nation and the church bound themselves to "preserve the purity of religion against all error, heresy and schism, and to study and endeavor to carry on the work of uniformity." A letter was written by the General Assembly of the church, to the brethren in England, exhorting and beseeching them to continue steadfast and unmoveable, always abounding in the work of the Lord. Of which the following is an extract.*

"Although there were none in the one kingdom who did adhere to the Covenant, yet thereby were not the other kingdom, nor any person in either of them, absolved from the bond thereof; since in it we have not only sworn by the Lord, but also covenanted with Him. It is not the failing of one or more that can absolve others from their duty or tie to Him. Besides, the duties therein contained being in themselves lawful, and the grounds of our tie thereunto moral; though others do forget their duty, yet doth not their defection free us from the obligation which lies upon us, by the Covenant, in our places and stations. And the Covenant being intended and entered into by these kingdoms, as one of the best means of steadfastness for guarding against declining times, it were strange to say, that the backsliding of any should absolve others from the tie thereof; especially seeing our engagement therein, is not only national, but personal; every one with uplifted hands swearing for himself, as is evident by the tenor of the Covenant."

This testimony in behalf of the Covenant of God, was given on the 6th of August, 1649, six months and six days after the execution of Charles, and when the church of Scotland perceived that there was danger of the Covenants being cast away by the Congregationalists of Eng-

* See Scottish Act Declaration and Testimony, Edinburgh, 1747, p. 17.

land, through the influence of Cromwell.* This letter demonstrates that the Covenanters who wrote it, thought the Solemn League and Covenant embraces the Presbyterian form of church government, and binds the whole nation, whether they acknowledge it or not. They knew that the obligation was voluntary, when entered into, but they never admitted that the Covenanter could annul it at his own pleasure. "Though," said they, "it be but a man's covenant, yet *if it be* confirmed, no man disannulleth or addeth thereto."†

While they were zealous for the Lord's cause, in the neighboring kingdom, they did not, as some have done, neglect its promotion at home. By a statute of the same year, the Parliament, through the influence of the church, decreed:—"That before the king's majesty, or any of his successors, shall be admitted to the exercise of his royal power, he shall assure and declare, by his solemn oath, under his hand and seal, his allowance of the National Covenant, and of the Solemn League and Covenant, and his obligation to promote the ends thereof, in his station and calling, and that he shall, for himself and his successors, consent and agree to the acts of Parliament, enjoining the Solemn League and Covenant, and fully establishing Presbyterian government, the Directory of Worship, Confessions of Faith and Catechisms, as they are approved of the General Assembly of this kirk, and Parliament of this kingdom, in all his dominions; and that he shall observe these in his own family, and that he shall never make any opposition to these, or endeavor any change thereof."‡

The ground covered by those solemn ecclesiastical and

* Cruikshank's History of the Church of Scotland, Edinburgh edition, 1751, p. 34, and Act Dec. and Tes. of the Ref. Pres. Church, Edinburgh, 1747, pp. 16, 17.

† Gal. iii. 15. ‡ Act and Tes. of Ref. Pres. Church, p. 18.

parliamentary enactments, was very extensive. Many most important and salutary laws had received the sanction of the church's supreme judicatory before that time.

In November, 1638, acts were passed, in which the canons of the assemblies of which they approved, from the year 1560, were specified. For twelve year ending 1572, the minutes of that court were signed by John Gray, as secretary. From that year until 1589, they are verified by the signature of James Richie, who was succeeded in the office of clerk by Thomas Nicholson, after whom Robert Winrame and Thomas Sandilands were the recorders. The lord regent of the kingdom, also subscribed those important documents, to verify their authenticity, and give them the royal approbation on behalf of the commonwealth. The records consist of seven large volumes, of which the fifth, embracing a history of the transactions of the Assembly between the years 1560 and 1590,* is the most voluminous.

The deeds of six assemblies, held in the reign of James VI., when the prelatical party were in power, are condemned, and the oaths exacted by the bishops are affirmed to be null and void, as contrary to the laws and covenants of the commonwealth of Israel. By an act of Dec. 8th, 1658, Episcopacy is condemned and abjured as a wicked hierarchy. This condemnation is founded on the acts of the church abolishing, after enduring long and treating gently the Prelacy. The Assembly does not reason the subject immediately from the Holy Scriptures. The divine right of Presbyterianism had been previously settled and embodied among the laws of the Lord's house, as binding on all the ministers and people. The

* It is much to be regretted that those books have not long since been rendered accessible to, at least, every officer of the church. To the minister they are as important as statute books to the lawyer.

act refers to a decree of the church, enacted in the assemblies of 1578, with its registry in 1581, sworn to at the order of the government of the church, by all her officers in their ordination-vows; to the decree of the lords of the privy council in the year 1638, and by the king's commissioner. They refer also to the subscription of their first Reformed Confession of Faith, sworn and subscribed by the clergy, 1580, 1581, and 1591. They wrote the Book of Palicy, adopted 1578 and registered 1581. The decisions of various other assemblies are also cited, as those of 1576, 1578, session 4th, 1582, in April, at Glasgow, and the Edinburgh Assembly of the same year, session 19th; that of 1587, sessions 8th and 15th; again those of 1591, sessions 4th; and of 1592, June 5th. They also cite the abolition of the acts of Parliament, to the same effect in 1584. The decree of the Assembly of 1638 is summed up in the following words:—*“Therefore all the ambitious titles invented in the kingdom of Anti-Christ, in his usurped hierarchy, which are not of one of these four sorts, viz: pastors, doctors, elders and deacons, together with offices depending thereupon, in one word, ought to be rejected.”*

The same Assembly abolished the Five Articles of Perth. 1. That baptism is necessary to salvation. 2. That festival days, such as Christmas may be kept. 3. That kneeling at the Lord's supper is proper. 4. That episcopal confirmation of children, by the imposition of hands, is allowable. 5. That the administration of the sacraments, in private, is admissible. These remnants of Popery are condemned, on the same ground as Episcopacy, because they are contrary to the laws and covenants of the church.

An act of the same Assembly, session 21st, Dec. 17, restores the church, court, known in Scotland by the

name of the Kirk Session, which had been disused and condemned in the temporary prevalence of the Prelacy.

In the 23d session of the same day, it was decreed that the presbyteries should hold their meetings weekly, during the summer season, and that there should be a discussion of some topic in polemical theology. A presbyterial visitation annually was decreed, in which a commission of the court should inquire, in the presence of the pastor, elders and congregation, into the fidelity with which pastoral duty was performed, and family religion practiced. This provision was found in experience to have a most salutary effect. It was resolved to put into execution the act of the 25th of June, 1556, that the pastors of congregations, with the regents and professors of the colleges, should try all masters of schools, respecting their soundness in the faith, godly deportment, and competency as teachers. It was also ordered that schools should be organized in the interior, and able men selected for instructors, for reading the Word of the Lord to the people, and for leading in the sacred music of the congregations.

In the Assembly of March, 1596, session 7th, there had been a committee raised, to draught a statement of the corruptions, in doctrine and practice, that had dishonored the ministers under their care. Mr. John Davidson was appointed to perform that important duty. The report which he draughted, and which was adopted, is a faithful paper, and presents a model for all posterity. The Assembly acknowledge their own sins; and among other evils, they deplore the admission of men to the holy office of the ministry, who are not qualified, either by godliness or learning, for the sacred functions of their office. They bewail the defections of some of their members from soundness in the faith, from holiness of life and from diligence in their studies, together with the neglect of

family visitation, and other pastoral labors. They order the presbyteries to proceed forthwith, in the exercise of discipline against such offenders: and if they are not reclaimed to depose them. All are also urged to more tenderness in walking with God, more devotedness in their theological researches, more engagedness in prayer and all holy practice. They* recommend ministers to strive for spirituality, in all companies, and by the tenor of their conversation, to recommend the religion of their Lord and Master.

Order had taken, in the same session, that the expenses of ruling elders, and ministers, who are sent as delegates to the General Assembly, shall be defrayed from the public fund. Measures were also put in train to ascertain the names and residences of all Papists, especially all priests and Jesuits. They enjoin it in all the local judicatories, to see that people of all ranks, under their care, subscribe the Confession of Faith and the other formularies that had been embodied in the constitution of the church, and to see to it, that the word and sacraments be punctually attended on, by all the professors of religion. None except those of rare endowments, are allowed to be ordained to the ministry, before they attain the age of twenty-five years. The holding of market-days on Mondays and Saturdays, is prohibited, as giving occasion to the violation of the Lord's day. Members of the church are warned not to have familiar intercourse with persons excommunicated. All are forbidden, both ministers and people from speaking against the standards of the church. They decree the expulsion of all diocesan bishops, abbots, priors, deans, arch-deacons, preaching deacons, chanters and sub-chanters. As great evils had resulted from the solemnization of marriage, without the proclamation of the bans, they enforce the observation of the statute of publication of bans, for three seve-

ral Sabbath days, before the consummation of the conjugal relation. Measures are ordered to be taken that the act of the Edinburgh Assembly, 1588, session 5th, forbidding burials in churches, shall be executed; and all funeral sermons are prohibited, as tending to superstition. Entrants on the ministry are commanded to read a dissertation in the Latin tongue before presbytery, to submit to a presbyterial examination on the Hebrew and Greek original Scriptures, and to produce satisfactory testimonials of the holiness of their deportment, in college, or presbytery.

The presbyteries of the Hebrides are annexed to the presbytery of Argyle, and ordered to hold their first session on the second Wednesday of May following. It is made the duty of the ministers of the congregation, in whose bounds the presbytery meet, to preach on the first day of the sessions; and of the synodical assemblies, to send two delegates, to attend with their brethren, in the sister judicatories. At the time of the passage of this judicious act, there were provincial synods of Lothian and Merse; of Dumfries, Galloway, Glasgow and Argyle; of Perth, Fife and Angus; of Aberdeen and Murray; and of Ross, Caithness and Orkney. Owing to the prevalence of Prelacy, labor in harvest, conveying grain to the mills, and even the amusement of fishing had become common in many parishes. All such desecrations of the Lord's day are strictly forbidden, and the necessity of imposing pecuniary mulcts, for restraining these immoralities, asserted.

In session 14th, of the 18th of Dec. 1638, the local authorities are commanded to proceed to the higher excommunication of all those ministers, who shall be found to disregard a previous sentence of deposition.

The Assembly annul the act that had been passed, through episcopal influence, allowing the ministers of

the Gospel to sit in parliament, as members, and to act as justices of the peace ; and they enjoin it on the inferior judicatories, “ to proceed with the censures of the church against such as shall transgress herein, in time coming.” By this act they refute the slander, which has been often uttered against Covenanters, that they wish to blend church and state. The Episcopalians and Papists did and do so. Reformed Presbyterians always opposed so unhallowed a commixture of civil and ecclesiastical authority.

Beside the above act, the following decrees were issued by the Assembly, during the December sessions of the same year.

1. That considering the many slanderous attacks made on the judicatories of the church, and her officers by the press, no printer of their communion be permitted to publish any of the deeds of the church, or any treatise respecting the church of Scotland, or “ God’s cause in hand,” unless subscribed by Archibald Jonston, clerk of the Assembly, and that those who should contravene the provisions of the act, should be proceeded against by the censures of the church.

2. That where presbyteries are refractory, the commissions of the synods summon them to appear before the next General Assembly “ to abide their trial and censure.”

3. That each presbytery procure a copy of the acts of the superior judicatories, certified by the clerks, and insert it in their books of records, that until this be procured, they have an authenticated index, with the titles of the acts, and that every session procure and pay for a printed copy of the proceedings of the courts, to whose jurisdiction they belong.

4. “ That all ministers, masters of colleges and schools and all others,” under their care, subscribe the National

Covenant, as it was sworn in February, of the same year.

5. That the Assembly, and all its inferior judicatories have power to appoint their own meetings, independently of the indiction of the civil government, and, on urgent necessity, to call *prorenata* meetings, of which occasional sessions, due notice shall be given to all presbyteries, colleges and burroughs, and that when the civil government shall call an extra session, it shall be attended by delegates from the presbyteries, literary institutions and cities.

6. That a letter of thanks be sent to the king for the indiction of that Assembly, and praying him to co-operate with them in the maintenance of the great system of Presbyterian truth and order, which, for the glory of God and the good of the commonwealth they were endeavoring, by the grace of the Lord Jesus Christ, to promote. This ecclesiastical paper is dated Glasgow, 1638, Nov. 21.

Soon after the constitution of the Assembly of Edinburgh, 1639, August 12th, a renunciation of prelacy and promise of adherence to Reformed Presbyterianism, signed by "George Graham, sometime pretended bishop of the Orkneys," was read, received and recorded.

Among many important acts of the Edinburgh sessions for this year, were the following :

1. That the minutes of the assemblies, held from 1572, March 6th, to 1573, are authentic.

2. That the doings of their commission, in the deposition of ministers, be approved.

3. That a committee be appointed to extract from the minutes, and publish important parts of their transactions — that delinquents in ecclesiastical dues be proceeded against by civil process — that the books of sessions be presented annually to their presbyteries — that deposed ministers, under pain of excommunication, demit their charges — that all former acts against Papists be revived —

and that a formulary of catechising be adopted, throughout the whole kingdom, to test applicants for admission to the Lord's supper.

4. That the king's commissioner be called on, to take order that Walter Balcanquell, dean of Durham, be put on trial before the judge ordinary, for a slanderous and erroneous publication, issued in his name, and of which he is the reputed author.

During this session, the lords in council decree that in all time coming, the king and all his subjects be bound to subscribe the National Covenant, as a qualification for the enjoyment of the rights of citizenship. The members of council who, at this time, approved the National Covenant, were John Earl of Rothes, James Earl of Montrose, (the traitor) John Lord Loudon, Sir George Stirling, Sir William Douglass, Sir Henry Wood, John Smith, one of the burgesses of the city of Edinburgh, Robert Barclay, Provost Irving, Alexander Henderson, and Archibald Jonston. This statute was enacted at the request of the General Assembly of the church. The slanders uttered by the press and in private, against those who were opposed to Prelacy, and who were active in favor of the covenant-cause of God, it was apprehended, it would weaken the influence of the ministry of reconciliation. The Assembly knew that this is the weapon, which the enemy has always used, as his favorite dagger, to stab the church. On this account he is called in the word of God, "*the accuser of the brethren.*" The court of Christ wished it to be understood, that the reason of all these calumnies, was opposition to the Confession of Faith and Covenant. As these instruments were founded on the Holy Scriptures, and divinely appointed means of preserving the purity of the church; both the church and state united in commanding all under their care, to perform their duty to Messiah, "the Prince of the kings of the

earth." The National Covenant had become, fifty-nine years before, the constitution of the kingdom. It was binding on every citizen. Not so the Solemn League and Covenant, which was sworn four years afterwards, as we have mentioned.

The faction of Charles I., attempted in the Parliament of Scotland to force the Covenant on the nation, to render it odious. The commissioners of the church resisted, as we have seen, successfully that intrigue, because the Solemn League and Covenant had never before been sworn to by the nation.

August 30th, of the same Assembly, it was decreed. 1. That no appeal could be carried up from a session to synod until it had been tried in presbytery, unless it was immediately preceding synod, and after presbytery had adjourned. 2. That no new statute should be passed, in the supreme judicatory, until it had been referred, as an overture, to the subordinate synods, presbyteries and congregations. 3. That there shall be a weekly catechising, in some part of every congregation, that the families shall be catechised at home by heads of families, of which duty the ministers shall take account, assisted by an elder, and that family worship shall be performed in each household, morning and evening.*

At the sessions of July and August, the following year, it was enacted. 1. That the members of the Assembly shall sit together, and that other persons shall not be admitted among them. 2. That all the monuments of popish idolatry, such as crucifixes, images of Christ, of Mary and of other saints, shall be removed. 3. That the minister who speaks against the National Covenant, after having pledged himself to it by subscription, shall be suspended from office; and if he do not reform, the censure

* Act of Gen. Ass. pp. 88, 89.

shall be excommunication. Also, that any private Covenanter who impugns the Covenant shall be censured, as guilty of perjury. 4. That expectants who shall refuse subscription to the Covenant, be disqualified for preaching, reading, teaching and residency in an incorporated town, university or college.*

The sessions of the Assembly, 1641, of July and August, holden in the cities of St. Andrews and Edinburgh, were addressed by a letter from Charles I., which John Earl of Weymes, his commissioner for the church, presented.† In this state paper, the king accepts for himself and for the government, the acts of the Edinburgh Assembly, and promises adherence to them. He also expresses his full approbation of the "true reformed religion," in which, by the graec of God, he promises to live and die. He pledges his royal word that the colleges and schools shall be well endowed, in order that a learned and able ministry may be provided to dispense the ordinances of the Gospel. We have seen how faithless, on his part, these solemn promises were.

This year the following laws were enacted by that learned and godly judicatory :

1. That the Rev. Dr. Howie, provost of the new college of St. Andrews, in consideration of his long and useful services and advanced age, together with all other superannuated ministers of the New Testament, who continue faithful, be declared emeriti, on the full salary which they received, when laboring in the service of the Gospel. Dr. Howie was requested to prepare his valuable papers for the use of the church.

2. That deposed ministers shall not be suddenly restored to office; and, in no case, without satisfactory evidence of their repentance.

* Act of Gen. Ass. pp. 91, 94 † pp. 97, 98.

3. That as the prosperity of the Church of God, is intimately connected with the good condition of the seminaries of learning, so their revenues shall be increased by appropriations, made out of the funds of the chapter and collegiate congregations, for the maintenance of professors and bursars; and for the enlargement of literary edifices and libraries. It is also ordained, in the same act, that there shall be a correspondence among the colleges, by annual meetings of delegates, for the promotion of piety and learning. All institutions of literature are commanded to procure and induct none but competent teachers, and such as are well affected to the reformation, and to the order of the church.

4. That all pastors of congregations be exemplary "in all manner of godly conversation," and that nothing shall be uttered by them, which doth not minister to the edification of the body of Christ. The reason assigned for this canon, is, "that error, heresy, schism, scandal, self-conceit, despising of others, pressing above the calling of Christians, *usurping of the pastoral vocation* by laymen, contempt of public means, unprofitable questions which edify not, and uncharitable censuring," may be corrected and prevented.*

5. That no innovations in the order of the house of God shall be introduced, until allowed by the General Assembly.

6. That every presbytery consisting of twelve ministers, and smaller ones uniting with some members from those that are larger, to that amount, shall maintain a bursar.† In the same act is provided, that no minister or licentiate who is an expectant of a congregation, in a pres-

* Act of Gen. Ass. pp. 99, 101.

† It is evident that every presbytery had a fund, and so there should be now. The Lord's people will furnish the means, when proper application is made to them.

bytery to which he does not belong, shall be permitted to preach in public, until he is tried as to his learning and orthodoxy, and produces satisfactory testimonials from the court, to whose jurisdiction he is subject. It is also provided, that when any expectant is educated at college or at a theological school, or who comes from a presbytery unsound in the faith, he shall go through all the forms, appointed for admission to the holy ministry.*

7. That covenants embracing any thing contrary to the covenanted reformation, be disallowed.†

A letter, dated London, July 12th, from the Presbyterian ministers of England, was received by this Assembly in Edinburgh, craving their aid against the spread of congregationalism, or independency, in England. A very learned and godly reply is given to this epistle, encouraging the brethren of South Britain, to persevere in the defence of the divinely appointed Presbyterian form of church government. They also condemn every other scheme of ecclesiastical polity, as contrary to the word of the Lord.

The congregation of Campheir, being composed of people from Scotland, notwithstanding that it was in a foreign country, this Assembly allowed to become a member of the Scottish church, and to admit its minister, William Spang, with a ruling elder as delegates to the next and succeeding sessions.

The Assembly of July and August, 1612, was held in St. Andrews, at which the following acts were passed :

1. That, under pain of deprivation, the clerks of the synods lay before the Assembly the records of the presbyteries.

* Acts of Gen. Ass. pp. 101, 102.

† This provision bars all congregational covenants not embracing the whole confession of the church.

2. That the kirk-sessions fill vacancies at their own election.*

3. That, on this translation, a minister shall not be put on trials as for ordination; but, that as eminent abilities are requisite in cities and professorships, the extent of the trials where there are satisfactory testimonials, shall be at the discretion of the presbytery, in whose bounds he is to be settled.

4. That as the king claims the right of choosing from a list of six ministers presented to him, the pastor of any congregation of which he is the patron, the presbyteries shall forward their lists of able ministers to the Assembly, or to the Presbytery of Edinburgh; and that when the presentation is made by the king, or by any lay pastor, the presbyteries shall be very careful, in the trials of the expectants, for a period of six months probation.†

5. That as in the Highlands, six expectants could not be found, competent to preach Erse, or *Irish*, (as the acts calls the language of the north, or mountainous districts) the king would be pleased to accept a list containing fewer names.

6. An overture against Papists. The Assembly resolved to draw up a supplication, to be presented to the counsel, by the presbytery of Edinburgh, that the penal laws against them should be faithfully executed. Masters are not to retain popish servants in their employ. Mass is utterly abolished. The children of Papists are committed, after seven years of age, to Protestant teachers. All who refuse to attend the ordinances of the

* This act violated the right of the people to elect their own rulers. Acts i. 23. "They," the people, "appointed." And, vi. 3. "Look ye," the people, "out among you, whom we may appoint."

† In this act, the church was striving against royal encroachments on her rights. The patron chose the pastor for the congregation, by a gross act of tyranny.

Gospel are to be reported to the synods. Presbyteries are ordered to do their duty in watching against popish corruptions. A list of excommunicated Papists must be presented to the council. The council is required to supplicate that no regiment leaving the kingdom, shall be under the command of a popish officer, of a higher or lower grade. Presbyteries are enjoined to proceed against non-communicants, whether Papists or others.

7. A letter was draughted to the king, in which Charles is thanked for the good wishes expressed in his address, at the opening of the sessions, for the reformation of the British nation. But a close inspection of the paper, will satisfy any one that he was insincere.

8. A friendly letter was also addressed to the English Parliament, in reply to one which that body had addressed to the Assembly. Those were not the days when letters and petitions from Christians were treated with scorn.* This reply to the Parliament's epistle, breathes a spirit of kindness and faithfulness.†

9. Five ministers of the Gospel, Robert Blair of St. Andrews, James Hamilton of Dumfries, Robert Ramsey of Glasgow, John McClelland of Kircudbright, Robert Ballie, professor of theology in the university of Glasgow, and John Livingston of Stranrahr, were appointed to preach the Gospel, four months each, during the ensuing year, in the kingdom of Ireland. These missions were sent to the neighboring island, at the earnest petition of Irish Covenanters, who had emigrated thither, and of others who had embraced the Protestant faith, after the pure doctrines of the Gospel had been taught there by the Reformers. The popish massacres and the prelati- cal oppressions had left the Reformed Presbyterian peo-

* As the late petitions, on the Sabbath mail, have been by the United States Congress.

† Acts of Gen. Ass. pp. 124, 131.

ple in a very destitue situation. The eminent character of the missionaries, shewed the importance which they attached to the mission. One part of the hope, expressed by the petitioners from Ireland, remains yet to be realized. They say :—“The day may come, when a General Assembly in this land, may return to you the first fruits of thanks, for the plants of your free gift.”*

9. “Considering the malice of divers persons in raising calumnies and scandals against ministers, which is not only injurious to their persons, and discreditabte to the holy calling of the ministry, but doth also prove a great prejudice and hindrance to the promoting of the Gospel; we do, therefore, ordain presbyteries and synods to proceed diligently in process against all persons that shall reproach or scandal ministers with the censures of the kirk, even to the highest, according as they find the degree or quality of the scandal deserve.”

10. The Assembly-chamber is ordered to be kept in good repair.

11. They petition the king and Parliament of England, not to be wanting in their duty to promote the glorious work of the reformation. The afflicted church of England, and the persecuted Protestant Irish are earnestly recommended to the prayers of the Lord’s people. They appoint a fast on account of 1. The great wickedness of all ranks. 2. The war in Ireland. 3. The civil war threatening England. 4. The necessity of prayer for the advancement of the Lord’s work, at home and abroad. 5. That Anti-christ may be destroyed. 6. That the harvest may be blessed.

* Acts &c., p. 150. The Covenant-cause of God, was greatly promoted by this and other missions, in the counties of Down, Antrem and Derry. John Gordon and Hugh Campbell were the commissioners to the Assembly, from Ireland. The act alluded to was passed 1642, Aug. 6, p. 148.

12. The Sabbath shall be better sanctified.*

The king's letter, delivered by Sir Thomas Hope, to the Assembly of Edinburgh, 1643, August 2d, is short and hypocritical, like the doings of all those who are attempting to destroy the purity of the church. He talks of peace, which he affirms he will preserve. By which he means that the efforts to reform gross immorality, heresy and idolatry, disturb the peace of Israel.

During the sessions of the Westminster Assembly, the general synod of Scotland was chiefly occupied in maintaining a correspondence with the church in England.

In that important period the following, among other acts were passed :

1. That those church members who refuse to subscribe the National Covenant, shall be proceeded against by the censures of the church.†

2. That diligent search be made in the sea-ports for all popish books, tending to produce schism in the church.

3. That all bills proceed by gradation, from the inferior to the highest judicatory.

4. That professors of divinity are eligible for membership in the Assembly.

5. That no honorary inscriptions to ministers or people, after their death, shall be put up in any church.

6. That no inferior judicatory remove the censure, imposed by a superior.

7. That employers be responsible for the sanctification of the Lord's day, by their hired people.

8. That a directory for worship be prepared, with all convenient speed and sent down to the inferior judicatories, in the form of an overture, to the inferior courts.‡

* Acts, &c., pp. 153, 156. † Ibid. p. 162.

‡ This act is justified by the declaration, Acts, xv. 22, 23. "The apos-

9. That some students in theology be instructed in the Erse language to preach in the Highlands.*

10. That the Solemn League and Covenant, prepared by committees of the convention of estates, and of the Assembly, be approved. This passed unanimously. As passed in Scotland, it was designed to embrace the whole covenanted reformation, and as sworn in three kingdoms, it embraces, by fair inference, all former attainments, and among others the National Covenant of Scotland. Posterity would have rejoiced had it been as full and explicit as the Scottish vow.

11. That intimacy of social intercourse, with excommunicated persons be relevant to suspension, and for a reiteration, to deprivation. The doctrine of this act is:—
“With such a one, do not to eat.”

12. That persons disaffected to the National Covenant, and Solemn League and Covenant, be censured by the local authorities.

13. That the ministers who officiate as chaplains, in the army, shall be appointed to that office, by the presbyteries to which they are amenable.

14. A letter in the Latin tongue is prepared and sent to the Protestant congregations in the Netherlands, recommending the British covenants.

15. That the discipline of the Lord's house be exercised on all who violate the laws of the church.

16. That the first day of the sessions of the Assembly be observed as a day of fasting and humiliation, not only by the members of the court, but by all the brethren of the town in which they assemble.

tles, elders and deacons send greeting.” How did the “*brethren*” give their assent? They judged and decided, in their congregations, when it was an overture. Scribes could *read* to them copies of the bill.

* As we ought, in German and French to preach to the Germans, in Pennsylvania, and in Upper Canada, and to the French in Lower Canada.

17. That the practice of making marriage festivals, by the contributions of the guests, shall be discontinued, on account of the revelry to which they have led.*

18. That all cases of anti-nuptial fornication, shall be censured by rebuke before the congregation.

19. That Robert Earl of Seaforth, be summarily excommunicated, for joining his troops with those of the rebel, James Graham, in opposition to the Lord's covenant-cause.

20. That Christmas and Easter holidays are superstitious, and that the masters of schools be forbidden to countenance them, by vacating their schools during those popish and sinful festivals.†

21. That promiscuous dancing is scandalous. This act, by fair inference, forbids sending children to dancing schools; for why learn art at the expense of the precious time and of the property that God gives us, when it is not to be practiced?

The following declaration of that godly and very faithful Assembly is worthy of all acceptation :

**“ENORMITIES AND CORRUPTIONS OBSERVED
TO BE IN THE MINISTRY, WITH THE
REMEDIES THEREOF.”**

ENORMITIES.

The first and main sin, reaching both to our personal carriage and callings, we judge to be, not studying how to keep communion and fellowship with God in Christ, but walking in a natural way, without the employing of Christ, or drawing virtue from him, to enable us unto sanctification, and preaching in spirit and power.

* Acts, &c. p. 286. An act to prohibit the sale of ardent liquors, and their use as a luxury, would be of the same nature. The revelry of the Pennybridals of Scotland, was not greater than the evils of drunkenness, in these United States.

† Acts, &c. pp. 185. 186.

IN OUR LIVES.

1. Much fruitless conversing in company, and complying with the sins of all sorts, not behaving ourselves as becomes the men of God.

2. Great worldliness is to be found amongst us, minding and speaking most about things of this life; being hurried about many things, but forgetting the main.

3. Slighting of God's worship in their families, and therefore no cordial urging of it upon others; yea, altogether a wanting of it in some, if it be credible.

4. Want of gravity in carriage and apparel, dissoluteness in hair, and shaking about the knees, lightness in the apparel of their wives and children.

5. Tippling and bearing company in untimous drink, in taverns and ale houses, or any where else, whereby the ministry is made vile and contemptible.*

6. Discountenancing of the godly; speaking ill of them, because of some that are unanswerable to their profession.

7. The Sabbath not sanctified after sermons, which maketh people think that the Sabbath is ended with the sermon.

8. There are also to be found amongst us "some" who use small and minced oaths.

9. Some so great strangers to Scripture, that except in their public ministry, though they read many things, yet they are little conversant in the Scripture, and in meditation thereof. A duty incumbent on all the people of God.

IN OUR CALLINGS.

1. Corrupt entry into the ministry in former times, and following in the course of defection, though forsaken, yet

* These and other evils had been introduced by the prevalence of Prelacy before the second reformation.

never seriously repented of: as also present entering into the ministry, as to a way of living in the world, and not as to a spiritual calling.

2. Helping in and holding in of insufficient and suspected men, who favor the things of this life, and keeping the door straiter on them whom God hath sealed, than upon these who have less evidence of the power of grace and holiness.

3. Partiality in favoring and speaking for the scandalous, whether ministers or other persons, teaching them how to shift and delay censures.

4. Silence in the public cause, not laboring to cure the disaffection of people, not urging them to constancy and patience in the bearing of public burdens, not to forwardness in the public cause, whereby malignants are multiplied: yea some are so gross herein, that, even in public fasts little or nothing is to be heard from them sounding this way.

5. Some account it a point of wisdom to speak ambiguously: some incline to justify the wicked cause, uttering words which savor of disaffection: and all their complaining of the times, is in such a way as may steal the hearts of people from liking of good instruments in this work, and consequently from God's cause: yea, some reading public orders, are ready to speak against them in their private conference.

6. Idleness; either in seldom preaching, as once on the Lord's day, or in preparation for public duties, not being given to reading and meditation: others have but fits of pains, not like other tradesmen, continually at their work.

7. Want of zeal and love to the conversion of souls, not being weighted with the want of success in reclaiming sinners, nor searching in themselves the cause of not preaching *ex officio* nor *ex conscientia officii*.

8. Self-seeking in preaching, and a venting rather of

their wit and skill, than a shewing forth of the wisdom and power of God.

9. Lifelessness in preaching, not studying to be furnished by Christ with power; and so the ordinance of God reacheth not the conscience: and thereto belongeth the not applying of the doctrine unto the auditory and times.

10. The indiscreet curing of the indiscretion of pious people and ministers, whereby godliness hath gotten a deep wound, and profanity hath lifted up the head, contrary to that wise and gracious order set forth in the General Assembly holden at *Edinburgh*, 1641.

11. Little care to furnish our army, either abroad or at home with ministers; one of our grievous sins and causes of our calamity.

12. Last, it is to be feared that ministers in secret are negligent to wrestle in prayer, for a blessing to be poured out upon their labors, contenting themselves with their public performances.

REMEDIES.

1. That presbyteries make great conscience, to have all vacant places within their several bounds filled with godly and able men, wherever they are to be found: and that under pretence of being a helper, or second to another, none to be taken in, but such as are able for the same charge.

2. Whereas it is known, that private trial in presbyteries are for the most part perfunctorious, the brethren are hereby exhorted to be more serious and faithful herein, as they will be answerable to Christ, the Chief Shepherd, and in a way previous thereto, that brethren be free, in loving admonition one of another secretly, from time to time; and that whosoever keeps not the presbytery or synod, after grave admonitions, may come under further censures.

3. That accuracy be used as to visitation of congregations, and that the elders one by one (the rest being removed) be called in, and examined upon oath, on the ministers behavior in his calling and conversation.

4. That course be taken to divide congregations in parts; and by the help not only of elders in their several parts, but of neighbors also, the evils and neglect of persons and families, may be found out and remedied.

5. That every minister be humbled for his former failings; and make his peace with God, that the more effectually he may preach repentance, and may stand in the gap to turn away the Lord's wrath: running between the porch and the alter, sighing and crying for all the abomination of the land.

6. Special care must be had, that ministers have their conversation in heaven, mainly minding the things of God, and exercising faith for drawing life out of Jesus Christ the fountain of life, arming themselves thereby, with power against the contagion raging, and wickedness of the world.

7. Care must be had of godly conference in presbyteries, even in time of their refreshment, and the moderator is to look to it, that matter be furnished thereunto.

8. It is also very necessary for every minister that would be fruitful in the work of the Lord, to bring home the word of God to his own heart and conscience, by prayer and meditation, both before and after the public ordinance.

9. Use must be made of the roll of the parish, not only for examination, but also for considering the several conditions and dispositions of the people, that accordingly they may be admonished, and particularly prayed for by the ministers in secret.

10. It is very expedient that ministers have more communion among themselves for their mutual stirring up,

and strengthening their hands in the Lord's work, and rectifying of those who are not incorrigible.

11. That ministers in all sorts of company labor to be fruitful, as the salt of the earth seasoning them they meet with, not only forbearing to drink healths, (Satan's snares leading to excess) but reprovng it in others.

12. All ministers should be careful to cherish the smoking flax of weak beginnings in the ways of God, and ought courageously to oppose all mockers and revelers of the godly.

13. As at all times, so especially now, when the Lord is calling us to an account, it becomes the ministers of Christ, with all diligence and faithfulness, to improve their ministry to the utmost, to be instant in season and out of season; yea, even frugally to employ their time in private, in reading, and meditating on the Scripture, that the word of God may dwell plentifully in them.

14. That the providing of the army with ministers be preferred to any congregation, and these who are appointed to attend the same, and are deficient, be without delay, severely censured, according to the act of the General Assembly, and that all ministers, not only in public, pray for our armies, especially those that are to encounter with bloody enemies within the land, but also continually to bear them up before the Lord, that their lives being reformed, their hearts and their hands may be strengthened, and their undertaking blessed of the Lord with success.

15. That beside all other scandals, silence or ambiguous speaking in the public cause, much more distracting and disaffected speeches be seasonably censured; and to this effect, all honest hearted brethren would firmly unite themselves to the Lord, the younger honoring the elder, and the elder not despising the younger.

16. Finally, both for the corruption of the ministry and

for the remedies thereof, we refer the brethren to the act of the General Assembly at Edinburgh, 1596, received in the late Assembly at Glasgow, 1638.

Persons who withdraw themselves from the public ordinance, are ordered to be dealt with privately, by the pastors of congregations. If they refuse to reform, the minister is ordered to report them to session that they may be censured as despisers of the ordinances of the Gospel.

In the August sessions, 1647, the Confession of Faith, framed by the Westminster Assembly, is adopted as a term of communion. But the Assembly explain that part of the 31st chapter which relates to the calling of councils, by civil rulers, as to be applied only in unsettled states of the church. In 1648, the larger and shorter catechisms were adopted, as subordinate standards.

While they thus enacted laws against private persons who are delinquent, they ordered the exercise of discipline upon ministers who neglected their duty. Those who absented themselves from the judicatories of the Lord's house, are to be suspended from office, unless their absence is on reasonable ground.*

The Assembly also ordered the inferior judicatories to inflict the censures of the church on all ministers who are not faithful in reproofing the doctrinal and practical evils of the times, both in church and state. At the same time, all are declared to be guilty of scandal and deserving of censure, who speak against the ministers of Christ for their faithfulness.†

Students on being received into colleges, and persons when first admitted to the Lord's supper, are to swear the Covenant of the church and nation.

While the church was thus employed in the removal

Acts, &c. p. 355. † Ibid. pp. 415, 417.

of popish and prelatical corruptions, and in perfecting her system of ecclesiastical order, the enemies of the truth were not idle. In Scotland they were abashed. The abandonment of the Presbyterian form of government by Cromwell, and the admission to office of men of every shade of moral and immoral character, and of doctrine, opened a wide field for intrigue and collision. But the truth had many powerful friends, who contended nobly "for the faith once delivered to the saints." The termination of the protectorate in 1660, paved the way for the recall and coronation Charles II.*

General Monk, who is represented by nearly all the historians, as an unprincipled soldier of fortune, like most modern soldiers, was a republican, a monarchist, a devotee, or a profligate, as best suited his own avarice, or ambition, had command of the English army. When professing adherence to the cause of religion and liberty, he entered into negotiations with Charles II., who was at Breda in Holland. While the Parliament was deliberating on the subject of sending commissioners to treat with him, General Monk intimated that if any terms were insisted on, he could not answer for the peace of the country. This threat overawed the friends of religion and liberty, who had no means of resisting the prelatical members, and the army. Charles II. was invited to accept, without conditions, the crown which his father, with his head, had deservedly lost, twenty years before. Episcopacy and tyranny now gained, once more, to the full of its ascendancy.†

The Parliament of the following year was opened with great pomp, and soon shewed its base subserviency to one of the worst tyrants that ever trampled on the rights of man and disgraced human nature. It was ordained

* Aik. vol. iv. p. 469. † Reformation Principles, p. 74.

that the king did not hold his crown as the representative of the people, but immediately from Almighty God, and that the king was the fountain of law. The Solemn League and Covenant was annulled, and its renewal, without the king's warrant, was prohibited under severe penalties. This impious act of a tyrannical, Episcopal king and Parliament, is called in history "the Act Recis-sory."*

* Aik. vol. iv. p. 477. The people of God, in the three kingdoms, have always mourned over this most wicked act of defection. It was incomparably more alarming to all good men, than it would now be, in the United States, should General Jackson, at the head of his army, in a drunken revel, abolish the United States constitution, and proclaim military law; for the people saw not only liberty, and peace, and home, but their altars of religion demolished. The tyrant, who would do so now, would soon feel for his crown. Witness the late king of France.

CHAPTER III.

FROM THE PASSAGE OF THE ACT RECISSORY, TO THE ACCESSION OF WILLIAM AND MARY.

FOR a short time after the unhallowed restoration of Charles II., the lords of the Articles set aside the doings of the Parliament in detail. Every act of theirs was in accordance with the profligacy of the wicked men, who continued in the court of the lawless king. This mode of evading the laws of the realm, was found to be inconvenient. Aikman gives the history of the act rescinding all the laws, which the reformers had passed as follows :* “ A jocular remark of Primrose, that the better and shorter way would be to declare all the proceedings since 1633, irregular and unconstitutional, was adopted by the junto at a debauch : the draught of a bill to this effect, carried at the board by drunken acclamation, was passed at the Articles without inquiry, and next day sent to be ratified by Parliament.” “ This summary proceeding was evidently and avowedly adoped for the purpose of overturning the Presbyterian form of church government, and introducing Episcopacy.”

In Parliament there was a strong minority opposed to this unconstitutional, and most unrighteous measure, some of whom were genuine Covenanters. But the majority were miserable sycophants, having no higher object than the base flattery of an iniquitous throne, for the purpose of personal self-aggrandizement. Their spirit was, however, soon broken by the fury of the tempest that was beginning to rage. On the final passage of the bill, their number was diminished to forty.

* Aik. vol. iv. pp. 478, 479.

The drunken revel of the king and his council, soon sealed the decree of these midnight orgies, with the best blood of the kingdom. Archibald Marquis, of Argyle, was tried and condemned on the accusation, among other charges, that he had signed the Solemn League and Covenant. When the sentence was passed on him that he should be beheaded, he received it kneeling. As soon as he rose, he said: — “I remember that I first put the crown on the king’s head, and I hope God will bestow on him a crown of glory; for I have ever wished him well.”* When he returned to the Tolbooth prison, he found the marchioness in waiting for him, to whom he said: — “They have given me to Monday to be with you, my dear; therefore, let us improve the time.” She embraced him, and weeping, in the bitterness of her agony, exclaimed: — “The Lord will require it, the Lord will require it!”

He spent the intervening Sabbath with great calmness and cheerfulness of spirit, in the exercises of holy devotion. “I am naturally,” said he to his friends, “of a timid disposition; but you see how wonderfully I am raised above all fear.” At his own request, the marchioness took leave of him on the evening of the Lord’s day. He slept tranquilly that night. On Monday, at twelve, he dined with his friends, and appeared to be filled “with joy unspeakable and full of glory,” in the prospect of entering on the possession of the heavenly inheritance. After dinner he retired to his closet, for a short space, that he might enjoy the “fellowship of the Father and his Son Jesus Christ,” through the communion of the Spirit. On leaving the prison for the scaffold, he said: “I could die like a Roman, but I choose rather to die like a Christian.”

* Aik. vol. iv. p. 485.

Accompanied by several noblemen and others, in mourning, he walked with great steadiness and composure, along the street, to the place of execution, and ascended cheerfully the stairs to the block. He warned all present to beware of violating the Covenant of the Lord of hosts, which the nation had sworn, and admonished them to adhere steadfastly to their vows; as no earthly monarch, legislature, or court could absolve them from their oath of allegiance to Jehovah, or annul its obligation on their consciences. He, saying that he pardoned his persecutors, kneeled down and prayed for them. He then laid on the block his head, which the knife of the maiden instantly severed from his body. The holy resignation of this covenanter nobleman's death, moved even his most bitter enemies to some symptoms of relenting. But they still thirsted for more blood of the saints. The British nation mourned, and all good men regarded this most merciless execution of a great, patriotic and godly man, with indignation and abhorrence. The Episcopal tyrant and his ruthless cabinet knew this, and resolved to follow up the blow which they had aimed at all liberty and all religion, with such measures as would overwhelm patriotism and godliness with terror and consternation.

James Guthrie, an aged, learned, eloquent and faithful Reformed Presbyterian minister, who was esteemed one of the ablest and most influential advocates of the Lord's covenant-cause, speedily followed his friend and fellow-Covenanter, Argyle, to the scaffold. He had written and published a book entitled, *Causes of God's Wrath*, and several other able and seasonable tracts, by which the Lord's cause, in the hands of Covenanters, had been eminently promoted. His piety towards God was eminent and his deportment as a Christian very exemplary. Guthrie never owned the authority of Cromwell, as the ordinance of God, because the protector disregarded the divinely au-

thorized government of the church, and did not adhere to the covenants of the realm. On the other hand, as Charles, at his coronation in Scotland had given his most solemn pledge to the whole attainments of the reformation, this eminent servant of Christ regarded him, as clothed with the authority of a civil ruler, who reigns as the minister of God. He did not confide, however, in the personal integrity of Charles, whom he faithfully admonished to beware of departure from his duty, in the violation of his Scottish coronation oath.*

All these considerations marked him out as a fit object of the king's terrible vengeance, and thirst for christian blood. Guthrie was in 1661, February 20th, put on his trial, which lasted till the 11th of April. In the conclusion of a very able and luminous speech, pleading his own cause in court, he says : — " God is my witness that what I have spoken, written or acted, in any of these things, with which I am charged, hath been merely and singly from a principle of conscience, that according to the light given me of God, I might do my duty as a minister of the Gospel — I do assert that I have founded my speeches, writings and actions, in these matters, on the word of God, and on the doctrine, Confession of Faith, and laws of this church and kingdom, upon the National Covenant of Scotland, and on the Solemn League and Covenant of the three kingdoms. If these foundations fall, I must fall with them ; but if these sustain and stand in judgment, as I hope they will, I cannot acknowledge myself guilty of either sedition or treason."† Near the close of his very long trial, he, with the noble intrepidity

* Aik. vol. iv. p. 488. This consideration vindicates that holy martyr of Jesus and his fellow sufferers for the crown of our King, from the charge of undue attachment to the kingly form of government.

† Ibid. p. 489. It was the ordinance of God and God's holy laws, and Covenant they loved. They were the subjects of Messiah, and resolved to honor those rulers, who pledged themselves to honor Him.

ESSAYS, &c.

ALBANY CAUSES OF THANKSGIVING,

After the disappearance of the plague of Cholera.

The mercy of God, in the late visitation, has been very great. We should be thankful, for :

1. That we might not be permitted to continue in sin, it pleased God in his compassion to afflict us with the rod of chastisement. David says of his many and grievous troubles, both in private life and on the throne of Israel : — “ Before I was afflicted, I went astray, but now I have kept thy word.” (Psal. cxix. 67.) Again (v. 71.) “ It is good for me that I have been afflicted ; that I might learn thy statutes.” One of the means appointed in the covenant of grace and employed in its administration to the Lord’s people, is the chastising rod. The enjoyment of prosperity only, is more than we can bear, in our present sinful state. Of Jesuran, we are told that : — “ He waxed fat and kicked.” The Lord Jesus Christ acts the part of a wise parent, who uses all kind and gentle means to reclaim from the ways of folly, his beloved, but erring children. When these fail, he chastises them. “ My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him : for whom the Lord loveth, he chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as sons ; for what son is he whom the Father chasteneth not ? But if ye be without chastisement whereof all are partakers, then are ye bastards and not sons. Futhermore, we have had fathers of our flesh, who corrected us, and we gave them reverence : shall we not much rather be in subjection unto the Father of spirits and live ? For they verily, for a few days, chastened us after their own pleasure, but He for our profit, that we might be partakers of his holiness. Now, no chastening for the present seemeth to be joyous, but grievous ; nev-

ertheless afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby." Heb. xii. 5—11.

However painful the late visitation of God upon our city has been, and however much we have been partakers in the common calamity, we have reason to present our humble thank-offering to the Lord, that he has smitten us, that we may become more holy. By such afflictions we are better prepared for performing our duty, in secular affairs, honestly and successfully; for "striving together for the faith of the Gospel," and for the enjoyment of the felicities and glories of the heavenly mansions. "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," (2 Cor. iv. 17.) In times of public distress and personal tribulation, those who have the saving grace of God in their hearts are much more employed in prayer, and their supplications are more fervent. "*In my distress I called on the Lord and he answered me.*"

2. The visitation has been comparatively light, on us and on our city. It is true, there has been much suffering from disease, from suspension of business, from painful anxiety for our friends and ourselves, when the stoutest hearts were compelled to bow before the destroying angel, in dread reverence of the judgments of Jehovah. Death has been riding through the city, on his pale horse, and has made many wives widows, and children orphans. An awful stillness appeared to indicate coming desolation. "Many houses great and fair were left," for a time, "without inhabitant." But, after all, the visitation has been a light affliction. O that it may work out for many "a far more exceeding and eternal weight of glory!" The greatest number of deaths reported by the medical staff in one day, was but 20, and that only for two days; while in the city of Montreal, which is not so large as our city, there were reported in one day 149. In the good providence of God, there had been organized more than one year before the pestilence came, thirteen temperance societies, embracing a large proportion of our inhabitants. The brandy-bottle had been long banished from the dinner-tables and side-boards of all decent citizens. Had it not been for the salutary influence of this benevolent institution, we have good reason to believe.

the mortality would have been as great in this city, as in the western villages of Lower Canada. To whom are we indebted for the comparative temperance of Albany? To the distinguishing mercy of God, who raised up one well qualified instrument, who has devoted his time, and risked a portion of his estate, acquired by many years of business, to this one great and holy object. It is the Lord God of Israel who prospered his efforts, in spite of much opposition and reproach, from men who are too much attached to the gratification of their lusts, to countenance any effort, however much for their interest.

The prescriptions of assiduous and skilful physicians, were remarkably blessed, and "the great Physician of value," was pleased to succeed their exertions, in restoring many who seemed to be in the jaws of death. The pestilence has ceased to walk in darkness secretly, and there is no wasting "at noon-day openly."

Though among the families of the church, there have been some disease and much debility, yet there has not been one death of any member of the church, in regular standing. This is not because we are better than others; for we are great sinners, and "in many things we all offend;" but because the Lord our God is good. "Not for your sakes do I this unto you, O house of Israel, but for my own name's-sake, saith the Lord." All regular church members, old and young, who were here on the day when the plague slew his first victim, are now alive before the Lord. "Blessed be God, for his mercy endureth forever." "O that men would praise God for his goodness."

3. The poor were provided for. Owing to the policy of the British government in affording facilities for their citizens to emigrate into the provinces to the north of us, to the disappointed expectations of the emigrants, as to their settlement on the lands promised them as a gratuity, and to that of the popish priest, who has detained Papists in this flourishing capital, for the purpose of promoting popery by a large congregation, there were great multitudes of foreign and intemperate poor in the city at the commencement of the plague. By the benevolent contributions of some opulent citizens, who also labored with diligence in the work of mercy, temporary edifices were erected on a high healthy situation, where hundreds of poor were furnished with pleasant dwellings and with

every necessary accommodation, while their habits of industry, cleanliness and morality were improved, and some attention paid to their religious instruction. All this was the goodness of the Father of mercies in whom compassions flow.

“Of thine own goodness for the poor,
O Lord thou didst prepare.”

4. The saints of God have been rendered more holy. Who these are we cannot always decide, as it is known to the searcher of hearts only. But in these times, when all business has been nearly paralyzed, and disease and death marching through our streets, the righteous are taught to “sigh and cry for all the abominations done in the land.” Messiah has shown them that “he is angry with the wicked every day,” and that “he will by no means clear the guilty.” Their own sins have been set before them, and in such a way that they must think of them with pain; for it is painful “to sigh and cry,” under a deep penitential sense of sin. Yet there has been a blessing in these exercises of the heart; for God who knows all our sorrows, “puts our tears into his bottle,” and he “sets a mark” on them, that when the destroyer passes through, he may not slay them. “The Lord spares them as a man spareth his own son.” There has been much earnest prayer, which previously had been restrained before Him. His command is:—“See that ye call on me in the day of trouble,” and his people have obeyed the command. Our day of fasting and humiliation was a day of fervent supplication, and though we cannot know now, we shall know hereafter, how much it availed. “By the sorrow of the countenance, the heart has been made better.” The promises of the covenant:—“Thou shalt not be afraid for the terror by night—nor for the pestilence that walketh in darkness.—There shall no evil befall thee, neither shall any plague come near thy dwelling; for He shall give his angels charge over thee to keep thee in all thy ways,”* have been plead in faith, and they have been fulfilled. By seeing their blessed accomplishment, faith has been strengthened so that, in all time to come, we may “draw near with more boldness to obtain mercy and find grace to help in time of need.” While the ungodly are made

* Psal. xci. 4, 5, 10, 11.

more carnal and hardened in sin by these judgments, as they are by the preaching of the Gospel, the saved of the Lord are made more spiritual and humble. They have been taught the vanity of all earthly things, and that God, in his displeasure, for the purpose of drawing His people nearer to himself, can and does take away all the means of accumulating property, and removes most of the enjoyments that are of an earthly nature.

“All the fruit of afflictions is to take away sin,” as to its indwelling power in believers. That this has been its fruit in the late calamity of our city, we think there is evidence in the tenor of the deportment of some, and we trust not a few, of the professors of religion.

5. The corporation of the city were brought to acknowledge the hand of God in the judgment. As it was a painful ground of fasting and humiliation before the Lord, that the president of the United States, the governor of this state and the corporation, refused to recommend a day of supplication to Almighty God to cry for mercy in the midst of judgment. So it is to be remembered with gratitude, that, when the pestilence prevailed, the city authorities surmounted what they professed to be constitutional scruples of conscience on the subject. For, whatever may be the complexion of the constitution, the obligations of duty to God have been acknowledged to be paramount. It is true that no authority has been delegated by the people of this state to acknowledge Christ as the Head of the new covenant, and in whom alone mercy is exercised to cities and nations. But, at the same time, the law of God is above the constitutions which are made by sinful men, and which never can bind the consciences of the godly, so as to prevent them from doing what the laws of heaven enjoin. We have abundant reason of thanksgiving to the God of heaven that the testimony of the witnesses for the truth, has not been without efficacy. It is a promise of the covenant, that *“enemies shall feign submission.”* When those who do outward homage to the religion of the Son of God, are in their hearts far from righteousness, it is the power of the Holy Ghost, in his common operations, that restrains their opposition. “He makes the wrath of man to praise him, and the remnant of wrath he restrains.” The violent and unprovoked attacks which profane and wick-

ed men who have power in this world, make on the church, all happen "for the furtherance of the Gospel." Paul rejoiced with thankfulness in his tribulation, when he saw that the cause of truth was promoted by them. We have the same reason to rejoice in our trials. Those who had been the most violent in crying out "*church and state*" to oppose godliness, became the advocates of humiliation before God.* The city of Nineveh fasted and was spared. The church and city of Albany have fasted and are spared. "Give thanks to God." "Let us go and sin no more lest a worse thing come upon us."

The following letter is from the late pastor of the Albany congregation.

Lebanon, N. J., Sep. 6, 1832.

REV. AND DEAR BROTHER, — I have just received the Quarterly of the last number, and take the opportunity of writing a few lines to enclose you my subscription for

* When the cholera appeared in Canada, some of the clergy of the city were desirous that there should be a day of fasting appointed for all the christian congregations in the city. The governor was requested to appoint a day of fasting. He refused. It was found that many members of the corporation were also adverse to the measure. A meeting of the clergy was held and a day set apart. It was moved, in the city council, to recommend to the citizens a suspension of business on the day appointed. This also failed. That meeting of the corporation was held on Monday evening the 2d of July. On the morning of the 3d, a man by the name of Bradford was attacked with cholera, and died before noon. While the pestilence was prevailing, an extra meeting of the legislature was in session. The members were anxious to leave the city, as soon as possible. But there were some electioneering documents, which they wished to publish. The state printer employed his workmen, in printing these papers, on the Lord's day, and published the fact in his journal. On the Saturday following, the Journal and Telegraph, a weekly and very respectable religious journal of this city, rebuked the president of the United States, the governor, the corporation and the state printer for their irreligion. The state paper replied with violent denunciation, crying out church and state, fanaticism, and sectarianism, with great acrimony. It was, however, soon believed that he had missed his aim, and it was discovered that the whole Christianity of the city was indignant. An important election for president of the United States and state officers was approaching, and it was thought best to propitiate the church. A day of fasting was soon after appointed by the corporation. The newspapers of the city, after the appointment of the fast, changed their complexion, as to the plague, and represented it as a visitation from God for sin. So that the faithfulness of the Journal and Telegraph was remarkably blessed by the Head of the church. It overcome by the word of its testimony. Such demonstrations of the goodness of God will not soon be forgotten by his saints. We hope too, that some of those who had opposed the appointment of a fast by the corporation, will be found to have been convinced that it was a duty which they owed to Messiah, "*who is Lord of all,*" to humble themselves, as civil rulers, before Jehovah's throne.

the present year. In so doing, I add my hearty wishes for the prosperity of your publication, and my cordial approbation of the objects it avows and the character it sustains. And this I do the more earnestly, as it unhappily appears these objects are now opposed in the Reformed Presbyterian church, where they ought to be promoted; and its character is assailed from a quarter as unexpected.

I have been grieved to observe the course pursued by the American Christian Expositor. For the first year of its existence, tame, vapid and unmeaning, it had little to recommend it but the *name* of its distinguished Editor and the sanction of the Ecclesiastical court, by whose authority he was called to that office. It has changed its character indeed of late, but I fear not for the better, as it regards the interests of truth and godliness, and the reputation of those who are concerned in its support. I cannot now regard it as a publication calculated to promote the cause of Christ, as that cause has been exhibited by Covenanters and since sustained by Reformed Presbyterians. It has discovered "a detestable neutrality in the cause of God," by creating and enlarging a doubtful, disputable and common ground, in regard of principles and obligations already settled; and it has more recently become the vehicle of personal attack and malignant insinuation. Another publication therefore had become necessary to meet the expectation of Reformed Presbyterians, more congenial to their character and principles; as such a publication had even in this early period of the Expositor, become certainly desirable. As I have taken some pains to communicate my thoughts on this subject to the editor himself, I cannot be blamed for an expression of my sentiments any where else. I wish I possessed the influence and the skill sufficient to guard Covenanters against a book dangerous to their principles and dishonorable to their character. For myself, I can no more, while it pursues its present course, welcome it as a friend, but only examine its pages to mark the progress of defection.

I am glad therefore, that in your publication, there is a substitute so desirable, and one that, in the respectability of its character, and the cause it maintains, promises well to put its enemies to shame. With its author, I doubt not it shares the abuse of some of the baser sort — pity it is

that men of another character or name should get into their company. It would be indeed a deplorable state of things if men could apply the screws and tell Reformed Presbyterians—you shall take the American Christian Expositor, or you shall publish, patronise and read nothing else. I have no doubt, for many reasons, such a state of things would be exceedingly desirable to a late writer in that publication: happily for Christians the Head of the church otherwise orders things.

The four letters recently published by Dr. M'Master, exclude all possibility of mistaking the ultimate object of present movements in our church. Far superior, as I judge it to be in point of composition and argument, to any of the pieces which have adorned the pages of the American Christian Expositor, for it will undoubtedly gain for its author great praise where he ought not to find it; it is equally in advance, in regard of the perspicuity with which it unfolds the views of those who are advocates of new light. As an apology for the impiety and immorality of our national and state constitutions, so far as my limited reading enables me to judge, it is unrivalled. A future and a better age will behold in this new light, which makes darkness visible, the obscurations of stars in the ecclesiastical firmament, as a token of the displeasure of the Head of the church and of his wrath against a perverse generation. The American Christian Expositor will call this also as he pronounced a similar production—"magnanimous!"—Magnanimity, I have understood to consist in venturing, with an inferior, to assail a superior force. If to brave the power of the Son of God and the armies of heaven which he leads be magnanimity, then indeed this praise may be claimed. But if this interpretation do not please, his readers may look long to find out what magnanimity he intends. Certainly he and all their writers know they are advocating sentiments, which place them on *common ground* with statesmen, ecclesiastics and citizens, from Maine to Georgia, in all that is practical in their principles—that they have for their patrons every sworn member of this great and powerful confederacy, from the president of the United States down to the poorest voter at elections; and opposed to them a band, inconsiderable in number, whom they themselves profess to esteem a mere faction, equally in-

considerable in public influence, and whose only support is in the word, promise and power of God their Saviour.

It is true indeed, that the avowed object of this, and similar publications, is, only to claim for such as desire it, the privilege of holding office under the government, and voting at elections, while others are to be at liberty to forbear. The very plea, however, appears to me fatal to some of the ground on which they urge it. If I understand the ground on which this claim is now urged, it is, in part at least, that it is not at variance with the established principles of Covenanters. The very foundation of their system, I thought to be union in principle and practice flowing from principles. Here is something introduced, establishing an obvious, an invidious and a wide distinction as to the course pursued, in regard of the same subject, by members of the same holy community. What is to be thought of the inconvenience, trouble, expense and sacrifice to which the great body of the church members in that community have submitted? And what also of those of their brethren who, notwithstanding the contemplated relaxation, will continue to endure privation to maintain a conscience void of offence. Such a heterogenous combination was never contemplated by Covenanters — it has no place in the old system, it is *new light*.

I cannot also but be struck with the unauspicious mark which Divine Providence has put upon this movement, for the instruction of a future, if not for the consideration of the present generation. At the very period in which the Almighty has sent abroad among the nations a frightful scourge, and in which he has put the same brand of displeasure upon this empire, with which he has marked and chastised the idolatrous, Mohammedan and anti-christian nations of the earth, putting us in the same grade with them, shewing that he has a quarrel common to them all — when the highest executive authority in the national family, has declared that it is not within the legitimate sphere of the government or confederation to acknowledge God in his judgments, and the impiety of the great federal compact or its administration has been so publicly and solemnly avowed. This period, so marked, is the one in which the advocates of the royal claims of the Lord Jesus Christ, are called upon to enter into the national family and a constitution so situated as the ordinance of God.

The consideration, supposed so much to mitigate the immoral character belonging to the federal constitution, that that constitution is not a constitution, but a compact or league of sovereign and independent states, entered into for specified and limited objects, is trifling, no way applicable to the great question at issue, and unworthy of the mind by which it is urged. It is trifling—for of what importance is it to call a thing by one or another name, when its true nature or character remains unchanged? The system which unites the members of a Bible, of a Temperance, or of any other society, is and may be specified and limited—yet who hesitates to call it a *constitution*. It is also no way applicable to the question at issue—for Covenanters have never yet disputed, as a body, the political character of the federal compact: that is a subject with which, perhaps wisely, they have not meddled: but they have publicly testified as a community and as individuals, that it is an irreligious and immoral constitution or league, in many important respects, and therefore, whatever excellencies it may possess, and whatever valuable ends it may answer, not to be esteemed as the scriptural ordinance of God. The writer of these lines believes, perhaps, all that the writer of the “Four Letters” believes, respecting the political character of the constitution of the United States—entertains similar views respecting its original design—is a democrat in politics, and values the administration of the present incumbent of the presidential chair for his principles, consistency and honesty on that very subject, and yet prefers to obey the word of God, and not listen to the counsels of present expediency. That word has said, “Say ye not a *confederacy* to all them to whom this people shall say a *confederacy*, neither fear ye their fear nor be afraid. Sanctify the Lord of Hosts himself, and let him be your fear and let him be your dread. And he shall be for a sanctuary; but for a stone of trembling and a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.”

My beloved brother, God grant that these considerations may have due weight with us all, and that we may be disposed to listen to him who has also intreated us. “Bind up the testimony, seal the law among my disciples;

and I will wait upon the Lord who hideth his face from the house of Jacob, and I will look for him.”

These thoughts, which have been extended rather farther than was designed, are at your service, name and all, for any purposes avowed by the Albany Quarterly.

I am with affection and respect,

Your unworthy brother,

JAMES CHRYSTIE.

COPY OF PREAMBLE

And Resolutions adopted by the Southern Presbytery of the Reformed Presbyterian Church.

Whereas the Synod of the Reformed Presbyterian church did at its sessions in Pittsburgh, August, 1830, resolve that a monthly periodical in the octavo form be published under its direction, and that the Rev. Dr. M'Leod be appointed to conduct the publication. And whereas, the whole church and all its parts respectively, have a right to expect that such a publication, sanctioned by its highest judicial authority, shall be a vehicle of useful intelligence to its members and a faithful advocate of its doctrines and order. And whereas each department of the church is bound to guard its members against the insidious and dangerous influence of such a publication when badly conducted,

1. *Resolved*, As the sense of this Presbytery, that the publication so established and called the American Christian Expositor, published by Dr. Alexander M'Leod, has failed in answering the end sought for and expected by the church — that it has become the vehicle of abuse and malignant insinuation, in regard of personal character both ministerial and private — that it has abandoned the peculiar doctrine of this church on the important doctrine of civil government, in its application to the institutions of this country, as held by this church — and has thus betrayed the interests it was intended to guard and maintain,

2. *Resolved*, That as this Presbytery do not believe it is honorable to the church or useful to the members, but disgraceful to the one and hurtful to the other, that such a publication be allowed uninterruptedly, its high ecclesiastical sanction; the Presbytery do warn their congregations

against the insidious and dangerous publication, named the American Christian Expositor, and recommend them to withdraw from it their patronage and confidence.

3. *Resolved*, That these Resolutions be carried up to the superior court of our church, that it may be submitted to their judgment what order be taken to wipe away the stain, and correct the mischief produced by this unfaithful and hurtful abuse of a high and important *trust*.

The above resolutions were adopted as far as known, with but two dissenting voices of members, who afterwards protested and appealed.

· PRORENATA SYNOD.

The Northern Presbytery, at its late sessions passed an act, session 2, Oct. 25th, requesting the call of a *pro-renata* meeting of the Eastern Synod, to be held in the city of New York, between the 2d Thursday of November and the 1st Thursday of December next, in order to take measures for arresting the progress of errors in doctrine, and in the application of the principles of the testimony of Jesus, within its bounds.

The ministers and ruling elders who adhere to the Westminster Confession of Faith, to Reformation Principles, and to the well known usages of the church, are bound by their ordination vows, and by all the most sacred obligations, to let no worldly considerations prevent them from attending. The safety of the ark of the covenant demands this of them. The vacant congregations are entitled each to a delegate. Let the ruling elders, especially beware of saying, "*the absence of one elder can do little harm.*" This is bad reasoning. There was but *one* of a majority in the council of Nice, that condemned the Arian heresy. There was but *one* of a majority at the last sessions of synod, to condemn the errors of an insidious draught of a pastoral letter. Should the cause of truth fail or falter, for a time, by a majority of one, on the behalf of errorists and time-servers, what minister or elder, who remains at home, can answer to God and to his own conscience, for the trouble which he gives the church, by his neglect? Let him remember that part of his ordination vow, that binds him before the Lord, is "to attend the meetings of the judicatories." Let the

saints contribute, as those of Phillippi, (Phil. iv.) did to Paul's necessities, that the travelling expenses of ministers and elders may be defrayed, so that no obstacle may exist in that respect. There is an act of synod, binding every congregation to raise a collection for defraying the travelling expenses of delegates to the judicatories. We trust the Spirit of the Lord will stir up the friends of truth to do their duty for the honor of the Lord Christ, and for the cause of a Covenanted Reformation.

The Moderator of Synod, the Rev. Wm. Gibson, has issued his circular, convoking the extra sessions of synod, on the 21st instant, at 10 o'clock, A. M., Sixth street church, New York. It is called for the purpose of taking order on the Draught of a Pastoral Address, and a fama clamosa against the Rev. Dr. Wylie of Philadelphia, as sinfully voting.

The following item of intelligence is extracted from a Philadelphia newspaper, entitled the Pennsylvanian, of Oct. 7th.

“On Saturday last, the 6th instant, a gentleman happened to be present when the REV. DR. WYLIE was naturalized as a citizen of the United States. The same gentleman happened to be at the window of South Mulberry ward, on Friday the 28th September last, the day of the ward elections, and saw THE REV. DR. WYLIE, AND THE SON OF THE REV. DR. WYLIE, *present their ballots as citizens of the United States, which ballots were accepted by the judges.* Prosecution in relation to the affair is about to be entered.”

At sessions of the sub-synod of the west, held in Xenia, on the 15th, 16th and 17th of Oct., in which there were delegates from the Pittsburgh, Ohio and Western Presbyteries, a resolution was passed *unanimously, to adhere to the testimony as heretofore.* Let us thank God for this cheering intelligence. They are blessed, indeed, of the Lord.

No. III. of the Quarterly is retarded in its appearance about a month, in consequence of the plague in Albany.

This we are sure will be a sufficient apology with our friends. We take this occasion to thank our correspondents, patrons and especially the agents, for their spirited and successful exertions, in promoting the circulation of this journal and for their prompt remittances. All have done well. However, we cannot refrain from mentioning our Philadelphia agent, Mr. Walter Bradford, who has procured in *Philadelphia* 108 subscribers, and Mr. Robert Brown, a ruling elder of the Greensburgh congregation, and the Orange county congregations. To them and all our subscribers, we say: "Brethren, pray for us," "that the word of the Lord may have free course and be glorified," and "that we may be delivered from unreasonable men, for all men have not faith." 2 Thess. iii. 1, 2.

REMARKS RESPECTING THE SENIOR EDITOR.

We wish to avoid troubling our readers with personalities as much as possible. But as the enemies of the covenant-cause, which we defend, have chosen to make their arguments resemble those of the factious politicians of the day, whose spirit they have largely imbibed; something in the way of defending our reputation, appears to be requisite. We have the example of the apostle Paul, who, in some of his epistles, gives us an account of his life, and defends himself against the same kind of weapons which our adversaries use. It has long been the favorite mode of warfare, employed by "the accuser of the brethren," to endeavor to destroy the usefulness of the ministers of Christ, by raising up men to slander their characters. This is to be expected of him; for "he is a liar from the beginning."

The senior editor has been charged with being a foreigner, by ungodly men, and "certain lewd fellows of the baser sort," and by others, of whom better things might have been expected, with other matters, which have no better foundation in truth, and over which, had they been true, no man has any more control than he has over the place of his birth.

The senior editor is a native of Pennsylvania, where his family has resided for more than a century. He received the first degree in the arts in Jefferson college, where he was employed in the instruction of the junior class for one year, a place since filled by learned profes-

sors. He commenced the study of theology in the theological school of that institution, under the care of the Rev. Dr. M'Millan. For some time he prosecuted his study of divinity in the city of New York, under the direction of Dr. M'Leod. Six years he had charge of the Bedford academy, which flourished under his principalship. He was for some years employed in the education of youth, in a literary institution of Philadelphia.

He was ordained to the pastoral charge of the congregation of Caldenham, Orange county, N. Y., where he continued, until his translation to the city of Albany. He is the author of an octavo volume, entitled Willson on Atonement. He edited for four years, under the patronage of the American Evangelical Tract Society, the Evangelical Witness, a theological journal, of 48 pages a month. He is also the author of 17 other publications. His numerous letters from some of those whose names are appended to the slanderous "Draught &c." contain an ample refutation of the slanders. The very mention of these letters we think, will make some people blush deep as crimson. They are old light letters.

From Jefferson and Yale colleges, he received, in the same year, the degree of A. M. By the Western University of Pa., he was made D. D. It has pleased God graciously to bless his ministry, in those portions of God's husbandry where he has labored, he acknowledges in weakness, while "without there have been fightings and within fears." "What has been sown in weakness has been raised in power." We trust that he has always endeavored to maintain a conscience void of offence towards God and man, and "to live godly in Christ Jesus."

The writer of a following article* was for two years one of his theological pupils, and is now pastor of the Newburgh congregation.

Northern and Southern Presbyteries. McMaster's Letters and the Lord's Controversy.

The Northern Presbytery, at its late stated meeting, elected the Rev. James Milligan, of Ryegate, Vermont, and the Rev. Robert M'Kee, pastor of the Lansingburgh congregation, James Whitehill, a ruling elder of Ryegate,

and Mr. Robert Boyd, a ruling elder of Albany, superintendents of the theological seminary, in this city.

At a meeting of the Presbytery in Vermont, Mr. John Holmes and Mr. Robert Trumbull, were taken under its care, as students of theology. They have both been ordered to prosecute their studies in the seminary, if convenient. The Rev. James W. Stuart has been put on trial for breach of vow.

Mr. David Scott was ordained at Newburgh, by the Southern Presbytery, to the holy ministry, as an evangelist.

Dr. M'Master's Letters, in praise of the United States and state constitutions, are reviewed in the Associate Reformer.* The Reviewer, who is evidently a scholar and divine, says : † " Mr. M'Master is the encomiast before a religious society, of the religious attention which has been paid by the sovereign people throughout our union, in forming their constitutions to the religion of the Lord Jesus Christ. Alas ! for the weakness of that mind that would take out of the hand of the Lord of hosts his own covenanted people, that would scatter them in Israel, that would commit each one to the care of worldly improvements, engines and railways, (for men are improving little in religion) to answer the end of the testimony, and of the martyrdom of Cameron and Renwich." Again : — " The happy conclusion which the author, with so much self-complacency draws, is the most astonishing of his sophisms."

The Lord is pleading a controversy with this nation for its national sins. An extra session of the South Carolina legislature, has ordered an election of a convention, whose members are to continue in office for a year, to resist the laws of the United States. The Sabbath has been desecrated by the continued transportation of mails, notwithstanding the remonstrance of the Christianity of the nation ; missionaries have been persecuted, even to imprisonment, and the rulers have refused to humble themselves before the Lord, though called upon to do so by the synod of the Dutch Reformed church. God, who brought up Shishak, king of Egypt on Rehoboam, for his sins, ‡ is bringing up the south, against the national government.

* Ass. Refor. vol. i. No. 2. pp. 50, 57. † p. 53. ‡ 1 Kings. xiv. 25

DR. WYLIE'S "ANIMADVERSIONS ON ALBANY
QUARTERLY" CORRECTED.

It is a noble principle which influences to cast the mantle of charity over another's infirmities, and to forbear opposition, when these can be done, without permitting truth to suffer. It is also a duty to prevent imposition from being practiced on others. The benign religion of Jesus inculcates such a principle and enforces such a duty. He, who diminishes the influence of the one, or brings disrepute upon the other, is to be both pitied and blamed. When a writer, for the sake of producing effect, calls the *profession* of these to his assistance, and yet shews, by the complexion of his remarks, that the *bare profession* is all to which he is then entitled, he stands before the public in no enviable light. These thoughts were suggested by the perusal of an article, in the July No. of the "American Christian Expositor," entitled, "Animadversions on the Albany Quarterly." The article is from the pen of the Rev. Dr. Wylie.

The *professed* object of the writer is to prevent "our people from suffering imposition, tending to mislead the judgment, paralyze the loveliest charities of the heart, and foster passions, that ought not to be indulged." Whether the effect has been produced by the Albany Quarterly, or by some other cause—the writer's own article evinces, that *his* judgment has been misled, *his* charities paralyzed and *his* passions fostered, to an extent, truly lamentable. My astonishment at the introduction into such an article of things totally unconnected with the Quarterly, was far more than equalled, by the pain experienced on seeing misrepresentations made, unusually harsh expressions employed, and by perceiving the spirit breathed, and the complexion borne, by the whole performance. The author's age, literature and *piety* should have taught him, that it is *one* thing to oppose a brother when he is to blame; *another* to endeavor to heap vilification and abuse upon his character: *one* thing to expose misrepresentations, *another* to attempt to destroy the reputation and high usefulness of a minister of Jesus; and *one* thing to counteract falsehood by plain statements of truth, *another* to seek to explain away stubborn facts, when their publicity gives uneasiness. The whole article, however, is in good keeping with other parts of the

writer's conduct towards the senior editor of the Quarterly for some months past. At a meeting of the Eastern Sub-Synod in April last, Dr. Wylie was chairman of a committee, that reported the draft of a pastoral address. The part of this draft, which *Synod rejected*, contained many personal allusions and opprobrious epithets. The following are specimens. "Let no aspiring Diotrefes goad you on to rashness." "Various illiberal attempts have been made to stamp as the ordinance of the devil the best government on earth"—"insinuations and foul misrepresentations of the prejudiced, pestilent, designing and ambitious"—"unprincipled and ambitious demagogue"—"disorganizing *new-light* pedlars"—"Judai-
zing teachers," &c. &c.*

On the rejection by Synod of this objectionable part, the minority published the whole, with notes appended. One of these notes (note B) brought to light, that the senior editor was personally alluded to, in such expressions as the above. In that note, quotations from a late publication of his are given, of which quotations it is said, "Amplly sufficient has been quoted to give a *definite location* to these and similar allusions of the address." It is also added "the mental alienation under which its (the publication's) author labors, divests him of all personal responsibility. And as this has now become notorious, there is little danger that the *ravings of insanity* will be mistaken for the expressions of truth and holiness." The employment, by a minister of Jesus, of such assertions, epithets and language, against another minister of that same Jesus, must cause the pious heart to sicken with poignant sorrow and bleed at every pore; especially as they both belong to the same branch of our Redeemer's church, and profess to be bound together by the same covenant-engagements. What must be thought of the man, who desired to obtain synodical sanction, to the insidious invective, which he had deliberately prepared against a brother? Leaving this to the judgment of the christian public, I proceed to a few remarks on the "animadversions." Believing, that they evidence an intention on the part of the writer, to injure the senior editor of the Quarterly, and finding from the effect produced,

* See rejected part of "Draft of Pastoral Address."

that they carry the antidote to their own poison, my remarks shall be brief.

The article opens with a reference to a *fabulous story*, in which the mountains were represented, as in labor, and at the time of delivery, a silly ("to be laughed at") mouse was brought forth. The impression intended to be made is, that after very great toil, on the part of the senior editor, a publication of trifling ridiculous character appears. The author of "Animadversions" knows full well, that no extraordinary exertion is requisite, on the part of that editor, in preparing what he intends for the public. The Albany Quarterly speaks for itself. The extent of its circulation and the continued additions to its subscription list, shew in what way it is "laughed at" by an intelligent, christian people. It is strange that *fourteen* pages of a religious magazine, "designed," as its *title* bears, "to promote the influence of sound principles and social order," for example, by publishing the *president's message* &c., should be occupied in endeavoring to write down, this "to be laughed at" production. We have read of the mountains laboring and bringing forth, but we have not read of any one *sufficiently silly to lay violent hands on the mouse*. Judging from the effort made by the author of "Animadversions," one would think he underwent more agony, in attempting to strangle the silly offspring at its birth, than had been experienced in bringing it forth. The reader, if he choose, may decide whether any precedent to the attempt at destruction, is presented in the following case. "The dragon stood before the woman, to devour her child as soon as it was born." Failing, he "cast out of his mouth water as a flood after the woman that he might cause her to be carried away of the flood."

Much fault is found with the senior editor for presuming to commence the publication of a magazine, while the A. C. Expositor continued to be published. For this he is charged, indirectly, with dishonor, with a violation of plighted faith, and with adopting "the very convenient point in the ethics of some persons, that one party, without the consent of the other, can rescind a covenant." These charges are predicated on a pledge, given by members of Synod. How does this pledge justify the conclusion, that they become thereby a party for longer than

one year? Dr. Wylie admits, that “the responsibility to furnish out of their own pocket, the deficit of subscriptions — ceased at the end of the first year.” This was the very thing contemplated in the pledge.* Take its own words. “The several ministers and other members present were called upon to pledge themselves, for what number of the contemplated magazine they would be responsible.” Responsible for what? *To pay for* the number of copies, for which they respectively pledged themselves. Admitting Dr. Wylie’s view, however, does it follow, that every man was thereby prohibited from acting as an editor for the good of our church? Did Synod intend to establish a *monopolizing* publication, that would palsy the pen, and restrain the freedom of the press? Nothing was farther from their intention. In this age and country, such conduct or its advocates, will find few abettors. A history of the Reformed Presbyterian church has long been wanted. To give it is an arduous task. I rejoice, that when a man was found willing to undertake it, our people have, beyond expectation, given their countenance and their aid. I am also thankful to Dr. Wylie, in this respect, for his “animadversions.” They have increased the circulation of the Quarterly not a little. When will he write again?

Very disingenuously, the senior editor is charged with having desired the editorial department of the Expositor. “That Dr. Willson was extremely desirous to be the editor, was I believe, too obvious to be misunderstood.” This is totally incorrect. I know the whole history relating to the commencement of the Expositor. Dr. Willson introduced in presbytery, a resolution to petition Synod, to resuscitate the Theological Seminary, and establish a periodical. This was moved and carried with the understanding, that Dr. M’Leod was the contemplated professor and editor. With the same understanding, the petition was forwarded to Synod. Were I so minded, reasons could be stated, why Dr. Willson and other friends of Dr. M’Leod, undertook and carried forward these measures. Circumstances, then existing, explained the whole matter to those acquainted with them. But, says Dr. Wylie, “He was not able to refrain expressing him-

* It was stated by the mover and seconder in Synod, that the pledge was for one year only. Editors.

self thus." "Only let the magazine be located in Albany, and my congregation will incur all responsibilities for its support." Dr. Wylie quotes as though he remembered the language *verbatim*. Perhaps he does!! Had he charged his memory to the same extent, with the time when it was employed, and with concomitant expressions, he need not have drawn so mistaken an inference; nor loaned himself to the *enviable* task of misleading others. Dr. Willson was advocating the adoption of a report, in which Dr. M'Leod was named as editor. He was speaking of the influence, which the contemplated location (New York) would have in procuring support. He reasoned from what he believed his own congregation could effect, to what would be effected by one much larger. Whether he wished to influence his own appointment, after originating the business, with another intention, and when Dr. M'Leod had been already named in a report, the adoption of which he was then advocating, may be safely submitted to the judgment of any unprejudiced mind.

Again, Dr. Willson is represented as having acted without "any kindness and generosity," yea, in a way contrary to truth and justice towards Dr. M'Leod. This is intended for effect, and is uttered in that vague, and indefinite way, which prevents it, in any given instance, from being met. The magnanimous seek not such a shelter. Than Dr. Willson, no man has made more sacrifices, in the maintenance of his friendship for Dr. M'Leod. I might appeal to Dr. M'Leod himself, to every member of the late Northern Presbytery, to every member of the New York congregations, and ask, whether in trying times to Dr. M'Leod, to his congregation and to presbytery, Dr. Willson did not sacrifice even personal friendship, and cut of the supply received from one of the fountains of his temporal support, in standing by the man, to whom he is represented as shewing neither kindness, generosity nor justice. Dr. Wylie may insinuate, but they, who know the truth, will not believe the representation.*

* On the 24th inst., three or four months after the appearance of Dr. Wylie's "Animadversions," Dr. M'Leod took occasion, in the presbytery of which he is a member, to speak in strong terms of Dr. Willson's friendship and kindness to himself. On the same day there was occasion to read

Another *grave* accusation against the senior editor of the Quarterly is, that he reported part of the transactions of an ecclesiastical court, when minutes had been published "in the Synod's own magazine." Is it intended here *again* to assert the right of monopoly to that magazine? Must nothing connected with the contents of its pages be published any where else? Has Dr. Wylie learned, from the repudiated example of the New York legislature, to attempt the injury of a man, merely because he publishes his own writings, in his own way? It is a blessing, that the press is not in the hands of some men. Has any thing uncommon been done in this case? Do not editors of newspapers and magazines report such parts of the transactions of civil and ecclesiastical assemblies, as they think proper? Is not the same done in reference to business transacted in courts of justice? Concealment is not the motto of one, whose deeds will bear the light. But why did not the editor of the Quarterly "favor the public with the unprecedented rhetorical flourish, which proceeded from his own lips — when speaking of our confession and standards?"

He was insisting on the recognition of "our confession and standards" in the draft of a covenant, then under consideration. He adverted to the sentiment too generally prevalent, that these are of "Satanic origin." He challenged the most scrutinizing investigation. Let it be given, and, if found to be of such an origin; "let them," said he, "go to the devil, whence they came." The Dr. spoke earnestly — such is his manner. This, reader, is the "rhetorical flourish" said to have made so indelible impressions. Dr. Wylie forbore "mentioning it." Pure forbearance!!! And yet he talks *around*, it and of it, as something awfully dreadful. He knows, that had he presented it in its real light, the horror sought to be excited must have vanished. Whether this is a sample of the "insinuating detraction and murderous innuendo," of which he speaks in the next sentence, the reader will determine.

In reference to the delegation of the Philadelphia presbytery, Dr. Wylie complains of misrepresentation. The

part of Dr. Wylie's "Animadversions," which contains the representation spoken of above. Dr. M'Leod said, "I have already, on this morning, acquitted Dr. Willson of *all* that.

Quarterly contains the statement, that he contended for the admission of all the delegates offered, because the object of Synod was to increase its numbers. Nearly a whole page is occupied in giving what he calls "the truth of the whole matter" on this point; when he comes to precisely the same conclusion, stated in the Quarterly. But it seems, another argument was employed, which probably he wished to be stated also. In my opinion a favor was done to Dr. Wylie and others, by its omission. "The Philadelphia presbytery also contended, that the court had uniformly acted on this principle." If they did so contend, they contended for what was *not true*. At the first meeting after the organization, Synod did admit more members than were entitled to a seat, by the ratio of representation. The reason was, a misunderstanding by some, as to the time when the limitation was to take effect. The manner in which the extra members were admitted, was supposed to have settled, *forever*, the application of the constitution. Hence at the very next meeting, three ministers "are invited to take a seat as *consultative* members." Such members have no vote. One year after Dr. Wylie himself, and Dr. M'Leod were invited to a seat, and accepted of it, in the same way. At the next meeting three ministers sat, by invitation, in the same way. This, Dr. Wylie calls "their last meeting in Pittsburgh," at which he says, his principle was acted upon. He refers, I presume, to the case of Mr. Cooper. This gentleman had been delegated by his presbytery, in connection with two others. That presbytery was entitled to only two clerical and as many lay delegates — four in all. Though only one of the latter kind was present, Mr. C. was denied his seat. As Dr. Wylie and I are here completely at issue, I quote the following statement from the minutes of that meeting. "A paper was presented to Synod by Mr. Cooper, complaining of a mistake, by the presbytery to which he belongs, in relation to his appointment to Synod, whereby he was exposed to unnecessary expenses, &c. Referred to the committee on travelling expenses." This was but one day before Synod's adjournment. The only satisfaction obtained, was an allowance of his proportion of travelling expenses. This too *was* stated in Philadelphia. Dr. Wylie's assertion to the contrary notwithstanding. So far then, from being Sy-

nod's uniform practice, the principle never was acted on, except at the first meeting referred to above. Verily when a man contends for what is untrue, he should not find fault with another for not reporting his error.

Dr. Wylie quotes and contradicts the following statement: "there were three ministers and four ruling elders from the congregation of Philadelphia." The meaning evidently is, that within the bounds of that congregation, *seven* of the delegates resided. After all the blustering about "mistakes so palpable," "excited imagination," "unaccountable hallucinations," &c., the statement of the Quarterly is true. Dr. Wylie is pastor of that congregation. S. W. Crawford had relinquished his pastoral charge, and had been for months pursuing a *secular* employment in Philadelphia. J. H. Symmes was giving stated supplies, by presbyterial appointment, to part of Dr. Wylie's congregation and others. The *four* elders were all members of that *one* congregation. This too was in direct violation of an act of Synod.

Again the Quarterly states, "Synod however permitted four delegates from that presbytery to vote out of comity." On this the Dr. exclaims, "I appeal to the official documents of Synod—I appeal to the recollection of its members. Comity indeed! One of the Dr's men, it is true, graciously mentioned, that they would allow us seats out of courtesy. The proposal was indignantly spurned at the moment, and so frowned upon by various members, that it was heard no more." The Dr. appeals to the official documents of Synod. Thither he shall go. A single reference will shew an utter inaccuracy on this very business: "The committee recommend as most agreeable to christian comity, that no individual, approved by any presbytery, as a delegate to Synod, be at present excluded from his privilege on this floor."* Dr. M'Leod presented and Synod adopted this report. Was he that "one, of the Dr's men" spoken of? And was it the "proposal" in *his* report that "was indignantly spurned and so frowned upon?" Men should be cautious, lest an over anxious desire to criminate and contradict should betray the secret, that they act for crimination and contradiction's sake. Sometimes such appear ridiculous; at other times, worse.

* See report of that committee

Next comes the logical distinction between the terms *untouched* and *unhurt*, as applied to "the system of truth and the church's order." The Dr. is welcome to the credit due to the exhibition of dignity, given in his remarks on this subject. He is welcome too, to all, that his character has gained for veracity in another representation totally inaccurate. He says "the system of the church's order in the mode of ordaining elders and deacons was touched by the Dr. (Willson) himself, and roughly enough too by some of his partisans." The Rev. Messrs. Cannon and John Gibson were appointed, at a former meeting, to report on the proper mode of ordaining the above mentioned officers. They reported and their report was laid on the table. There it lies yet. Its simple reading is all that was said — all that an opportunity was given to say, on the subject, except as it was dragged in, by two or three men, to influence the decision on a motion for discontinuing a representative synod. Of these Dr. Willson was not one. There is no ground whatever for this allegation. It is like another in a preceding paragraph, where Dr. Willson and his partisans are represented as forging, from a "Report on our Civil Relations," "the case about voting from Coldenham," &c., a yoke of bondage, which they sought to wreath around the church's neck. The Dr. should tell us whom he means by partisans. Is Dr. M'Leod, who in his report, as above stated, made the proposal of "comity," one of them? Are Messrs. Cannon and Gibson — gentlemen above, acting as partisans of any man — of the number? Can he refer to the men, who had, in their hands, the "Report on our Civil Relation," Drs. M'Leod, Wylie, M'Master, and Black? Does he include the members of the Coldenham congregation, who sent up the "case about voting?" I will leave it to any unprejudiced reader of his article and mine, whether, to any others, the term in the cases referred to, is equally applicable. If however, in the use of the term, he intended none or only some of these; or if he intended others entirely, he will find, soon enough for his present policy, that those whom he thus stigmatizes, are men who think, and speak, and act, for themselves. He will find, that they, to whom it is presumed he had reference, are men who would disdain to act in such a character, even though

the boon presented were equivalent to the procuring of a lucrative secular employment or to ordination sine titulo.
MOSES RONEY.

[*To be continued.*]

CIVIL GOVERNMENT.

(*Continued from page 21, No. 2.*)

It is always a delicate question and difficult case of conscience, to settle how the children of God are to shape their course, in relation to governments that openly dishonor the Lord their King. The saints, indeed, all know that they are bound "to live quiet and peaceable lives in all godliness and honesty, and to give none offence either to Jew or Gentile, and to pray for the peace of the commonwealth, that in its peace they may have peace." But as the nation dishonors God, were it only by a want of conformity to the law of God, we may not "do evil that good may come, whose damnation is just," by entering into and partaking of the sins, which are chargeable on the whole nation in mass. Some say there are sins, it is true, but there is provision made for reforming them. May any man swear to that which is evil, because he is allowed in the oath to use efforts to reform what is wrong? Surely not. For on this principle, a man might join a band of robbers and swear to their constitution, binding himself to practice robbery, provided there were an article in the constitution of the den, that as soon as the majority should agree, they would abolish robbery. No sophistry ever imposed more grossly on the blinding conscience than this. What! swear to that which is sinful, with a view to reform the subject-matter of the oath! O, that men would ask themselves how this shameful trifling will appear at the bar of God!

To instruct the followers of Christ in their civil relations, and what they ought to do in performing their duty to God and man, several eminent writers have published books, in the United States, within the present century. We have selected a few of them. That of the very learned Dr. Wylie, now professor of languages in the University of Pennsylvania, we have placed at the head, because it is the first in chronological order, and good as an open and able testimony, "against the evils that ex-

ist in the corrupt constitutions of state in this land." We shall be very brief in our analysis and sparing in our extracts, as we are happy to learn that a second large edition of the *Sons of Oil* is in press, and will speedily be published. The book is entitled the "*Sons of Oil*," from Zec. iv. 14. "These are the two announced ones" — the literal rendering of the Hebrew phrase is, "Sons of Oil." The author explains these to be the Two Witnesses that are referred to in the book of Revelation, as prophesying in sackcloth for twelve hundred and sixty years. They are called so, because they bear witness on behalf of the ministry and the magistracy, as holy ordinances of God. In the discussion of the import of their testimony, he examines the following topics. The origin of government.

1. The Father, Son and Holy Ghost, one God, is the governor of the universe.
2. All physical power is naturally in God.
3. All power among the creatures is derived from Him.
4. All this delegated power should be exercised for His Glory.
5. All power is delegated by the Father to Christ our Mediator.
6. He administers the whole moral government of God, both in church and state. "Civil government," he says (p. 9.) "does not, as some modern politicians affirm, originate either in the people, as its foundation, or in the vices consequent upon the fall." He then distinguishes between civil and ecclesiastical power.

1. In their immediate origin, the former, of God as Creator, the latter from Christ as Mediator.
2. In their immediate objects. Magistracy refers to the outer man, as a member of society; the ministry respects men as members of the mystical body of Christ.
3. In their form. The former is lordly and compulsory, the latter ministerial and persuasive.
4. In their end. That of the former is the good of the commonwealth, that of the latter, the edification of the church.
5. In their effects. That of the righteous administration of civil government is the prosperity of the state; that of the ministry, the holiness of the saints.
6. In their subjects. Those of the former, are citizens of the state; of the latter, church members.
7. In their correlatives. Civil power extends to all persons in the realm; ecclesiastical to those only that have made a profession of the faith of Jesus.
8. In their separate exercise. Should one neglect duty in any

realm, the other may go on in the performance of its regular functions.

The author then shews wherein they agree. 1. In their origin from God. 2. In being subject to the Mediator. 3. In their mutual dependence. 4. In God's law, recorded in the Bible, being the rule of both. 5. In having supreme and subordinate judicatories. 6. In that both magistrates and ministers are worthy of honor. 7. In their ultimate end — God's glory.

The power of the magistrate relative to the officers of the church, is next discussed. 1. The magistrate has no directive power in the church to make laws for her. 2. He may not administer her laws. 3. He is bound to defend her. "Kings shall be thy nursing fathers." 4. He ought to remove persecution, profaneness, idolatry, and their abettors, as did Asa, Hezekiah, &c. 5. He is bound to promote the purity of the church. He must embrace the truth himself as a ruler and enforce it on his subjects, as a father does on his children. 6. He must see that God's law is obeyed, throughout the realm. 7. He possesses a compulsory and punitive power about things religious. 8. To judge of ecclesiastical decrees, whether he ought to adopt them for himself and his subjects, or not.

The author's characteristics of civil government are : 1. Wisdom and understanding. Ex. xviii. 21. 2. The profession of Christianity. Deut. xvii. 15. 3. Integrity. 2. Sam. xxii. 2, 3. 4. A terror to evil doers. Rom. xiii. 3, 5. 5. "A praise to them that do well," encouraging and rewarding godliness. 6. Continually attentive to these duties. 7. He is the keeper of both tables of the law.

We do not give our readers an analysis of the fourth topic, which relates to the characteristics of the ministry of reconciliation. He rebukes very pungently all time-servers, who contend not for the whole truth of a covenanted reformation. Against all panders of corrupt power and trimmers, he denounces the curse of Judges v. 23. "Cure ye Meroz, curse ye bitterly the inhabitants thereof, because they came not up to the help of the Lord, to the help of the Lord against the mighty." His seventh topic is the duties of subjects. 1. Subjection. 2. Tri-

bute. 3. Honor. 4. Obedience for conscience sake. 5. Peaceful lives. 6. Support.

His eighth subject of discussion is announced in the following words:—“To state the reasons why we cannot yield obedience *for conscience sake*,” to the present civil authority in North America. (p. 39.) 1. The federal constitution does not recognize God, the King of nations. 2. Most of the state constitutions contain *positive immorality*. “The rejection of the divine law is an obstinate drawing back to heathenism,” p. 40.

[*To be continued.*]

ELDERS OF THE NORTHERN PRESBYTERY.

James Trumbull, Alexander Shields, and Robert Trumbull, all of Kraftsbury; John Hindman and Wm. M'Laren, of Barnet; James Whitehill, Wm. Jonson, James Millegan, and James Caldwell, of Ryegate; John Holmes, of Andover; James Dickey, Daniel Keenan, Currier, and Robert M'Niece, of Topsham; Wm. Shaw, Ely Gifford, Dr. David Lister, Oliver Selfridge, Samuel Jackson, and James W. Stewart, of Argyle; M'Kune, of Schaghticoke; Dixon, of Lansingburgh; Robert M'Kee, of Troy; James M'Kinney, of Port Schuyler; Robert Boyd, John Ewart, John M'Murry, Wm. Campbell, John M'Ninch, Micheal Jonson, Samuel M. Willson, and James R. Willson, of Albany; and Samuel G. Barnum, of Nassau. Of these thirty-three rulers, in Israel, it is believed that not more than two are suspected of being New Light; one is under process, on a charge of error, as adverse to the good old Westminster platform.

Let all right hearted men, while their prayers are “*effectual and fervent*,” (James v. 16.) for the office-bearers in the Lord's house, thank the Lord God of the sanctuary, for the steadfastness of the eldership in “*the faith once delivered to the saints*.”

FALL SYNOD.*

The Eastern sub-synod met in the 2d Reformed Presbyterian church, Sixth street, New York, on the 21st of

* This Synod embraces four presbyteries — those of Philadelphia, of the South, of Western, N. Y. and of the North.

November of the present year, 1832, at the call of the moderator, the Rev. W. Gibson of Paterson, N. J., and was CONSTITUTED by prayer, "in the name of the Lord Jesus Christ, the church's glorious King and Head."

The most important items of business were the finding of a libel against Samuel B. Wylie, pastor of Eleventh street church, Philadelphia, Wm. Willson, pastor of the Milton congregation, Samuel Bell, ruling elder of Philadelphia, Rev. Samuel W. Crawford, master of the grammar school of Pennsylvania University, Rev. Jno. Neal McLeod, late pastor of the congregation of Galway, N. Y., Thomas Cummings, ruling elder of New York, Gilbert McMaster, pastor of the Duanesburgh congregation, N. Y., Wm. Cunningham, ruling elder of the city of Schenectady, John McMaster, pastor of the Schenectady congregation, and Elder M'Clue. The trial is to take place, at the spring sessions in the city of New York.

The libel embraces the following counts. 1. Divisive courses. 2. Contempt of the authority of synod. 3. Error in doctrine. 4. Abandonment of the testimony. 5. The slandering of the synod and its members. The court was unanimous in the finding of the libel. The Rev. Jno. N. McLeod was suspended from the exercise of his ministry, for contumacy.

A committee was appointed to investigate a fama clamosa, said to exist against the professor of languages, in the university of Pennsylvania. The Rev. Moses Ronney, pastor of the congregation of Newburgh, State of New York, is the chairman of that committee,

The Rev. James Chrystie, of Lebanon, N. J., was elected secretary, and the Rev. Robert McKee, pastor of the Lansingburgh congregation, assistant clerk.

NOTICES OF NEW PUBLICATIONS.

1. "Strictures, on a pamphlet published by the minority of the Eastern subordinate synod of the Reformed Presbyterian church, by Robert Gibson, pastor of the 2d Reformed Presbyterian church, in the city of New York."

"Paul thou art beside thyself, much learning doth make thee mad." But he said, "I am not mad, most noble Festus." Acts 27, 8vo, price 6 pence, pp. 27.

The author of this pamphlet holds the pen of "a rea-

dy writer," The following are specimens of his doctrine and style :

"To God who freed them," (the 13 colonies) "from the hand of a powerful enemy, they could not confide for protection, but formed a union on a principle as *immoral* as it is *opposed to human rights*."* He refers to negro slavery.

Again : — "How silent," (are some ministers) "about the degradation of 2,010,430 slaves !" This is a deserved rebuke. When will the ambassadors of Jesus reprove the *high* for sin, as they do the *low*? We regret that this able advocate of truth, hesitates as to the propriety of jury-act.

2. Palestine, or the Holy Land, from the earliest period to the present time, by the Rev. Michael Russel, LL.D., author of a View of Ancient and Modern Egypt, pp. 330, 12mo., price fifty cents. This is a useful book, and should be in every family. Its chief defect is want of evangelical savor. It is rather too secular. The style is neat.

3. The Sons of Oil, second edition, with an appendix, which we learn is from the pen of the Rev. Moses Roney, of Newburgh. We are glad to welcome so learned an advocate of the truth, held by God's covenant people, into the corps of authors. He holds a steady and powerful pen. A little use will give it more freedom. The price of this edition is 25 cents.

4. The *Covenanter*, an invaluable Reformed Presbyterian Monthly of Belfast, has been received. We are happy to learn that it has a very extensive circulation of several thousand copies.

5. A Monthly has lately been commenced in China, at Canton, entitled the *Chinese Repository*. It makes a developement of the state of ignorance and idolatry, among the 200,000,000 of people in S. E. Asia, who are the descendants of Abraham by Keturah. We purpose to give some extracts from this work, as soon as we have negotiated our terms of exchange.

6. In preparation, and will (D. V.) shortly be published, a pamphlet entitled "Truth," by the Rev. Samuel M. Willson.

* p. 14.

PRESENT DUTY OF REFORMED PRESBYTERIANS.

(Continued from page 13, No. 2.)

Taking for granted the fact, that Covenanters have been and still wish to be, consistent witnesses for the cardinal doctrines of the Reformers — such as the binding obligation of the covenants entered into by our fathers, the duty of nations, as such, to obey the law of God, and make it the ground upon which their legislation is based — the Headship of Messiah over the nations, in their national capacity, and that it is the duty of legislators to bow in *acknowledged* subjection to his authority; let us examine by the tests of plain common sense, and common understanding, the claims of the government of our land to be the ordinance of God; or more correctly, the claims made for it, for as it will appear in the sequel, the land and government would scorn the title.

We will briefly enumerate the principles formerly discussed. 1. We are to receive as the true moral character of the nation, that which the government itself claims, and which is assigned to it by the majority of the nation,

2. We are not justifiable in selecting a *few* favorable traits, and upon them, forming our decision, disregarding the concurrent testimony of the nation itself, and others not incorporated with it, that it does recognize, as the principles of christian morality, and does not follow in its usual administration — practices accordant with them,

3. Christians cannot for the sake of attaining even a desirable object, and of benefitting others, adopt such a course as will either directly, or impliedly lead to the abandonment of any attainment.

[To be continued.]

Chaplain to the U. S. Senate.—On the 11th inst. the U. S. Senate, on the third ballot for Chaplain, elected the Rev. C. C. PISE, D. D. a Roman Catholic Priest.—*Albany Daily Adv.*

By treaty with the king of Italy, (i. e. in fact the Pope) the U. S. is to receive \$2,000,000 from Antichrist — buying votes.—*N. Y. C. Advertiser.*

This is the government lauded by Wylie, M'Master, & Co. "This is wickedness." Zechariah v. 8.

the increase of matter, and the additional labor in a department, and the publication requires an advance of labor is considered, this advance of price will, it is hoped, be judged reasonable.

3. This change to commence with the number for May 1833, for the ensuing year, and thereafter to be continued, if public patronage sustain the Editors.

It is hoped the interests of the christian religion, of sound doctrine, of personal godliness, and of the church, to which this publication is principally addressed, will be promoted by this proposed increase of our efforts.

Agents are earnestly requested to submit the above to the subscribers, and patrons of the Albany Quarterly, and others, and make their returns previously to the 1st of March next, that if sufficient encouragement offers, the Editors can make seasonable arrangements for the change.

The payment of the 1st volume became due on the receipt of No. II. \$1,50. We hope agents will oblige us by forwarding, at the risk of the publishers, their remittances, by mail, when a *prompt* and safe private conveyance cannot be had. We hope every subscriber can procure at least one additional subscriber. We allow *twenty-five* per cent on all monies received. We tender our sincere thanks to the zeal of our agents and friends.

We give eight pages extra in this No., as our patrons and writers have used their efforts and pens liberally.

TO SUBSCRIBERS.

We have opened a correspondence with Drs. Chalmers and McCree, of Scotland, by which we hope shortly to have access to the best theological journals of Great Britain. We have also employed an agent, who resides in Lubeck, at the foot of the Baltic, through whose agency we hope soon to negotiate an exchange with several Holland and German periodicals. We have also commenced a correspondence with one of the most distinguished of the Protestant divines in France.

All new theological publications, which authors or publishers wish to have reviewed, we shall receive with thankfulness. If sent by mail, they must be post-paid, as must all letters, except those containing the names of new subscribers, or making remittances.

We invite the ministers of the New Testament, who hold the pens of ready writers, to aid us in the defence of the purity of gospel truth, and in contending "against all the evils that exist in the corrupt constitutions of church and state." We are happy to say that we have enlisted the best talents in the church to furnish articles for the Albany Quarterly. We beg for an interest in the prayers of our brethren in the Lord.

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ERRATA.—In No. III, Part II, page 29, for “Michael Jonson,” read Michael J. Johnston.

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Our next No. will consist of 100 pages instead of 76.

of one endowed with a large measure of the Holy Ghost, in an address to the Lord Chancellor, says:—“My lord, my conscience I cannot submit; but this old crazy body, and mortal flesh, I do submit, that you may do with it whatsoever you will, whether by death or banishment, or by imprisonment, or any thing else; only I beseech you, ponder what profit is there in my blood; it is not extinguishing me, nor many others, that will extinguish the covenant and work of reformation since 1638. No, my bondage, banishment, or blood will contribute more for their extension than my life or liberty could, were I to live many years!”*

In the course of his trial, he was offered the royal favor, and promotion to a bishoprick, on condition that he would abandon the covenants, renounce Presbyterianism and become an Episcopalian. But he counted “the reproach of Christ,” in the sufferings and ignominy of the scaffold, “greater riches than the treasures of Egypt,” Heb. xi. 26. He was condemned and beheaded, having “fought a good fight, kept the faith, and received the crown of glory.”† 2 Tim. iii. 7.

Samuel Rutherford would have been honored with the crown of martyrdom, had not his death, by a lingering disease, disappointed the persecutor of that blood for which he thirsted.‡

Middleton, the king’s commissioner to Scotland, who had been the leader in these deeds of iniquity, returned to London, reeking with the blood of the saints, to receive the thanks and the rewards of the king. As the

* Aik. vol. iv. p. 490.

† Russell, the infidel advocate of tyrants and enemy of the rights both of God and man, says, in his *Modern Europe*, vol. ii. p. 184. “Argyle’s case was thought peculiarly hard; but as Guthrie had insulted the king, his fate was lamented only by the wildest fanatics!” These “*wildest fanatics*” were all the real Christians and enlightened patriots in Britain.

‡ Aik. vol. iv. p. 491.

Parliament of Scotland had declared the king supreme in all ecclesiastical matters, and rescinded all that the Reformers had done, the order of the church in North Britain was next to be settled in a cabinet council. Charles had given a formal pledge to the presbytery of Edinburgh, that Presbyterianism should be preserved inviolate. Some members of the council were professed Presbyterians, and it was known that a great majority of the Scottish people were zealously attached to that form of church government. Notwithstanding all these difficulties, it was soon decreed that the whole Presbyterian fabric should be demolished, and the Episcopal hierarchy forced upon the Lord's heritage. In violation of his plighted faith, the king issued a proclamation abolishing presbytery, and establishing prelacy. All meetings of presbyteries were denounced as illegal; and ministers were forbidden to preach or speak against the change, under pain of imprisonment. All Presbyterian Covenanters, were declared to be disqualified for the holding of civil offices, in the boroughs, and their election to the charge of congregations, disallowed, under high penalties.

As the dignitaries of the Episcopal church denied the validity of Presbyterian ordination, and as there was but one prelate in Scotland, Sharp, Fairfoul, Hamilton and Leighton were summoned to London, where Sharp was ordained primate, and the other three consecrated bishops, to govern with an iron, priestly sceptre, the Covenanters of Scotland. The new arch-bishop, in royal magnificence of equipage, returned home and was greeted upon his arrival, with revelry and dissipation. On the 8th of May, 1662, two days after the arrival of the bishops, the second session of the Parliament was opened. It forthwith decreed that the whole external order of the church belonged to the king's prerogative, and that in obedience to his royal will, the Lord's house should be go-

verned by arch-bishops, bishops, &c., who were declared to have jurisdiction, *ex officio*, over temporal causes, and that all the future edicts of the king and the bishops should be held binding on the church. Patronage was restored; all the ministers who within thirteen years had entered by the election of the people, and Presbyterian installation, were deprived of their salaries, unless in four months they received inauguration, or, as they called it, *collation* from a bishop.* Collation could not be obtained on any other terms than the renunciation of their covenant with God, and an oath recognizing the headship over the church, impiously claimed by the king.

The same terms were imposed on the Presbyterian clergy of England, (1662, Aug. 24,) and 3000 of them resigned their charges, in order to maintain a good conscience.† Their example was followed by 300 of the Lord's servants in Scotland, who were turned out of their dwellings, and deprived of the support which their congregations had promised, and were willing to pay them.‡

The British Protestant Covenanters were astonished, at the adventurous and chivalric cruelty with which Charles dared to attack the great body of the nobles, clergy and commons; a large majority of whom had espoused the cause of liberty and religion, fortified by the most solemn covenant-oaths. They little knew the aid on which he relied, or the resources which he had at command. While

* Aik. vol. iv. pp. 494, 497.

† They are called by the English ecclesiastical historians, *Nonconformists*. They were eminent for their learning, eloquence, and godliness. Their sufferings were very great, like those of whom the Spirit speaks, Heb. 37: 29: "Destitute, afflicted, tormented, (of whom the world was not worthy.) They wandered in deserts, and in mountains, and in dens, and caves of the earth. And these all obtained a good report through faith." The lives of a few have been well written, and are read with fond remembrance of their holiness and sufferings, by the saints of God in England.

‡ Russ. Mod. Eu. vol. ii. p. 185.

the Covenanters were quietly prosecuting their holy and benevolent plans of purifying the nation from the pollution of Pagan and Popish idolatry, and cultivating holiness in the fear of the Lord, the king was in correspondence with the papists of the continent, and was in high favor with the powerful dynasties of the south of Europe. These all abhorred the religion of Jesus, and dreaded the progress "of that liberty, wherewith Christ makes his people free." France, with whom "*the bloody house of Stuart*," were always intimately connected, was strengthening her papal despotism against the Protestant Presbyterian church, which embraced several millions of her best citizens. From their character, Cardinal Mazarine, the unprincipled prime minister of Louis XIV.,* and the whole profligate court of St. Cloud, learned to form some estimate of the freedom which the Covenanters of Britain were promoting so efficiently. While they reproached them as the wildest fanatics, they knew them to be powerful antagonists of tyranny, and enemies of all base sensual indulgence. †

Anne, of Austria, reposed her whole confidence in Cardinal Mazarine, ‡ to whose keeping she committed her popish conscience. The Austrian court, governed then, as now, the Germanic empire; whose throne of iniquity has always been the great support of feudal, popish, and despotic domination. That priestly tyrant, and fitting successor of Richlieu, § and the real executive of France, had under his control nearly 40,000,000 of Papists in Gaul and Germany. These two powers governed nearly all papal Europe. Urban VIII. was succeeded by Innocent X., 1664, whose successor was Alexander VII., the reigning pontiff, when Charles II. was crowned. He was

* Mos. Ec. His. vol. iv. 110.

† Sabine, p. 444. ‡ Mod. Eu. vol. ii. p. 139.

§ Sabine's Ec. His. pp. 440, 441.

using all his efforts to crush, by the power of impious kings, Protestantism, in all lands.* It was not without some degree of success that this ghostly tyranny made “*war against them*,”† that testified for the truths of the Gospel; for the continental Christians never seem to have thought of casting off allegiance to the thrones of iniquity, who constitute the horns of “the beast out of the bottomless pit.” Their connection with those tyrannical and popish governments, whom they improperly considered the ordinance of God, had not a little corrupted them. They were present in the courts of these profane rulers, and there drank of the cup of intoxication, with which the “mother of harlots,” ‡ riding on “a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns, intoxicates the nations.”§ Because of this, there had been a great decline of orthodoxy, godliness, and zeal in the reformed churches, which rendered them less adverse to the Romish idolatry, and tyranny; so that the plotting of the conclave of the cardinals at Rome, and the conspiracies of princes against the liberties of the nations, were less opposed, than they would otherwise have been. Charles, with his Episcopal friends, knew this; and they were emboldened to make the most furious and unrestrained warfare on the British Reformed Presbyterian Covenanters.

The storm that had been collecting on the other side of the channel, from the meeting of the Westminster assembly of divines, now broke, in a furious and desolating tempest, on the Protestant Isles of Great Britain. The judicatories were scattered, the ministers banished or slain,

* Mos. vol. iv. p. 383. † Rev. xi. 7. ‡ Rev.

§ Rev. xvii. 3. This woman is Popery, and the beast “*out of the bottomless pit*” is the present governments of Europe. See Dr. Scott on Rev. xii. 3, and xvii. 5—9.

some churches were closed, and became a desolation, while others were occupied by fox-hunting, sabbath-breaking and essay-reading curates, on whose unholy ministry, the lovers of God and his truth, and covenant, could not attend with edification or good conscience. But while they mourned over the departed glory, they did not forsake their Redeemer, who was their rock ; nor the assembling of themselves together. Many, indeed, went out from the Covenanters, because they were not of them. It was the will of the Church's Head, that the floor should be purged ; " for what is the chaff to the wheat, saith the Lord ?" The time had come when the Lord's people must give testimony before the whole world, and for the good of all posterity, that they were moved by a holy zeal for the honor of Christ, for the truth, and for his church, in the work of reformation, which they had been permitted to perfect. To honor Messiah, their Head, they were called to follow Argyle and Guthrie in sealing, with blood, their testimony.

Little remains for the historian of the church, in that period of trial, but to record their testimony and their sufferings.

The members of the Scottish parliament, the judges of the court, the great officers of state in England, and the dignitaries of the Episcopal church, spent their time in the most shameless revelry and dissipation. The parliament of Scotland that had usually met, at an early hour in the forenoon, could not be got together, after whole nights of criminal indulgence, until the afternoon. To show their obsequiousness to the persecuting power, which countenanced, by its example, those licentious practices, they granted the king an army of 20,000 infantry, and 2000 cavalry, and appropriated the revenues of the nation for their support, that the religion of Jesus might

be suppressed.* The holy lives of the Lord's servants, they, like Nero, considered a reproach of their base profligacy. The sum voted, as an annual appropriation for this object, was \$177,600.

Lord Lorn, the son of the martyred Marquis of Argyle, was condemned by the parliament, and would have suffered, after the example of his father, had not Charles pardoned him, from reasons of state. Indeed, cruel and profligate as Charles was, his ferocity lagged far behind that of the bishops, who goaded him on to the murder of the Covenanters.

Lauderdale, who, while the cause of God prevailed, professed to be a zealous Covenanter, had become recreant to the truth, and succeeded the infamous Middleton, in administering the government of Scotland, on behalf of the crown. Upon his arrival in North Britain, the prelatical clergy repaired to his court, and prevailed on him to wreak their vengeance on the people, who refused to attend on their ministrations. All, even Episcopal historians, such as Burnet and Clarendon, do not attempt to deny that the lives of the curates and even higher orders of that worldly sanctuary, were scandalous. The lovers of gospel truth could not, with edification, or good conscience, attend at those churches where they officiated. †

They were so illiterate, that instead of *preaching* to the people, they *read* discourses, copied from learned writers, or *hired* laymen to write for them, those essays, which they read to congregations, rather for their amuse-

* Aik. vol. iv. p. 447. Hind let loose, or Scotland's Wrestlings, p. 205. This very able defence of the cause of truth, and of the Covenanters, ought to be reprinted in this country. It demonstrates that the Church is the best advocate of the rights of man, while she pleads for those of God. This work also illustrates well the tyranny of the Episcopacy.

† Burnet, vol. i. p. 229. and Kirkton, p. 160, as quoted by Aikman.

ment, than for their sanctification.* It was not surprising that those intelligent, orthodox and godly professors, who had been fed with the sincere milk of the word, by the able ministers of the New Testament, whom prelacy had ejected, should refuse to countenance, by their presence, the profane mockery of the embassy of reconciliation, which the tyrant had thrust into the temple of the Lord, as its ministering servant.

The ejected clergy admitted to their family worship, those of their people who were in their neighborhood, or who visited them in their distress, to impart comfort. It was the practice of the ministers, in the best times of the reformation, in family devotion, to make some brief explanatory remarks, on the portion of the word which they read. When Christian people were admitted to the devotions of their households, these exercitations were enlarged; the numbers of people who attended to hear them, increased: the private houses could not contain those who sought the bread of life, and they resorted to the fields. In this manner, Aikman says, the field preaching commenced, or the "Conventicle," as mockers called it, originated.†

Sir Archibald Jonston, or Lord Worrison, who had greatly distinguished himself, as clerk of the Assembly, fell, at this time, of course, under the displeasure of the tyrant. For two years he had resided in peace among the German Reformers. On his way home, he came to Rouen, in France, and was demanded, from the French government, as a British subject, delivered up, tried, con-

* It is painful to state that the practice of reading sermons has been permitted to find its way to some extent, into the Presbyterian and Congregational pulpits of the United States. We hope, however, that the clergy generally write their own dissertations. The prophet Ezekiel was commanded to **EAT** the roll, and **SPEAK** to the people.—Ez. iii. 1—4.

† Aik. vol. iv. p. 511.

demned, and suffered martyrdom ; because he would not renounce his covenant-engagement to the Lord of hosts. Very old and infirm, he was conducted with ignominy from Leith to Edinburgh, amidst the scorn of the rabble. When he was led out to the place of execution, his former vigor of intellect returned, and animated by the near prospect of the crown of glory, “ he died in faith, giving glory to God.”* This display of the power of divine grace, animated and cheered the sufferers, while, for a little, it overawed the persecutors, and moved something of sympathy, even among his enemies. In him was verified the promise : —

“ Mark thou the perfect and behold,
The man of uprightness;
Because that surely of that man,
The latter end is peace.”

In order to systematize their deeds of cruelty, the High Court of Commission, which the historians of that age compare to the Spanish inquisition, was instituted. It was composed of nine ecclesiastics and thirty-five laymen ; Sharp, the bishop of St. Andrews, pre-eminent, in shedding the blood of the saints, “ who made the streets to run down with blood,” was its president. To be accused before this tribunal was to be condemned. Its proceedings were so illegal, oppressive and violent, that all men of common decency, were shocked ; and, in two years it fell, “ drunk with the blood of the martyrs,” into disgrace, and was discontinued. †

For the execution of the merciless edicts of the High Commission court, Sir James Turner, who like all that prove recreant to the cause of truth, was recommended by his zeal, in destroying what he had once professed to

* Aik. vol. iv. p. 512. Some able hand ought to write the life of this distinguished martyr of Jésus.

† Ibid. p. 515. Mod. Eu. vol. ii. p. 228.

build up, was promoted to the command of the army of the west, for the purpose of shedding the blood of the Lord's servants. He invaded the sanctuaries of the worshippers, whom his cruelty had driven from their homes and altars to the mountains. His dragoons, with their claymores, dashed into the congregations of Covenanters, who were worshipping their Father in heaven, among the rocks of the mountains, and sprinkled with the blood of the communicant, the altar of the Lord. Aged disciples, mothers with their infants at the breast, "young men and maidens too," begging in vain for mercy, fell by the sabres of the soldiery. But "the tender mercies of the wicked are cruel." The ferocity of the Roman soldiers, under the pagan emperors, in the early ages of Christianity, might be deemed benignity, when compared with the ruthless fury of the king's troops, urged on by this traitor. Such were, in those days, the doings of the Episcopal hierarchy; for Charles, Sharpe, Turner, and their myrmidons, were Episcopalians, and professed to be fired with zeal for the interests of religion and for the honor of the crown.*

It cannot be said of them, as Paul says of himself, that they "did it ignorantly and in unbelief." They were moved to all this wanton and enormous cruelty, by ambition to please the ungodly, to gratify their own enmity against God and his church, and by their avarice. The common soldier loved plunder, and hated holiness. Human nature blushes that such monsters, in human shape,

* Russ. Mod. Eu. vol. ii. pp. 221, 228. Goldsmith's England, p. 196. Mavor's Uni. His. vol. xxii. pp. 179, 180. These three historians are enemies of the Covenanters, and of all true godliness. The stubbornness of facts, wrested these confessions from their pens. Act and Testimony of the Scottish Seceders, 1747, p. 34. Aik. vol. iv. p. 535. Reformation Principles Exhibited, New York, 1806, p. 80. Scotch worthies throughout.

belong to the race of men. God will give the government of England blood to drink ere long, for it is worthy. Soon will we hear the song of victory:—“Thou art righteous, O Lord, because thou hast judged and avenged thus.”* These frightful devastations did not deter faithful ministers from assembling with the Lord’s people, to dispense to them the bread of life. Welch, Blackader and Semple, were among the most distinguished of the servants of Christ in this holy work of administering the consolations of the Gospel to the suffering disciples of Jesus; “not counting their lives dear,” they preached daily, in the fields, on the mountains, “in dens and caves of the earth,” and dispensed the ordinances of baptism and the Lord’s supper, without licence from the bishops. The prelatial dignitaries were stimulated into ten-fold rage, when they saw their congregations deserted; and were stung by a guilty conscience, on account of their unholy lives, and treachery in the discharge of their official functions. They attempted to suppress all discussion, by sharpening the sword of the persecutor, they inculcated the doctrine of passive obedience, and non-resistance — asserting that the subject has no right to inquire whether the command of the ruler is right or wrong, or whether his acts are despotic or holy. They said, “his mandates must be blindly obeyed, and his most tyrannical doings supported.” The Episcopal pulpits are also prostituted to the harshest denunciations of all the Covenanters, who dared to proclaim the word of the Lord, without their licence, and to pray or sing praises without their sanction. These base panders of tyrannical power, in the legislative halls, on the bench of justice, in the court of the monarch, and at the writing desk of the pamphleteer, of the newspaper essayist, of the poetaster,

* Rev. vi. 5.

and historical scribbler, pronounced all acts of divine worship not licensed by themselves, to be wild fanaticism. They knew not God savingly, and they thought, or pretended to think, all zeal hypocrisy, and all love to Christ, his truth, his church, his covenant — fanaticism.

Several able advocates dared to employ their pens, in defence of the rights of God's saints, in vindicating the cause of human liberty. Among these was Mr. Cruikshanks, who translated Buchanan's *De jure regni apud Scotas*.* No printer was found who would publish the work of even so distinguished a scholar as that author. A few copies, circulated in manuscript, were proscribed by proclamation, and ordered, under the pains and penalties of sedition, to be delivered up to the common council.

About the same time, the *Apologetical Relation*, said to be from the pen of a celebrated Holland divine, John Brown of Wamphray, was put into circulation. It contained an irrefutable vindication of the cause of the Covenanters, from the year 1660, the accession of Charles II. This work "had," as Aikman says,† "the honor of being condemned to be burnt by the hands of the common hangman." The effect of this tyrannical proscription, was, as usual, a much more widely extended circulation of the pamphlet, to the great annoyance of the persecutors.

While the court party, instigated by Sharp, and the inferior orders of the Episcopal hierarchy, were thus imposing fetters on the press, and attempting to enslave the minds of the citizens, Turner was bathing his sword in the blood of men, women and children, in the hamlets and cottages of the west of Scotland.‡ The gentlemen

* Of what civil government is lawful in Scotland.

† Vol. iv. p. 519.

‡ History of the Indulgence, p. 132. This is a valuable collection, and

of the country were disarmed. Until this time, some mercy had been shewn to that class of society, in the hope that the slaughter of their poor tenants, would alarm them. But when their sympathy was found to be awakened, they became the objects of Turner's vengeance. But even he was not cruel enough to please Lauderdale and Sharp, who appointed in 1666, Dalziel and Drummond, to command the dragoons, that Turner had rendered fierce and savage by innuring them to deeds of blood. The former, who is honored in history by the title of Sir Thomas Dalziel of Binns, is thus described by the learned Aikman,* to whom we are so much indebted in this history: — He was “a demi-savage, whose native ferocity had been improved in the Moscovite service, at that time, the most barbarous in Europe,” Of Drummond, he says, “he had been trained in the same school.”

The Covenanters knew what they had to expect when two so stern warriors, tutored among the barbarian bands of the Russian forests and swamps, were appointed to the command of the troops, sent by the king to force them into the violation of their baptismal, eucharistic, ecclesiastical and national covenants. They perceived that they had no alternative, but extermination, or self defence. They chose the latter: though they did not resort to arms, until the measure was almost forced upon them. Four Covenanters, who had fled from their homes, and sought safety among the mountains and fastnesses, in the county of Galway, had left their caves to seek for

contains an able vindication of the Covenanters, in the sufferings which they endured. Its title page is, “Faithful Witness Bearing, &c.” Kilmarnock, 1783, pp. 340.

* Vol. iv. p. 521. He is described in a note, as wearing a long beard, and dressed more like a fierce savage than like a civilized man; and yet an intimate friend of Charles II., who evidently loved him for his ferocious and cruelly savage mind. He was indeed a fit companion for so bloody a tyrant, who made Britain drunken with the blood of the Lord's people.

some food, near the village of Dalrey, met an armed band of Dalziel's forces, driving before them as cattle, a few of their friends, in order to employ them in threshing the grain of a poor old man, that they had driven from his home. At first they did not interfere: but when they learned, in the village, that these robbers had seized the unoffending, aged farmer, and were about to roast him on a red hot gridiron, it was resolved to attempt a rescue. They attacked the soldiers, and after a slight skirmish, effected the deliverance of the helpless man. They then marched to the quarters of Turner, and made him a prisoner. Many of those, who were exiles from their homes, with a few of the farmers of the neighbourhood, soon assembled, and resolved to stand in defence of their lives. Arms were not to be had. Gentlemen of property, more attached to their earthly possessions than to the truth of God, the welfare of their souls, or the cause of human liberty, refused to join them; so they had no leader of experience.*

The small, persecuted band, were not discouraged by these adverse circumstances, though their little army did not exceed 300. Dalziel was ordered by Sharp, who presided in the council, to concentrate his forces, and make Glasgow his head quarters. Some of the gentlemen of Edinburgh murmured curses on the archbishop, when he ordered them to join the army, for the purpose of slaughtering their fellow citizens. The friends of the Covenanters in Edinburgh met, and resolved to aid them. Col. Wallace, the Rev. Mr. Welch, and a few followers joined the covenanted troops, where they were posted at the bridge of Doon, in the county of Ayr. Col. Wallace was chosen commander in chief of the Whigs, who now assumed the appearance, and were put under the discipline,

* Ref. Pres. Tes. of Scotland, pp. 20—31.

of a regular army. They resolved to defend their lives, and put themselves in the breach, as the *forlorn hope* of religion and liberty, the church and kingdom.*

A council of war was held on Turner, their prisoner, and it was resolved, that however guilty he had been, they would not execute him ; partly because his orders from the bishop were still worse than his murderous deeds.

Encouraged by the demonstrations of the people of Edinburgh in their favor, the army of the Covenant, resolved to march to the north, in expectation of meeting a reinforcement, on the head waters of the Clyde. They were not altogether disappointed, as their force, when they arrived at Lanarck, on the north of the Clyde, about twelve miles above the city of Glasgow, amounted to about three thousand. On the Lord's day, with great solemnity, they renewed their covenant with God and with one another, commending themselves in defence of their altars and homes, to the protection of their new covenant Head. As they thought the love of religion and liberty among the people of Lothian and the city of Edinburgh, must prevail over the fears of the citizens, it was resolved to march north. Having advanced within a few miles of Edinburgh, they turned to the right, and encamped on Pentland Hills. This is a range of mountains, situated to the south-east of the city, and about ten miles in length. Heavy rains had rendered their march fatiguing, especially as they exposed themselves in the night season, to the toils of the road, and the cold rains of November. Their number were greatly diminished from these causes; and the terrors of superior force, under the command of so fierce a man as Dalziel, and the dread of the king's

* Browne's Church of Scotland, pp. 266, 269. The author of this work, was a professor of theology in the Secession church of Scotland.

wrath, prevented all the timid, wavering, and pusillanimous from joining their ranks.

The weather had become cold, and the ground was covered with a fall of snow on the 27th of November. They encamped on the east side of a hill, which descends towards the south, where they were waiting, not so much for the purpose of engaging in battle, as to try the effect of petitioning the council for the exercise of justice, in the redress of their grievances, and to collect their forces and recruit their strength, exhausted by privations, sorrow and suffering. About noon, a messenger brought the news that Dalziel was near, and in full march to attack their encampment. Colonel Wallace coolly awaited the approach of the enemy. McClelland, of Garscob, with a small company of gentlemen from Galway, occupied the left wing: on the right, Major Learmont, with a troop of horse, had the command; and the infantry, if raw troops, with little armor, may be called by that name, were in the centre.

For some time Dalziel reconnoitered their position from the opposite hill, as if hesitating whether it was prudent to attack, even a small band, so strong in post, and resolved to defend it bravely. He determined to dislodge them, and sent forward about fifty horsemen, who commenced an attack upon the left wing of the Covenanters, on the lower ground. Wallace deployed a troop of fifty cavalry, under Captain Arnott, to cover the part of his line assailed by the enemy. They met in the valley. A few shots were exchanged. They rushed together and with the Scottish broad sword, a tremendous weapon, and fought hand to hand. Dalziel's cavalry were speedily routed and driven back in confusion. They soon rallied, and charged impetuously the right wing, under major Learmont, who gallantly routed them, after a severe conflict. The enemy retreated, collected their

forces, and Dalziel, at the head of his whole army, about sunset, attacked with drawn sword and sabre, the Covenanter-right and feeble centre, who were unable to sustain the shock of so superior a force, many of whom had not been engaged in the battles of the afternoon. Our lines were soon broken, and could not be again rallied. The darkness of the night intervened and prevented the indiscriminate slaughter of this gallant little army. Dalziel pursued them, as Saul did David, with demon-fury, to exterminate them from the earth.

The army of Col. Wallace did not exceed nine hundred at the commencement of the engagement, of whom about fifty were left dead on the field of battle.* The loss of the royal troops was inconsiderable in killed. The number of their wounded was great. More Covenanters would have fallen in the pursuit, had not the detachment, which Dalziel sent out to slaughter the dispersed, been gentlemen, drafted from the militia. Most of them, O shame! believed the doctrines of the Covenanters, and admitted the justice of their cause. They disobeyed the sanguinary orders of the Moscovite monster, sympathized with their friends, and spared their lives. Those, however, whom they mercifully spared, were reserved, in the holy providence of God, for greater sufferings, to demonstrate the strength of their faith in Christ—their Christian fortitude, and their sanctified stores of divine knowledge.

Conducted to Edinburgh, the prisoners were thrust into Haddo's hole, there to await the cruel revenge of the primate, who with more than savage ferocity, resolved, in violation of the terms of capitulation, "*to wear out*

* This battle was fought on Rullion Green. The historians generally call it "the rising at Pentland." It will long be celebrated, as the grave of fifty martyrs for the truth of God and Scotland's liberty. Rullion Green will never be forgotten. Aik. vol. iv. pp. 326, 327.

the saints of the Most High," with protracted tortures. Quarter had been promised them, but it was resolved, at the council-board, that the pledges of the commanding officer, on the field of battle, did not bind the government. Ten of the leading men were put on trial, among whom were Major M'Culloch, Captain Arnott, and two young men of the Gordens of Knockbracken.

In recording their tribulations and Christian magnanimity, the cause of truth cannot be better promoted, than by copying for the reader a few extracts from the learned, faithful and judicious Aikman.*

Of the trial, disposition and testimony of these holy men, he says: † — "The pleadings were long and ingenious: but the court sustained the relevancy of the indictment, and, coinciding in judgment with the council, the prisoners were sentenced to receive the doom of traitors: they all died with constancy, and left behind them a united testimony, which must ever exculpate them from the charge of fanatical rebellion. 'They were condemned,' they said, 'by men as rebels against the king; but this was their rejoicing, the testimony of their conscience, that they suffered not as evil doers;' and they justified themselves upon the natural and imperishable rights of liberty of conscience and self-defence; 'in opposition to which, the laws for establishing prelacy, and the acts, orders and proclamations issued to enforce compliance, being executed against them by military force and violence, they, for their simple forbearance, were fined, imprisoned, exiled, scourged, stigmatized, beaten,

* As this historian is not an ecclesiastic, but an eminent member of the bar, he will not be suspected of undue partiality to the church. As it may seem almost incredible that the ecclesiastical and civil dignitaries of the Episcopal society of Britain, could be guilty of such wanton cruelty towards Protestants, the authorities quoted by Aikman are all given.

† Vol. iv. pp. 528 — 534.

bound as beasts, and driven into the mountains for their lives, by which hundreds of families were beggared, and the whole country-side laid waste ; and all this arbitrarily, not only without law, and without respect to guilt or innocence, but in direct opposition to all conscience, justice and reason, and without regard had to the penalty specified in their enactments ; and, besides, all remonstrances against grievances, and petitions for redress, however just, being restrained by acts condemning all former remonstrances in similar cases, no remedy was left them but the last.’ They all rejoiced in a species of prophetic anticipation of deliverance for their country, and their last breathing died away, in wishes for the welfare of Scotland. The heads of the sufferers were distributed throughout the country, but their right arms, because they had with uplifted hands renewed the covenant at Lanark, were sent to that town, to point to heaven from the top of the prison. The effect produced by the dying declarations of such men, whose undaunted resolution on the scaffold gave them a solemn energy, was powerful ; but it was deepened to a degree, that was never eradicated by the sufferings of the next who followed.”

“ Nine of the first ten were public characters, or persons known beyond the private circles their virtues adorned ; but the persecutors enraged to find that the concurring of all the prisoners proved clearly that in this tumultuary rising there was no settled plan of rebellion, that it originated solely in oppression — which goads on the wisest to madness — and in a system of mismanagement, which they could not suppose any government in Britain, however debased, would tolerate or excuse ; were anxious to extort from some of the leading characters such a confession as would give at least plausibility to the terrific statements, they had sent to court in the first moments of alarm, and justify the proceedings they had adopt-

ed and the system of cruelty which they intended to pursue. The question was therefore introduced and the *boots*, which for many years had lain unused in Scotland, were again resorted to.”*

“Neilson, of Corsack, and Hugh McKail were selected to be interrogated in this manner. Neilson had suffered the utmost extremity of wretchedness, and might be supposed capable of entering into, or devising the most desperate schemes; and from the injuries he had sustained, he had merited the confidence of his associates; and, from the respectability of his station, and his high character for piety, it was likely that he was acquainted with all the springs and movements of the insurrection. He had been severely fined and imprisoned; he had been forced to leave his house and wander in the mountains; Sir James Turner had quartered his soldiers upon him, till the stock of his manor was eaten up; his lady and children were then turned out, naked, to the mercy of the elements; his tenants obliged to furnish the military with sheep, lambs, oatmeal and malt, till they too were ruined; and then every hoof that remained were collected, driven to Glasgow, and sold; nor was there exhibited against him one charge to authorise these cruelties, except that he would not conform to Episcopacy, and regularly attend the preaching of a curate, contemptible alike for his dissolute habits and mean abilities; yet when Sir James Turner was taken prisoner, and some of the poor sufferers, justly incensed against him, would have put him to death, Corsack interposed and saved him; and, amid the barbarity of the times, it ought not to be forgotten, that

* This instrument of torture consisted of four pieces of narrow boards nailed together, and hooped with iron, of a competent length; in which, after the accused had his leg inclosed, wedges were driven, and the limb compressed, with the most excruciating pain, till it frequently exhibited appearances too shocking for description.

Sir James made application, though in vain, for mercy to his preserver. Rothes, who had returned from London, was present at the examination, but all they could draw from him was, what he had uniformly declared, that the oppression of the country had caused the tumult; a declaration so unsatisfactory, though repeated amid the most agonizing shrieks, that the commissioner frequently called for the other touch.”*

“ Hugh McKail, who was similarly tormented, was a young man, about twenty-six years of age, a probationer of the church of Scotland, remarkable for piety, and a warm, impressive manner of preaching. He had been only a few days with the insurgents, and had left them previously to the battle of Rullion Green, on account of the weak state of his health. Being unable to give any account of a plot of which he had never heard, his account of the origin of the rising, was the same as Neilson’s; and the unfeeling Rothes, enraged and disappointed, ordered his leg to be shattered with eleven strokes of the executioner’s mallet, notwithstanding the meek sufferer solemnly protested before God that he could say no more, though all the joints of his body were in as great torture as his poor leg. Great but unavailing intercession was made for him, by the Marchioness of Douglas to the Archbishop of St. Andrews, and by the Duchess of Hamilton to the Earl of Rothes. He was condemned to die, for having been present with the rebels. He heard his sentence with a placid resignation, and in the interval, before his execution, was not only composed, but cheerful; and so unaffected, that he could even playfully allude to his own situation. When asked by a friend how he felt his shattered leg, he replied with a smile, ‘the fear of my neck makes me forget my leg.’ On the scaf-

* Kirkton, p. 252.

fold, his courage was elevated beyond the common reach of humanity; and the ecstatic expression of his countenance evinced the truth of his assertion, that every step of the ladder was a degree nearer Heaven. The sublime enthusiasm with which he bade adieu to all sublunary objects, and anticipated the opening glories of eternity, melted the spectators to tears, and has attracted the admiration of every historian by whom they have been noticed. Having lifted the napkin from before his face, ‘this is my comfort,’ said he, ‘that my soul is come into Christ’s hands, and he will present it blameless and faultless, and then I shall be ever with the Lord. And now I leave off to speak any more to creatures, and turn my speech to thee, O Lord! Now I begin my intercourse with God, which shall never be broken off. Farewell, father and mother, friends and relations; farewell the world and all its delights! farewell meat and drink! farewell, sun, moon, and stars; welcome God and Father! welcome sweet Lord Jesus, the Mediator of the new covenant! welcome blessed Spirit of Grace, and God of all consolation; welcome glory; welcome eternal life! welcome death!’ Then, after praying a little within himself, he said aloud, ‘O Lord, into thy hands I commit my spirit, for thou hast redeemed my soul. Lord God of truth,’ and while these words quivered on his lips, he was turned over by the executioner. Never was a general sympathy more powerfully excited than by the death of this young preacher, nor greater indignation, than when it was afterwards understood that the king had sent down an order to prevent further executions, which was withheld from the council, by the two archbishops, till after McKail, who was particularly obnoxious to Sharp, had suffered.”*

* Dr. Cooke thinks Sharp was innocent of this charge, so generally brought against him; but Kirkton asserts the fact, p. 255. Hume, vol. vii.

“ Besides those who were executed in Edinburgh, Rothes accompanied a justiciary commission to the west country, by whom numbers were to be hanged at Glasgow, Ayr, and Irvine, and several at the doors of their own habitation; but so general was the feeling in their

p. 444, London ed. 1786, narrates, that McKail died under the torture, and quotes Wodrow, vol. i. p. 255, as his authority; but it is evident he had never looked into Wodrow: for that author, at the part quoted, supports the statement given in the text. Lord John Russell has fallen into the same blunder in the life of his patriotic ancestor, vol. i. That there had been a plot of some kind in Scotland,* in the beginning of the year 1666, seems sufficiently plain by the statement subjoined; but by whom or to what extent, is doubtful; this only is certain, that it had no connection with the rising in Galloway, and no person seems ever to have been examined, or brought to any trial on account of it, for the west was disarmed in 1665, and the principal gentlemen imprisoned in September of that year, could have no connection with the proceedings in Holland which refer to it.—Extract from the register of the secret resolutions of the States General, dated July 15, 1666.—“ It was notified in the Assembly, that overtures had been made by certain friends of religion in the dominions of the king of Great Britain, who had resolved without delay to seize upon the first good opportunity for vindicating from restraint and oppression the reformed worship of God, to take arms, and do their utmost, and get possession of some one or more towns or fortresses, lying in the aforesaid king of Great Britain’s dominions. Their high mightinesses, therefore, feel themselves here called upon to give assurance, that how soon soever they shall be masters of one or more such towns or forts, assistance shall be promptly sent to them, and arms and ammunition of war expedite to such town.” Among the articles to be sent, were the following:—for the foot, 3000 muskets; 1000 match locks; 1500 pikes, with side arms, for the musketeers and pikemen; and 10 brass field pieces: for the cavalry, 2000 brace of pistols, all with snap locks, and 1000 horsemen’s carabines. Besides the supplies in arms and ammunition, a subsidy of 150,000 gulden was promised.—Memoirs of Veitch, &c. p. 378. In a manuscript in the Advocate’s Library, the circumstance is thus noticed: “ there was indeed a plot to have surrendered the castles of Edinburgh, Sterling, and Dunbarton, in July that year, and the chief contrivers failing, nothing was done.” The plot, however, for which Neilson and McKail were tortured, was one of the government’s own exciting, as narrated in the text. The following particulars respecting McKail, are from the same MS., and

* This note of Aikman refers to the aid expected by the Covenanters from the republic of Holland.

favor, that the common executioners refused to put the sentence of the court in execution; and so strong were the sensations excited, by the solemn declarations of the martyrs, that recourse was had to the execrable expedient of drowning, by the noise of drums, the last words of the dying men.

contain *one* striking feature of the times not generally known:—“ Upon the Thursday thereafter the bishop went to St. Andrews, and Mr. Mathew (McKail,) afterwards Doctor of Medicine in Edinburgh, followed him on Friday, but reached only to the Weims that night. After dinner he arrived at the bishop’s house, on Saturday, and the servant told him that the barber was trimming him, and when he had done Mr. Mathew would get access. In the meantime, while he was walking in the outer room, the bishop’s son (about twelve years old) came and inquired of Mr. Mathew if he came from Edinburgh; to which it was answered, yes: then he inquired for the news there, and Mr. Mathew answered there was none, but that other four of the west countrymen were hanged yesterday. Then the youth said, ‘no more! it will be long before they hang them all;’ and thus verified the old proverb, ‘as the old cock crows, the young cock learns.’ When Mr. Mathew got access, he delivered to the bishop one letter from the Marchioness Dowager of Douglas, in favor of Mr. Hew, whose brother, Mr. Mathew, was governor to her son, Lord James Douglas, and another from the bishop’s brother, Sir William Sharp’s lady: and when he had read them, he said, ‘the business is now in the justiciaries’ hands, and I can do nothing; but, however, I shall have answers ready against the next morning;’ at which time, when Mr. Mathew came, the bishop called his family together, prayed, and desired Mr. Mathew to come and dine with him, and then he would give the answer: then he went to the church, did preach and inveigh much against the Covenant. Immediately after dinner he gave the answers to the letters: and Mr. Mathew, said he hoped that his travelling that day about so serious a business would give no offence: to which the bishop answered, that it would give no offence. Then Mr. Mathew went to inquire for his horse, but the stabler’s family were all gone to church, so that he could not travel till Monday morning early; and when he came to Buckhaven, the wind being easterly, the first boats were coming into the harbor, and he hired one of them immediately, and arrived at Leith in the evening; having sent his horse to Bruntisland. He went immediately to the archbishop (Burnet) of Glasgow, and delivered a letter to him, who did read it, and then said, that the business was now in the justiciaries’ hands. The next day, being Tuesday, Mr. Hew was arraigned before the Justice Court, which sentenced him to be hanged at the cross of Edinburgh on Friday next; and the night before, Mr. Mathew went to the executioner’s, John Dun-

“Military execution followed the more tardy method of judicial punishment. Dalziel and Drummond were sent westward to improve the victory, and exterminate the whigs; and their barbarities reflect equal disgrace on the parties who authorised, and the myrmidons who inflicted them. The soldiers were indulged in the most unbridled licentiousness; wherever they went they took free quarters, and with more insult and rapacity than if they had been in an enemy’s country. On the highways and in the fields, rapes, robbery, and murder, were committed with impunity; complaints only occasioned aggravated suffering; suspicion was reckoned evidence; nor was any proof of innocence allowed, or any mitigating

more’s house, and did drink with him, and gave him six dollars, desiring him not to meddle with Mr. Hew’s clothes; and the next day the executioner did nothing but put the rope about his neck, and a napkin about his face, and turned him off the ladder, and Mr. Mathew received him, and drew down his feet. When he was cut down he was laid into his coffin, which Mr. Mathew had provided, and was carried to Magdaline’s chapel; and when his grave clothes were put on, he was carried to the Grey Friar’s churchyard, and was interred near the east dyke, a little above the stair at the entry, being conveyed by a great company of honest men. It will not be amiss to insert here, that immediately after the execution of the fore mentioned four men, there came a letter from the king, discharging the execution of more, but the bishop of St. Andrews kept it up till Mr. Hew was executed, and then no more were panelled for that business. The night before his execution, the said Mr. Mathew did lie with Mr. Hew, who did sleep, as before related in the print, which the said Mr. Mathew knew, having slept very little that night. because of a pain in his head, wherewith he was frequently troubled. And because *no friend durst put on mourning*, the said Mr. Mathew did wear his black hair stuff coat, wherein he was hanged, and that as long as it lasted.”*

* These particulars demonstrate that even when the merciless Charles II. relented, and probably was goaded by a guilty conscience, to stay the work of death, and devastation; the Episcopal bishop, thirsting for blood, murdered the saints, contrary to order. Traitors are always the bitterest enemies of truth.

circumstance attended to, except money was produced. The examinations were conducted in private, and torture inflicted by the sole authority of the commanding officer. For some time Dalziel fixed his head quarters at Kilmarnock, where he thrust into a low, damp, confined dungeon, known by the name of the Thieves Hole, so many prisoners, that they were unable to sit or lie, night or day; nor were they even allowed the most necessary accommodation to preserve cleanliness; and when one, who was dangerously ill, had been let out upon bail, the unfortunate man dying, his relations were forced to bring the dead body to the prison door, where it was brutally exposed for a considerable time, before it was allowed to be buried."

"With these ruffians, filial piety and conjugal affection were crimes. In a fit of intoxication, Dalziel ordered a son to be hanged, because he would not discover where his father was concealed. Sir William Bannatyne, who rivalled him in Galloway, caused a woman to be tortured to death, by burning matches, applied to various parts of her body, for a supposed accession to her husband's escape. Whoever was guilty of being absent from church, was immediately visited by some of these worthy apostles of Episcopacy, in a sufficient number to ruin them by spoilation, or by "eating them up"*— as it was termed — in a night; till the people, terrified at the unprecedented outrages, from which there was no relief, either fled to the caves or pits, or were constrained to assume a hollow uniformity."

Some changes in the cabinet of Charles, removed the leaders in these violent acts of persecution. The voice

* These workers of iniquity,
Do they not know at all,
That they my people eat as bread,
And on God do not call?—Ps. liii. 4.

of the majority of the nation was against the court-party; but the army was in the hands of our enemies, and the people dared hardly express their sympathies with the sufferers, except in secret aspirations for their support, in groanings under the oppression, felt throughout the whole kingdom, and in remonstrances against the profligacy of the private lives, and political dishonesty of the king's ministers. These were so loud, that even the cabinet of the monarch was compelled to listen to them. The disastrous results of the war against Holland, incurred the discontent of the nation, with the ministry; for while the vengeance of the hierarchy and the throne fell upon all the Presbyterians of Britain, for their love of religion and liberty, the seven United Provinces, for their Presbyterianism and liberty, were attacked, in war, by the same persecuting power. But God did not permit them to succeed. The Scottish privateers, under the orders of the persecutor, had plundered the Dutch Reformed Presbyterians, on the high seas. The government of that republic, sent out a strong fleet, under the command of the distinguished admiral De Ruyter, to make reprisals, who proceeded up the Thames, and destroyed the British shipping.

Charles, on account of the discontents, which these reverses his cruelty had caused, recalled his military officers, and civil deputies from Scotland. Dalziel and Drummond, his most brutal executioners, were rewarded with large estates. Sir James Turner and William Bannatyne were brought to trial; the former had leave to withdraw from the service; the latter was fined \$200 sterling, and banished. Sir Robert Murray was appointed Lord Justice Clerk of Scotland, from whose wilder character, and literary culture, the Covenanters hoped for, and did obtain, some remission of their sufferings. It was shortly after the appointment of Murray, that the Teviot-

dale* sacrament was held. We give a specimen of the Covenanters' devotedness to God, as we have it from the pen of the Rev. Mr. Blackader, one of the ministers of Christ, who officiated in its administration.†

“At the desire of several people in the Merse, Mr. Blackader, and some other ministers, had resolved on a meeting in Tiviotdale, and day and place was fixed for keeping a communion, but from apprehensions of danger, this resolution was changed, as it was feared they might come to imminent hazard. It was agreed to delay it a fortnight; and advertisement was sent to the people not to assemble. The report of the first appointment had spread throughout the country, and many were prepared to resort thither from distant and divers quarters. This change had occasioned great uncertainty; some had taken their journey to the Merse, willing to venture on a disappointment, rather than miss so good an occasion by sitting still. Mr. Blackader was determined to go, seeing his stay would discourage others: and if kept back, they would blame him. He told them it was not likely the meeting would hold; yet, lest any should take offence, he was content to take his venture with them. On Friday night he took horse, accompanied with a small body of attendants, and was joined by Mr. John Dickson at the port, who rode with him eleven miles that night. Many people were on the road, setting forward to be in time for sermon on Saturday morning. Not a few west of Edinburgh, hearing the report of the delay, remained at home, and others returned on the way. Nobody was certain, either from far or near, till they reached the place; where

* This place is in the south of Scotland, among mountains which are a continuation of the Grampian Hills. It is not far from where John Knox administered the sacrament of the Lord's supper, in both kinds, the summer that he was ordained.

† Aik. vol. iv. p. 539.

they would all have been disappointed, if providence had not ordered it better than human arrangement ; for the earnest entreaties of the people had prevailed with Mr. Welsh, in the same way as Mr. Blackader, to venture a hazard. And had it been delayed a day or two longer, it would have been utterly prevented, as the noise was spread, and the troops would have been dispersed to stop them.”*

“ Meantime the communion elements had been prepared, and the people in Tiviotdale advertised. Mr. Welsh and Mr. Riddel had reached the place on Saturday. When Mr. Blackader arrived, he found a great assembly, and still gathering from all parts ; which was a comfortable surprisal in this uncertainty ; whereat they all marvelled, as a new proof of the divine wisdom, wherewith the true Head of the church did order and arrange his solemn occasions. The people from the east brought reports that caused great alarm. It was rumored that the earl of Hume, as ramp a youth as any in the country, intended to assault the meeting with his men and militia, and that parties of the regulars were coming to assist him. He had profanely threatened to make their horses drink the communion wine, and trample the sacred elements under foot. Most of the gentry, and even the commonality, were ill set.”

“ Upon this, we drew hastily together about seven or eight score of horse on the Saturday, and equipped with such furniture as they had. Piquets of twelve or sixteen men were appointed to reconnoitre, and ride towards the suspected parts. Single horsemen were despatched to

* It is evident that, in the good providence of God, of the uncertainty of which Mr. Blackader speaks, was the means of security to the Lord’s people, in the enjoyment of this feast. Had the enemy known with certainty, they would have dispersed or slaughtered, by their dragoons, the communicants, before they had eaten and drunk the bread and wine of the Lord’s supper.

greater distances, to view the country, and give warning, in case of attack. The remainder of the horse were drawn round to be a defence at such distance as they might hear sermon, and be ready to act if need be. Every means was taken to compose the multitude from needless alarm, and prevent in a harmless defensive way, any affront that might be offered to so solemn and sacred a work. Though many, of their own accord had provided for their safety — and this was more necessary, when they had to stay three days together, sojourning by *lions' dens and the mountains of leopards* — yet none had come armed with hostile intentions.”

“We entered on the administration of the holy ordinances, committing it and ourselves to the invisible protection of the Lord of hosts, in whose name we were met together. Our trust was in the arm of Jehovah, which was better than weapons or war, or the strength of hills. If the God of Jacob was our refuge, we knew that our cause would prosper ;— that in his favor there was more security than in all the defences of art or of nature. The place where we convened was every way commodious, and seemed to have been formed on purpose. It was a green and pleasant haugh, fast by the water side, (the Whitadder.) On either hand there was a spacious brae, in form of a half round, covered with delightful pasture, and rising with a gentle slope to a goodly height. Above us was a clear blue sky, for it was a sweet and calm Sabbath morning, promising to be indeed one of the days of the Son of Man. There was a solemnity in the place befitting the occasion, and elevating the whole soul to a pure and holy frame. The communion tables were spread on the green, by the water, and around them the people had arranged themselves in decent order. But the far greater multitude sat on the brae-face, which was crowded from top to bottom, full as pleasant a sight as was ever seen of

that sort. Each day, at the congregation's dismissing, the ministers, with their guards and as many of the people as could, retired to their quarters in three several country towns, where they might be provided with necessaries for man and horse, for payment."

"Several of the yeomen refused to take money for their provisions, but cheerfully and abundantly invited both ministers and gentlemen, each day at dismissing. The horsemen drew up in a body, till the people left the place, and then marched in goodly array, at a little distance, until all were safely lodged in their quarters; dividing themselves into three squadrons, one for each town, where were their respective lodgements. Each party had its own commander. Watches were regularly set in empty barns, and other out houses, where guards were placed during the night. Scouts were sent to look about and get intelligence. In the morning, when the people returned to the meeting, the horsemen accompanied them: all the three parties met, a mile from the spot, and marched, in a full body, to the consecrated ground. The congregation being all fairly settled in their places; the guardsmen took their several stations as formerly."

"These accidental volunteers seemed to have been the gift of Providence, and they secured the peace and quiet of the audience; for from Saturday, when the work began,* until Monday afternoon, we suffered not the least affront or molestation from enemies, which appeared wonderful. At first there was some apprehension; but the

* The circumstances of danger, in which they were placed, prevented them from the formal holy convocation on their preparation Sabbath, and from the usual observation of the fast day, on the Thursday preceding the dispensation of the Lord's supper. Their numbers, and the forces collecting to disperse them, in their opinion, rendered it inexpedient to observe *together* the following Sabbath, as a thanksgiving.

people sat undisturbed, and the whole was closed in as orderly a way, as it had been in the time of Scotland's brightest noon. And, truly, the spectacle of so many grave, composed, and devout faces, must have struck the adversaries with awe, and been more formidable than any outward ability of fierce looks and warlike array."

"We desired not the countenance of earthly kings: there was a spiritual and divine majesty shining on the work, and sensible evidence that the great master of assemblies was in the midst. It was, indeed, the doing of the Lord, who covered us a table in the wilderness, in presence of our foes, and reared a pillar of glory between us and the enemy, like the fiery cloud of old, that separated between the camp of Israel and the Egyptians, encouraging to the one, but dark and terrible to the other. Though our vows were not offered within the courts of God's house, they wanted not sincerity of heart, which is better than the reverence of sanctuaries. Amidst the lonely mountains, we remembered the words of our Lord, that true worship was not peculiar to Jerusalem or Samaria; that the beauty of holiness consisted not in consecrated buildings or material temples. We remembered the ark of the Israelites, which had sojourned years in the desert, with no dwelling-place but the tabernacles of the plain. We thought of Abraham, and the ancient patriarchs, who laid their victims on the rock for an altar, and burnt meet incense under the shade of the green trees."

"The ordinance of the last supper, that memorial of his dying love till his second coming, was signally countenanced; and backed with power and refreshing influence from above. Blessed be God, for he hath visited and confirmed his heritage when it was weary. In that day Zion put on the beauty of Sharon and Carmel; the mountains broke forth into singing, and the desert place was made to bud and blossom as the rose. Few such

days were seen in the desolate church of Scotland, and few will ever witness the like. There was a rich and plentiful effusion of the Spirit shed abroad on many hearts. Their souls, filled with heavenly transports, seemed to breathe in a diviner element, and to burn upwards, as with the fire of a pure and holy devotion. The ministers were visibly assisted to speak home to the conscience of the hearers. It seemed as if God had touched their lips with a live coal from his altar, for they who witnessed declared, they carried more like ambassadors from the court of heaven, than men cast in earthly mould."

"The tables were served by some gentlemen and persons of the gravest deportment. None were admitted, without tokens, as usual, which were distributed on the Saturday, but only to such as were known to some of the ministers, or persons of trust, to be free of public scandals. All the regular forms were gone through: the communicants entered at one end and retired at the other; — a way being kept clear, to take their seats again on the hill-side. Mr. Welch preached the action sermon, and served the first two tables, as he was ordinarily put to do on such occasions: the other four ministers, Mr. Blackadder, Mr. Dickson, Mr. Biddle, and Mr. Rae, exhorted the rest in their turn: the table service was closed by Mr. Welch, with solemn thanksgiving — and solemn it was — and sweet and edifying to see the gravity and composure of all present, as well as all parts of the service. The communion was peaceably concluded; all the people heartily offering up their gratitude, and singing with a joyful noise to the Rock of their salvation. It was in full unison along the hill, the whole congregation joining with one accord, and praising God with the voice of psalms.

"There were two long tables, and one short, across the head, with seats on each side. About a hundred sat on each side, at every table: there were sixteen tables in all,

so that about three thousand two hundred communicated that day.”

“The afternoon sermon was preached by Mr. Dickson, from Genesis xxii. 14; and verily might the name of the place be called Bethel, or Jehovah-jireth, where the Lord’s power and presence were so signally manifested. After so thick and fearful a darkness had overshadowed the land, the light of His countenance had again shone through the cloud with dazzling brightness, and many there would remember the glory of that day. Well might the faith of the good old patriarch be contrasted with theirs on that occasion; they had come on a journey of three days into the wilderness to offer their sacrifice; they had come in doubt and perplexity as to the issue; but the God of Jacob had been their refuge and their strength, hiding them in his pavilion in the evil day. The whole of this solemn service was closed by Mr. Blackader, from Isaiah liii. 10.”*

This eucharistic solemnity was held in 1674, when some hopes were entertained, that their sufferings were near a termination. But it was the will of the church’s Head, that they should see more days of grief and trouble, for which they were strengthened by these communications of grace, imparted by the Holy Ghost, in the breaking of bread, according to Christ’s appointment. They had the passover of the Isrealites, and the sacrament, at Troas, where there were about eight ministers of the New Testament, employed, for several days, in dispensing the word, connected the ministration of the Lord’s supper; to authorize their protracted sacramental service. †

While the worshippers of Jehovah were employed in seeking the face of the Lord their God, and endeavoring

* Chrichton’s Life of Blackader, p. 198, and seq. as quoted by Aik. vol. iv. pp. 573—578.

† Acts, xx. 4—12.

to build up the broken down walls of Jerusalem; while they were praising their Redeemer, in songs eudited by the Holy Ghost; while they were listening, with joy, to the exposition of the oracles of the living God; and while they were pouring out their souls in humble supplication to their Saviour, and sealing their covenant with him, in the symbols of his broken body and shed blood, the king and his most profligate court saw, in these acts of devotion, nothing but conventicles of sedition and rebellion. Though there were comparatively few, who met together, for those holy duties, yet the court parasites, seem, in the guilt of their consciences, to have peopled every mountain, cave and fastness with multitudes of armed bands, assembling, and on drill for war. It was, indeed, true that the more the people were persecuted, the more their zeal for the ark of the covenant became inflamed. The greater their troubles were, the more near did they approach to the mercy seat, where their only relief could be found. The numbers, too, of those who fled to the mountains, to hear the pure word of the Lord from the Welches and the Blackaders, multiplied. It was true also, that the groans of an oppressed empire could not be shut out of the palace. The king and his court, however unwillingly, were compelled to hear them. They dreaded the effect of a powerful reaction.

To this cause is to be ascribed the peace that was made with Holland, and the marriage of the niece of Charles, to the prince of Orange.*

These measures on the part of the crown were adverse to the plans of the Papists, on the continent, with whom the king was closely connected in principle and in council. He was a pensioner of Louis XIV. of France, who furnished him with funds to persecute the Presbyterians of

* Aik. vol iv. Rus. Mod. Eu. vol. iii.

Britain, when his own resources failed him. But the successes of the French arms, directed against the Protestants, especially Holland, by the boundless ambition of the reigning monarch, even alarmed English and Scottish statesmen, who had no regard to the religion of Jesus; and made it necessary to appear friendly to the United Provinces. Louis had reduced many of the frontier fortresses of the low countries, and erected courts in the towns of France, for adjudicating causes among the German principalities. He had passed, with his victorious armies over the Alps, and humbled the pride of that Roman Pontiff, on whom he had relied, in the beginning of his reign, for aid, in his projects of boundless ambition. When the surrounding nations, alarmed by the success of his arms, had made a peace, such as he dictated, and had disbanded their troops, he kept on foot a large army.

He had sought aid, even from the Turks, whom all Europe dreaded, and whom all princes and people called Christian, very properly thought it infamous to encourage, in their inroads, on the civilized world.

Tekeli, the king of Hungary, had invited, with the concurrence of France, to aid him, in his wars on Germany, the Turkish armies. Mahomet IV. prepared the largest army that had ever, from that quarter, invaded Christendom. His grand vizier, Kara Mustapha, passed through Hungary, at the head of 50,000 janizaries, 30,000 Spahis, and 200,000 rank and file, and advanced on Vienna. In vain the troops of the Austrian empire endeavored to arrest their progress. They sat down before the capital of Austria, after having ravaged Silesia and all other countries, that lay in their course. The emperor fled to Passau, among the mountains, leaving his dominions to the mercy of the invader. Poland was destined, in the providence of God, to be the instrument of preserving the south of Europe from utter devastation.

John Sobieski, the Polish king, joining his forces with those of Saxony and the other circles of Germany, at the head of an army of 60,000 men, appeared before Vienna, having advanced with such speed, that the Turkish commander was first apprized of his approach, by his appearance on the neighboring heights. Mustapha gave the Poles battle; but he was routed and fled with precipitation, leaving behind him the celebrated standard of Mahomet, with his baggage, artillery and military stores.*

Thus the God of heaven sent the Turks to waste the territories of the fourth beast, and avenge on Popish nations the blood of the Protestants which they had shed in Anti-Christian Europe. But he did not make a full end.

Louis XIV. of France, perceiving that he was rendering himself infamous, and in danger of exciting against him a confederacy of all the powers of Europe, by the encouragement which he gave the Turks, refused to join his forces to those of Turkey,

Alliance with such a tyrant as Louis, who had become an abettor of the common enemy of Christendom, was calculated to render Charles II. odious to all nations. Though he could not have foreseen that the fortunes of the French king, from the time of the Turkish invasion, would be on the wane, yet he knew before the peace with Holland, that the merciless persecution of his own subjects at home, and his alliance, as a stipendiary, with so ambitious, and for a time successful tyrant, was dangerous, and that if he did not take some measures to wipe

* Russ. Mod. Eu. pp 236 — 241. The reward of this has been the destruction of Poland by Germany. Such is the gratitude of these Popish despots. After all, Protestants did not act according to God's law, nor, of course for their own good, to join their arms with those of Popish Austria. Association, in arms, with *malignants*, always harms the people of God.

away the stain, he must soon begin to feel for the crown on his own head.

The partial relaxation, in his oppressive measures, at the time when he appeared to separate his fortunes from those of France, was but of short duration. Sharp and the other Episcopal dignitaries had so much influence over him, and were so determined on shedding Presbyterian blood, that Charles soon recurred to all his violent measures of persecution.

The primate knew that the great body of the Scottish nation were hostile to Episcopacy, and that he was the object of both the deepest hatred and greatest terror to the body of the people. One incident in his life, he never either did or could forget. After he had shed oceans of blood, and there appeared to be no relief for the sufferers, but in the destruction of the tyrant, James Mitchell, a probationer, fired a pistol at him when in his coach. The ball missed him, and passed through the arm of Honeyman, bishop of the Orkneys, who was by his side. At that time he is said to have uttered the only religious expression, ever observed to have passed from his lips, after he was made a bishop. In his alarm, he said, in the words of the Psalmist David: — “O Lord, my times are in thine hand.”

Mitchell, like Moses, when he fled from Egypt to the land of Midian, left his country and spent some years abroad. After his return, about six years from the time when he made the attempt to kill the tyrant, he resided in the neighborhood of Sharp, and was recognized by the primate, as resembling the person who had fired the pistol. He was examined, but there was no evidence against him. To deceive him, the faithless bishop swore by Jehovah, that if he would confess the fact, there should no harm befall him. On the faith of this promise which was also confirmed by the oath of the other members of the coun-

cil, and among them were the leading persecutors, whom Charles had entrusted with the government. He was, however, put on trial, but as a man's confession, by the Scottish law, could not be brought against him, on the trial in chief, and as he understood that in case he would confess in court, his right arm should be cut off; when asked whether he was guilty or not, he refused to answer; and as there was no evidence, he could not be condemned, at that time, when the king and the primate wished to preserve, before the Protestant world, some semblance of justice. He was, therefore, not dismissed, but sent to prison, where he remained for two years.*

He was again put on trial, and the bishop and his council, when Mitchell's lawyer plead the promise of safety previously given, swore most solemnly that they had never given any such pledge, but they refused to refer to the books of the council, where the pledge was recorded. But on the adjournment of court, the judge went into the office and found the record. They were covered with shame. Lauderdale insisted that Mitchell should be dismissed, but the primate swore he should die. Then said Lauderdale most profanely: "let him glorify God at the Grass Market," a place where many Covenanters suffered martyrdom. He was executed, in violation of all the solemn pledges that had been given him; and by his patience, and joyful hope of a blessed immortality, he did glorify God, when he received the crown of martyrdom, at the Grass Market. Public indignation was great against the cruelty of Sharp and the perjured council, in the execution of Mitchell; while all sympathized with the sufferer. When on his trial he was tortured by the boots, in order to extort from him some fact that would involve all the Covenanters, in the accusation of attempting the life of

* Aik. vol. iv. p. 540.

the bishop, that the council might be furnished with justification of their past cruelties and a pretext for proceeding to greater acts of severity, if that were possible. Nothing of the kind could be extorted from him, and it appeared that the intention to execute vengeance on the persecutor, was the act of Mitchell alone.*

The king and council seem to have determined, at this time, to exterminate utterly, all who were in any degree favorable to Presbyterianism or to liberty. For this purpose a general rendezvous of the savage Highland Papists, was called for in 1678, January 14th. Upwards of 8000 of these barbarians assembled at the time and place appointed, under their chiefs, the marquis of Atholl, and the earls of Mar, Moray, Caithness, Perth, Airly and Strathmore. They were joined by the king's regular troops, under Linlithgow, and marched to the south-west, wasting and destruction marked their path. They wasted Ayr, Lanark, Renfrew and Kircudbright. This host of barbarian marauders found the people every where in the country engaged in the peaceful labors of agriculture. In Glasgow the Christian congregations, having had a day or two of warning that the bands of savage Highland Papists were ordered down from their mountains to plunder and waste the Low Lands, assembled in their churches, on a day of fasting humiliation and prayer, that God would avert the dreadful calamity.†

The earl of Cassalis, a pupil of the learned Buchanan, with several noblemen of the Low Lands of Scotland, repaired to London for the purpose of remonstrating against these most wanton and barbarous outrages. As soon as it was known that they were on their way to

* For a full account of the attempt on Sharp's life, by Mitchell, see Cruikshank's Church of Scotland, vol. i. pp. 241 — 245. Aik. vol. iv. pp. 606 — 612.

† Aik. vol. iv. pp. 614. 615.

London, orders were issued that they should not proceed. Nothing could more forcibly illustrate the extreme oppression of the times, than the fact that these noblemen of the first rank, are spoken of by the historians of Scotland, as worthy of praise for boldness in *daring* to proceed to lay their grievances at the foot of the throne. It was generally expected they would be sent home, put on trial, and condemned to death, for their insolence, in petitioning the crown, to withdraw his barbarian bands of robbers. The king, however, did not proceed to such extremities. With his usual duplicity he received them courteously, and amused them with ambiguous expressions of favor. They were dismissed, but their petition was disregarded, and utterly ineffectual.

Bishop Sharp, though he had remitted somewhat his severities, for several years, after Mitchell fired on him, became more fierce and cruel than ever he had been before, about the time of the invasion of the Highland host.

In the spring of 1679, the council enlarged the powers of a committee that had been appointed for public affairs, entrusting to its hands the whole administration of the executive and judiciary of the kingdom of Scotland, and empowering any three to act as a quorum. This deed committed, in fact, the whole government of both church and state to the management of three men, the two archbishops, and the bishop of Galloway, who had a dispensation of non-residence, allowing him to reside in Edinburgh. The fires of persecution were now expected to blaze forth with new vehemence against all the Lord's people, and against all who dared to plead the cause of human liberty. The country curates, and other creatures of the lordly and ungodly prelates, acted as informers against all who refused to hear them, and against all who waited on the ministrations of the Covenanted ministers. Sharp, acting by the committee, an ecclesiastical trium-

virate of which he was the soul, sent out his sheriffs and armed bands, to plunder the property and seize the persons of all who were reported as delinquents in hearing the curates.

Among the most active and obnoxious of these, was a sheriff of the name of Carmichael — a broken merchant, and formerly a bailie of Edinburgh, who held the office of chief executioner in the county of Fife. He was selected by Sharp, for his known cruelty and intrepidity in the work of oppression. This evil man did all that the malevolence even of Sharp could have expected. The small farmers were reduced to beggary, their servants, their wives and their children were put to the torture, to extort from them information respecting “the dens and caves of the earth, in which the Covenanters were destitute and afflicted.” Women, even those in confinement, were exposed to the most brutal insults from the sheriffs. All law was prostrated, and Carmichael was really a robber and murderer, licensed by Sharp to exercise on all peaceable citizens, every species of violence. The army and the king were the perpetrators of these robberies and murders. The nobles, with the daring earl of Casilis at their head, had been humbled and their spirit broken. Every heart in the nation seemed to be subdued, but that of the Covenanter, which was not conquered, because it reposed its confidence in the Lord God of Israel.

To arrest the ravages of Carmichael, some farmers determined to execute on him that vengeance which their insulted country, and the holy majesty of justice demanded. David Hackston of Rathillet, John Balfour of Burleigh, James Russell, Andrew Gibson, William Danziel, Balfour of Gilston, and two gentlemen of the name of Henderson, met on the 3d of May, for the purpose of killing Carmichael, as they would a beast of prey. The sheriff had warning and fled; but arch-bishop Sharp, they heard,

had just arrived in the neighborhood. They viewed this as the doing of the Lord, who had brought to their doors the principal, the head and cause of all their sufferings, and that as Carmichael had made his escape, they were bound to free the land from the despotism of the chief tyrant and traitor. Hackston, alone of the nine, was averse to taking the life of the primate; all the rest agreed that it was their duty. But Hackston would not desert them. They saw Sharp's carriage about two miles from St. Andrews. Russell rode forward to ascertain whether the primate was in it; and when he discovered him, he threw off his cloak and cried out "Judas be taken." The bishop screamed, and ordered his coachman "to drive," which he did, but the party of executioners overtook, and compelled him to halt, and dragged him from his chariot. He begged them earnestly to spare his life and promised that no harm should befall them. Their decision had been made and the time set in the decree of Heaven, to avenge on this signal murderer, the blood of God's saints, was come. They reminded him of his treachery and murder in the case of Mitchell and of all the blood which he had wantonly shed, and bid him prepare for death, as he had but a few minutes to live. Instead of preparing for death, he entreated with great earnestness that his life might be spared. They again reminded him that he had kept back a letter from the king, until he murdered McKail the preacher and ten others. They said they cherished no personal hatred — that they had no private quarrel with him to avenge; but that they thought it their duty to free the country from a murderous tyrant. They speedily despatched him with many wounds.

Of these executioners of Sharp, Gilston and Hackston only were apprehended and suffered. The following ac-

count of his trial and death is extracted from the Cloud of Witnesses :*

His interrogations and answers before the council, July 24th, 1680. 1. "Whether or not had you any hand in the murdering of the late bishop of St. Andrews? Answered, he was not obliged to answer that question, nor be his own accuser. 2. What he would declare as to the authority? Answered, that authority that disowns the interest of God, and states itself in opposition to Jesus Christ, is no more to be owned; but so it is, the king's authority is now such, therefore it ought not to be owned. 3. Whether the killing of the arch-bishop of St. Andrews was murder, yea, or not? Answered, that he thought it no sin to dispatch a bloody monster. 4. If he owned the new covenant taken at the Queen's Ferry, from Mr. Cargil, one of their preachers? Answered, that he did own it, in every particular thereof, and would fain see the man that in consciencè and reason would debate the contrary. 5. If he were at liberty, and had the power to kill any of the king's council, and murder them as he did the bishop of St. Andrews, whether he would do it, yea, or not? Answered, that he had no spare time to answer such frivolous and childish questions."

"The chancellor told him, that if he were not more ingenuous in his answers he would presently be tortured. He answered, that is but a little addition to your former cruelties, and I have that comfort, that though you torture my wounded body, yet ye cannot reach my soul. The chancellor urged him with several other questions, which he refused to answer. But, said he, I would gladly speak a little if I could have liberty, which was allowed him. Then he sa e know that youth is a folly, and

* Pages 28 — 42. These testimonies give a better view of the condition of the church and the character of the *two witnesses* in that period of their history, than any other record by the pen of the historian.

I acknowledge, that in my younger years I was too much carried down with the sport of it ; but that inexhaustible fountain of the goodness and grace of God, which is free and great, hath reclaimed me, and as a fire-brand hath plucked me out of the claws of Satan, and now I stand here before you as a prisoner of Jesus Christ, for adhering to his cause and interest, which hath been sealed with the blood of many worthies, who have suffered in these lands, and have witnessed to the truths of Christ, these few years by gone, and I do own all the testimonies given by them, and desire to put in my mite among theirs, and am not only willing to seal it with my blood, but also with the sharpest tortures you can imagine. Then being interrogated by the bishop of Edinburgh, what he would answer to that article of the Confession of Faith, that difference of religion doth not make void the magistrate's right and authority? He answered, he would not answer any perjured prelate; the bishop replied, he was in the wrong to him, because he never took the covenant, therefore he was not perjured, and so deserved not that name. But some of them asked him, how he would answer that question? He answered, that question was answered long ago by the Solemn League and Covenant, which binds us only to maintain and defend the king in the defence of the true religion, but now the king having stated himself an enemy to religion and all that will live religiously, therefore it is high time to shake off all obligation of allegiance to his authority. Next day, they asked him if he had any more to say? He answered, that which he had to say was said already in every particular thereof; and, said he, I will not only seal it with my blood, but with all the torture ye can imagine."

*An extract of the proceedings of the King's Council,
Edinburgh, July 29, 1680.*

"In presence of the lords justiciary, clerk and com-

missioners of justiciary, compered David Hackston of Rathillet, and declines the king's majesty's authority, the authority of the commissioners of justiciary, as his judges, and absolutely refuses to sign this declaration, as being before persons who are not his judges. He refused to answer concerning the murder of the late bishop of St. Andrews, and says, the clauses of his declinement are, because they have usurped the supremacy over the church, belonging alone to Jesus Christ, and have established idolatry, perjury, and other iniquities; and in prosecuting their design, in confirming themselves in this usurped right, have shed much innocent blood. Therefore the said David, adhering to Christ, his rights, and kingly office over the church, declines them that are his open enemies and competitors for his crown and power, as competent judges; refuses, as formerly, to sign this his declaration, dated from his own mouth; whereupon his majesty's advocate takes instruments, and requires the commissioners of justiciary to sign the same in his presence, as for him; and his majesty's advocate takes instruments, that the said David had declined his majesty's authority, and the authority of his commissioners, and refused to deny the murder of the late bishop of St. Andrews, and requires Messrs. John Vas, James Balfour, and the men of the court, witnesses to the foresaid declaration. *Sic subscribitur*, Sir Robert Maitland, James Foulis, David Balfour, David Falconer, Rodger Hodge."

Upon Friday, July 30th, being again brought before the council, it was asked of him if he had any other thing to say? He answered, that which I have said I will seal it. Then they told him, they had something to say to him, and commanded him to sit down and receive his sentence; which willingly he did, but told them they were all bloody murderers, for all the power they had was derived from tyranny; and that these years by-gone they

have not only tyrannized over the church of God, but have also ground the faces of the poor, so that oppressions, bloodshed, perjury, and many murders were to be found in their skirts. Upon which he was forthwith carried away to the scaffold, at the market-cross of Edinburgh, where he died with great tortures inflicted upon his body, not being permitted to leave any testimony to the world, except what is comprehended in these missives directed to some of his Christian acquaintances, from his prison, in the Tolbooth of Edinburgh; which are as follows :

Copy of a letter written by David Hackston of Rathillet, to his Christian friend N., dated from the Tolbooth of Edinburgh, July 26th, 1680.

Dear acquaintance,

I know this late dispensation of providence will occasion much sadness to you, and other lovers of the Lord's truth, now in this day, when so few by their practice, prove themselves to be zealous for God, or lovers of his truth: but instead of that growth in the graces of God's spirit and steadfastness which should be in Christians, they have made defection from the truth, and are fallen from their first love, to the strengthening the hands of usurpers of the crown of Christ, in their unlawful encroachments on the priviledges of the Son of God. Wherefore I entreat you, and all others, as you would not offend God, and provoke him to more anger, do not murmur but bless and praise him, and submit to him in all humility; for if this be one of the steps of Zion's deliverance, and God's glory, why should not we praise him for every thing? If we had the manner of our deliverance at our carving, we would spoil it. He is the wisdom of the Father, who, sits at the helm and orders all affairs. The faith of this would silence all suggestions from Satan, our own hearts, and misbelief. I desire you would dis-

charge all that have love or affection to me, not to be sad on my account, but rather to rejoice on my behalf, that God hath so honored me, in all that I have been trys-
ted with; for as he took me, when I was a slave to Satan and sin, and cast his love upon me, and plucked me as a brand out of the fire, and brought me into covenant with him, to promote and carry forward his work, without fear of what man can do unto me, and as he helped me to make the bargain with him upon good terms, which was a renouncing of my own strength, and a resolution to do all in his own strength, so now he hath been faithful in all things to me, and hath furnished me sufficiently for what he hath called me to do, and hath passed by my many gross failings and breaches of my conditions to him, and hath done to me above what I could ask of him. O that I could commend him to all, and stir up all to fear and believe on him!

But the lukewarmness and want of love to God, and indifferency in Christ's matters, and neutrality in these things, are come to so great a height among professors, that, I think, God is laying a stumbling block before them, that when they are fallen he may be glorified in his justice, by bringing that stroke of vengeance that seems to be hanging over these lands; because of their fearful idolatry, robbery, bloodshed, blasphemy, and other abominations, the whole land is, this day, guilty. Lord grant repentance and a spirit of mourning; brokenness and contrition of spirit is the only sacrifice well pleasing unto God. First, our representatives establish these sins, in our national decrees, which we have homrologated in owning them ever after; and much more have we homrologated their sins, in contributing to the strengthening of their hands against God, as alas, but few be free of this, this day! O that preachers would preach repentance, and professors would exhort one another to mourn in secret,

ESSAYS, &c.

PRESENT DUTY OF REFORMED PRESBYTERIANS.

(Continued from page 32, No. 3.)

Before we proceed to apply these tests to this land, and from this application endeavor to discover our "present duty," it may be well to premise, that the writer of these pages is a *descendant* of a long line of American ancestors, and is, in all his feelings, associations and recollections, fondly attached to all that is liberal, enlightened and great, in the civil institutions of his native land. From his boyhood he has loved to be called an American, and in the station which he occupies among her citizens, has endeavored, according to the public measure of his abilities, to promote her best interests. He believes that the offices of friendship and affection are better performed by reproof than by flattery — by pointing out error and warning men to flee from it — that punishment may be avoided, than by slurring it over, in silence, until the evil day comes, when there is no longer a way for escape.

Does not this nation, by the voice of its legislative, judicial, and executive officers, and by the majority of its individual citizens, deny the right which the law of God claims to paramount authority, and treat with scorn and contempt any obligation, to be subject to Messiah as Prince of the kings of the earth?

A majority of her citizens deny these doctrines. Infidelity is bold, and shameless in its attacks upon every thing like Christianity. The press teems with infidel publications, periodicals, newspapers, pamphlets, speeches, and dinner-table-toasts; all directly assailing the very first principles of the Bible. This has been the case for years past, and as a consequence, so daring has the deist become, that his official station as a legislator, is employed to give celebrity and sanction to his infamous creed.*

* A report was brought into the Legislature of this State, for the purpose of doing away every appearance of respect to religion, as opposed to liberty of thought!

This effrontery cannot be accounted for, unless from the fact, that he is conscious of having a strong party to sustain him in his attacks upon religion. Socinianism, in a more refined, subtle and courtly manner, in its plausible pretences and appearance of reason and shew of liberality, but with a hostility, deadly and unrelenting, is with fatal success, laboring to undermine the very "corner stone" of the christian system. This sect is rapidly spreading. A few years ago it was not known to have a distinct existence on this side of the Atlantic; and at the present time it claims two hundred clergymen, in New England alone. In the other sections of this land, though not equally formidable, it is a zealous, active and increasing foe to Messiah as the Son of God. It is the more dangerous, as it ensnares the gifted, accomplished and influential. Secret and avowed, its advocates are a strong band. Under the still fairer garb of Universalism, error is sedulously propagated, and draws after it thousands of deluded proselytes. Pelagianism is insinuating itself by imperceptible advances into the very citadel of christian truth. One denomination after another is falling a prey to this pernicious error. And wherever it finds a reception, there is not the place to look for those who honor the Mediator. While there is not an open rejection of his intercession, and the redemption he has procured—few who maintain the ability of man, to make himself a "new heart," will be willing to allow any claim upon their allegiance in a civil capacity. Few will dispute what we have said of deists, &c.; but this is not all. How many even of those who hold orthodox principles, believe the distinctive doctrines of the Covenanters? How many know any thing about them? Few, very few indeed, must be the melancholy reply. It is not venturing too much, to affirm that not *one* in *fifty* believe them, as we believe them, and not *one* in *twenty*, know of their existence. Some perhaps believe them, but do we hear any more of them? Do they not sink down into forgetfulness, as not to be mentioned in this improved age, and liberal country? Christians do not assert them—they lie in silence, producing no effect upon practice, and adding nothing to the amount of applicable truth, brought to bear upon the reformation of the world.

Here then we have a large phalanx of American citi-

zens — composing, without the least possibility of denial, a majority of the adult inhabitants of these United States ; all of whom may be ranked, either among Deists, Socinians, and Universalists, who do not believe the reformation doctrines, or among the Pelagians and orthodox, some of whom believe, but do not act upon them. Will any one say that a nation so constituted and which was so constituted when its government was framed, can be in voluntary subjection to Messiah? (It must be voluntary, or it makes nothing for those who would reply in the affirmative.) Can a nation acknowledge the Son of God, as its King, in its social capacity, and at the same time the great majority of the citizens of that nation, be either openly opposed to such claims or indifferent about them? It really seems that not even folly itself will dare to make such assertions. But the premises may be denied for the sake of avoiding the unwelcome conclusion. Reader, if you wish to be satisfied of the truth of the facts laid down, try your own neighborhood — go to your acquaintances man by man, and you will find them almost unanimous in their disbelief and condemnation of your principles. Even this will not be a perfectly fair way of settling the question. In your own neighborhood, sound doctrines have been disseminated by conversation, preaching and books. Go to the thousands of towns and villages in our land, that have never heard of the Covenanter and his principles ; to any, except the very few, where your testimony has been lifted up, and you will hardly find an individual who even knows that the Bible claims the homage of the civil ruler, and that, in their official character the governors of the nations owe allegiance to the Prince of peace. The cry of “ church and state ” is the watch-word to rally its hosts against any sect or church which affirms that the Headship of the church and of the nations, is vested in the same exalted Saviour.

Some, perhaps, may be willing or obliged to admit all that has been said, as to the belief and practice of *individuals*, but will deny that it has any bearing upon the moral character of the *government*. Without entering, at present, into a discussion to prove that in a republican country, where the voice of the majority of citizens can alone enable a ruler to exercise authority, and where pub-

lic opinion is the law of the politician, it necessarily follows that the moral character of the same majority, as far as outwardly manifested, is also that of the nation, we will go on to try the government itself by its acts, which flow from its written constitution, and are binding upon the whole body politic, with the exception of those who *publicly* testify against them.

The framers of the Tripolitan treaty say, that this government "is in no sense based upon the christian religion," nor, of course, upon the Bible. Any treaty to become the supreme law of the land must pass through the hands of the President and be approved — the President must then refer it to the senate — the highest legislative body of the commonwealth, to be approved or rejected as they may deem proper. Important treaties always occasion much debate. This treaty passed through all the usual forms, and was then presented to the nation as "supreme law." When do we find any objection to its impious assertion? Did the President — the senate or the people — all or any one of them endeavor to change its aspect — to give it a better character? They knew better — they knew that it stated the truth; and not one was *then* found among the millions of American citizens to utter a denial. By keeping silence, this whole nation virtually adopted the language and sentiment of the treaty.

It may be said. "This was in the early part of this century — twenty years have made important improvements in the mode of interpreting the constitution." Let us see. The senate of the United States decided that this government has no power to legislate even upon the observance of the Sabbath — the house of representatives too, refused, a little more respectfully, but with equal precision, disclaiming any right to act on the same subject. These acts, from the peculiar circumstances which elicited them, excited much warm discussion. They were opposed as unconstitutional by many, very many Christians of all denominations. But who does not admit, that an overwhelming majority ratified them as the just and only true interpretation of the letter and spirit of the national compact? This slight ruffling of christian feeling — this momentary warmth of christian zeal, has long ago disappeared, and those who once seemed almost prepared to hazard their lives to accomplish their laudible

design, have again relapsed into stupor and indifference.

At a still later date, you all remember it well, the chief executive magistrate of the United States declined, as beyond his constitutional powers, to appoint, or even to recommend a day of fasting, humiliation and prayer to God. The chief executive officer of the State of New York did the same, assigning similar reasons. The municipal authorities of many great and influential cities followed the example set by those in higher stations and for the same reasons. Thus, with a very few exceptions, have the people of this nation been found opposing, through the medium of the constituted authorities, even a recognition of the being and superintending providence of God. Many Christians, genuine friends of sound principles and correct practice have, indeed, taken the alarm and raised a cry of remonstrance. But the feebleness of their cry and its unwelcome reception by the multitude, evince little of that holiness and love of Christianity which some maintain, are characteristics of our land. To our shame as a people be it spoken — the late refusals to acknowledge the sovereignty of God have met with scarcely a rebuke from any but cunning statesmen, who have attempted, by appealing to the religious feelings of Christians to enlist them into their party, for mere party purposes. If the pious and devout had not been “asleep,” their holy indignation would have been awakened by these repeated insults offered to Him who is their Lord and King. From one end of the land to the other, we would have heard the wailings of grief and the thunders of rebuke — sorrow for national degradation, and wrath against the impiety of men in high places. We have heard but here and there a voice raised in feeble expostulations, while thousands have lain slumbering.

The argument stands thus: as a nation by the voice of a majority of our citizens of sufficient age to comprehend moral obligations, and by repeated acts of our rulers, sanctioned by the people as based upon a correct interpretation of the constitution, the Union avowed its independence of the law of God and the princely authority of his Son; and even Christians have tacitly yielded their assent to these declarations, and have become partakers of their iniquity. Now, can plain unsophisticated common sense believe, that a nation whose constituent mem-

bers or a majority of them, are either Deists, or Socinians, or Universalists, or such as are ignorant of the nature of the subjection required of them by Messiah, or altogether indifferent about it, and under a government, in theory confessedly neutral, that cares not whether Paganism or Christianity prevail, and in practice disregards God's law, and scornfully rejects its authority. Can common sense believe that such a people and such a government are well pleasing to God, as His ordinance? The questions, we think, might rest here. But a few observations upon the mode of ascertaining the moral character of a nation, may be of use, especially in these times, when many are endeavoring to hide errors and deficiencies, and exhibited a few favorable traits, by giving them a prominent place as all-sufficient.

Let us keep in view what has been already proved, that the character of an individual is not to be determined by isolated acts, but by the general tenor of his life. He who manifests no regard for the doctrines, discipline and worship prescribed in the Bible, and lives a careless and generally indifferent life, is not deemed a Christian, though he be learned, polished, and benevolent, and under the pressure of calamity or the searching operation of truth, may be compelled to utter a prayer for pardon. He may even be punctual in attending upon external ordinances. It is so with this nation. It is learned, and in many respects elegant and refined; its institutions are, as far as regards its citizens, liberal and enlightened; it has done some praiseworthy acts, and once when surrounded by dangers, it did offer up supplications for mercy — it treats the Sabbath with some degree of respect. But on the other hand what a long black catalogue of crimes and failures in doing its duty. Do any of its best traits spring from a real regard for religion? Is it not mere accommodation to feelings which even infidels cannot utterly shake off — that causes it to suspend business on the Sabbath, employ chaplains, &c.? All these concessions to christian feeling should be properly prized, but it is a gross violation of the common understanding of men to set them off as counterbalancing all evils, however numerous and flagrant.

For other reasons, which we have attempted to develop, as clearly as possible, as well as many others which

we deem it unnecessary to state at present, we come with deep regret to the conclusion, that this land, so favored with the bounties of Heaven, and which we love so well, is not a land "married to the Lord."

Under present circumstances, we may, perhaps, do some good, by shewing, that even if the constitution does contain nothing at variance with the scriptural qualifications of a government, (which is all that is claimed for it) that *Reformed Presbyterians cannot consistently with their known and acknowledged principles, enter into it, and recognise it as God's ordinance.*

. The Christian who sincerely desires to "keep his garments unspotted from the world," will not rashly do any thing which tends to compromise his testimony for the truth: he will guard the whole truth. Heretofore we have endeavored to give a prominent station in our testimony to those principles which distinguish us as *Covenanters* — covenanters with God, personally, ecclesiastically, nationally; swearing allegiance in every capacity, as members of the church and citizens of the state to the Mediator. Wherever we are known, it is this principle that has given us notoriety. We have been known to dissent from any government which did not *avowedly* act upon what we think true scripture doctrines. To our distinctive principle we have adhered with affection and solicitude. The frowns of enemies, and the flatteries of deceivers, have not hitherto shaken our constancy. We have been accustomed to consider ourselves, and we have been so esteemed by others, as the *only* remaining witnesses for all those great and glorious truths, for which the martyrs and saints of the 17th century, dyed with their hearts' blood, the ground, in the glens and on the mountains of Scotland. As the modern Covenanter turns his eye to the rugged cliffs and deep valleys of Piedmont and Switzerland, he sees the bloody graves of thousands of noble Waldenses, who fearlessly risked their lives in defence of the truth. Can he, then, in the midst of peace and plenty, tamely resign into the hands of the enemy, that flag which his forefathers so faithfully and gallantly defended? And will he not do so, by joining in allegiance to this government? Will not all friends and foes consider such a union as equivalent to a renunciation of his testimony? All must admit that we have stated the truth,

when we have said that a majority of the citizens of this land, deny that it is subject to Messiah. In what light will they view the recreant and his principles? "You have admitted that your boasted allegiance to Messiah as Lord of all, is nothing but vain pretension for you to unite heart and hand with us, who disclaim His authority." This will be the language of nine-tenths of the inhabitants of this nation, who know our canons.— Would not such a course be equivalent to a complete yielding up of our distinctive principles, which we know are the doctrines of the word of God? It is of no avail to say that we do not intend to drop any of our testimony — to abandon any principle; that we enter into the machinery of government, only to rectify its disorders — to remedy its defects. Whatever may be *our* intentions, in that light, it will be received by those with whom we unite; and by its effect upon them, we must be influenced as to the course we adopt. If they will be so affected as to render nugatory any efforts to enlighten them, (for it is evident that all such efforts must be wholly ineffectual, when made by those, who *in act* admit that no change for the better is very loudly called for,) is it not clearly and decidedly our duty to maintain such a station as will give us, at least, an opportunity to make our voice heard?

But can we expect to produce any change by our votes? Or any at all to compare with that which will follow equal exertions in our present situation? No one the least acquainted with the complex machinery of the parties which are raging so violently, can hesitate in his reply. Once in the vortex, and we would be swept away by the torrent, as the unfortunate vessel by the boiling maulstrom. Candidates for office, from the petty constable, to the chief magistrate of the United States, are all nominated by conventions, under the central power, too often, directly or indirectly, of artful and unprincipled politicians, who, unfortunately for our country, have succeeded in banishing almost the semblance of integrity from our national and state administrations.

We could do nothing more than give in a vote for one candidate or the other. What these candidates usually are, as it regards religious, or even moral character, none need to be informed. The public journals under the flag

of the different parties, furnish information enough on that head. They are not "able men — men fearing God, and hating covetousness." They answer better the description of "weak men — men hating God, and loving money." Can a Covenanter who loves his principles; who loves his bible; who loves and honors his fathers for their contendings, become a part in this great engine, by which "vile men" are exalted? This influence employed in the only way he could employ it, other than he can now, would be on the side of immorality — in favor of ungodliness.

By standing aloof, and mingling in no party strife; by performing all his duties as a citizen, which the good of the country demands; leading a quiet life in all godliness and honesty, he will at once escape the contagion of vice, preserve an undisturbed conscience, and have power to make his voice of warning and rebuke heard above the din of politics, and the rage of faction. His motives will be respected, and his appeals listened to even by those who disbelieve them. His influence may be for a long time unfelt; for it will be the silent and unobtrusive, but sure influence of truth, urged with ardor and a constant reliance upon the aid of Him who is "the truth." And while the "kings of the earth" are conspiring together "to cast aside the cords" and break the bands of the Mediator, the Covenanter can warn them, teach them and pray for them, unshackled by the allurements and seductions after which "the Gentiles seek." This, brethren, is your duty. Go on, then, as you have done; forsake no attainment, nor follow such a course as will imply its abandonment. "Cry aloud — spare not: lift up thy voice like a trumpet, and shew the house of Jacob their sins."* You may be reproached; but better incur the reproach of men, than the infliction of the dreadful threatening — "Whosoever shall be ashamed of me, and my words, in this sinful and adulterous generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father, with the holy angels."†

* Isaiah 58: 1. † Matt. 8: 38.

As it is intended to publish, soon, an edition of the *Cloud of Witness*, we give the following extract, as a specimen of the work, and for the edification of our readers. Wilson, whose dying Testimony is extracted below, suffered martyrdom, under James, Duke of York.

THE TESTIMONY OF JOHN WILSON,

Writer in Lanark, who suffered at the Grassmarket of Edinburgh, May 16, 1683.

The chancellor said, we having called James Laurie, produced to him a letter wrote by you to him, wherein you reprove him for calling Bothwell rebellion: he owned, that it had convinced his conscience, and said, that he was sorry for what he spoke, and we produced him a letter supposed to be writ in answer to yours which he denied. Tell us, who wrote that letter; John Wilson answered, I will not tell by whom, only it was not written by James Laurie. Q. Who is the lady mentioned in the end of the letter? A. I dare not burden my conscience to tell. Q. Do you own authority? A. What authority? Q. What think you of Bothwell? was it not unlawful to rise in arms? A. I dare not say that it is unlawful; for the confession contained in your test says, Article 15, that it is a good work to defend the life of the harmless; and however God hath disposed of those people, yet I suppose the Lord will own these, that hearing their neighbors had been worshipping God, (for defending themselves against those that sought their life,) were in jeopardy of their lives, thought it their duty to rise for their relief. Q. Was Pentland rebellion? A. The oppression of these poor was such, that the then rulers condemned Sir James Turner for his cruelty. Upon this, one answered, that he knew Sir James went not the length of his commission. Q. Was the bishop's death murder? A. Have me excused, gentlemen, I will not answer to that. Being urged farther, he said, it being nothing concerning my salvation, I do not pry into it. Upon this they said, did Bothwell concern your salvation? To which he replied, there are none that engage themselves in service to God, but it behoves them to be at his call, and it being to save the life of the harmless, I durst not sit God's bidding. Q. Are you a minister? A. No. They here alleged some of his letters importing so much; and being desired

to read the place, they read somewhat about a call to some ministry, nothing relating thereto. Q. Will ye not condemn the bishop's death as murder? A. I dare not, for fear God having justified some of these actors, they should rise in judgment and condemn me. Q. Is there no other way but to rise in arms against the king? A. I suppose you have read bishop Honnyman's answer to Naphtali, wherein he says, a king may be resisted, in case he should alienate the kingdom to strangers: and that being granted, religion being taken away, was as dear to us as any outward interest. One replied, the bishop got little thanks for that. Q. Think you it lawful to rise against a state that are not of your opinion? Will you go to Bothwell again? These questions they gave him not leave to answer, but ordered him to be taken away, asking, if he was a captain at Bothwell? Which he admitted.

His answers before the council, April 17.

Omitting what he answered at his former appearance, which needs not be repeated, (their questions being always the same,) they asked, is Bothwell rebellion or not? A. No. It being for the defence of the harmless, who for hearing the gospel, and defending themselves. And the Confession of Faith contained in your test, says, it is a good work to defend the life of the harmless. Q. Then you approve of the test; will you take it? A. I am not speaking of the test, but of the Confession of Faith therein contained. Q. Think you it lawful to rise against magistracy? A. Will you condemn the reformation from Popery carried on by John Knox? We are not come here (said they) to answer questions, but to ask: but (replied he) the answering of that to me would be a full answer by me to your question. Then said the bishop, the reformation was good, but the way of carrying it on was ill. A. That is a marvellous thing, to think God will approve the actors in such actions, and yet the method be ill; and they to have a most solid peace in these actions, and to have such a mouth to defend it, as all the wits in their days could not be able to withstand, as will be clear to any that reads the history of the reformation. O, said they, he has read the history of the reformation; aye, but you will not find it in the Scripture, said they, that the people may resist the prince, for then they take the magistrate's part on them, and therein declare themselves

to be above their prince. *A.* The people resisted Saul, and would not let him kill Jonathan, (1 Sam. xiv. 45.) The bishop said, the people were in the wrong. *A.* The Scripture never condemns the deed. *Q.* Do you own authority? *A.* Authority may be taken several ways; *1st.* For the simple command of the prince. *2dly.* For the more public command of the prince and people. *3dly.* For a power a prince may be clothed with by a people. *4thly.* For a prince's right to govern. In all which ways Gouldman's dictionary, the ordinary expositor of words, takes it. And in the first two senses, since many both of the prince's edicts and public acts of parliament, are directly against Presbyterians and Presbyterian government, to own it in these senses, I should deny myself to be a Presbyterian. In the third sense, since the people have clothed the king with the headship of the church, I cannot own that; because the eleventh article of the Confession of Faith, contained in the test, says, that office belongs properly to Christ alone, and that it is not lawful for man, or angel, to intrude therein. As for the last sense of authority, his right to govern, I have not seen through it. *Q.* Will you venture your life on these things? *A.* My life is in God's hand. After these questions they set down, that he was a captain at Bothwell, and an imperfect recital of his words, which they desired him to subscribe; but he refused.

At his last appearance before the criminal court, the advocate accosted him: though, though Sir, you have been a rebel, and though you have studied to draw that poor man Laurie to the gallows; yet you see how merciful the king is to these men, (which were four who swore the test,) and there is place left to you for mercy, if you will not obstinately persist in your opinion. He answered, I have neither done any deed, nor given you an account of my opinion, but what I have justified from the Confession of Faith, which you have lately sworn; from the ancient reformation, which ye cannot condemn; and from the concessions of your own doctor. What! (says Perth) will you justify your taking arms at Bothwell? *A.* Your own test justifies the defence of the life of the harmless. The advocate says, all the indulged, yea, almost all Presbyterians condemn it. Then says he, will ye bond before sentence, for there is no placè left for the king's mercy

after sentence. *A.* I will not; but remember, that one day, all sentences will be canvassed before the great judge of heaven and earth.

Some reasons of his answers, and reflections made there-upon by himself.

When I was on my journey between Edinburgh and Lanark, and several times before, having considered the bold testimony of Stephen, Acts vii. 51, 52. "Ye stiff necked and uncircumcised in heart," &c. And Peter's testimony, Acts v. 30. "Whom ye slew and hanged on a tree:" and his desire that with all boldness they might make mention of the name of Jesus: and lastly, that promise, Phil. i. 28. "In nothing terrified by your adversaries," &c. I say, considering these, I resolved to use the utmost of freedom with the council; but being come to this town, and having considered, that the council desired to pick such quarrels with any in our condition, as might give the least umbrage to the world as to the justice of their dealing. *2dly.* Considering, that by many professed friends, we are judged imprudent; yea, so far condemned, that they venture to say, we have a hand in our own death. *3dly.* Their own public proclamations still bearing, that our design was not religion, but covetousness to possess ourselves of the government. For avoiding of these, I resolved to be as cautious as I could, without prejudice to truth. So that taking my answers for defensive arms out of the test, which they had sworn; from the concessions of their greatest doctors; and from the deed of their predecessor-council, whereof some present were members, I thought it had been a ridiculous thing, to make me condemn that which they had ratified by an oath, their great doctor had yielded, and the preceding council had approved. But that I might have God's approbation in demeaning myself so, and do what I did therein in faith; I took that rule, 1 Pet. iii. 13. "Be ready always to give a reason of the hope that is in you with meekness and fear." And as I thought I had reason to bless God, that had guided my tongue so, that I was not a whit concerned either with shame or fear, so I came back to prison with a heart sorry that I should have left these two questions of the chancellor's unanswered, viz: Thought I it duty to rise against a state not of my opinion? In answer to which question, I thought,

if ever I had occasion, I would have been plain in telling them, the question was wrong stated; for the right state of the question was, when a state destroys the true profession of godliness sworn to by the land, and persecutes the owners thereof. The second question; if I would have gone to Bothwell again? I thought if such a question came in my way, I would have told them, that I behoved to be at God's call. And likewise I was sorry that I had not been quick enough to have taken opportunity, when the question as to authority was moved, to have testified against the ecclesiastical headship and sinful acts against God's church; I say, my omission, occasioned through their confused asking, led me to humiliation after I returned to prison.

As to my second examination, as I desired opportunity to testify against the headship of the church, and other sinful acts destroying God's work, so I had an opportunity, and I discharged my conscience: but yet there was something left to exercise me with; and that was, *1st*. When the bishop said, that it were a distracted act for the king to alienate the kingdom to strangers, that I said not, it was an act of more distraction to destroy religion, *2dly*. That in citing the words of the eleventh article of the Confession against the headship, I should have said simply, it was unlawful to presume to intrude on that office; whereas the Confession itself calls them blasphemers, and thereby mincing his word. *3dly*. When the bishop said, it were a Turkish way to carry on reformation by the sword, I had not opened their present practice and violence in pressing men's consciences; and have said, since they looked upon conscience as so tender a thing, to beware of torturing it so by oppression. I know I have an infirmity in answering off hand, as to which, I hope all God's people will observe the rule of bearing one another's infirmities: next, I am sure that the Lord hath not supplied me as to the answers, for my further exercise. As to the reason why I said, I could not see through the denial of authority in the last sense, (for though I could not see through it, yet it being such an abominable stating of themselves, in a continual opposition unto God and godliness, I could not own it,) the reason that moved me to say, that I could not see through it, was, a desire to tread the paths of our old reformers,

who delayed the casting off authority, till they had a probable power to back it; yet afterwards considering his breach of covenant to us, and these deeds done by that authority, that, in any well guided commonwealth, would annul his right; I thought I had worded authority ill in the last sense, and that it had been more proper, I had said, I could not see through the denying of obedience to such commands as were indifferent, or according to God's word: and indeed till God had furnished us with a probable power, I could never see through this; and I am verily of that opinion, that we having lusted for a king, got him in God's wrath; and that since we have entered into covenant with him, God will take his own way to take him away in his displeasure, and will not let it be by our hand; though I grant that his breach of paction to us looseth us, our paction being still conditional, to own him in defence of religion; and my earnest desire is, there may be no difference among Presbyterians as to this, for I have a strong opinion, that God will take that question out of the way shortly.

As for the bishop's death I could not call it murder, because of the deeds of Jael, Ehud, and Phinehas; Jael using that expression, turn in thither; and that there was peace between Heber the Kenite and Jabin; Jael being of that family, and whatever may be alleged against their extraordinary acts, and that to do such deeds is to take the magistrate's power; I am sure Phinehas was a priest — it was not of his office to kill any man, and yet his act is commended. Next, Knox, his preaching to, and abiding with the killers of Cardinal Beaton; and Calderwood's history, which was approved by the assembly, calling them men of courage and resolution, whom God stirred up: next, the Lord Ruthven and others killing a companion that abused Queen Mary by his ill counsel, and yet approved in Knox's history: therefore if the killers of the bishop having a zeal against the blood thirstiness of that wretch, and being deeply affected therewith, and with love to the brethren, whom he, like a wolf, was seeking to have devoured, and had devoured, slew him, I durst not call it murder: but if the actors were touched with any thing of particular prejudice or other by-ends, I am very confident that Scripture of avenging the blood of Jezebel upon the house of Jehu, would not suffer me

to justify it: so not knowing the actors' hearts therein, I could neither say yea, nor nay, but Christians should judge charitably. I forgot likewise to tell them, that the bishop of Glasgow's laying down his gown, upon making the act explanatory, might be an aggravation of my sin, if I should own the king's headship over the church, which I had really resolved to say, but forgot.

The reasons why he refused at first to supplicate the council for a reprieve, being importuned by his relatives to do it.

Upon the 7th of May, 1683, being desired to petition, I answered, I could think upon no petition, nor arguments, that could be acceptable with them, but such as were either directly or indirectly a receding from what I had professed. The reason of my petition was moved thus, to seek a longer time till I was better advised anent my answers given to the council. To which I answered, that would say to all the world, that tenacious as we were of our principles, yet we might seem to call them in question; and it might say, that I was pressing with others to die on those principles, that death put me to a stand as to myself; and so I should give ground of hardening to enemies. *2dly.* It was moved, that through my confusions since I came to prison, I should seek a reprieve. To this I answered, I durst not slander Christ's cross, wherein every step to me hath been mercy and truth; and my sin needed no less (conform to my own acknowledgment to God) that what was come to subdue it: and that I could not well see through that, fearing it would be bad company so near my death; that I firmly trusted all should work for my well; and to say that, were to contradict my conscience and God's goodness, and make me contradict my own prayer, viz: let neither flesh nor spirit be moved and failed, lest enemies rejoice. *3dly.* That I should petition, that I might have a longer time, simply to prepare for eternity. To which I said, I could not do it in faith; for ever since I came to prison, God has made me believe, that he who has begun a good work in me, would also finish it; and that he would perfect that which concerned me, according to his own word; and however little a business this may seem in the eyes of the world, yet to me it imports my going to another help, for perfecting and finishing this work

begun by God: then if they refused it, they might taunt and say, whatever confidence he had at his death, yet it is gotten of a very short space; and if a reprieve should be given, they might at my sentence say, I was their debtor for it. And besides all this, I fear, when I come back to God for preservation, he should send me to the broken cistern I had been hewing out, Jer. ii. 13. And I know, if conscience would permit me to do it, enemies would think, either he is lying, in pretending want of preparation, and so it is the best time to hold to him, when he has committed sin; or otherwise they would think, I were speaking truth, and to say, the only best way is to hold to him, when he is tottering.

(To be continued.)

SOUTHERN PRESBYTERY.

Sessions of this court were held in the city of New York on the 16th, 17th and 18th of January. The most interesting part of the transactions referred to the 1st Reformed Presbyterian congregation of that city. The pastor of that church is the father of Jno. Neal M'Leod, who was suspended from his ministry, at the fall sessions of synod. At a congregational meeting, held previously to Mr. M'Leod's degradation from office, a large majority of the congregation had voted against calling him, as his father's colleague. Though rejected by the congregation, he continued to officiate in the church. After his suspension, his father introduced him to the pulpit; and on his rising to commence the worship, a large part of the congregation rose in a body and left the church. The pastor convened a meeting of session, and called his suspended son to the moderator's chair. At the father's motion, the ruling elders and others, who had voted against the call of young M'Leod, and had refused to hear him, when degraded from office, were suspended. The elders and the congregation appealed to Presbytery. Two days before the meeting of Presbytery, a commission from the Philadelphia Presbytery; three out of five of whose members, are libelled by synod, for New Light errors, appeared in the church, took it under their care, and contrary to will of the congregation, forced young M'Leod upon the people by the aid of the civil arm, hav-

ing called in police officers, to prevent the members from speaking in congregational meeting.

The Presbytery reversed these proceedings, and recommended Dr. M'Leod to the next sessions of synod for trial, on some charges, in addition to those that are contained in a libel, lately presented against him by Mrs. M'Kinney, and on which he is to be tried at the spring sessions.

NORTHERN PRESBYTERY.

An adjourned meeting was held on the first week of January, for the purpose of trying James W. Stuart. He was not prepared for trial, as he stated in a letter to the clerk of Presbytery. A commission was appointed to visit the congregation of Argyle, which has been much perplexed by the New Light heresies. The commission suspended, for those heresies, Ely Gifford, of that congregation, from the office of ruling elder.

OBITUARY NOTICE OF THE REV. JAMES MCKINNEY.

This eminent servant of the Lord Jesus Christ, was for many years employed in missionary labors, in various parts of the United States. He formed into prayer meetings, in Vermont, in New York, in Pennsylvania, and in Maryland, those who embraced the doctrines of God's covenant, acceded to the cause of Christ, and professed to adhere to the testimony of Jesus. The numerous societies, which, with great labor, he organised, have grown into flourishing congregations. For several years he had the pastoral charge of the congregation of Galway, Saratoga county, in the State of New York.

He was called to the pastoral care of a congregation in Chester District, S. C., as the colleague of the Rev. Thomas Donnelly. He accepted the call, and his installation took place in the spring of 1803, when in the forty-fifth year of his age.

In labors he was there, as usual, very abundant, and in his deportment, most exemplary, as a man of God. On the 26th of August, in the year of his instalment, he finished his course with joy. The Sabbath, preceding his death, he preached twice with his usual elo-

quence and fervor. On the next Wednesday, he lectured at the house of James Willson, who was a ruling elder of his congregation and his brother-in-law. Though indisposed, his sermon was powerful. On the next day, he died in the faith, giving glory to God. Within the week previous to his death, he rode forty-three miles and wrote a small pamphlet, proving the doctrine of the perseverance of the saints, which his friends published. Shortly before his death, he said:—"The only relief now, is to have an anchor cast within the veil." His last words were:—"Though we or an angel from heaven bring any other doctrine let him be accursed." The doctrine to which he alluded, was that glorious system of gospel truth, embraced in the covenanted reformation. His latter end was peace. His works praise him in the gate. He published a large pamphlet entitled, "The Rights of God and Man." It is replete with sound doctrine, able scriptural arguments, and divine eloquence. He left in manuscript several works, prepared for the press. Among these were the 2d part of the Rights of God and Man," about 20 sermons on Rev. xi. 1. "Measure the Temple," and "Lectures on the Prophecy of Daniel." It is hoped they will yet be published for the promotion of the Lord's cause, and for the advantage of his widow and family, who are residing in the city of Albany, steadfast in the faith, and of upright conversation.

OPPOSITION TO PRAYER IN THE LEGISLATURE OF NEW YORK.

It has been, for many years, the practice in the legislature of this state, to invite all the ministers of this city, who have pastoral charges, to officiate daily, as chaplains at the opening of the Senate and Assembly. For this service the clergy received as a compensation, the pay of a member of senate, and of a member of the house, distributed among them. Immediately after the assembling of the legislature in 1832, a resolution was offered in the Assembly to dispense with prayer. After a protracted argument, and much scoffing at priests, and at all prayer, the resolution was rejected, only 27 voting for its adoption. It was about one month after this decision, that the Assembly *boldly* attacked *one* clergyman, whom they had

invited, but who had refused to accept their invitation, to pray among them. He published a sermon, entitled *Prince Messiah*. The house after two days of great excitement and rage, voted that the pamphlet was "*odious*;" because it calls on civil rulers to honor Messiah, and holds up to dishonor some infidel presidents. The men who hate Christ, no doubt find it very *odious* to them when he is honored and infidels dishonored. They preposterously voted his expulsion from the house, when he had no connection with them. They had cried out "*church and state*," in the arguments against prayer, but when it suited their purpose, they could assume the right of legislating on church affairs, and condemn a sermon by a minister of Christ, as odious. The British Parliament for 150 years have not presumed to exercise the power arrogated in the New York Assembly.

It was resolved by the anti-prayer leaders, that preserving efforts should be made against the clergy. The infidel part of the community, or the *Fanny-Wright-school*,* were moved to send petitions forward to the legislature against prayer, and against countenancing the Lord's day, by the legislature. A committee appointed on these petitions, in their report, mock all religion, especially prayer, and treat with scorn the priests, as all deists call ministers of the New Testament. This impious report was published, and, as usual in such cases, had almost the force of a legislative enactment among the people.

Immediately after the opening of the legislature this winter, the motion against prayer was renewed. Several thousand *Fanny-Wright-Deists* had signed and forwarded petitions. The question was again argued. While under discussion, an attempt was made to except the author of *Prince Messiah* from the invitation to pray, but the mover perceiving it would fail, the motion was withdrawn, and so the present legislature condemned the persecuting edict of the preceding Assembly. In the vote on the question of abolishing prayer, there were 40 for the abolition, an increase of 13 in one year, and that a year of signal tokens of the Lord's wrath in cholera and

* A woman of no good fame, from a foreign country, that gathered "some lewd fellows of the baser sort" around her, to hear her speeches against the Bible, and in opposition to marriage.

faction. Many speeches, dishonoring to the Son of God and to the Holy Scriptures, were uttered and published to corrupt the nation. No one ever thinks in the Assembly of expelling a member for sneering at prayer, mocking the Lord's ministers and even Jesus Christ. Such speeches are heard, published, read and honored. But when a minister of Jehovah warned his congregation against the profligacy of infidel statesmen, he was attacked by the Assembly — by the state printer, and by a thousand newspapers. Why? Because these men have more respect for infidel statesmen than for our Lord and Saviour Jesus Christ.

Finding themselves and their Master insulted from year to year, and even the common courtesies and decencies of life denied to them, the clergy of the city, in a body, except the Methodists, refused to pray either in the Senate or Assembly. "Pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee," Jer. vii. 16. It was evident to all who officiated, that prayer was disagreeable to a great many of the members. As soon as the decision of the city clergy, 13 in number, was known, the Assembly repealed an existing statute, providing for the pay of chaplains, by a vote of 110 to 9. The ground was that the appropriation of money to pay chaplains, is a violation of the constitution, which does not recognize the Christian religion. What are we to think of such a constitution? Rulers must not pray to God! O shame, where is thy blush! Let all good men be instant in prayer that the "Lord will arise and plead his own cause; for the tumult of them that hate him ever grows." Will Dr. McMaster write four letters more?

CALM EXAMINATION

Of Dr. McMaster's Letters on Civil Government, by the Rev. David Scott. Newburgh, 1832, pp. 44.

This is a dispassionate and well conducted argument in favor of the doctrines, and laws, and usages of the Reformed Presbyterian church, and against Dr. McMaster's Letters, written in opposition to the distinctive features of the church. In one part of his argument, Mr. Scott is eminently successful. Dr. McMaster admits that it is

difficult to find as much Christianity, or respect for God and his law, in the federal constitution, as will entitle it to the high honor of God's ordinance. But he contends that what is defective in the U. S. constitution must be supplied from the state constitutions. He proceeds on this theory to argue in proof of the Christianity of the state government of New York. Mr. S. demonstrates that the author of the Letters has totally failed, and proves that the government of this state, does not even claim to be christian. This removes the very foundation stone of that tower, on which Dr. McM. has planted his artillery to defend "*the powers that be*" opposed to Christ, and to batter down the walls of Jerusalem. Mr. Scott might have added that had the author of the Letters even succeeded in proving that there is some Christianity in more than one state constitution, he has done little in sustaining his adulation of ungodly powers; for, if the good traits of the state government, must be set down to the account of the national government, the evils of the state constitutions, by the same rule, are chargeable on the federal compact. He cannot deny that slavery is embodied in the constitution of South Carolina, and some other slave holding states; and however he may affect to believe that it is not embraced in the national constitution, he cannot deny, on the ground of his main argument, that negro slavery is chargeable on the federal sovereignty. How will the Doctor who *professes* to oppose slavery as a great moral evil, swear an oath to support it? Would he swear to what contains a great moral evil? We copy the following specimen of the vindication of the church's testimony, by Mr. Scott's Examination, which we hope all will buy and read.

"Slavery exists in the United States. States were received into the confederacy, stained and polluted as they were, with this enormous sin. The constitution recognizes the right of the slave States to persevere in this immorality, and makes it obligatory on the free States to aid them in the recovery of their slaves when they may abscond.* The constitution provided, that for more than

* "No person held to labor in one State under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor; but shall be delivered up on claim of the party to whom such service or labor may be due."—U. S. Constitution, Art. 4, Sec. 3.

twenty years the importation of new slaves should not be prohibited. Thus, dealing in the souls and bodies of men, was made a lawful traffic by an article of the constitution.* The United States do still continue to permit slavery in the territories under their immediate jurisdiction, where there are no State claims, to clash with the operations of the general government; and the United States permit slavery in the District of Columbia, over which they have original and sole jurisdiction. Here Congress have, delegated to them, all the municipal authority and residuary sovereignty which, in the case of States, are reserved to the local Legislatures.†

To cover the guilt of the United States by representing them as only regulating by law, what they could not eradicate, is something we did not expect from a christian minister. But true it is — “To legislate respecting an evil which cannot be eradicated is not wrong. Slavery, such as that of which we complain, is an evil — it was always so: it was so in Israel; but it was the practice of the East, and interwoven with the habits of thought that prevailed among the descendants of Jacob. It is a mistake to suppose, that God approved of slavery in Israel, except as a punishment of crime. He no more approved of their general practice of slavery than of their hard-hearted divorces. Both were, in principle, opposed to his law of love. Yet, respecting both he legislated without *at once* abolishing either.” If there be any meaning or force in this passage, it is, that slavery in Israel was so deeply rooted that even Almighty power *could not* eradicate it. And concerning what God *could not* eradicate, he has legislated. Did the Doctor seriously consider whither this would lead him? O, tell it not in Gath! It is bad enough to hide the guilt of slavery, but it is infinitely worse to pervert scripture, by making it the apo-

* “The migration or importation of such persons as any of the States now existing shall think proper to admit, shall not be prohibited by the Congress prior to the year one thousand eight hundred and eight.”—U. S. Constitution, Art. 1, Sec. 9.

† “The Congress shall have power” — “To exercise exclusive legislation in all cases whatsoever, over such district (not exceeding ten miles square) as may, by cession of particular States and the acceptance of Congress, become the seat of government of the United States.”—Art. 1, Sec. 8 of the U. S. Constitution.

logist of this hideous crime.* Domestic servitude among the Jews was not of the same kind with negro slavery. It was a mere disposal of time and service for a limited period. "If thou buy an Hebrew servant, six years he shall serve; and in the seventh he shall go out, free for nothing." Exod. 21: 2. "And if thy brother, that dwelleth by thee, be waxen poor, and be sold unto thee, thou shalt not compel him to serve as a bond servant but as an hired servant." Lev. 25: 39. In some cases it was the punishment of crime. Respecting the heathen nations, God gave the Jews command to make bond-men and bond-maids: this was not legislating about what could not be eradicated, but conveying a moral right to reduce them to servitude, because of their sins. Where such a commission cannot be produced, it is hoped no reference will be made to this. Servitude, as it existed among the Jews, was altogether different from negro slavery, and cannot without a perversion of scripture and an insult on the law-giver of Israel be considered as a precedent.† On the subject of slavery, the Holy One of Israel has indeed legislated, but it is in the positive prohibition of the sin and the punishment with which it was to be visited. "He that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death. Exod. 21: 16. In the New Testament "men-stealers" are classed with the vilest transgressors of the Divine law, for the punishment of whom the law is made. 1 Tim. 1: 10."

Civil Government, being the Review of the Sons of Oil, the War Sermons, &c., is crowded out of this number. We intend to continue it in our next.

* This cannot be considered too severe, if there is any value given to the opinion of one who, although not friendly to the christian religion, was so shocked with the evil of slavery as to say, "Indeed, I tremble for my country, when I reflect that God is just: that his justice cannot sleep forever: that an exchange of situations is among possible events, that it may become probable by supernatural interference."—Jefferson.

† "You cannot argue conclusively in defence of negro slavery from the practice of the ancient Hebrews, unless you can prove, 1st. that the slavery into which they were permitted to reduce their fellow creatures, was similar to that in which the negroes are now held: and 2dly, that you have the same permission extended to you"—Sermon on slavery, by Dr. McLeod, p. 29

NOTICES, &c.

The General Synod will meet in Philadelphia the 1st Wednesday in August, 1833.

The Eastern Subordinate Synod will meet in N. York the 9th of April, 1833.

For the preservation of the church against violent efforts to break down her walls, and waste her, we hope that all Sessions will send forward ruling elders that are right hearted men; and that for General Synod, the Presbyteries will beware of choosing New Light delegates. We trust that the Lord's people will be diligent in prayer for the judicatories.

We are instructed to request *every* congregation in the church to send forward a ruling elder as a delegate to the Eastern Sub-synod, to meet next spring in New York, and especially to the sessions of *General Synod*, to meet in Philadelphia next August; and that *all* the ministers faithful to their *vows* will not fail to be forward. Our subscribers we intend shall soon hear from us more at large on this very interesting affair. *At present*, we only add, that every congregation should *know*, by its own representative, what is transacted by the supreme judicatory of the Lord's house.

A Narrative of the proceedings of the Southern Presbytery in relation to the 1st Reformed Presbyterian Congregation of New York, is preparing for publication. It will interest all Covenanters.

We are informed that a deistical attack on the Word of the Lord is about to be published. It is said to be by a New York Legislator. All the Fanny-Wright-infidels will patronize it. It is believed that several thousand copies will be printed. Is infidelity about to raise its head as it did in France, under Robespierre? We trust not. Let it show its head in a little more daring attitude and the Christianity of the Northern states will nullify it forthwith.

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NEW PUBLICATIONS.

1. A statement of some recent transactions in the Southern Reformed Presbytery, addressed to the members of the Reformed Presbyterian church and to the Christian community at large, by several ministers of the Southern Presbytery, New York, printed at the Greenwich printing office, 18 Barrow street, 1833, pp. 32, octavo. This pamphlet is signed by the Rev. James Chrystie, of Lebanon, N. J., Rev. Robert Gibson, of New-York, Rev. Moses Roney, of Newburgh. All Covenanters should read this statement, as it exposes ably the persecuting spirit of New Lights. The Appendix consists of four pages. It is the decision of the Vice Chancellor in the New York Chancery Court, *against the New Lights*, in the case of the Chamber-street church.

2. Animadversions on the Proceedings of the Convention of Nov. 21st, 1831, met in Sixth street church, New York, (extracted from the American Christian Expositor,) octavo, pp. 8, and was written by the Rev. John Gibson, of Baltimore, before he left his church to join the Presbyterian body, and published by the editor of the Expositor, a suspended clergyman of New-York. It was published in opposition to the Synod, of which the author was then a member. The argument is a sophism, the style is temperate.

3. Reply to the Rev. John Gibson and others, by the Rev Mr Gibson of New-York, duodecimo, pp. 12, 1833 March. This is an able vindication of "*the Testimony of Israel.*" The style is nervous. The edge of the weapon has some keenness.

4. An Exposure of Dr. M'Master's Brief Inquiry, by the Rev. David Scott. "He that is first in his own cause seemeth just, but his neighbor cometh after him, and searcheth him out." New-York, printed by H. Bunce, 110 Fulton-street, 1833, octavo, pp. 28. This pamphlet sustains the reputation of the author as a scholar and divine. We know the *facts* stated to be true, and the *acts*

and together, because of sin, and with their mourning would believe, for these are very consistent together. I find flesh and blood great enemies to faith, and friends, yea, fosterers of sinful fears. It is above nature to believe, especially when dispensations seem to contradict our faith : but if any had faith towards God, concerning me, let not this strangle their faith, but rather strengthen : there is nothing can contradict what God hath determined, but over all opposition he will perfect his work in and by me, as he sees most for his own glory.

Wherefore let us submit to his will, and lie before the throne in behalf of Zion and her children ; and O ! that you yourself would, and desire others that are faithful to hold up my case to Zion's God, that he would glorify himself in me : and let your prayers be in faith. To him that believeth, all things are possible. There are many reckless prayers, that prevail not with God, because of unbelief. I know these sufferings will be a great stumbling to many, but let it not be to you : I bless the Lord, it is not to me, but rather the power, yea, the love of God to me ; for it was not altogether unexpected unto me, as I cannot deny, but it was in opposition to conscience, that I joined with some of our party ; for some of them had not their garments clean of the late defections, and there was too much pride amongst us : neither dare I allow that taking of satisfaction for practices which are the homologating of the public sins, which we did about half an hour before our break ; which checked me exceedingly in the time. I think real sorrow would make men think themselves not worthy to be employed in that work ; real evidences of reconciliation with God should be seen before admission to such an employment. O that all would take warning, not to venture to follow any man over conscience ! There were choice godly men among us, but one Achan will make Israel to fall. I fear the

want of faith among us, all alongst our late business; I know many mouths will be opened against me, because of what I did before this business, but I dare not but speak it, this is a stumbling block, laid to drive them to more sin, and alas! that I did not more to purge us of every sin, especially known sin among us."

"And now, knowing ye will be anxious to know how it was then, and how it hath been since with me; first, we getting notice of a party out seeking us, sent two on Wednesday night late, to know their motion, and lay on a muirside all night; and Thursday about ten hours we went to take some meat, and sent out other two, and desired them to consult with the first two, who had not come to us, but were lying down to sleep, who all four returned and told us, it was unnecessary to send any for intelligence, they having secured it. Whereupon after we had taken some meat, we came to a piece of grass, and lay down, and presently we were all alarmed that they were upon us; and making ready, we saw them coming fast on; and that about three or four hours in the afternoon; and each one resolving to fight, I rode off and found a strength for our advantage, and drew up quickly eight horses on the right hand with R. D. and fifteen on the left with me, being no more: the foot not being forty, and many of them ill armed in the midst. The enemy advanced fast, about one hundred and twelve, well armed and horsed; who sending about twenty dragoons on foot to take the wind of us, we sent a party on foot to meet them, and the rest of us advanced immediately after, when our horse fired and wounded and killed some both horse and foot; our horse advanced to their faces, and we fired on each other; I being foremost, and finding the horse behind me broken, I then rode in amongst them, and went out at a side, without being wounded; I was pursued by several, with whom I fought a good space, but at length I

was stricken down with three on horseback behind me ; and receiving three wounds on the head, and falling, submitted to them. They gave us all testimony of brave resolute men. What more of our men were killed, I did not see nor know ; I was brought toward Douglas. They used me civilly, and brought me drink out of a house by the way. At Douglas, Janet Cleland was kind to me, and brought a surgeon to me, who did but little to my wounds, only staunched the blood.”

“Next morning I was brought to Lanark, and brought before Dalziel, and Lord Ross, but I not satisfying with answers, Dalziel did threaten to roast me, and carrying me to the tolbooth, caused me to be bound most barbarously, and cast me down, where I lay till Saturday morning, without any being admitted to look to my wounds, or give me any ease whatsoever. And next morning they brought John Pollock and me, with other two of us, near two miles on foot, I being without shoes, where that party which had broken us at first received us. They were commanded by Earlshall. We were horsed, civilly used by them on the way, and brought to Edinburgh, about four in the afternoon, and carried about the north side of the town to the foot of the Canongate, where the town magistrates were, who received us, and setting me on a horse with my face backward, and the other three bound on a goad of iron, and Mr. Cameron’s head carried on a halbert before me, and another head in a sack which I knew not, on a lad’s back ; and so we were carried up the street to the Parliament Close, where I was taken down, and the rest loosed ; all was done by the hangman. I was carried up to the council, and first up into a room alone, where the chancellor came, and asked if I knew him ? I answered yes, I was brought in before the council, where the chancellor read charges against me. First, as to the bishop’s murder, to which I answered, I was obliged by

no law, either of God or man to answer to it; and neither to accuse myself, nor reveal others by vindicating myself, or any other way. The advocate asked where I was the third day of May last year? To whom I answered, I am not bound to keep a memorial where I am, or what I do every day. The chancellor asked, if I thought it murder? To which I answered, though I was not bound to answer such questions, yet I would not call it so, but rather say, it was no murder. The advocate said, 'Sir, you must be a great liar, to say you remembered not where you were that day, it being so remarkable a day.' I replied, 'Sir, you must be a far greater liar, to say, I answered such a thing.' Whereupon the chancellor replied, my lord advocate, he said only, he was not bound to keep in memory every day's work."

"The chancellor asked, if I adhered to Mr. Cargil's papers, which they called the new covenant taken at the Ferry? I answered, I would know what any could say against them. He asked, if I owned the king's authority? I said, though I was not bound to answer such questions, yet being permitted to speak, I would say somewhat to that. And first, that there could be no lawful authority but what was of God; and that no authority, stated in a direct opposition to God, could be of God; and that I knew of no authority nor judicatory this day in these nations, but what were in a direct opposition to God, and so could neither be of God, nor lawful, and that their fruits were showing it, in that they were setting men-defilers, murderers, sorcerers, and such others at liberty from justice, and employing them in their service, and made it their whole work to oppress, kill, and destroy the Lord's people. The chancellor and all raged, and desired me to instance one such, so set at liberty and employed. I answered to that, though it were enough to instance any such when I saw a judicatory to execute

justice, yet I would instance one ; and I instanced a man-defiler, liberated at the Sheriff's Court of Fife, and afterwards employed in their service. At which the chancellor raged, and said I behoved to be a liar ; but I offered to prove it. Bishop Paterson asked, if ever Pilate and that judicatory, who were direct enemies to Christ, were disowned by him as judges ? I replied, that I would answer no perjured prelate in the nation. He answered, that he could not be called perjured, because he never took that sacrilegious covenant. I answered, that God would own that covenant when none of them were to oppose it. They cried all, I was prophesying : I answered, I was not prophesying, but what I durst not doubt, but God who had such singular love to these lands, as to bring them into covenant in so peculiar a manner with him, would let it be seen that his faithfulness was engaged to carry it through in opposition to his enemies. Some asked, what I answered to that article of the Confession of Faith respecting the king ? I answered, it was cleared in these two covenants. The advocate asked, what I said of that article of the covenant, wherein we are bound to maintain and defend the king ? I desired him to tell out the rest of it, which was in the defence of religion, but not in the destruction of religion. The chancellor threatened me with boots, and other terrible things ; and said I should not have the benefit of a sudden death. To which I answered, it would be but an addition to their cruelties used against God's people before, and that I was there a prisoner of Christ, owning his truth against his open enemies, and referred it to their own acts of parliament and council, to let their cruelty and opposition to God and his people be seen."

"After this, they called for a surgeon, and removed me to another room ; where he dressed my wounds. In which time the chancellor came, and kindly asked, if ev-

er I said to a shepherd of the Mounthill, that if I thought they would not put me to an ignominious death, I would refer myself to the chancellor? I said no. He said a shepherd came to him and said so. I said, that he, or any other who said so to him were liars. I was asked by some, concerning our strength. To which I told, how few we were, and how surprised by such a strong party, and that knowing with what cruel orders they came against us, we were forced to fight. After dressing of my wounds, I was brought back to them, and these things being written, were read over to me; to which I adhered; and being asked, if I would sign them, I said, not. The chancellor said, he would do it for me. Some one of them asked, at the first time, concerning my being at some other business: to whom I answered, that though I was not obliged to answer such questions, yet I adhered to all that had been done in behalf of that cause against its enemies. After which, I was sent to the tolbooth, and have met since with all manner of kindness, and want for nothing. My wounds are daily dressed, which I fear may prove deadly, they being all in the head, the rest of my body is safe.

“In all these trials (I bless the Lord) I was stayed, unmoved, no alteration of countenance in the least, nor impatience appeared. Some of them have come to me, and regretted that such a man as I should have been led away with Cameron. I answered, he was a faithful minister of Jesus Christ, and as for me, I desired to be one of these despicable ones whom Christ chose. They said, it was a Quaker-like answer. I said it was the words of Christ and his apostles. Bishop Paterson’s brother, unknown to me, had a long reasoning with me, but I think not to truth’s disadvantage. He told me, that the whole council observed, that I gave them not their due titles; at which I smiled, and made no reply. He said I was rude

to the bishop. I replied, that I asserted the truth. He said that he never took the covenant, and so could not be perjured. I answered, Prelacy itself was abjured by the whole nation. He told me, that they all found, I was a man of great parts and also of good birth. I replied, for my birth, I was related to the best in the kingdom, which I thought little of; and for my parts, they were small; yet I trusted so much to the goodness of that cause for which I was a prisoner, that if they would give God that justice as to let his cause be disputed, I doubted not to plead it against all that could speak against it. It was cast up to me both at the council and here, that there were not two hundred in the nation to own our cause. I answered at both times, that the cause of Christ had been often owned by fewer. I was pressed to take advice; I answered, I would advise with God and my own conscience, and would not depend on men, and refused to debate any more since it was to no purpose, being troublesome to me, and not advantageous to the cause. At the council some said I was possessed with a devil; some one thing, some another. The chancellor said, I was a vicious man: I answered, while I was so, I had been acceptable to him; but now, when otherwise, it was not so. He asked me if I would yet own that cause with my blood, if at liberty? I answered, that our fathers had owned it with the hazard of their blood before me. Then I was called by all, a murderer; I answered, God should decide it between us, to whom I refer it, who were most murderers in his sight, they or I."

"Ye have an account, as near as I can give, of what passed among us. Be ye, and desire all others to be earnest with God in my behalf; for I am weak, and cannot stand without constant supplies of the graces of his spirit. O! I am afraid lest I deny him: I have rich promises, but I want faith. Pray and wrestle in my behalf, and in

behalf of the rest : and shew this to my friends in that cause with me, especially D. K. Let all be prostrate before the Lord, that he would shew us the cause of his anger against us ; and let me know with the first occasion who of us were slain. Commend me to all friends ; and let none stumble at the cause, because of this. It was often in my mouth to almost all, that if we purged not ourselves of the public and particular sins among us, God would break us, and bring a delivery out of our ashes. Let none murmur at what we should think our glory. And let ministers and others be afraid to be more tender of men than God's glory. And however it be a stumbling to some, let it be a token of the love of God, to his church, to you, and all that love his truth. Pray for the outlettings of all the graces of God's Spirit to me, and all the rest. I have need of patience, submission, humility, love to, and zeal for God : hope and faith above all, without which I am but a frail worm, and will fall before these enemies of mine, inward and outward. And thus recommending you to his grace who hath bought us with his precious blood, and remembering my love to all friends, I am yours in our beloved Lord, who sympathizes with us in our afflictions.

A letter written by him to a friend, dated from the Tolbooth of Edinburgh, July 28, 1680.

“MADAM,

The bearer shows me, your ladyship desires to know what I mean by the Achan I mentioned in my other ; which I shall explain : and alas ! that I have such a wide field to walk in, when I name such a thing ; for I know not how to find out the man that is free of the accursed thing among us, for which God is contending against the land ; especially against such as would be most free of the public sins, and most faithful for God. Only I de-

sire both to reverence, and admire the holy wisdom and loving kindness of God, that is, by these dark-like dispensations, purging his people, that he may bring forth a chaste spouse to himself in Scotland. These are tokens of his fatherly love : and I fear a delivery, while we stand guilty of such things, as are so open whoredoms against our married husband, that might rather be looked upon as a bill of divorce, than joining again in a married relation : and first, I must explain the natural sins, according to the light God hath bestowed upon me, out of his free grace, who is not tied to any, but chooseth and revealeth himself to whom he will ; and often glorifies his free grace in making use even of the greatest sinners, as I confess I have been one, which national sins are contained in our national decrees.”

“ And *first*, the whole land is become guilty of idolatry, as it is established by the acts of supremacy, especially in the act explanatory, wherein all the declarative glory and prerogatives of Jesus Christ, are given to the king, which is fearful idolatry, in ascribing that which he hath purchased with his precious blood, and received from his Father, as his gift, and hath reserved as his peculiar glory ; giving this, I say, unto a creature, whom, by this blasphemous decree, we have set up in the room of Jesus Christ, as governor and absolute head, and judge in all ecclesiastical affairs : and by the same decree, all acts and laws contrary to it are rescinded, and the whole word of God, contained in the scriptures, is a law contrary to it, and so by this are rescinded. Now, besides this sin of idolatry ; by the act recissory, all the acts, oaths, covenants and engagements that the nation is lying under, sworn to God, and in his name, are rescinded and declared null : and in contempt of God, to whom, and in whose name they were so solemnly sworn, and so often renewed, and burnt by the hands of the hangmen, through se-

veral places of these kingdoms. This is a legal perjury and breach of covenant, unpardonable in sacred or profane history, besides, in contempt of the presence of God, seen at the meetings of his people convened in his name, they have declared them rendezvous of rebellion, and by another act, have accounted it presumption for a minister to preach without doors. Thus contemning the call of Christ, whereby they set themselves above God.

“I could mention many other circumstances, wherein this question has touched the accursed thing, and has bowed the knee to that Baal-like idol of the Lord’s indignation and anger, but I shall only mention, besides these two, a third, of some who have appeared in arms against God, for, and in my company with his enemies. Now, that way of giving and taking satisfaction for these sins, which some are for, I cannot consent to. For, first, these sinful practices being practices immediately against God, and the first table of the law, no satisfaction to man can be sufficient. I close not that door that God hath opened in mercy to the real penitent, but I say, real evidences that God has given it, should be, before a joining with such in society. I know the gospel should be preached to all, that they may repent, that being the means God hath appointed for conversion, when men have sinned. But O! when men lightly fall into these things, and others counsel and advise them to such things, fearful shall their doom be, if God prevent them not in his mercy! Now, Madam, there were some such among us, and as I have observed, God has still punished that party that has been appearing for him, when they have taken in and joined, with the men of these abominations; and as it were, laid by such as have complied with the times’ apostacy, I doubt not, reserving them to the general stroke he is threatening the whole land with. O that one and all were making their soul’s interest sure with God!

I am, Madam, your Ladyship's, in all humility, in Jesus Christ.

DAVID HACKSTON."

A letter of his dated July 28, 1680, while in prison.

" DEAR AND CHRISTIAN ACQUAINTANCE :

My love being remembered to you and all friends in Jesus Christ ; these are to show you and all others, that I now love the truth, as it is this day owned by the smallest handful that pretend thereto ; that I was yesterday, before the lords of justiciary ; they charged me with several things ; I declared the king's authority as an usurper of the prerogatives of the sons of God, whereby he hath involved the lands in idolatry, purjury and other wickedness : and I declined them as exercising against him the supreme power over the church, usurped from Jesus Christ ; who in carrying on their designs of confirming themselves in their usurpations of the crown of Christ, had shed so much innocent blood throughout the land, and that, therefore, I, as an owner of Christ's right, and his kingly office, which they, by their wicked decrees, had taken from him, durst not, with my own consent, sustain them as competent judges ; but declined them as open and stated enemies of the living God, and competitors for his throne and power belonging alone to him ; whereupon I was dismissed, and at night my indictment to compear to-morrow before an assize, was intimated. Wherever Mr. D. C. is, acquaint him with my case, send him this line, for I know the mind of God is with him, and desire him to write to me. I think I dare not disbelieve, but when fears assault me, I think there is a voice saying to me, ' fear not.' Let none stumble at our cause, because of the late dispensation ; it is God's cause, which was and is in our hands, though he has punished us with his fatherly chastisements, because of sin among us. Every tree that bringeth forth fruit, he purgeth it, that it may bring

forth more fruit. But that which decayeth and goeth backward is laid by as useless. John Pollock has been in the boots, but I am informed he is not discouraged, but is likely to be well again. My wounds are very sore, but, blessed be God, he keeps me in a good temper both of body and mind ; I am kindly enough used, wanting nothing. I recommend you, and all the faithful, to the protection of him who is the Almighty God and everlasting Father. No more. I remain your's in our sweet Lord Jesus Christ.

DAVID HACKSTON."

A letter to his sister.

" LOVING SISTER :

I received yours, and the other with it, both to my contentment and satisfaction ; it makes me afraid that the eyes of many should be on me. Let all look to God ; I am frail, but Christ is strong ; I have his promise of through bearing, and assurance that he should honor me in his cause, before this. Lie low before the Lord, and let others that are yet faithful be earnest on my behalf, and do it in faith : the prayers of the faithful avail much. Have you nothing, and tell all friends to have nothing to do with such, as take part with these that are sitting in that seat, and exercising that power, which belongs alone to Christ. The stroke of the Lord's anger is ready to fall on the transgressors, and those that have received the greatest talents from God, and have made that use of them to strengthen the enemies' hand by bonds, or otherwise owning them, shall be most severely stricken, and shall not be honored to testify for Christ, who is despised, robbed, and contemned, by this generation. Remember me to all relations and friends, and give warning to cleave to Christ's truths and interests. If the free grace of God be glorified in me, ought not all to praise him ? Christ came not to call the righteous, but sinners. Many of this generation think they have so much grace that they

cannot sin, but I must tell them, grace doth not warrant from sin, and they may so think of it.

DAVID HACKSTON.”

In these letters there is a specimen of the godly simplicity and integrity of those men who executed Sharp, the man who filled Scotland with lamentation and mourning by his murders of the saints of God. Hackston died in the full assurance of faith, esteemed by all good men, a disciple of the Lord Jesus Christ, who with others had performed a deed in which the nation rejoiced. Some doubted whether it was a justifiable homicide. But it is evident from the concurrent testimony of the martyrs, when on their trials, that they approved the transaction. They referred to the example of Phinehas, who “executed judgment, and the plague was stayed,” “in the matter of Peor.”* This was the common opinion of the friends of truth and of the rights of man. They believed as the advocates of Roman liberty did, in the killing of Cæsar by Brutus, that Sharp, like the tyrannical dictator, had made war on his country, and that to cut him off was not only allowable, but that duty required it, as much as the killing of any foreign foe that invades our country. The universal detestation of the archbishop for unexampled cruelty and irreligion, and the holy lives of the men who were his executioners, were well calculated to produce such a sympathy for Hackston and his associates in the justice which they were believed to have done upon the church’s and the nation’s enemy. It was generally thought remarkable that Hackston, whose character we have spread out so much at large, was the only one of the party averse to the taking of Sharp’s life. Those who es-

* Psal. cvi. 30. Num. xxv. 7. The act of Phinehas was undoubtedly proper, as he was moved by holy zeal, and God expressly approved the deed as greatly praise-worthy and well pleasing to him.

escaped were believed to have been peculiarly favored of God, who had, in his providence, protected them from the avenger's cruel hands. The godly of Scotland said of Sharp's death:—“So, O Lord, let all thine enemies perish.”

We have reserved, to present it in one view, the narrative of what is called by historians the *INDULGENCE*. Though the king's troops were victors in the battle at Pentland-hills, yet it was evident from the heroism of the Covenanters, displayed on Rullion Green, and from the admiration of the valorous deeds, excited in the country, that mere killing would not destroy the Reformed Presbyterian church. The blood of the martyrs was the seed of the church. In Scotland the sufferers found general sympathy; and the ejected Presbyterian ministers of England were allowed greater liberty to exercise their ministry, after the rising at Pentland. It was resolved by the king and his court to proceed both by violence and by the acts of seduction. The earl of Tweeddale held conversations with Sterling, Douglas and other persecuted ministers, on whom he prevailed to send a letter to court, from which the persecutors might at least pretend that some portion of the saint's testimony would be relinquished, provided their sufferings were mitigated.*

The king issued his proclamation, which allowed the Covenanted ministers to return to their flocks, on certain conditions. This insidious edict, intended to sow dissensions among the Reformers, was published 1660, June 7. It authorizes, “patrons to present to churches such ministers as should receive collation from the bishops;” but that if any seditious speeches were uttered from their pulpits, they should “be silenced again, or altogether

* Cruikshank's Church of Scotland, vol. i. pp. 246—254. Brown's Church History, vol. i. p. 269.

turned out." Those who accepted this indulgence were strictly prohibited from "holding conventicles," which meant that they should preach only in those places, in which a layman, called the patron, had placed them, and that they should abstain from holding meetings for prayer and christian conference. But few accepted these conditions. Those who refused plead that by acceding to the terms proposed, they would be guilty of renouncing that ministry which they had received from Christ, and of accepting an office from the hands of bishops that were reeking with the blood of their martyred brethren; and that the acceptance would virtually acknowledge the king to be head of the church, and be an engagement not to preach against the covenant-breaking-heresy and impiety of the rulers of the land, and other apostates and enemies of the Lord's truth and people.

Their refusal, however, afforded a pretext for increasing the violence of their murderous persecutors. They held the sword in one hand and the indulgence in the other, to terrify, seduce, divide and conquer. Having succeeded in terrifying some and seducing others, the king was induced to publish on the 3d of September, 1772, another act of indulgence, in which he named about 120 of the most distinguished ministers.* Some accepted the offered permission to preach where the king commanded, and to avoid bearing testimony against the evils of the government. The pretences which they made of excepting to the sinful conditions of the edict, were frivolous, and however they might silence for a time the clamors of their accommodating and corrupt consciences, did not satisfy the Lord's people, nor vindicate their base recreancy before the nation. They became objects of scorn to their enemies, whom they soon began to flatter, and of

* Cruikshank's, vol. i. pp. 288, 289. Brown's C. Scotland, pp. 269, 276.

contempt to that wicked civil power, whose favor they sought to gain, by their tame surrender of the ark of the covenant into the hands of the enemies of Jehovah. The Lord withdrew from them the sanctifying aids of his Holy Spirit, and their preaching became jejune and vapid. Their apologies for the *defects* and their arguments to vindicate or palliate the *positive evils* of a magistracy that dishonored the Head of the church, more emboldened the throne and the bishops to trample them in the dust, as miserable tools of oppression and cruelty. Their own flocks, even those who despised them for their apostacy; and sensible men, who weighed their motives, in this abandonment of their suffering brethren, and in making cause with those whom they had long opposed, wrote on them, “*mene, mene Tekel*, weighed in the balances and found wanting.”

The indulged traitors became clamorous for peace! peace! charity! charity! but it was peace with persecutors, with ungodly men, with profligate curates, and with lordly, fox hunting, intemperate bishops. It was not peace with their former brethren, or with the house-hold of faith. Truth and its *application* against the corruption of the times, against the despotism of the rulers, and against the errors of the synagogues of Satan, were buried in their church yards, among “those who had been long dead.” Such scenes of bloodshed, and of tyranny in its very worst forms, dishonest pretensions to promote the good of his subjects, and insidious plans to cause dissensions among the people of God, characterized the whole reign of Charles II. He was arrested in his iniquitous career of wonton cruelty, by the hand of death, on the 5th of February, in the year 1685.* It had been long thought he was in heart a Papist; though he professed to be an

* Cruikshank's Scotland, pp. 292, 293.

Episcopalian, and took many oaths sacred and official to that low form of the Protestant faith. On the bed of death, his attachment to popery was settled, beyond all question; for the three popish sacraments of *Penance*, *Extreme Unction* and the *Antichristian corruption of the Eucharist*, were administered to him by Huddleston, a benedictine monk. So his death was a solemn avowal, that all his professions of Protestantism, during his life, had been for the sake of a crown, and contrary to his conscience.

James, Duke of York, was thought to have been guilty of the death of his brother Charles, by causing poison to be administered to him, that the throne might be left vacant for his own occupancy.*

Whether guilty of the murder of his brother or not, he was proclaimed king in London a few hours before his death. Burnet, as quoted by Cruikshanks, says it was a heavy and painful solemnity. "Few tears were shed" for the monarch who was dying, and there were no shouts of joy at the accession of the duke of York, from whose known character for duplicity and cruelty, no mitigation of the national suffering was anticipated. As the procession moved through the streets, a dead silence reigned in the city, while one despot, stained with the blood of thousands of the saints, was departing to the tribunal of God; and another was grasping the axe of the executioner, to bathe it in the blood of many more of Christ's witnesses, who were prophesying in sackcloth.

When with these forms, James was inaugurated, he delivered his address, in which he promised to imitate the character of his brother, in the administration of the go-

* See Cruikshanks, as above, who refers to Burnet, the apologist of the tyrant, because he had professed to be an Episcopalian. Burnet would scarcely have recorded the opinion as that of *many* had he not himself given it credence.

vernment, and, as if to make much more bitter the agonies of a suffering empire, he said he would especially copy the example that Charles had set, “in his *clemency and tenderness to his people.*”

James did not *profess*, like his brother, to be a Protestant — he openly avowed his popery; though he took the oath of office prescribed by the constitution of England, by which he was an Episcopalian, as a king and Papist, as a man.* This distinction is monstrous and shocks all conscience; and yet we have in our own age and country what is analagous to it, and perhaps more preposterous — a president of the United States, professing to be a Christian personally, and an infidel as a public functionary.

He refused, however, to take the coronation oath prescribed by the law of Scotland. No doubt he had been taught by all the cruelties which his brother exercised against the saints and against all the immunities of the citizens, to despise the land of his nativity and of his fathers' sepulchres.

It was for his neglect to take the constitutional oath that the convention of states in Scotland, 1689, April 11th, declared him very justly a usurper. They say: — “James VII, a professed Papist, did assume the royal power, and acted as king without ever taking the oath required by law, whereby every king, at his access to the government, is obliged to swear to maintain the *Protestant* religion, and to rule the people according to the laudable *laws* — and that by this he hath forfeited the right to the crown.”† They refer, in this act, to the establishment of religion at the time of the reformation. Indeed, all the laws securing a Protestant succession to the crown

* Cruikshanks, as above, p. 294. Aikman, vol. iv. Brown's Church of Scotland.

† Ibid. vol. i, p. 299.

of Britain, are to be traced to the National Covenant of Scotland, and the Solemn League and Covenant of the three kingdoms. This act of the Scottish legislature, though passed four years after the accession of the duke of York, is recited here to shew that the representatives of the people, justified all the sufferings of the Covenanters, rather than declare that they yielded a conscientious subjection, and voluntary obedience to the commands of this *usurper*, even when the things commanded were just in themselves.

Though James refused to take the oaths prescribed by the fundamental law of the nation, yet he entered on the administration of the kingdom, as if he had been a lawful king. By an ukase* sent down from London, he was proclaimed king of North Britain. In the proclamation, he assumes the crown on the claim of all the despots of Europe and Asia — a power from heaven in utter disregard of the will of the people. It is as follows, “For as much as it hath pleased the Almighty God to call Charles II, our late sovereign lord of glorious and ever blessed memory, from a temporary crown to inherit an eternal in the heavens, whereby the undoubted right of succession to him, in the imperial crown of this realm, was immediately devolved on the sacred person of his royal and dearest brother, our present sacred sovereign (whom God long preserve) therefore we, the lords of his majesty’s council do, with the concurrence of several others, lords spiritual and temporal, barons and burgesses of this realm, hereby declare and proclaim to all the world, that our sovereign lord, James VII, is by lawful and undoubted sue-

* The Russian word, for a decree of the autocrat of all the Russias. James’ assumption of the crown, contrary to the will of the people, is in accordance with the whole theory of the despotisms of the old world. This *defect* of title vitiates all their claims to legitimacy. So the 13th of the Romans does not respect their authority.

cession and descent, king of Scotland, England, France,* defender of the faith, and whom we shall humbly obey, dutifully and faithfully serve, maintain and defend, with our lives and fortunes against all deadly, as our only righteous king and sovereign, over all persons and in all causes, as holding our imperial crown from God alone. And for testification whereof, we here in presence of the Almighty God, and a great number of his majesty's faithful people — declare and publish that our said sovereign lord, by the goodness and providence of Almighty God, is of Scotland, England and France, the most potent, mighty and undoubted king. And hereby give our oaths, with uplifted hands, that we shall bear true and faithful allegiance unto our said sacred sovereign, James VII, king of Great Britain, France and Ireland, defender of the faith, and his lawful successors; and shall perform all duties, service and obedience to him, as becomes his loyal, dutiful and faithful subjects, so help us God.”†

These monstrous claims to unlimited power did not seem to awake, in the aristocracy, any other sentiment than that of admiration. Literature was humbled into the basest submission. The university of Oxford sent up to the king the most fulsome, adulatory address, declaring that the chancellor, professors and fellows could never be moved from their loyalty to his most excellent majesty. How fallen from their dignity when Dr. Owen was at their head! As in all other ages and countries, “when vile men were high” in place, the fountains of science became polluted. The pulpits, too, of the Episcopal and indulged clergy were loud in praise of the tyrant, and were meanly employed in apologizing for the defects

* They did not condescend to mention Ireland, in some respects the most important limb of the empire, as will fully appear hereafter.

† Cruikshanks' Scotland, vol. ii. pp. 295, 296.

of his administration. The strong hold of civil society, the judiciary, was worse than demolished. Jeffries, the chief justice, was a grossly immoral man, and animated by those fierce and violent passions which characterize habitual drunkards; for he was shamelessly intemperate.

All was subdued but the church of God, which could not be humbled by the tyrant, so far as to do him homage. The Covenanters utterly disowned his authority, and refused to consider him the minister of God to the nation for good, however great their sufferings might be, in maintaining their testimony in favor of the claims of Messiah, and of the rights of the saints of the Most High. They regarded the king and all who administered the government under him, as usurpers of the prerogatives of Christ, in the pretensions of the monarch to be head of the church. They taught the doctrine that the whole nation in its civil capacity, and all the members of the church were bound by the National Covenant of Scotland, and by the Solemn League and Covenant of the three kingdoms, and that no deed of the crown, of the parliament, of the nation or of the church, could free them from their voluntary and lawful oaths to the Lord of hosts. All who acknowledged the usurpation of James, and who bound themselves by oaths of allegiance to the support of his throne, were charged by the church with the sin of apostacy from God, by the violation of their covenant obligations.*

Beside all these reasons for their refusal to acknowledge the authority of James, the Covenanters held that he was disqualified for being king, because he labored under the sentence of excommunication for his popery, persecution and gross immoralities. He had been laid under this censure in the year 1680,† by the Rev. Donald

* Cruikshanks, vol. ii. p. 255. Brown, vol. ii. *Cloud of Witnesses*.

† Cruikshanks, vol. ii. pp. 68—70.

Cargil. At Torwood, in Sterlingshire, on September 17th, of that year, he preached to a very large congregation. His lecture in the forenoon service was on Ezek. xxi. 25—27, and the text of his sermon in the afternoon, 1 Cor. v. 13. Having prepared the people, by these discussions, for the solemn act of censure which he was about to pronounce, he declared that he was moved to this act by no spirit of private revenge, but solely from the sense which he entertained in his conscience, of the duty which he owed to his Lord and Master and to the church. After these prefatory remarks he proceeded to the following effect:*

“I being a minister of the Lord Jesus Christ, and having authority from him, do in his name and by his Spirit excommunicate, cast out of the true church, and deliver over unto Satan, Charles II, for the following sins. 1. His evil deeds in mocking God, by returning into those ways of iniquity in which his fathers walked, and that after he had acknowledged them to be sins and solemnly promised to renounce them. 2. His perjury in renouncing those covenants which he had twice solemnly sworn and subscribed, and burning them by the hands of the common hangman. 3. His rescinding all the laws enacted for the preservation of the true reformed religion and the maintenance of the Lord’s covenant cause, enacting laws contrary to them for the establishment of popery. 4. His shedding by the hands of his soldiery the blood of the Lord’s servants for no other reason, than their continued adherence to the truth of God to which they were bound by many most solemn covenants, which they conscientiously believed and loved. 5. That in his administration of the government, he has opposed the Protestant faith and protected popery, by hindering the exe-

* Reformation Principles, Ed. 1824, p. 78.

cution of those wholesome laws that have been enacted against the Papists. 6. His relaxation of governmental authority by the pardon of murderers, which no king hath power to do. 7. His drunkenness, adultery and other open and gross sins.”

“I do also in the same manner excommunicate James, duke of York, for the setting up of idolatry in Scotland, and using his influence to seduce the people into the commission of the same sin.”

For similar offences and with the same solemnity, he excommunicated James, duke of Monmouth, John, duke of Lauderdale, the duke of Rothes, Sir George Mackenzie, and Thomas Dalziel of Binns.

In justification of this act, which was in some respects out of the common course of inflicting ecclesiastical censures, he plead that there was no necessity of a formal trial, as the scandalous sins which deserved the censure, were long known to the whole church — that their perpetrators gloried in them, after all the warnings and admonitions that had been tendered to them, and that the glory of God, and the interests of the church required that such apostates should be cut off from the commonwealth of Israel.

That this sentence reached the consciences of those men, is evident ; for it filled them with tenfold rage, and madness against the Covenanters ; and such is always the effect of the discipline of the Lord’s house, where it is not blessed for the reformation of offenders.

On the following Sabbath, Mr. Cargil, when preaching at Fallowhill, said :— “I know I am and will be condemned by many for what I have done in excommunicating these wicked men ; but condemn me who will, I know I am approved of God, and am persuaded that what I have done on earth is ratified in heaven ; for, if ever I knew the mind of God and was clear in my call to the

performance of any duty, it was that act of excommunication; and I shall give you two signs whereby you may know I am in no delusion. 1. If some of these men do not find that sentence binding upon them ere they go off the stage, and be not obliged to confess it from their terror and to the consternation of others. 2. If these men die by the ordinary death of other men, then God hath not spoken by me." The duke of Rothes was filled with alarm, and seized with the greatest horror of conscience and despair before his death, by which he was forced to acknowledge that Jehovah had made him feel the power of the Torwood excommunication. Charles II, was believed, on reasonable grounds, have died by poison,* and the other excommunicated persons died by violent deaths such as the Lord's servant had denounced against them.

Some historians have represented this act of church censure, as quite irregular and disorderly, because the persons excommunicated were not formally cited and tried by a constituted ecclesiastical court. This argument is defective; for such men as Charles and James, never would have obeyed the citation of the presbyteries in whose bounds they resided, to appear for trial. If the mere non-appearance of men who violate their vows to the church, is a reason why they should not be subjected to censure, then every offender may escape at pleasure. But that is absurd, for the power of purging the church must be exercised, whether the guilty appear for trial or not. We have in the ministerial debaring from the Lord's table, what is equivalent to the excommunication of all who hold the errors, or are guilty of the immoral practices specified.

Again it has been said that there was no regularly con-

* Russell's Mod. Eu. vol. ii. p. 235. Brown's Church of Scotland, vol. i. p. 299. Cruikshanks, vol. ii. p. 293.

stituted court. Owing to the condition of the Covenanters, this was not possible ; but Mr. Cargil had what was substantively the same thing, in the existing state of the church — he had the sense of all the godly expressed in their known and avowed detestation of the evil practices of those most profligate apostates. It may be safely affirmed that not one good man in the whole nation, thought or could think that such drunkards, whoremongers, profane swearers, Sabbath breakers and murderers, as Charles and James, were worthy of participation in the seals of God's covenant. All were agreed then that the censure was merited. There were numerous office-bearers in the Lord's house, with whom Cargil had intimate communication and consultation. Their known opinion and decision were that these wicked men deserved excommunication. What, however, ought to put the question at rest, is, God by the withdrawing of his Holy Spirit from them, gave them over to a reprobate mind, and made them feel and acknowledge by their horror of conscience and their despair, that the sentence was just. He is a God of order and never ratifies what is wrong. The historian, then is justified in affirming that what was done in the Torwood excommunication, on earth, the Lord Jesus Christ, the church's glorious Head ratified in heaven. The holy man of God was moved, as he himself affirmed, and he knew best, by the Holy Ghost, to deliver over these cruel persecutors to Satan.

This act of excommunication increased the rage of the persecutors against this godly man. He, with Richard Cameron and others, had been the authors of a very celebrated ecclesiastical paper, known by the name of the Sandquhar Declaration, the magnanimity of which fills the soul with holy admiration, after the lapse of more than two centuries and a half. It was written at the time when the dragoons of the persecutors were scouring the

south-western counties of Scotland, for the purpose of slaying all the Covenanters, who would not swear oaths of allegiance to the apostate throne, and worship in the churches of heretical curates of profligate morals, and in the temples of fox-hunting bishops. It was read by Michael Cameron, in the public square of Sandquhar, and affixed to the market cross.*

Its substance is as follows:—“It is an eminent token of the Lord’s goodness to this nation, that however great the defections from the pure truths of the gospel, and from the good order of the church, there have always been some to bear witness for the whole attainments of the Reformation. We have had witnesses for God, who honor the truth, and they have been the instruments of bringing to light the glorious doctrines of the cross of Christ, and who have borne testimony against Popery, Prelacy and all the other corruptions that mar the beauty of the church. These witnesses have also testified against the Erastian headship over the church, arrogated by the king, who as the descendant of former monarchs, claims to be lord over God’s heritage. This ruler has apostatized from his own solemn vows to Israel’s God, in both ecclesiastical and civil things, as is known to all in the land. We have reason to mourn in humiliation before the Lord, and to esteem it a reason of the Lord’s controver-

* Cruikshanks, vol. ii. p. 156. This paper was published 1680, June 22, when the rage of the king against the Covenanters was most violent, and in the year when the terms Whig and Tory originated. Russell says the monarch was often present, like Nero, gratifying his cruelty by witnessing the dying agonies of the martyrs, while “they were tortured not accepting deliverance.” Russell, vol. ii. p. 229. The House of Commons, in England, were at the same time making some feeble resistance to the cruel tyranny of the throne. These friends of liberty were reproached by the Tories as Covenanters, or *Conventiclers*, as they called Reformed Presbyterians, for their attendance on societies for prayer, praise, christian conversation and the catechizing of children. Russell as quoted above.

sy against the nation that we have not disowned the legitimacy of his authority, and refused allegiance to those officers of state, who bear rule by a power derived from this usurper. They are all enemies to our Lord Jesus Christ and his crown and to the true Protestant, Presbyterian interest in these lands, and to the church, which is “the bride, the Lamb’s wife.”

We are the friends of civil government, when constituted according to the Lord’s holy word, and our solemn covenant engagements; but we for ourselves and all who adhere to us, the representatives of the true Presbyterian church, and covenanted nation of Scotland, in order that we may be under sin no longer, do disown Charles Stuart, who has reigned for some years, as a tyrant and usurper, on the throne of Britain. We affirm that he hath no right, title or interest in the crown or government of Scotland, which he has forfeited by his perjury, and breach of covenant with God and with the church, and by the usurpation of the crown and royal prerogatives of Christ our king, and by his violent persecution of the Lord’s people and by his tyranny in the administration of the national government. He is not entitled to be obeyed for conscience sake, having forfeited all claim to be the minister of God to the nation for good.

“We also, under the banner of our Lord Jesus Christ, the Captain of our salvation, do declare war with this tyrant and usurper, and with all his abettors, as enemies to our Lord Jesus Christ, to his cause and to his covenant. We do also recognize our declaration, published at Rutherglen, 1679, May 29,* and the faithful testimonies of our

* See this able ecclesiastical document in Cruikshanks, vol. ii. pp. 2—4. It contains a solemn declaration of their adherence to the National and Solemn League and Covenants, and testimony and warning against the ungodliness of the civil rulers — against the infamous act recissory, and against the lawless acts of the truckling and ungodly legislature.

brethren who have not counted their lives dear, in witnessing for the royal prerogatives of Christ our King. We also disown the reception of the duke of York, by some members of the church, as repugnant to our principles and vows to the Most High God, and as a great and just reproach to the church. We also protest against the succession of this Papist to the crown of Britain, and against all the steps which have been taken or countenanced, for securing that object, as prejudicial to the cause of the reformation.”

Though we have no direct historical testimony on the subject, yet it is almost certain from the complexion of the Rutherglen and Sandquhar Declarations, from the conspicuous place that Cargil occupied among the Reformed Presbyterians, from his magnanimity and courage, from the abhorrence that he manifested on all occasions to tyranny, from his distinguished learning, eloquence, and especially from the infuriated malice of the enemies of God and of the Covenanters against him personally on their account, that he was the writer of those documents. Before this tremendous storm of persecution broke on all the faithful of the land, he had been known as the pastor of the Barony parish in the city of Glasgow, where he was very assiduous in the discharge of parochial duties. On all these accounts, he was the object of the peculiar vengeance of the persecutors. It was not long after the issuing of this paper, that he was called to seal his testimony with his blood, and receive the crown of martyrdom.

As it has been said that these martyrs of our Lord Jesus Christ, were a stern and fierce people, and defective in the power of vital godliness, and as the tone of their piety is worthy of imitation, no better course can be taken to subserve the cause of truth and vindicate them from the unholy aspersions of their character, by many

of their recreant posterity, than to copy at large the dying testimony of this eminent saint of God.*

THE LAST SPEECH AND TESTIMONY OF THE
REV. MR. DONALD CARGIL,

Sometime minister of the Gospel, in the Barony Parish of Glasgow, delivered by him in writing, before his execution at the Cross of Edinburgh, July 27, 1681.

This is the most joyful day that ever I saw in my pilgrimage on earth; my joy is now begun, which I see shall never be interrupted. I see both my interest, and his truth, and the sureness of the one, and the preciousness of the other. It is near thirty years since he made it sure; and since that time, though there has fallen out much sin, yet I was never out of an assurance of mine interest, nor long out of sight of his presence. He has dandled me, and kept me lively, and never left me behind; though I was oft times turning back. O! he has shewed the wonderful preciousness of his grace, not only in the first receiving thereof, but in renewed and multiplied pardons! I have been a man of great sins, but he has been a God of great mercies. And now through his

* See the *Cloud of Witnesses*, pp. 1—19. This work which was collected by the pious John Howie of Loughgoine, a man who was willing to employ his wealth in the publication of books written in defence of truth, is in the hands of a few Covenanters, who have emigrated from Scotland and Ireland to America. But the copies are very rare, and the greater part of those who are reaping the fruits of the contendings of these men of God for the truth, have never had access to its pages. It is, moreover, an *old book*, which few, especially the young, are very likely to read. It is most desirable that the minds of American Covenanters should be imbued with the spirit which breathes in these dying testimonies of our fathers. These considerations will plead our apology for copying so largely from the *Cloud of Witnesses*. We may also add that we have known one Covenanter, who blesses God that he was freed from a temptation to become a New Light heretic by a careful and prayerful reading of the *Cloud of Witnesses*. Next to the Bible, there is scarcely any better antidote against defection from the cause of truth, than this book.

mercies, I have a conscience as sound and quiet, as if I had never sinned. It is long since I could have adventured on eternity, through God's mercy and Christ's merits; but death remained somewhat terrible, and that now is taken away; and now death is no more to me, but to cast myself into my husband's arms, and to lie down with him. And, however it be with me at the last; though I should be straitened by God, or interrupted by men, yet all is sure, and shall be well. I have followed holiness, I have taught truth, and I have been most in the main things; not that I thought the things concerning our times little; but that I thought none could do any thing to purpose in God's great and public matters, till they were right in their conditions. And O that all had taken this method! for then there had been fewer apostacies. The religion of the land, and zeal for the land's engagements, are come to nothing but a supine, loathsome and hateful formality; and there cannot be zeal, liveliness and rightness, where people meet with persecution, and want heart renovation. My soul trembles to think, how little of regeneration there is amongst the ministers and professors of Scotland. O the ministers of Scotland, how have they betrayed Christ's interest, and beguiled souls! "they have not entered in themselves, and them that were entering in they hindered." They have sold the things of Christ, and liberties of his church, for a short and cursed quiet to themselves, which is now near an end: and they are more one, and at peace with God's enemies, after they have done all their mischiefs, than they were at first, when they had put hand to them. And I much fear that though there were not one minister on all the earth, he will make no more use of them; but there will be a dreadful judgment upon themselves, and a long curse upon their posterity.

As to our professors, my counsel to them is that they

would see well to their own regeneration, for the most of them have that yet to do; and let no one think, that he is in the right exercise of true religion, who has not a zeal to God's public glory. There is a small remnant in Scotland, that my soul has had its greatest comfort on earth from. I wish your increase in holiness, number, love, religion and righteousness; and wait you, and cease to contend with these men that are gone from us, for there is nothing that shall convince them but judgment. Satisfy your consciences, and go forward; for the nearer you are to God, and the further from all others, whether stated enemies, or lukewarm ministers and professors it shall be the better. My preaching has occasioned persecution, but the want of it will (I fear) occasion worse. However, I have preached the truths of God to others; as it is written, "I believed and so I preached," and I have not an ill conscience in preaching truth, whatever has followed; and this day I am to seal with my blood all the truths that ever I preached: and what is controverted of that which I have been professing, shall (ere long) be manifested by God's judgments in the consciences of men. I had a sweet calmness of spirit, and great submission as to my taking, the providence of God was so eminent in it; and I could not but think, that God judged it necessary for his glory to bring me to such an end, seeing he loosed me from such a work. My soul would be exceedingly troubled as to the remnant, were it not that I think the time will be short. Wherefore hold fast, for this is the way that is now persecuted.

As to the cause of my suffering; the main is "not acknowledging the present authority," as it is established in the supremacy and explanatory act. This is the magistracy that I have rejected, that was invested with Christ's power. And seeing that power taken from Christ, which is his glory, was made essential to the crown, I

thought this was, as if I had seen one wearing my husband's garments, after he had killed him. And seeing it is made essential to the crown, there is no distinction we can make, that can free the conscience of the acknowledger, from being a partaker of this sacrilegious robbing of God, and it is but to cheat our consciences, to acknowledge the civil power, for it is not civil power only that is made of the essence of his crown; and seeing they are so express, we ought to be plain, for otherwise it is to deny our testimony, and consent to his robbery.

When he was come to the scaffold, standing with his back towards the ladder, he fixed his eyes upon the multitude, and desired their attention; and after singing a part of the cxviii. Psalm, from the 16th verse to the close, he looked up to the windows on both sides of the scaffold with a smiling countenance, requesting the people to compose themselves, and hear a few words that he had to say, which (said he) I shall direct to three sorts of folks, and shall endeavor to be brief. First, All you that are going on in persecuting the work and people of God, O beware for the Lord's sake! and refrain from such courses, as you would escape wrath eternally, which will be a torment far beyond what we are to endure by the hands of cruel and bloody murderers. Upon this the drums were beaten, at which he smiling said, now ye see we have not liberty to speak, or at least to speak what we would; but God knoweth our hearts. But, O ye that are called ministers, and professors in the church of Scotland, who are wearied in waiting upon the Lord, and are turned out of his way, and run into a course of gross defection and backsliding! truly, for my part, I tremble to think, what will become of you, for either you shall be punished with sore affliction, I mean, in your consciences, because of sin, or else you shall be tormented eternally without remedy, which shall be shortly, if mercy prevent

it not, which I pray God may be the mercy of all these to whom he has thoughts of peace. All ye that are the poor remnant, who fear sinning more than suffering, and are begging for his returning to Scotland to wear his own crown, and reign as King in Zion, in spite of all that will oppose him, whether devils or men : I say to you that are thus waiting, wait on, and ye shall not be disappointed ; for either your eyes shall see it, or else ye shall die in the faith of it, that he shall return ; and “ if you suffer with him, you shall also reign with him,” which reign, will be glorious and eternal. I come now to tell you for what I am brought here to die, and to give you an account of my faith, which I shall do as in the sight of the living God, before whom I am shortly to stand. First, I declare I am a Christian, a Protestant, a Presbyterian in my judgment, and whatever hath been said of me, I die testifying against Popery, Prelacy, Erastianism, and all manner of defection from the truth of God, and against all who make not the Scriptures, which are the word of God, their rule, that so they may commend Christ and his way to strangers by a holy and gospel conversation. The cause for which I am sentenced to die here this day, is my disowning of authority in the unlawful exercise thereof, when they instead of ruling for God, are fighting against him, and encroaching upon his prerogatives, by that woeful supremacy which my soul abhors, and which I have testified against since I was apprehended ; and now again, I disown all supremacy over the consciences of men, and liberties of Christ’s church.” Whereupon the drums were again beaten, and he kept silence a little, and then said, “ Of this subject I shall say no more.” Only I think the Lord’s quarrel against this land is, because there has not been so much heart religion and soul exercise among either ministers or professors, as there seemed to be, when the land owned Christ and his truths ; I wish

there were more true conversion, and then there would not be so much back-sliding, and for fear of suffering, living at ease, when there are so few to contend for Christ and his cause.

Now, for my own case, I bless the Lord, that for all that hath been said of me, my conscience doth not condemn me ; I do not say, I am free of sin, but I am at peace with God through a slain Mediator ; and I believe that there is no salvation, but only in Christ : and I abhor that superstitious way of the worshipping of angels and saints, contrary unto the word of God ; as also I abhor the leaning to self-righteousness and Popish penances. I bless the Lord, that these thirty years, and more, I have been at peace with God, and was never shaken loose of it ; and now I am as sure of my interest in Christ, and peace with God, as all within this Bible, and the spirit of God can make me ; and I am no more terrified at death, nor afraid of hell, because of sin, than, if I had never had sin ; for all my sins are freely pardoned, and washed thoroughly away, through the precious blood and intercession of Jesus Christ ; and I am fully persuaded, that this is his way for which I suffer, and that he will return gloriously to Scotland, but it will be terrifying to many. Therefore I entreat you, be not discouraged at the way of Christ, and the cause for which I am to lay down my life, and step into eternity, where my soul shall be as full of him, as it can desire to be. And now this is the sweetest and most glorious day that ever my eyes did see. Now I entreat you, study to know and believe the scriptures, which are the truths of God, these I have preached, and do firmly believe them. O ! prepare for judgments, for they shall be sore and sudden. Enemies are now enraged against the way and people of God, but ere long they shall be enraged one against another, to their own confusion." At this the drums were beaten a third time. And then be-

ing taken to the north side of the scaffold, he stood a little, during the space that one of the rest was singing. And then being carried to the south side of the scaffold, he prayed. Thence he was brought to the east side of the scaffold, and then he said, "I entreat you prepare you presently for a stroke, for God will not sit with all the wrongs done to him, but will suddenly come and make inquisition for the blood that has been shed in Scotland." Then he was commanded to go up the ladder, and as he set his foot on the ladder, he said: "the Lord knows I go up this ladder with less fear and perturbation of mind, than ever I entered the pulpit to preach." And when he was up, he set himself down, and said: "now I am near to the getting of my crown, which shall be sure, for I bless the Lord, and desire all of you to bless him, that he hath brought me here, and makes me triumph over devils, and men, and sin; they shall wound me no more. I forgive all men the wrongs they have done to me, and pray the Lord may forgive all the wrongs that any of the elect has done against him. I pray, that sufferers may be kept from sin, and helped to know their duty." Then, having prayed a little within himself, he lifted up the napkin, and said: "farewell all relations and friends in Christ; farewell acquaintances, and all earthly enjoyments; farewell reading and preaching, praying and believing, wanderings, reproaches and sufferings. Welcome, Father, Son and Holy Ghost, into thy hands I commit my spirit." Then he prayed a little, and the executioner turned him over praying.

Because this dying testimony and last speech are but short, which was occasioned through want of time, and the persecutor's severity, who took his larger testimony from him the day before he died, paper and ink being conveyed to him secretly by a cord through the window, the night before his death, it is thought proper to subjoin these

following letters of his (they being all of public concern) to give a more full discovery of the testimony which he held. And particularly of his witnessing against the errors about that time broached by the infamous John Gib, as the letter written to the prisoners in the correction-house manifests.

*Letter of Cargil, to Mr. James Skeen, who suffered
Martyrdom in Edinburgh.*

DEAREST FRIEND,

“There is now nothing upon earth that I am so concerned in, except the Lord’s work, as in you and your fellows; that you may either be cleanly brought off, or honorably and rightly carried through. He has begun in part to answer me, though not in that which I most affected, yet in that which is best. My soul was refreshed to see any that had so far overcome the fear and torture of death, and were so far denied to the affections of the flesh, as to give full liberty to the exoneration of conscience, in the face of these bloody tyrants and vile apostates; and yet these by our divines must be acknowledged as magistrates, which very heathens, indued with the light of nature, would abominate; and would think it as inconsistent with reason, to admit to, or continue in magistracy, such perjured, bloody, dissolute and flagitious men, as to make a wolf the keeper and feeder of the flock. But every step of their dealing with God, with the land, and with yourself and brethren, is a confirmation of your judgment as to them, and sufficient ground of your detestation and rejection of them; and it is the sin of the land, and of every person in it, that they have not gone along with you, and these few in that action; but since they have not done that, they shall not now meet with the like honor, if ever they meet with it, till vengeance be poured out upon them: and they and their king shall either be kept

together in wrath, or divided in wrath, that they may be one another's destruction. But go on, valiant champion, you die not as a fool, though the apostate, unfaithful and lukewarm ministers and professors of this generation think and say so ; they shall live traitors, and most part of them die fools ; I say traitors, as some men live upon the reward of treachery, for their quiet and liberty ; if it may be called a liberty, as it is redeemed with the betraying of the interest of Christ, and the blood of his people. But he himself hath sealed your sufferings, and their thus saying condemns God, and his sealing condemns them ; but neither regard their voices, nor fear, for God will neither seal to folly nor iniquity ; he then not only having sealed your sufferings, but your remission, go on to finish and perfect your testimony, not only against them, but against all that obey them, side with them, or are silent at them. And as for these men that will be our rulers, though they have nothing of worth or virtue in them : I am persuaded of this, that none can appear before them, and acknowledge them as they have now invested themselves (standing on a foundation of perjury, which is an act recissory of their admission to the government) with Christ's crown on their head, and a sceptre of iniquity, and a sword of persecution in their hand, but must deny Christ, and in effect, the whole land generally hath denied Christ, and desired a murderer ; and as a very unsavory salt hath lately appeared, acknowledged them, and was ashamed of this testimony, and in so doing, gave the first vote to your condemnation ; and proclaimed a lawfulness to the rest of assizers and murderers, to follow in their condemnation ; God shall require this with his other doings at his hands ; and I am somewhat afraid, if he be not suddenly made the subject of serious repentance, he shall be made the subject of great vengeance. But forgive and forget all these private in-

juries, and labor to go to eternity and death, with a heart destitute of private revengés, and filled with zeal to God's glory ; and assign to him the quarrel against his enemies, to be followed out by himself in his own way, against the indignities done to God, and against the mocking perfidiousness, impieties and lukewarmness of this generation ; and for yourself, whatever there has been either of sin or duty, remember the one, and forget the other ; and betake yourself wholly to the mercy of God, and the merits of Christ. Ye know in whom ye have believed, and the acceptableness of your believing ; and the more fully you henceforth believe, the greater shall be his glory, and the greater your peace and safety. Farewell, dearest friend, never to see one another any more, till at the right hand of Christ. Fear not, and the God of mercies grant a full gale, and a fair entry into his kingdom that may carry sweetly and swiftly over the bar, that you find not the rub of death. Grace, mercy, and peace be with you.

Yours in Christ, D. C.

A Letter to some friends before he went abroad.

DEAR FRIENDS,

I cannot but be grieved to go from my native land, and especially from that part of it, for whom and with whom I desired only to live : yet the dreadful apprehensions I have, of what is coming upon this land, may help to make me submissive to this providence ; though more bitter. You will have snares for a little, and then a deluge of judgments. I do not speak this to affright any, much less to rejoice over them ; as if I were taken, and they left ; or were studying by these thoughts, to alleviate my own lot of banishment ; though I am afraid, that none shall bless themselves long upon the account that they are left behind ; but my design is, to have you looking for snares and judgments ; that ye may have both the greatest readiness and the greatest shelters ; for both shall be in one.

Clear accounts and put off the old, for it is like that what is to come, will be both sudden and surprising, that it will not give you time for this. Beware of taking on new debt. I am afraid, that these things, that many are looking on as favors, are but come to bind men together in bundles for a fire. I am sure, if these things be embraced, there shall not be long time given for using them; and this last of their favors and snares* is sent to men, to shew that they are that, which otherwise they will not confess themselves to be. Tell all, that the shelter and benefit of this shall neither be great nor long: but the snare of it shall be great and prejudicial. And for myself, I think for the present, he is calling me to another land. But how long shall be my abode, or what employment he has for me there, I know not: for I cannot think he is taking me there to live and lurk only. I rest,

DONALD CARGIL.

*A Letter to John Malcolm and Archibald Allison,
Prisoners.*

DEAR FRIENDS,

Death in Christ, and for Christ, is never much to be bemoaned; and less at this time, than any other, when these that survive have nothing to live among but miseries, persecution, snares, sorrows and sinning. And where the only desirable sight, viz: Christ reigning in a free and flourishing church, is wanting and the greatly grieving and offensive object to devout souls, viz: devils and the worst of the wicked reigning and raging, is still before our eyes, and though we had greater things to leave, and better times to live in, yet eternity does so far exceed and excel these things in their greatest perfection, that they who see and are sure (and we see indeed being made sure) will never let a tear fall, or a sigh go at the farewell, but would neither make a slip to get death, nor

* Indulgences.

to shun it, if both were not equally detestable to them, upon the account of God's commandments, whom they neither dare nor are willing to offend, even to obtain heaven itself. And there are none who are his, but they must see themselves infinitely advantaged in the exchange. And accordingly hasten, if sin, the flesh, want of assurance, did not withstand; and there is no doubt, but these must be weak and poor spirits, that are bewitched or enchanted, either with the fruition or hopes of the world. And as earth has nothing to hold a resolute and reconciled soul, so heaven wants nothing to draw it; and to some to live here, has been always wearisome, since their peace was made, Christ's sweetness known, and their own weakness and unusefulness experienced: but now it becomes hatefully loathsome, since devils and the worst of men are become the head, and dreadful by their stupendous permissions, loosings and lengthenings in their reigning, and friends are become uncomfortable, because they will neither Christianly bear and bide, nor rightly go forward to effectuate their own delivery. But for you there is nothing at this time, (if you yourselves be sure with God, which, I hope, either you are, or will be) which can make me bewail your death; though the cause of it doth both increase my affection to you and indignation against these enemies. Yet for you, notwithstanding of the unjustness of the sentence, go not to eternity with indignation against them upon your own account. Neither let the goodness of the cause ye suffer for, found your confidence in God, and your hope of well-being; for were the action ever so good, and performed without the least failing, which is not incident to human infirmity, it could never be a cause of obtaining mercy, nor yet commend us to that grace from which we are to obtain it. There is nothing now which is yours, when you are pleading and petitioning for mercy, that must be remembered, but

your sins ; for in effect, there is nothing else ours. Let your sins then be on your heart, as your sorrow, which we must bewail, before we be parted with them, as the captive her father, not because she was to leave him, but because she had been so long with him. And let these mercies of God, and merits of Christ be before your eyes, as your hopes, and your winning to these as the only rock upon which we can be saved. If there be any thing seen or looked to in ourselves but sin, we cannot expect remission and salvation entirely through free grace, in which expectation only it can be obtained : neither can we earnestly beg, till we see ourselves destitute of all that procures favor, and full of all that merits and hastens vengeance and wrath.

And besides, it heightens the price of that precious blood, by which only we can have redemption from sin and wrath ; it being the only ransom in itself, and only acceptable to the Father, and so it must be, being the blessed and gracious device and result of infinite wisdom, which makes the eternal God to be admired in his graciousness and holiness, having found out the way of his own payment without our hurt, and which makes all return to their own desires, and there to rest in an eternal complacency ; for this way returns God to his glory, justice to its satisfaction ; disquieted consciences of men, frightened and awakened with the sight of sin and wrath, to ease, peace and assurance, and the souls of men to fellowship with God, and hope of eternal salvation. Now the righteousness of Christ being made sure to us, secures all this for us, and this both is believed and apprehended by faith, it being the hand by which we grip this rock, and if it be true, it cannot but be strong, and we saved. Look well then to your faith, that it be a faith growing out of regeneration, and the new creature, and have Christ for its righteousness, hope and rejoicing, and be sealed by

the spirit of God. And what this sealing is, when it comes, it will abundantly show, itself; and there can be no other full satisfaction to a soul than this: but seek till ye find, and whatever ye find for the present, let your last act be to lay and leave yourselves on the righteousness of his Son, expecting life through his name, according to the promise of the Father. Dear friends, your work is great, and time short; but this is a comfort, and the only comfort in your present condition, that you have a God infinite in mercy to deal with, who is ready at all times to forgive, but especially persons in your case, who have been jeoparding your lives upon the account of the gospel, whatever failings or infirmities in you, that action hath been accompanied with; for it is the action itself, which is the duty of this whole covenanted kingdom, and not the failing, for which you are brought to suffering. Seek not then the favors of men, by making your duty your sin; but confess your failings to God, and look for his mercy through Jesus Christ, who has said, "Whosoever looseth his life for my sake, shall keep it unto eternal life," and though it will profit a reprobate nothing to die after this manner; for nothing can be profitable without love, which only is, or can be in a believer; yet it should be no disadvantage, but in a manner, the best way of dying; for it would take some from his days that he might have lived, and so prevent many sins that he would have committed, and so the sin is lessened, that is the cause of eternal sufferings.

And let not this discourage you, or lay you by, that the work is great, and the time short, though this indeed should mind you of your sinful neglect, that were not better provided for such a short and peremptory summons, which you should always have expected. It also shews the greatness of the sin of these enemies, that not only take away unjustly your bodily life, but also shorten your

time of preparation, and so do their utmost to deprive you of eternal life. Yet, I say, let not this either discourage, or lay you by, for God can perfect great works in a short time, and one of the greatest things that befall men, shall be effectuated in the twinkling of an eye, which is one of the shortest. I assure you, he put the thief on the cross through all his desires, convictions, conversion, justification, sanctification, &c. in short time, and left nothing to bemoan, but that there did not remain time enough to glorify him upon earth, that had done all things for him. Go on then, and let your intent be seriousness; the greatness of your sorrow, and the height of love, in a manner make a compensation for the shortness of time, and go on, though ye yourselves have gone short way, for where these things are, one hour will perform more than thousands where there are not, either such inforcements or power; and be persuaded in this, you have him as much and more hastening than yourselves, for you may know his motion by your own, they being both set forward by him: and dear friends, be not terrified at the manner of your death, which to me seems to be the easiest of all, where you come to it without pain, and in perfect judgment, and go through so speedily, before the pain be felt, the glory is come; but pray for a greater measure of his presence, which only can make a pass through the hardest things cheerful and pleasant. I bid you farewell, expecting though our parting be sad, our gathering shall be joyful again. Only your great advantage in the case you are in, is, to credit him much, for that is his glory, and engages him to perform whatever ye have credited him with. No more, but avow boldly to give a full testimony for his truths, as you desire to be avowed of him. Grace, mercy and peace be with you.

DONALD CARGIL.

To the Prisoners in the Correction-House of Edinburgh.

DEAR FRIENDS,

I think ye cannot but know that I am both concerned and afflicted with your condition, and I would have written sooner, and more, if I had not feared that you might have been jealous (under your distempers) that I had been seducing you to follow me, and not God and truth. It had been my earnest and frequent prayer to God, (as He himself knows,) to be led in all truths. I judge I have been in this graciously answered; but I desire none, if they themselves judge it not to be truth, to adhere to any thing that I have either preached, written, or done, to any hazard, much more to the loss of life: but I have been afflicted with your condition, and could not but be more, if God's great graciousness in this begun discovery, and your sincerity and singleness gave me not, that God's purpose is to turn this to the great mercy of his poor church, and yours, if ye marr it not; and yet the great sin, and pillar of Satan, that is in this snare, makes me tremble. It was God's mercy to you, that gave you such convictions, that made you, at least, some of you once to part with these men: and it was undoubtedly your sin, that you continued not so, but after convictions, did cast yourselves into new temptations; for convictions ought to be tenderly guided, lest the Spirit be grieved from whom they come; but this second discovery, though it be with a sharper rebuke, as it makes God's mercy wonderful, so it shall render your perseverance in that course, sinful and utterly inexcusable, for God has broken the snare, and it will be your great sin, if you go not out with great haste, joy and thankfulness, when God's wonderful discovery has made such a way for your delivery; for God having now shown you the ringleaders and authors of these opinions, to be persons of such abominations, calls you not only to deny credit to them, but also

to make a serious search of their tenets, which will, I know, by his grace, bring you undoubtedly to see that these things are contrary both to God's glory and truth that they so much pretend to.

And now, dear friends, as I cannot be tender enough of you, who in your zeal and singleness have been misled; for though this did betray a great simplicity and unwatchfulness, yet it did also betoken some zeal and tenderness, that being beguiled, it was in things that were veiled and busked with some pretences to God's glory, and public reformation: and on the other hand, I cannot have great enough abhorrence of the persons, who knowing themselves to be of such abominations, did give out themselves to be of such familiarity with God, and of so clear illumination, to make their delusions more passing with devout souls. Let nothing make you think this is malignity, or natural enmity against the power of godliness, or progress in reformation, that is venting itself in me: for though I cannot win forward as I ought, yet I have rejoiced to see others go forward. And I am sure, there lies in this bed, within you, a viper, and a child; Satan transforming himself into an angel of light, has put these two together, to make it passing with some, and to be spared of others, who are of tenderness. But my soul's desire is, to kill the serpent, and to keep the child alive: and God is calling you loudly to sever the good from the bad, that the wit of Satan's subtily has mixed together, and to deliver yourselves speedily, as a roe from the hand of the hunter; and not only return, but bitterly mourn for your high provoking of God, in offering such foul sacrifices to his glory, and sewing your old clouts upon that new garment; in your making the enemy more to despise that cause and company who are enough despised already, and discouraging those who were following, and going forward with you in that which was right.

so that now, neither have they heart nor hand for the work, nor can they look out till God recover them again. There is much in the whole of those, that may, and does weigh and overwhelm some spirits : but there is nothing in all their cogitations about it, that they found comfortable, unless it be, that he is cleared in afflicting us, and continuing to afflict us, because there were such persons among us. I speak this but of some of you, and beloved by us, though ignorantly ; and we wish that this be the last and great stop that was to be removed, before his coming to revenge himself, and reign. I would not say, but by this also he shewed his tenderness, of preserving integrity of doctrine, and sound reformation, and his purpose not to suffer errors and heresies to prosper. This, I told you, when I met with you, that there were some things ye were owning, which were highly approved of God ; such as, an inward heart-love and zeal to God's glory, which I perceived to be in some of you, so far as it can be perceived, and setting up that before you, as your end, in pursuing it always as your work, and a forgetting of all other things in regard of it, excepting only these things without which we cannot glorify him, (as a workman that intends his work, must mind his tools,) even our own salvation, and the salvation of all others, as if there were not things wherein he is greatly glorified, for his glory is in righteousness and mercy, and in, and by these, is the salvation of man infallibly advanced, and to these it is inseparably connected.

Next, I would advise you, to set apart more, yea, much more of your time, for humiliation, fasting and prayer, in such an exigence, when the judgment of God appeared to be so near, and so great, so that it be done without sin, for God cannot be glorified by sin ; for if my lie hath "more abounded to his glory, why am I judged as a sinner?" I was against such as deny nature, and others,

their right dues, for he that allows dues to others, allows them to be paid also ; and we must be like prisoners, who are of great debt, and honest hearts, who know they cannot pay every one their full sums, yet are resolved to give every one some, and to the greatest most, and to the rest accordingly ; and as there cannot be a total abstinence from meat, without self-murder, so there cannot be a total denying others their dues, such as the benevolence of husband and wife, and a total abstaining from work, without a transgression of God's commandments and laws, which can never be a glorifying of him, which the more impartially they are kept, the more he is glorified. Next, ways are allowed of him, that ye may make yourselves free, so much as in you lies, of all the public defections. Whatever may involve you in these, or contribute to their upholding, without either an overpowering force, or an indispensable necessity ; for I may buy meat and drink in necessity, whatever use the seller make of that money I give for my meat and drink. Next, he allows these particulars of reformation, such as change of the names of days, of weeks, of terms of the year, and such like, warranted by the word, and example of the Christians in scripture, that have been neglected before in our reformation ; so that there be not too much religion placed in these things, and other things more weighty, (which undoubtedly have more moral righteousness in them) made little in regard of them ; but in these good things Satan will quickly (if it be not already) over-drive you in your progress, and leave you only to hug a spurious birth. But there are other things that ye maintained when I spoke with you, (and the viper has more since appeared) as truths and parts of God's glory, that are utterly contrary to, and inconsistent with the glory of God. As first, laying aside of public preaching, some of them saying no less, nor they had no missing of it ; so that ye thought,

“ye had reigned as kings without us, and, would to God, ye had reigned.” Your flourishing should have delighted, though we had not been the instruments and means thereof: but alas! this your liberty, that you so much boasted of, would have lasted but a little while, and was among your other beguiles; and was nothing else but Satan stirring you about to giddiness, and raising of fantastic fumes to the tickling of the imagination; but leaving you altogether without renovation of heart, or progress in sanctification: so that I cannot compare this your liberty to any thing else, but to an enchanted fabric, where the poor guests, only placed in imagination, fancy themselves to be in a pleasant place, and at a royal entertainment; but when God comes, and delusion vanishes, they will find themselves cast in some remote wilderness, and they left full of astonishment and fears.

I told you, while I was with you, that the devil was sowing tares among your thin wheat; but I was not long from you, exercised in thoughts about you, when I saw clearly there was sorcery in the business: and now I tell you, I fear sorcerers also: I know I have spoken this against my own life, if they get the power they desire; but I am in a defiance of them, and I know also in a defence by him who hath preserved, and I know will preserve me, till my work be finished. But if your liberty that you talked of had been true, it would at least have staid till it had brought you to other thoughts, other works and other comforts, and it might have been easily discerned not a true liberty, but a temptation that led you from public preaching, the great ordinance of God’s glory, and men’s good. As the apostle has that word, “Forbidding us to preach to the Gentiles:” but especially to leave public ordinances at this time, when they are the only standards remaining which shows Satan’s victory against Christ’s kingdom in Scotland, not to be complete.

ESSAYS, &c.

PRESENT TRUTH.

"I have no greater joy than to hear that my children walk in the truth." 3 John 4.

Men usually take the most pleasure in that which they have been instrumental in forming. When a person has planned and executed some curious and intricate piece of workmanship, he contemplates it with satisfaction. He not only takes delight in viewing the effort of mind necessary to devise the model, but also the skill of his hands, in framing that which, his mind has contrived. All the principles of the mind are sanctified by the Spirit of God, and they are all rendered subservient to some important purpose in the economy of grace. Thus while an individual will take a deep interest in all the concerns of the church of God, he will take a deeper interest in that part of it, with which he is more immediately connected. The minister of Christ is always gratified by the consideration, that pure and undefiled religion, in its benign and heavenly influence, is spreading among the nations of the world. But his pleasure will be of a more extatic character when he is sensible, that it is exerting a holy influence upon the hearts and lives of those committed to his own peculiar inspection. For he knows that his own glory, to all eternity, will be heightened by the success, which has crowned his efforts in winning souls to the Saviour. For those whom he has been instrumental in saving, will be his crown of joy and rejoicing in heaven. "They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." God employs the instrumentality of men in the accomplishment of his purposes of mercy: for "the treasure" of gospel truth "is committed to earthen vessels." While success in building up the church of God, is to be ascribed to the energy of the Holy Spirit, yet this work is effected through the agency of God's servants; for those who la-

bor in the vineyard of the Lord, are "co-workers" with him in fulfilling his designs of goodness.

Hence the apostle affirms in our text, "I have no greater joy than to hear that my children walk in the truth." In discussing these words we shall attend to "the truth" as conveying a knowledge of the Gospel. 1. The duty of walking in the truth. 2. The joy of the Christian, when the church walks in the truth of the Gospel. 3. Make a brief application.

1. The truth as conveying a knowledge of the Gospel. The whole doctrine of the Scriptures, both of the Old and of the New Testament. The Bible is a revelation from the God of truth. 2 Tim. iii. 16, 17. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Heb. i. 1, 2. "God, who at sundry times, and in diverse manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things; by whom also he made the worlds." 2 Pet. i. 21. "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

Thus it is plain that the *whole* doctrine of the Scriptures is the very truth itself, and nothing but the truth. It comes from God as its author, who is "the true God." All his communications must therefore be like himself. God is light, and in him there is no darkness at all. They not only come from God the Father as their source, but they are also given by the Lord Jesus Christ as the Prophet of the church. And as he is the faithful and true witness, what he reveals in this system of gospel truth, must be like himself, the "truth." For the whole revelation is designed to make him known. Every ray of divine light which issues from the pages of inspiration, directs the eye of faith to "the Son of righteousness, that has arisen with healing in his wings." The Scriptures are necessarily a system of truth, because they are inspired by the Holy Ghost, both as it respects the idea suggested to the mind of the writer and as it regards the word by which that idea is communicated to the reader, or the hearer. This is what has been call the *plenary*

inspiration of the Scriptures. It was needful that they should be thus inspired. Men may be agreed in their views of the same subject, and yet they will not employ the same words in imparting these views to the minds of others. Had not the Spirit inspired the word as well as the thought, there would, at least, be some danger that the writer might select an improper word in which to clothe the thought. Were not the inspiration of the doctrines of gospel truth plenary, there might be a possibility that they would contain a mixture of truth and error. Again, we believe this kind of inspiration is necessary from the very constitution of the human mind. All, who believe in the inspiration of the Scriptures by the Spirit of God, admit that he made known to the mind of the writer the doctrines which he was to exhibit. But the question is, how was this communication made to the mind? I believe myself that words were employed by the Spirit, as the signs of thought, I know that we, usually, in our meditations, carry on a train of thought, through the medium of words. And I am not convinced that we ever do it in any other way. Let any person make the experiment, and I believe he will come to the conclusion, that it is a difficult matter to think without the use of words as the signs of thought, if it be at all possible. If it be a fact then that the Holy Ghost inspired this system of gospel truth, in matter and in form, in thought and in expression, it must be the truth, and nothing but the truth. And he that receives it sets to his seal that God is true.

We have said the *whole* doctrine of the Scriptures. By this phraseology we convey the idea that the Old Testament is of equal authority with the New. It is too common an opinion that the Old Testament is little more than a dead letter. This however is a mistake, "*all* Scripture is profitable." The Old Testament contains the moral law. This law is of perpetual obligation. It is applicable in all nations, and in all circumstances. It binds men in all ranks to the performance of duty. Its precepts and penalties were illustrated and explained in the Jewish code. And although some things were peculiar to that people, yet there is nothing connected with their history, or with their jurisprudence, from which important information may not be derived. And happy

would it be for the world, were the sublime principles of morality which it inculcates, more universally understood and applied as the rule of conduct, both by individuals and communities. Indeed the New Testament does nothing more than carry up the mighty superstructure, the building of mercy, whose firm foundations are laid in the Old Testament. The Scriptures therefore being the word of God, revealed by the Son, through the Spirit, are gospel truth. They are the only supreme rule of faith and practice in all the relations of human life.

2. The present truth. The old divines make a distinction between the whole system revealed in the word of God, and that truth which they denominate the *present* truth. In this distinction there is a peculiar fitness. They intend thereby to express the duty of the church of Christ, which is the pillar and ground of truth. While they inculcate the propriety of the church's contending earnestly for the *whole* faith once delivered to the saints, they likewise impress upon her the necessity of directing her efforts to the maintenance of that part of gospel truth which may be impugned by prevailing heresy. Every error is an attack upon some truth. Its advocate employs his energies, either to conceal the truth which he opposes, or to substitute his own pernicious sentiment in the place of that of the system which he hates. Every age in the history of God's redeemed society, bears ample testimony to the propriety of this distinction. Every age has some peculiar feature which distinguishes it, from those which have preceded it. In whatever age of the church the Christian may have lived, it was his duty to become intimately acquainted with the prevailing principles around him, and when he saw the enemy coming in like a flood, to call upon the Spirit of the Lord to lift up a standard against him. The believer in the Lord Jesus Christ is a soldier of the cross. He has an inheritance which excels in beauty. When he sees the enemies of the Redeemer attempting to make encroachments upon his patrimony, he will gird on his armor, and he will put forth the might with which he has been endowed by the Spirit, for its defence. This procedure is analagous to that which occurs in natural things. While the vigilant soldier casts his eye around every part of the fortification by which he is protected, he will, almost instinc-

tively, turn his attention to that position in the walls which is threatened by the approaching foe. Thus, too, acts the christian soldier. He rejoices in the strong holds of Zion. He holds himself in readiness to repair to his post, clad in the whole armor of righteousness. He is equally prepared to meet the assault, whether it is made by the enemy without, or by the traitor within.

The church in maintaining the *present* truth, must go forward until her testimony is accomplished. If it be a fact, as has already been stated, that every age in the church, has its *present* truth, which she is bound to defend at all hazards, the inquiry presses itself upon the mind of every lover of Zion's prosperity: what is the *present* truth of the day in which I live? Every man, that forms a correct estimate of what is called religious opinion, must, we think, confess that there have been few times in which unsound principles have been more prevalent than in our own day, and in our own country. If this be not so, why is it that the church's peace is so much disturbed? Why is it that there is such a want of confidence among the watchmen upon the walls of Zion? There is no disguising the fact: shut your eyes upon it, ever so closely, still the unpleasant reflection recurs, the church is very far indeed from the condition in which she should be.

The all-important *present* truth, however, undoubtedly, is that men, in every relation of human life, are bound to acknowledge the authority of the Lord Jesus Christ, that is, in all the relations, they are bound to yield a conscientious obedience to the demands of his law, recorded in the Bible. *All* the nations of the earth have rejected the claims of the Mediator; they are in undisguised rebellion against his throne. They have refused to kiss the Son of God. They know him not. They disregard his government. They decree iniquity by a law. They have forgotten him. With them God can have no fellowship. With them all he is now pleading the quarrel of his covenant. He will ere long avenge upon them the insult offered to his Son, in whom he is well pleased. The present dispensations of God's providence make it manifest that he is angry with the nations. The thrones of despotism, in the old world are even now shaking to their fall. In the agitations of society, the tyrants there

begin to feel their danger. Even in our own country the tokens of the Almighty's wrath are abroad, for the dishonour done to Messiah. If there be any confidence in prophetic declaration, the day is not far distant, when God by his judgments, will write upon *all* the nations of the world, in characters not to be mistaken, that his denunciations against sin should be feared : especially that one, which declares, that "the wicked shall be turned into hell, and all the nations that forget God."

The present duty of the church is to present the claims of the Lord's anointed, and call upon men to yield a willing subjection to the Prince of Peace. She should tell them, that because "Christ has humbled himself, and became obedient to the death of the cross, that therefore, God hath highly exalted him, and given him a name, which is above every name ; that at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Phil. ii. 8—11. She should point them to that period, when the inhabitants of heaven and the redeemed on earth, shall sing in triumph, "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ ; and he shall reign for ever and ever. Rev. ii. 15. When they shall be exceeding glad, and say, "Alleluia ; for the Lord God Omnipotent reigneth." Rev. xix. 6.

3. The creeds and confessions of the church, which are founded upon the word of God. We shall not stay to prove that the standards of the church are agreeable to the holy scriptures. We shall here assume this position as granted ; and in doing this we do not fear contradiction, especially from them, who have sworn these standards in truth and in righteousness. Nor do we design to insinuate that while they give a fair expression of the mind of the Holy Christ, revealed in the Bible, they are to be considered as the supreme rule, in cases where diversity of opinion exists. But we do affirm that when a person has bound his soul by the oath of God, in the expression of his belief in the truth of these formularies of the church, he is as much bound to walk in them as he is in the word of God, which is truly exhibited in them ; for it is a good

rule, that whatsoever is legitimately deduced from holy writ, has as much force as express declaration.

It is all-important that the church should have terms, upon the foundation of which her members associate for the purpose of enjoying communion with each other, for while the truth of the word of God, expressed in her standards, is the medium of fellowship in the church, it is equally true, that through the same medium the individual believes, and the church collectively enjoy fellowship with the Father of our spirits. This, doubtless, was the mind of the Holy Ghost, when he inspired John to say, "that which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." 1 John, i. 3.

Every association among men, has its terms upon which its members agree to transact their respective business; these terms are express or implied: indeed it enters into the very nature of all society. No community can exist without it; there must be some common tie, by which every individual is bound. This enters into the very constitution of membership in all associations whatever. Shall men be allowed the right to frame the terms of their societies, which are organized for the transaction of secular business? And shall this right be denied to the church of God? Is it more important to prepare men, in this manner, to act with propriety in the affairs of this world, than to prepare them for eternity? Are the things of time more valuable than those of the invisible and eternal world? The reason of opposition to the creeds and confessions of the church is obvious. The individual who raises his voice against them, assumes the ground that he is himself better acquainted with what the scripture teaches, than all those that have gone before — that he is more wise than the whole church, in all preceding ages — that his own judgment is a safer guide, than the wisdom of the church concentrated in her standards. Such assumptions surely do not exhibit the person who makes them, as one of a meek and lowly mind. In this attitude he certainly does not appear very remarkable for the grace of humility. Nor is he more eminent for his soundness in the faith of the gospel, than for his lowliness of mind, and humility. For it has rarely, if ever, occurred, that a man who un-

derstands the word of God, and who cordially embraces it, is found using his efforts against creeds and confessions of faith. The very reverse is, probably, without a single exception, the fact. Men who are erroneous in principle, have found the truth of the gospel so clearly stated by the church in her formularies, that they cannot stand the test, to which they are thus subjected. And hence it is that their puny arm is raised for the demolition of these noble systems of doctrine which are the glory and the defence of the household of faith. The ground of attack has usually been, that the Bible is the only term of ecclesiastical communion. If this be correct, how does it happen that men differ so widely in their expositions of the sacred volume? All who profess themselves Christians, declare their belief in the Bible. But do they in reality believe what it inculcates? We fearlessly assert, they do not. The system of the grace of God which has been revealed by the Prophet of the church, is harmonious in all its parts. Truth is one. Not a solitary declaration can be found, which contradicts any other declaration. Apply these statements to the subject before us. One man affirms that Jesus Christ is a mere man, or at most a superangelic being. Another affirms that he is a divine person equal in power and glory, with God the Father, God over all and blessed forever. One man affirms that God has not elected a certain definite number of men to salvation. Another affirms that God has elected, from among men all that shall be saved, that he has chosen them in Christ before the foundation of the world, that they should be holy and without blame before him in love. One man affirms that the whole human family will be saved, that not one will be lost. Another affirms that the finally impenitent and unbelieving shall be cast out into outer darkness, where there shall be weeping and wailing, gnashing of teeth, where their worm dieth not, and where their fire is not quenched, and where the smoke of their torment ascendeth up for ever and ever. One man affirms that Christ has died for all mankind, that he has made an atonement for sin in the abstract. Another affirms that he has died for the elect only, and in his death has made an atonement for their sins, having as the good shepherd, given his life for the sheep. One man affirms that Christ has not purchased temporal blessings for his

people, that all their earthly enjoyments are made sure in the covenant of works. Another affirms that Christ has purchased temporal blessings for his people, and that all their earthly blessings come to them through the channel of the covenant of peace. One man affirms that the authority of the Lord Jesus as Mediator is limited to his church, and that as Mediator, he has no authority over the nations of the earth. Another affirms that as Mediator he is the Prince of the kings of the earth — that he is Lord of all to the glory of God the Father. One man affirms that the government of the church is Episcopal. Another affirms that it is Independency. Another that it is Presbyterian. But why enumerate the conflicting opinions? To this enumeration there is no end; for there is scarcely a principle in the whole system of divine grace about which men do not differ. And what is remarkable, all these opinions, by their advocates, are said to be taught in the bible. Is this possible? Impossible. It would be an impeachment of the wisdom of him who is its author. Hence we believe the conclusion is irresistible, all that profess to believe the bible, do not really believe it.

The church in her creeds and confessions, has gone upon the principle, that the system of gospel truth is one. She has, in her standards, expressed her understanding of this system. The history of these articles is this. As Christianity spread in the world, men of corrupt minds entered the church, for the purpose of making gain by the profession of godliness. When such men presented themselves for admission into the communion of the church, they would profess their belief in the scriptures. The church, aware that such individuals in her communion, were an injury rather than a blessing, brought them not only to the scriptures, but also to her exposition of them, in order to detect their erroneous opinions. Heresies early began to prevail. Wherever this happened, the church embodied among her doctrines, the truth extracted from the word of God, against which these heresies were directed. Thus, from age to age, there have been additions made to the terms of the church's fellowship, until they have attained their present size. Thus we see, in what manner God brings good out of evil. Error in doctrine, is an evil thing, yet it has been made the occasion of great good. It has been made the means of making the

study of the doctrines of the gospel more easy than it would have been, had not errors prevailed, which rendered it indispensable to collect and explain these doctrines. Indeed the doctrines of the gospel embodied in the standards of the church, are the result of severe conflict with the enemy. They are all so much ground gained, as the reward of victory. They have not only been the subject of contest, but the most precious of them have been sealed by the blood of men of whom the world was not worthy.

But it may here be demanded, why have not creeds and confessions kept the church undefiled from error? We reply it has done so comparatively; for it is not difficult to see, that had not the church acted on this plan, it would have been in a much worse condition than it is. Had she not proceeded on this principle, she would have been overgrown with every noxious bramble. In this there is no fancy. Examine those communities where little attention has been given to their standards, and conviction must be carried to every mind of the truth of the position which we are endeavoring to illustrate. In many of these communities professing to be christian, can be found maintained by their members, nearly every heresy which has been known in the whole period of the church's history. But has this state of things been produced by their creeds and confessions? Far from it. Men, in whose hands the management of these concerns has been lodged, have proved unfaithful to the trust reposed in them. They have been unfaithful in not requiring of all applicants for admission among them, a knowledge of, and a belief in their standards. They have been unfaithful also, in not executing discipline upon persons who have violated their plighted faith, by embracing and propagating opinions contrary to their known and acknowledged, and received doctrines. There can be little doubt but this condition of the church has induced individuals of limited information, to discard creeds and confessions entirely. It is probable they have thought that these evils which they perceived, were chargeable upon the compilations of doctrine, which the church has made. Would the church by her judicatories, only make an honest application of her laws and institutions, these disorders would soon be cured. Many of the denominations of professing Chris-

tians do now perceive the mistaken policy which they have pursued ; and they are beginning to retrace the steps by which they have departed from their former standing. And we trust that the day is not distant, when they will yield obedience to the injunction of the apostle, wherein he commands the church, “ to hold fast the form of sound words ;” when they will be influenced by the declaration of another inspired writer, who says, “ contend earnestly for the faith once delivered to the saints.”

4. Christ, who is the truth. “ This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.” John xvii. 3. “ Jesus saith unto him, I am the way, and the *truth*, and the life ; no man cometh unto the Father but by me.” xiv. 6. “ And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true ; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.” 1 John v. 20. The Lord Jesus Christ is the sum and the substance of divine revelation. He is called the Word of God, “ In the beginning was the Word, and the Word was with God, and the Word was God.” John, i. 1. In reference to this name given to Christ, the bible is called the word of God ; the same name being applied both to him and to it. This arises from the relation between Christ and the scriptures. The apostle says, “ The word of God is quick, and powerful, sharper than any two edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” Heb. iv. 12. The affirmation of the inspired apostle, is applicable to the written word, because it is the word of Christ, and it is only applicable to it on this account : being the word of Christ it possesses an omnipotent energy. When brought home upon the soul by the power of the Holy Ghost, it is emphatically a discerner of the thoughts and intents of the heart. This declaration of the apostle referring primarily to the essential Word, is also descriptive of the efficacy of his written word, when employed by the Spirit in the regeneration, and in the sanctification of the sinner. The scripture in all its parts directs the mind to Christ ; it is the means used by the Holy Spirit in conversion, for God’s people are begotten by the word

of God which liveth and abideth forever ; it is the means employed in their sanctification, they desire the sincere milk of the word that they may grow thereby ; it is the means of their ingrafting into Christ. The apostle says, "as ye have therefore received Christ Jesus the Lord, so walk ye in him." Col. ii. 6. When an individual, by faith, receives and embraces the promises of the gospel, he thereby receives Christ Jesus, for all the promises are in him, yea, and men to the glory of God the Father ; Christ is the truth because he and the Father are one. He is the brightness of the Father's glory, and the express image of his person. In him dwells all the fullness of the Godhead, bodily. In him are hidden all the treasures of wisdom and of knowledge. He is the truth, inasmuch as he is the only medium of communication, between the true God and men. For their prayers are indited within them by his Spirit ; these petitions, thus presented to the throne of God's grace are accepted through his intercession. "If any man sin we have an advocate with the Father, even Jesus Christ the righteous." John ii. 1. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for us." Heb. vii. 25. He is the truth of all the objects of his everlasting love. In consequence of his truth and faithfulness pledged in them, all his redeemed children shall be conducted safely to the enjoyment of the inheritance of the saints in light ; their bark, indeed, may be tossed upon life's tempestuous ocean, but it shall never be wrecked. The storms may rage and the billows may roll, but the Great Redeemer presides over the agitated floods, and he will guide them securely to their desired haven. He enables them, amidst all their perils, to sing with triumphant exultation, "God is our refuge and strength, a very present help in trouble. Therefore, will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea ; though the waters thereof roar and be troubled, and though the mountains shake with the swelling thereof." Psalm xlvi. 1—3. "They by faith in their own Mediator, rejoice, that the Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea." Psalm xciii. 4.

2. What it is to *walk* in the truth of the gospel. 1. The

truth of the gospel must be understood, before a person can walk in it. No man can walk in a way of which he is ignorant. Men employ themselves with great industry for years, to be prepared for their several mechanical pursuits. And after they have become acquainted with the theory of their trades, they find much difficulty in the application of their knowledge. Much time is spent by men in qualifying themselves for the professions which they have selected. And when they have entered upon the discharge of their official duties, they discover that they have still additions to make to their former stores of information ere they can appear with honor to themselves, in the stations which they occupy.

These observations may, with equal propriety, be applied to the subject before us. Men in their natural condition, are in utter ignorance of the truth of the gospel; "having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Eph. v. 18. Although the light of the gospel may shine around them in all its splendor, and in all its genial influence, yet they do not perceive it. This is because they are not in possession of the organ of vision by which this light is discerned. For "the light shineth in darkness; and the darkness comprehended it not." John 5. The apostle declares on this subject, "but if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine in them." 2 Cor. 3, 4. We admit, that a person unaided by any supernatural influence, may, by the exercise of his natural powers of mind, become acquainted with many things revealed in the system of gospel truth. But this knowledge is not practical in its results on his mind. Attained in this method it does not sanctify. It is only theoretical. It is not superior to the knowledge of devils. For they "believe and tremble."

To understand gospel truth in the sense in which we now use it, there is an indispensable necessity for the agency of the Holy Spirit. For "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. 14. There is provi-

sion made, in the economy of God's covenant, for the illumination of the Spirit. He does enlighten the objects of God's everlasting love in the knowledge of the truth as it is in Jesus Christ. In the preaching of the gospel, the Holy Ghost comes with irresistible power upon the souls of God's elect. The scales of ignorance fall from their eyes. The clouds of darkness flee away. So they, who were some time darkness are made light in the Lord. The candle of the Lord shines brightly upon their path. In that light of his they clearly see light. But in consequence of the untenderness of their walk they are often left to walk in darkness. When in this condition they go without the light of the sun, the Comforter in his infinite kindness returns to them. Then, in the language of the psalmist, they pray, "O send forth thy light and thy truth, and let them be guides to me, and bring to thy high and holy hill, even where thy dwellings be." The instruction, which the Spirit imparts, is given according to covenant stipulation. Christ promised to his disciples that he would not leave them comfortless. The Spirit of Christ comes as the Comforter. And he acts in the character of Comforter, by imparting to his people an understanding of the gospel. For Christ himself says for the encouragement of his church in all her tribulations, and persecutions, "but when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." John xv. 26. He says again, "and I will pray the Father, and he will give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." John xiv. 16, 17. When the Christian feels his ignorance of what may be his duty in any circumstance, he is taught to be glad and rejoice in the Holy Ghost. He receives consolation from his once dead, but now arisen and glorified Saviour. By faith he hears him say from his exalted throne, "but the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you," verse 26. Thus while the Christian digs in the mine of divine truth,

his labor shall not be in vain in the Lord. Exerting his own powers, in dependence upon the Holy Spirit of promise, his efforts will be successful. The Spirit will guide him in his investigations. The entrance of his word giveth light. "The testimony of the Lord is sure, making wise the simple."

2. There is contained in the church's walking in the truth of the gospel, that she loves it above all price. "O how love I thy law! It is my meditation all the day." Psalm cxix. 97. "Great peace have they which love thy law; and nothing shall offend them," verse 165. "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honey comb." Psalm xix. 10. These expressions are used, primarily, with respect to the divine law. And they are also expressive of the estimation, in which the whole of God's revealed truth is held by the soul savingly enlightened by the Spirit to perceive its excellency. The sanctified soul loves it, because it reflects the image of its heavenly author. For the glory of God is reflected in this glass. "For we all, (says the apostle) with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." 2 Cor. iii. 18. There is an exceeding great beauty in the divine character. This beauty is revealed in gospel truth. The mind of him who has a spiritual discernment of this system, contemplates with great delight the divine image impressed thereon. This love will be increased, in proportion as his acquaintance with it, is enlarged and extended. This love will be called forth, in a living flame, by the consideration that the great Jehovah, whose infinite perfections are displayed in gospel truth, is a God in covenant with his people. Thus while God is loved from a view of what he is in himself, he will be loved also for the constitution of this covenant relation. The head of this covenant is the Lord Jesus Christ. It was made in eternity with him; and in him with all those, who, in time, are brought from darkness into God's marvellous light. Hence, Christians love the truth of the gospel, because by its instrumentality, life and immortality are brought to light. The Holy Spirit savingly teaches sinners to understand their own character. He causes them to behold their exposure to the

Almighty's wrath, in time and to eternity. He convinces them of their utter inability to escape the divine vengeance. Under these convictions wrought in them by the Spirit, they ascertain, that the redemption of the soul being precious, could not be effected by man for his brother. No angel in heaven could pay a sufficient ransom for him. They recognise the sword of divine justice suspended over their guilty heads. Amidst the alarms excited by such contemplations, the gospel with its blessed provisions, unfolds to them the Lamb of God, who taketh away the sin of the world. They see him wounded for their transgressions, and bruised for their iniquities, the chastisement of their peace being upon him, that by his stripes they might be healed. They behold him opening his own bosom to the stroke of the avenging sword, that the punishment might be averted from them. They behold him bleeding and dying on the accursed tree, overwhelmed with the floods of divine wrath. They hear him, while he bows his head on the cross exclaim, it is finished. Will they not love him who has done such great things for them? Will they not love the gospel message, which proclaims, through the death of the Lord's Anointed, glory to God in the highest, and on earth peace and good will to men? Most assuredly they will. They can, and they do say, "we love him because he first loved us." For they remember that their father was an Amorite, and their mother a Hittite. They look to the rock whence they were hewn, and to the hole of the pit whence they were digged, and they exclaim with fervor of affection to the Redeemer, "whom have I in heaven but thee? And there is none upon earth that I desire besides thee, my flesh and my heart faileth: but God is the strength of my heart, and my portion forever."³

3. The truth is embraced by every person who walks in it. In our remarks on this particular, we include both the truth of the gospel, and the Lord Jesus Christ, who is both its Author, and also its sum and its substance. We have remarked in a previous part of this discussion, that the written word derives its efficacy from its being the word of Christ. He and it — Christ and the word, are intimately connected. The word of God, therefore is the immediate object of that faith which is of God's operation. And through the truth, the soul is brought to the

contemplation of the Saviour whom it reveals. "He that hath received his testimony, hath set to his seal that God is true." John iii. 33. For it belongs peculiarly to divine revelation, to exhibit the Redeemer. The works of creation indeed reflect the glory of the Godhead. But it is only by the light which shines from the pages of inspiration, that God is perceived as reconciling men unto himself through the blood of the cross. Thus while men embrace the truth of God's word, they thereby receive the Lord Jesus into their souls as the hope of glory. And when they receive by faith the Son of God, they likewise receive the truth which he has revealed. For they take him in all his offices. Being made sensible of their guilt, and of the sentence of condemnation resting upon them, they embrace the offers of peace and reconciliation with God. They joyfully bow in submission to his righteous sceptre. They also receive him as the Teacher sent from God. All this they do by the instrumentality of gospel truth. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! So then faith cometh by hearing, and hearing by the word of God." Rom. x. 13—17. At the same time that the Holy Spirit enlightens them in the knowledge of these blessed truths, and makes them to love his instructions with a pure heart fervently, he likewise gives them a power to receive them. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John i. 12

They who love the truth, will necessarily embrace it. It is not in the nature of things they should do otherwise. They embrace it because they love it. They know to what they are exposed. They know, that by embracing the truth they will be rescued. They behold the glories of the eternal world bursting upon their enraptured vision, and sensible that they can attain to their possession, only in this reception, they lay hold of the hope set before them, which hope they have as an anchor of the soul

both sure and steadfast. And having received the truth, they cling to it with a tenacity, which resists every effort by which it might be wrested from them. They are made strong in the Lord, and the power of his might. Receiving the truth in its love, there is an energy imparted to their spiritual constitution, which puts to defiance every species of opposition. For faith is the Christian's victory by which he overcometh the world. By this gracious act the believer lays under requisition the power of the Godhead for his protection. As the apostle asserts, "whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Pet. i. 4.

4. By the requisitions of the gospel system the whole deportment will be regulated by them who walk in the truth. It has been given as a rule of life. Its demands are exceeding broad. They extend to the thoughts and intents of the heart, to the words of the mouth, and to the actions of the life. The word of God gives instruction for the regulation of man's conduct in the several relations of life, whether considered as an individual, a member of the church of God, or of civil society. It presents its claims upon man prescribing the duties required of him to his Maker, the duties which he owes to himself, and the duties which he owes to his fellow men. It teaches to do justly, love mercy, and walk humbly with God.

When an individual embraces this system, it is with the intention to employ it as the rule of his conduct. He does this under the conviction that this is proper. In the light of God's word he becomes acquainted with the situation of the person whose deportment is regulated by the dictates of his own mind. He learns the inextricable difficulties in which a man is involved, who walks after the imaginations of his own heart. The light of nature has been much extolled. But what has it done for our race? Let the condition of the nations, whose actions have been guided by its rays, give the answer. Even with respect to the concerns of this world, what have they been? What are they now? In their lives they are unholy. In their conduct they are impure. In their practices they are abominable. God is not in all

their thoughts. Darkness has covered the earth and gross darkness the people. Where there is no vision there the people perish. An impenetrable veil rests upon all the prospects of futurity.

In confirmation of this, by the lights of history, consider the state of Greece and Rome in the times of their greatest prosperity. Their true character may be ascertained with more accuracy from a survey of their thousands of gods, than from any labored description. The character of the best of their deities, was most infamous. This being the case, what must have been the morality and virtue of their votaries? What is the condition of the nations now, who are without the influences which the christian religion exercises upon human society. It is most deplorable indeed. The most atrocious rites are performed, and that too, under all the sanctions of their pretended religion. These are the effects produced upon the conduct of men, and of nations, who are governed merely by the boasted light of nature. Verily it is darkness tangible. Its light only points the steps of the way-worn traveller to the realms of the blackness of darkness forever. From it, the individual, who has come to the light which emanates from the Son of Righteousness, turns away his sight and eyes. "We have a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Pet. i. 19. He does the truth. He *walks* in the truth. It is his habit to regulate his conversation by its requisitions. This is involved in the phrase *to walk*. A single act cannot be denominated *a walk*. This is its import in common acceptation. This acceptation is sanctioned by scripture authority. "And Enoch *walked* with God, and he was not; for God took him." Gen. vi. 24. The Holy Spirit refers this to Enoch's life of faith. "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." Heb. xi. 5. "Noah was a just man, and perfect in his generations, and Noah *walked* with God." Gen. vi. 9.

Let it not be supposed that individual man only should *walk* in the truth. It should be applied in all the rela-

tions of life, for this purpose God has revealed it ; he re-
 proves Israel because they cast off the thing that was
 good, because they did not walk in truth, they were fre-
 quently carried into captivity ; he made them fall before
 their enemies ; when they rejected him, who was the
truth, their land was made a desolation : and for eigh-
 teen centuries they have been a monument of God's wrath
 against the sin of *national* disobedience. It becomes all
 nations to take warning by this example. It is predicted
 that nations shall walk in the truth ; "And the nations of
 them which are saved shall walk in the light of it ; and
 the kings of the earth do bring their glory and honor into
 it." Rev. xxi. 24. It must be their duty to walk in the
 truth *now*. How absurd is it, either for individuals or
 communities, to reject the light of divine truth, and walk
 by the rays of nature's light ? How glorious will the
 time be, when all the inhabitants of the world shall learn
 righteousness, and walk no more after the imaginations of
 their evil hearts. Why this walk of the church imparts joy.

1. It is the way of safety. When an individual walks
 in a plain and open path, he walks securely ; and espe-
 cially if that way be elevated. From his eminence, he
 can examine his course and take those precautions which
 are necessary to avoid the dangers which are around him.
 While the church of God walks in the way of truth, she
 is safe ; she is elevated far above all her foes : in the
 way of truth she enjoys a high and commanding stand ;
 within her strong holds she may put all the efforts of her
 adversaries to defiance ; for her place of defence is the
 munition of rocks ; Salvation hath God appointed for
 walls and for bulwarks ; she is exhorted by the Holy
 One of Israel to walk about Zion, and go round about,
 mark her bulwarks, consider her palaces, and tell her
 high towers. The way of truth is a safe way, because
 God himself dwells in the church by his truth. Hence
 the Psalmist says " God in the midst of her doth dwell,
 nothing shall remove her, God shall help her and that
 right early." God himself hath prepared this way ; in it
 he places his church by the Holy Spirit ; and for his own
 name's sake he makes them walk therein. In walking in
 this way they follow the cloud of witnesses who have
 gone before them : and in following the footsteps of the
 flock there is safety.

The angel of the Lord encamps round about all that fear him. The armies of the living God encompass them who travel in this way, "Behold his bed, which is Solomon's; threescore valiant men are about, of the valiant of Israel. They all hold swords, being expert in war: every man hath his sword upon his thigh, because of fear in the night." Song. iii. 7, 8. The angels are employed in protecting the church, while she walks in the truth. "God's chariots twenty thousand, are thousands of angels strong; in's holy place God is, as in mount Sinai them among."

Directed too, by the Spirit of God, they are in security; he conducts them in the way they should go. Hence the prophet says "then shall thy light break forth as the morning, and thy health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward." Isai. lviii. 8. The safety of the church is very beautifully described by the same inspired prophet, in another portion of his prediction, "And a high way shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the way faring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads: and they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. xxxv. 8—10.

2. This walk of the church imparts joy, because it is the way of peace, "Great peace have they which love thy land; and nothing shall offend them." Psal. cxix, 165. "Her (wisdom's) ways are ways of pleasantness, and all her paths are peace." Prov. iii. 17. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John, xiv. 27. That this peace may be enjoyed by the church, David prays, "Peace be within thy walls, and prosperity within thy palaces. For my friends and companions' sakes, I will now say, peace be within thee." Psal. cxxii, 6, 8.

Various have been the schemes which men have devised to obtain peace in the church, but they have gen-

erally proved abortive ; the church never can be in peace unless her children walk in the truth. Other expedients have been tried and they have been unsuccessful. This is apparent from the present distracted condition of the christian community ; there is not any department of the household of faith, which is exempt from commotion. Why is this want of peace ? The members of these communities do not all walk in the truth. The principles known by the name of Hopkinism, are exerting their blighting influence upon many parts of the church under the care of the General Assembly in the United States. Where these principles have prevailed, and the measures by which they are most efficiently propagated, have obtained the ascendancy, there personal godliness has declined. The time was, in that church, when this heresy was considered as harmless ; many beheld its spread with apathy. That feeling, however, has passed away ; in that church the best of her sons are manifesting a noble zeal to prevent its further encroachment ; they see its evil, and they have arisen to check its desolating current ; hence the absence of harmony in some of their ecclesiastical judicatories. If these men, who are exerting themselves in this good work, should continue their efforts, peace need not be expected until their church is purified from this leaven.

Our own church has not escaped the general agitation of the eventful times in which our lot has fallen. Some persons have found their way into the Reformed Presbyterian church, who appear to be unwilling to bear the cross which has always been the portion of those who have borne a faithful testimony against the evils which exist in the corrupt constitutions of church, and state. We were once a united and happy people ; our members walked in the truth ; we enjoyed peace in all our borders ; our streets were free from complaints ; like ancient Israel, we desired to dwell alone, and not be reckoned among the nations. It was our practice to stand aloof from the contaminations which have brought down the judgments of heaven upon our guilty world : but this peaceful condition has been recently interrupted. *Novel* doctrines, and *disorganizing* measures have been introduced among us, and that too, by men from whom better things ought to have been expected ; attempts have been

made to *change* some of the *peculiar* and *distinctive* features of our section of zion. The church is still in the wilderness ; she must prophesy yet a little longer ; she cannot take part in the strifes of the political parties of the day. Her members are not prepared to barter the principles which they have received from Christ through Cargill, and Cameron, and Renwick, for the offices and emoluments which can be obtained only by swearing sinful oaths. *Does this faction which has lately sprung up in our church inculcate such a barter ?* Let the publications which they have recently issued from the press, answer the interrogation. Let the *new light* which they have poured upon every part of our community, respond to the question. We are aware they make high pretensions that they have not changed their principles, but let them no longer insult the understanding of the people of our communion, by such pretensions. Let them no longer insult the understanding of the christian community around us : they are perfectly understood, both in the church and out of it ; let them no longer deceive themselves.

The principles and practices of this *faction*, being contrary to the *known* laws, usages and constitution of the church, have banished the peace and the harmony, which formerly prevailed in our prosperous communion. *They* are justly chargeable with all the heart-burnings, with all the destruction of private personal friendship, and with all the pernicious consequences which flow from such a state of things. Should these lines be read by any of this party, we say to them, we beseech you, cease to pour upon the church your unhallowed pamphlets. If you are weary of our principles, *leave us*. Permit us, without distraction, to walk in the truth as we have formerly done. For "how can two walk together except they be agreed." The peace of the church can only be promoted by maintaining its purity. Peace on any other principle is in its nature utterly deceptive.

3. This walk of the church in the truth imparts joy, because it will eventually bless the world. All the blessings possessed by the world are fairly referable to the system of truth committed to the church of God. In proportion as a knowledge of this system is circulated among the kingdoms, will their prosperity be multiplied.

Show me the nation where the principles of divine truth are the most generally embraced by the great mass of the people, and there I will show you a nation enjoying the greatest amount of human happiness. This is the sole reason that the nations of christendom participate so largely in the blessings of life. It is not because they enjoy a more salubrious climate ; it is not because they possess a more fertile soil ; it is not because they have a greater abundance of the rich productions of nature ; it is neither any, nor all these causes co-operating, which have placed these nations on the high eminence which many of them have attained. For, in all these respects, they are very far surpassed by many portions of the earth, upon which the light of divine revelation has never shed its cheering influence. There are heathen lands, whose inhabitants have never experienced the rigors of high northern latitudes, whose inhabitants know nothing of the burning heat of the torrid zone ; their soil teems with abundance. The products of nature are lavished upon them with an amazing exuberance. In fine, they are in possession of every blessing which a general sun, luxuriant seasons, and a healthful atmosphere can dispense. With all these natural advantages they are still, in the language of inspiration, places " full of the habitations of horrid cruelty." Upon them the sun of righteousness has never arisen. Hence their degraded condition as men — hence their wretched state as immortal beings.

The church of God, walking in the truth is the light of the world ; for her Redeemer " is the true light which lighteth every man that cometh into the world." She is the salt of the earth. Where the church of God is organized, and walks in the truth, she exerts her influence upon society. Where her truth is faithfully exhibited her power is felt, in the production of godliness in the lives of her own members. It is felt too, in the restraints which she imposes upon the licentiousness of corrupt men. Were her power removed, and her restraints withdrawn, no heart can conceive, or tongue utter the deplorable condition to which all would be reduced. She is like dew among the nations. The more carefully the church walks in the truth, the more she will behold with sympathy the perishing condition of the heathen ; the more closely she adheres to the truth, the more will she

mourn over the desolations which sin has wrought among our race. Concealing the truths and keeping back the claims of the divine law will never reform the world. This experiment has been made sufficiently long to convince the most sceptical ; instead of reforming the world in this method, the more it is pursued the worse men will become ; it not only harms the men of the world, but it also injures the church. The church must not shun to declare the whole counsel of God, whether men will hear or whether they will forbear. In the church is exhibited the only system of moral order. The law of the Lord must be exhibited, and men must be called upon to obey it. “ And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob ; and he will teach us of his ways, and we will walk in his paths : for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.” Isa. ii. 3. The church’s testimony is the great, efficient means appointed by her glorious Head for filling the world with his glory. “ And I heard a loud voice saying in heaven, now is come salvation, and strength, and the kingdom of our God, and the power of his Christ ; for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony ; and they loved not their lives unto the death.” Rev. xii. 10, 11.

We have said this walk of the church in the truth will eventually bless the world. She has received the command to go into all the world and preach the gospel to every creature. This command she will obey ; the nations shall be evangelized ; the truth will be made known in all the earth, and it will be embraced by all kindreds, and people, and tongues, under the whole heavens. When this takes place, will not the earth be blessed indeed ? Truly it will be a blessed time. The truth of God spread abroad throughout the kingdoms, and applied by the irresistible agency of the Holy Spirit, will make the earth to rejoice and blossom as the rose, — to become as the garden of God, for, “ he maketh wars to cease unto the ends of the earth ; he breaketh the bow, and cutteth the spear in sunder ; he burneth the chariot in the fire.” Psal. xlvi. 9. This blessed period is described by the prophet. “ The wolf also shall dwell with the

lamb, and the leopard shall lie down with the kid ; and the calf and the young lion, and the fatling together ; and a little child shall lead them. And the cow and the bear shall feed ; their young ones shall lie down together : and the lion shall eat straw like the ox. And the sucking child shall play upon the hole of the asp, and the weaned child shall put his hand on the cocatrice's-den. They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. xi. 6—9. Looking forward to these times the sweet singer of Israel calls upon all nations to praise him who reigns in mount Zion, and before his ancients gloriously unto the ends of the earth. " His name shall endure forever ; his name shall be continued as long as the sun : and men shall be blessed in him : *all* nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever ; and let the whole earth be filled with his glory. Amen and amen." Psal. lxxii. 17—19.

4. This walk of the church in the truth imparts joy, because by it God is glorified. All things were designed by their author to make known God's glory. For his pleasure, they are and were created. " The heavens declare the glory of God ; and the firmament showeth his handy-work." " For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." But while the works of creation manifest the glory of the Lord, it is in the system of truth, in which the church walks, that his perfections are the most conspicuously displayed. Divine truth reflects his image most brightly. " But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." When the church under the sanctification of the Spirit is changed into his image, which is reflected from the glass of his word, God is thereby glorified. " Herein (says Christ) is my Father glorified, that ye bear much fruit ; so shall he be my disciples." The church has been established in the world for the express purpose of exhibiting the glory of the Lord, and this she can only do, as she walks in the truth, which he has com-

mitted to her, as a sacred deposite. Error in principle lies at the foundation of all vicious practice. Between principle and practice, there is an inseparable connection. Let an individual embrace principles that are contrary to God's revealed truth, and he will inevitably become immoral in his life ; for it is a misnomer to call any thing a principle which produces no effect upon the external conversation. The whole history of man demonstrates the truth of this statement. The infidel has never been considered a man of godliness ; indeed, his character has been the very reverse in every age and in every country. Does the Socinian walk with God ? Is he careful in his obedience to him who is the Governor of the nations ? Let those who are the most intimate with his private conversation answer the inquiries. It is impossible, in the nature of things, that they should obey him ; because their principles lead them to consider him as a human being. Influenced by such views of his character, how can they confess him " Lord of all to the glory of God the Father." The effect, which principle produces upon practice, is not restricted to those principles that are of the more gross kind. Every deviation from the truth of God is deleterious in its consequences. Every error detracts from the glory of Jehovah ; because the Holy Spirit sanctifies the church by the truth. In every instance in which a person departs from truth, there will be a correspondent decay in vital holiness, that is, if there be a principle of godliness in the person who departs for a time which we admit there may be, I presume, however it often happens, that a person becomes irregular in his habits and then as a palliation for his conduct, he takes the ground that the law of God, is too perfect a law, ever to be applied to such sinful beings as men are. Sometimes they proceed a step farther and affirm that the Lawgiver never intended it should be applied. We would fondly hope there are *few* who entertain such sentiments respecting God's law. Yet the writer of these pages once had the opportunity of hearing these sentiments warmly advocated ; I have frequently thought there was an intimate connection between this sentiment, and the one of which we have lately heard so much, viz. human society is imperfect ; — perfection is not to be expected in this world ; — we must take things as we find them : —

no institution should be rejected for its imperfection. We had supposed that God had commanded his creatures to be holy as he is holy — to be perfect as he is perfect. All attempts to weaken the power of the divine law, are derogatory to the Lawgiver: they are an insult offered to the majesty of heaven and earth.

The church is “the pillar and ground of the truth.” Through her the manifold wisdom of God is made known; She is set for the defence of the gospel. Ye are my witnesses, saith the Lord. She should, therefore, act upon the declaration of David when he says, “I will endure no wicked thing before my eyes.” When the system of truth, in which the church walks, shall become known and embraced by all nations, then God will be glorified. For this glorious time the church prays; for this she puts forth her energy. These efforts will be crowned with success, for all the ends of the earth shall see the salvation of God; then shall the church of God rejoice; then shall earth and heaven join in the joyful acclamation, “glory to God in the highest, and on earth peace and good will to men.”

IV. Briefly apply the subject.

1. Study to become acquainted with the truth. “This is life eternal that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.” “By his knowledge shall my righteous servant justify many, for he shall bear their iniquities.” See that ye are as scribes, well instructed in the mystery of the kingdom. Read with diligence and with attention the sacred oracles. “Search the scriptures for in them ye think ye have eternal life, and they are they which testify of me.” Dig deeply into the mine of divine truth, and your labor shall not be in vain in the Lord; compare scripture with scripture. In doing this, employ as helps those systems which have been compiled by the united wisdom of the church. Examine the passages of scripture which are cited to prove the statements made in these systems. The more this course is pursued, the more will it be perceived, that the standards of the church are agreeable unto and founded upon the word of God. In all this examination be influenced by an humble and teachable disposition. Many persons (we have reason to fear) come to the sacred oracles with their theory already formed.

And they only read the bible to discover something which may favor their *preconceived* views. A person in this method, is not very likely to ascertain the mind of the Spirit expressed in his word. The humble inquirer after truth, should receive his opinions from the word of God ; in order that this may be the case, dependence must be placed upon the teaching of the Spirit ; for the Spirit searches the deep things of God, and he brings to the view of God's people whatsoever Christ has commanded them. All who by faith rely upon him, will be made to know the truth, and by the truth they shall be made free. This examination, in reliance upon the Spirit, must always be undertaken in prayer for God's blessing upon these efforts. Directed by such considerations the Christian will say in the language of David, "O send forth thy light, and thy truth, and let them be guides to me, and bring me to thy high and holy hill, where thy dwellings be." Let the Christian depend upon the promise of the faithful and true Witness, which declares, "thy children shall all be taught of thee;" and again, "what ye know not now, ye shall know hereafter."

2. Endeavor to have the whole man imbued with the truth of God's word. Be careful that the whole soul be transformed into its blessed image. The grace of God has its seat in the heart ; but its influence is not confined there ; it manifests its power in the life and conversation. "Out of the abundance of the heart, the mouth speaketh." "With the heart man believeth unto righteousness ; and with the mouth confession is made unto salvation." Christ commands his disciples to "let their light shine before men, that others seeing their good works may glorify their Father who is in heaven." Let this command be obeyed ; the life of the person who walks with God, is a standing testimony of the truth of our holy religion. By it he puts to silence the foolish talking of ignorant men. It has always been the lot of the church in our sinful world, to be the object of scorn and derision to the ungodly ; she has been reproached and slandered, like her Divine Lord in the days of his flesh ; let the Christian, however, walk in the truth and thus turn aside the hard reports which the wicked may have heaped upon him ; let him keep a conscience void of offence towards God, and towards men. The more closely he

walks in the truth, the more will the rage and persecution of the wicked without, and false brethren within, be increased ; for the consolation of all such, the Holy Spirit inspired Peter, to say, “beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you : but rejoice, inasmuch as ye are partakers of Christ’s sufferings ; that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye ; for the Spirit of glory and of God resteth upon you ; on their part he is evil spoken of, but on your part he is glorified.”

3. Let the church commend herself, and the truth in which she walks, to the care and protection of the Lord of hosts. No power, less than omnipotent, can preserve her and make the cause which she has espoused prevail. But he can, and he will make the nations under her feet to bow ; “For he must reign until he hath put all enemies under his feet.” The church will triumph over all the combined opposition of earth and of hell. The mouth of the Lord hath spoken it, and will he not make it good ? Let it not be concealed ; the times in which we live are the most portentous that have ever passed over our world ; the love of many has waxed cold, and iniquity much abounds. The church has always suffered, but she is now entering a period of trial, compared with which, her former afflictions were but as the drop of a bucket ; Satan has come down, having great wrath, because he knows his time is short. This is the season which will try the faith and patience of the saints. If we are coming near the time when he, who has so long ruled the nations, is to be bound a thousand years, let us not suppose that this will be accomplished without much tribulation. Men are deceived who flatter themselves that the church will attain her latter day glory by the instrumentality of the benevolent institutions of the day. Many of these institutions answer a valuable purpose, but they never will reform the evils which exist in the world. How much has been effected by all the efforts that have been employed of late years ? How much have they improved the condition of men ? The means which men enjoy, and which they misimprove render them inexcusable ; they justify the Almighty in the execution of his judgments.

Reformations have generally been produced by the judgments of God poured out upon the wicked. And if we have not entirely misunderstood the language of prophecy, Zion is to be established in her earthly glory, by the effusion of the vials of Jehovah's indignation upon rebellious nations. If this be so, and that it is, every intelligent reader of prophesy admits, is it not proper that the church should commit herself and her cause, to the protection of him, "who maketh all things work together for good to them that love God; to them who are the called according to his purpose." Let the church by faith rely upon the promises which God has revealed for their encouragement. "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even forever. For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity. Do good, O Lord, unto those that be good, and to them that are upright in their hearts. As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity, but peace shall be upon Israel." Amen.

Libel, sustained at the Fall Synod, November, 1832.

Whereas every minister and every ruling elder is bound by his ordination vows to abstain from all divisive courses;

And whereas he binds himself not to despise the judicatories of the Lord's house;

And whereas he binds himself not to teach any doctrine contrary to the standards of the church;

And whereas he binds himself not to abandon the testimony which the church has emitted in defence of truth and in opposition to error;

And whereas he binds himself not to speak evil either of the courts of Christ or any of their members calumniously;

And whereas he that breaks his most solemn obligations by doing those things which he has bound himself

not to do, is guilty of heinous sins and scandals contrary to the word of God and to the profession of this church founded thereon, repugnant to the christian character and injurious to the religion of the Lord Jesus ;

Yet true it is that you Samuel W. Crawford, John N. M'Leod, Gilbert M'Master, John M'Master, Samuel B. Wylie and William Willson, ministers, Samuel Bell, David Clark, Thomas Cummings, William Cunningham and Charles M'Clew, ruling elders, are charged by fama clamosa, with these matters of scandal above mentioned.

In so far as you the said individuals above named have published to the world the condemned part of the original draft of a Pastoral Address and notes appended thereunto, thereby being guilty,

1. Of following divisive courses. See Original Draft of a Pastoral Address page 4th. "By a unanimous resolution of the minority subsequently passed, the entire address as originally reported was ordered to be published with such notes and illustrations as might be required ; and it now appears on their own responsibility." Contrary to Confession Faith chap. 31, sect. 3, "which decrees and determinations," &c. Testimony chap. 20, error 2. "That it is not sinful to promote and maintain schisms destructive to the unity of the christian church." Quest. 9, "put to ministers and ruling elders at their ordination, "Do you promise subjection to the judicatories of this church in the Lord and engage to follow no divisive courses from the doctrine and order which the church has solemnly recognised and adopted." Rom. 16, 17. "Now I beseech you brethren." Eph. 4, 3. "Endeavoring to keep the unity of the spirit."

2. Contempt of the authority of Synod. See as above pp. 4, 13. "Let us also warn you dear brethren of your danger from the insinuations and foul misrepresentations of the prejudiced, pestilent, designing and ambitious:" again, "You are therefore dear brethren warranted to consider those who may thus try to distract your consciences and your peace on these topics by the introduction of *novel* doctrines and *novel* practices as disorganizing *new-light* pedlars, disturbers of the good order and harmony of Zion." Confession Faith chap. 20, sect. 4. "And because the powers which God hath ordained."

3. Error in doctrine. See as above p. 10. "It is sus-

ceptible of demonstration, that since the commencement of christianity, no government on earth has had a fairer claim to recognition as God's ordinance than that of these United States." p. 12. "So soon as public opinion, without which legislation is utterly unavailing, should render such a desirable measure at all practicable." p. 11. The most obnoxious feature, indeed we may say the only obnoxious one — the existence of slavery, is rapidly softening in its unsightly aspect. "Contrary to Conf. Faith, ch. 23 : Sect. 3. "Yet he (the civil magistrate) hath authority and it is his duty, to take order that unity and peace be preserved in the church, that the truth of God be kept pure and entire — that all blasphemies and heresies be suppressed — all corruptions and abuses in worship and discipline be prevented or reformed — and all the ordinances of God duly settled, administered and observed." Test. ch. 28 : sect. 3. "But no power which deprives the subject of civil liberty, or which authorizes false religion, (however it may exist according to divine providence) is approved or of sanctioned by God, or ought to be esteemed or supported by man as a moral institution. Sect. 7. "It is the duty of the christian magistrate to take order, that open blasphemy and *idolatry*, licentiousness and immorality, be suppressed and that the church of Christ be supported throughout the commonwealth." Error 7. "That it is lawful for civil rulers to authorize the purchase or sale of any part of the human family as slaves." Error 8. "That a constitution of government which deprives unoffending men of liberty and property is a moral institution, to be recognised as God's ordinance." ch. 26 : Error 4. "That irreligious men may be appointed as the official administrators of the religious ordinance of swearing." ch. 23 : Error 2. "That man has a right to worship God, whatever way conscience may dictate, although that way should be opposed to God's commandments." Prov. 28: 15, and 29: 2. Ps. 94: 20. Hos. 8: 2, 3. Rev. 11: 15. Is. 8: 12. Rom. 12: 2.

4. Abandonment of the testimony of the church. See as above, p. 9. "The morality or immorality of the character of these institutions, the recognition or the rejection of this authority, therefore could never have been any legitimate term of communion in our church. This

in very deed is common ground, and as such is left entirely to the decisions of local jurisdiction." p. 11: see their reasoning on the subject of slavery pp. 26, 27. "Among their *reserved* rights may be enumerated that of worshipping God as the individual may regard consistent with his law, and in the constitutions of all the members of the Federal union, this right is guaranteed unalienable. If these rights of conscience, subject only to the law of God inhere originally in the people; the power of regulating their exercise must be delegated by the people to their rulers if they are possessed of it at all." Contrary to Test. See all the places referred to under specification 3d of this *libel*. "The church may not recede from a more clear and particular testimony to a more general and evasive one; but the witnesses must proceed in finishing their testimony rendering it more pointed and complete," &c. Error 3. "That it is lawful in order to enlarge the church, to open a wider door of communion by declining from a more pointed testimony to one which is more loose and general." Reformation Principles 1st edition, p. 136—138. Rev. 11: 3, and 2: 25. 1 Thess. 1: 10. Ps. 78: 5. Phil. 3: 16.

5. Slandering Synod and its members. See pp. 12, 13, 20. Contrary to large catechism, sins forbidden by the 9th commandment.

New-York, March 26, 1833.

To the Editor of the Albany Quarterly.

Dear Brethren—This day has fallen into my hands a pamphlet written by the Rev. Dr. McMaster, entitled "A Brief Inquiry," and addressed "to the Reformed Presbyterians in the United States." Its general aspect is so mild—the statements *seem* to be made with so much candor—the expressions of deep felt interest in the welfare of the Ref. Pres. church are so explicit, and it closes in such a fearful and affectionate manner, that it seems rather a painful task to oppose any of the statements made or inferences drawn therefrom. To many it must appear like blowing up the dying embers, and adding fuel to produce a flame. I recognize this in all its force, yet feel constrained to expose some of the fallacies therein

contained, believing that no such insidious publication has ever been emitted in the Ref. Pres. church since we became a distinct people.

The Dr. commences with a declaration of his affection for the church and her cause, and the honesty of his public ministry. He next proposes to remove from the minds of good men some misapprehensions that may exist concerning the civil institutions of our country, and the judicative deeds of the church upon that subject. He recommends harmony, absence of passion and violence — fears a domestic broil — says he will not enter into it, and thinks the church will not countenance it.

Before proceeding finally into the discussion, he requests that his inquiry may not be judged by *the private opinion of individuals, doubts, or silence of good men on certain points, sentiments expressed under circumstances no longer existing, or repealed enactments.* The Bible, and the subordinate standards of the church, and as sustained in her standing authoritative adjudications, he admits as the test by which his work shall be tried. This is all fair. He has appealed unto Cæsar, and unto Cæsar shall he go.

It is true that his own writings could be brought forward, Mr. McMaster against Dr. McMaster, to show that there was a time when, if he wrote honestly, he believed the opposite of this pamphlet; but it is evident that the expression, “sentiments expressed under circumstances no longer existing,” is intended to parry this thrust, and as there is enough without calling in the Mr. against the Dr. it is waved, with merely expressing astonishment, that if these were his views as the acts of legislation were in progress, he should preach and print in a sermon called “the duty of nations,” sentiments calculated to induce Christians to believe the American government any thing but the ordinance of God. If any one doubt of the correctness of this hint, all that is requested is that the reader will turn his attention to the “Duty of nations,” page 16th, 5th line from the bottom — 22d page from the middle — page 38th foot note — and page 41st foot note.

The Dr.’s pamphlet is embraced in an answer to four questions; the first of which is—“what is the question at issue among a few of the brethren of the church?”

In reply to this question he pauses to state *what is not*

the question at issue ; and then *what is in dispute*. As to the former, what is not the question at issue.

The question, whatever it is, it appears only concerns "*a few of the brethren*." From the interest taken in it by the whole church, it was apprehended that all were *really* interested in it. But it seems we were mistaken ! The Dr. specifies several topics on which he says there is no dispute, viz :

The whole subject of the principle of Presbyterial order, as settled by our reforming ancestors — the whole doctrine of the Confession of Faith and the Catechisins — the Declaration and Testimony — peculiar aspects of certain truths, so far as these forms of peculiarity have been settled by public authority. These forms are specified.

In every christian land christian influence should be exerted to subserve the interests of moral order, in bringing the nations to confess Inmanuel as Lord of all — that the principles of God's moral law *should be* the supreme standard of national policy — that *one measure of scriptural qualifications* is essential to the legitimacy of magistracy — that covenanting ecclesiastical and *national* upon proper occasions, is the ordinance of God, and that such moral deeds when formed, have a descending obligation till the ends of them be accomplished — and that all the benefits of life flow to the heirs of grace in the channel of the everlasting covenant.

On all these the Dr. asserts that we are in perfect harmony ; that in the ministrations of our respective churches there is *the same tone* that distinguished them forty years ago ; that the conditions of ordination to the sacred ministry, without deductions, *additions*, or changes, are such as they were in other days, and that "the *application of the principles* thus recognized, to the public evils of the land, whether civil or ecclesiastic, is such as it used to be" ! He admits the existence of slavery ; but considers it a matter of *small account where the calamity and crime of slavery is* ; yet he is careful to inform us upon the same page that it is not in New-York, Pennsylvania, or Ohio, though, according to his own statement, it is of small account where it is. He then rather triumphantly asks, in page 6th, "what is the matter at issue" ? And if the foregoing is true, well may he put the question, and find none to answer. Yet the Dr. directs

the attention of his readers to the *positive side of the question*, and says, "it is however alledged, that some put in a plea for a connection with the government of the land, inconsistent with sound morality, the principles of our standards, and the ground which the church has taken upon the subject." To this he replies that if the above allegation is well sustained, those who make such plea should abandon it speedily; for a fundamental principle of our church is that no sanction should be given to immorality in civil deeds. He states that all our people hold connection with the functionaries of the United States in what is properly political—says he will not plead to urge covenanters to form such connection; but pleads "for those who choose to act the part of orderly citizens in the discharge of the various duties to which they are called in the state." He adverts to cautious legislation; individual opinion; the embarrassing difficulties in which the church was placed after the American revolution; states that members of the church were known all along to hold political fellowship with the institutions of the land; that the majority of the members "through delicacy to a few who had scruples on the subject," refrained from political fellowship with the above institutions. The occasion of these political scruples he accounts by our ministry in their public discussions, not viewing the subject as a *practical* thing, but describing *an ideal perfection, the hearer often forgot that man is an imperfect being!*

Such a picture of *unskilfulness* on the part of the ministry, and *more than Roman Catholic ignorance and prejudice* upon the part of the covenanter hearers, has never been *daubed* by the worst painter. If covenanters can admit this description of their *forgetfulness that man was an imperfect being*, they are a different race of men from what their fathers were in times of trial and persecution.

The examination of *the second question*, and the Doctor's *assertions* concerning it, will go far to settle the truth or falsehood of his allegations.

The second topic is, "upon the question of our civil relations, what are the existing authoritative acts of our supreme judicatory"?

Dr. McMaster attempts to show that all the acts passed

by our supreme judicatory recognize the morality of the American government.

And 1st he refers to the acts of 1806 respecting the giving of testimony under oath before an unqualified administrator, and serving as jurors. The former of these, he says "*at once became a dead letter.*" He does not condescend to tell how, or why, it became so. The reason that has been given in and out of the church courts for not requiring our members to act upon it, was that our testimony was emitted. The community had an opportunity of reading it. By it every person knew that as a church we did not recognize the American government as the moral ordinance of God, and that if they were ignorant of our views, it was their own fault, not that of our people:—and, besides, that our people were not all able to enter into the argument so as to do justice to the act, and might thereby do injury to our cause. We ask any intelligent man if this was modifying the act?

As to the latter (the Jury act) the Dr. says, "that which gave accession to the latter was the existence of slavery, at that period, in most of the states where covenanters resided. The Juror, it was apprehended, might be called on to pass between the slave-holder and slave, under the direction of an immoral law. The jury law had such a case in view, and prohibited the church member from acting in it. It would then follow, that where this evil did not exist, or where it had ceased to exist, this act would be without object, and consequently void." He farther states that by some *oversight* the jury act was never entered upon record" — that "an unknown statute can be no rule of action — the law was thus null." He argues from the specification of these two cases that "all the rest of the system remained untouched," and informs us that "the historical notice of supposed or alledged immoralities in the system, refers to the opinions formed of it in 1789 rather than to those of 1806." And the Rev. Dr. farther adds that "*they presumed not to pronounce the system immoral.*" The notice of it in their historical narrative comes *the nearest* to doing so; but they declared that narrative to be no term of communion, and this part of it they *subsequently expunged from their records.*"

The above sentiments (strange indeed considering the

source whence they came) are easily set aside by plain facts and documents.

Why require covenanters at any time to explain, before taking an oath? Explain what? That our church received the government as the moral ordinance of God, himself God's vicegerent, having a moral right to demand our testimony under oath, and that we could freely hold communion with him in his official capacity? Hear the testimony of our church upon this subject, it is worth at least as much as that of Dr. McMaster.

"Presbyterian covenanters perceiving *immorality* interwoven with the *general* and the *state constitutions* of government in America, have *uniformly dissented from the civil establishments.*" Act. and Tes. page 134, 1st edition, N. Y. 1807.

"Anxious not to impede the execution of justice, and yet to maintain a consistent Testimony, they declare in that act, that *an oath* may be made before the constituted authorities, if *these authorities are given to understand that it is not made as a recognition of their official right of administration.*" Same edition, p. 135.

Same page. "Let it be *perfectly understood*, that the oath is an act of homage performed *voluntarily* to the Supreme Being, and *by no means a recognition of the Magistrate's authority, or an act of communion with him in his official capacity.*" But we are told that "they declared that narrative to be *no term of communion*, and this part of it they subsequently expunged from their records." Admit that the history is no term of communion; yet it does not follow that *the acts referred to in that history* are no terms of communion. It, however, proves distinctly the opposite of Dr. McMaster's *unfounded assertion*, that "*they presumed not to pronounce the system immoral.*"

As to the expunging from the records, the Dr. introduces it as if the design of expunging was to abolish the acts. The Dr. knows better than this. What some men designed thereby is not asserted. Nearly five pages were stricken out of the historical part of the Testimony. Let the foot note from page 125, 2d edition, explain the reason. These are the words of the note:

"It is deemed proper, by Synod, in this edition, to

omit the insertion of the acts, and to *reserve them together with the act abolishing slavery in the church*, and other acts since passed, *for publication in a statute book hereafter to be prepared.*" There are some important facts going far to destroy almost every part of the Dr.'s argument.

1. The Synod informs the people that some things are omitted in the edition of 1824, which it terms *acts*. Not *history*, as Dr. M. now says. How omit them in the 2d edition if not in the first? They viewed the part stricken out as containing the very spirit of the acts.

2. These acts are put upon the same standing with the act abolishing slavery. It is also expunged. It is to be feared that before long the Dr. will urge upon us, that as it is expunged, covenanters may hold slaves.

3. These three acts are classed along with other acts since passed, and all appointed to be published in a statute book.

4. If the oath, and jury, and slavery acts were not law abiding before, by this declaration of Synod they were so declared, being, in 1824, put out of the history for the purpose of *publishing in a statute book*.

It is unnecessary to turn back and examine some of the statements made by the Dr. It is fully admitted that slavery was one reason for passing the Jury act. It was considered a positive immorality. It is so still. It is also admitted that whenever slavery ceased to exist, the act would be without object; so far as slavery is concerned: but there are other evils besides slavery in our land, and so this same history declares that our church knew. Moreover, the Testimony and these acts were made for covenanters in the United States, not in any one particular state. Thus the ones who formed it say, "Presbyterian covenanters perceiving immorality interwoven with the general and the state constitutions of government in America, have *uniformly dissented from the civil establishments.*" Slavery and all the other evils mentioned in page 136, Testimony, 1st part, ed. 1807, still exist in the land — in the United States as such; are sanctioned by law; and even the state of New-York, is compelled by law to give up the runaway slave to his master. The restoration of such person is secured by law. No wonder the church said in the above quoted page, "there

are moral evils essential to the constitution of the United States, which render it necessary to refuse allegiance to the whole system."

But the Dr. says "by some *oversight* the jury act was never entered upon record" — "an unknown statute can be no rule of action." It really does appear as if some men had *overseen* the jury act. Perhaps they prefer the 2d edition, because it is not found there. It was expunged from the former to *be put in a statute book*. Let this fact not be forgotten.

But again. "All of the rest of the system remained untouched." So Dr. McM. says; but so did not say the fathers when they passed the two acts. They said it was necessary "*to refuse allegiance to the whole system.*"

The Dr. also intimates that the "supposed or alleged immoralities, refer to the opinions formed of it in 1789, rather than to those of 1806."

How admirably this kind gentleman pleads for the fathers of our church? The old ministers in 1787 *refused allegiance to the whole system*. In accommodation to *their false estimate* of the American government in 1789, those who knew better in 1806, charitably made a law to prohibit the people from sitting on juries, recognizing magistrates, &c. But it is necessary to pass on to the second enactment.

In page 1st Dr. McMaster refers to the second enactment of Aug. 14th 1812. He quotes the act in full. I do not attempt to follow the Dr. in all his reasoning upon this act. I have neither time nor room: and without this tedious course it is hoped that the fallacy of the Dr.'s reasoning can be shown.

The first clause declares the wishes of Synod. "Messrs. Gibson, Wylie, and McLeod, were appointed a committee to inquire what security can the members of this church give to the constituted authorities of the United States, *consistent with their avowed principles*, that they are not to be considered, whether aliens or citizens, in the character of enemies, and report thereon."

It will be remembered that this transaction took place in 1812. The new Testimony was emitted in 1824, consequently, the first edition, *without expunging*, was in full force. In it were to be seen our *avowed principles*, the aspect of which might lead the government to suspect

that we were not merely *dissenters* from the government but *open enemies*. In the meantime they throw in the caution that this "security" is to be given *in consistency with their avowed principles*.

The first item in the report of the committee every covenanter could subscribe fully, with the exception of Dr. McMaster's construction of the words, "*domestic factions*," which they never can admit while they know it to be a sin to hold unoffending men in bondage. The Synod never proposed giving a pledge to leave their homes, and assist southern slave-holders to subjugate the negroes in case of a revolt. In this article they declare "that they *approve of the republican form of the civil order* of the United States, and the several states; that they prefer this nation and its government, to any other nation and its government; that they will support to the utmost, the independence of the United States, and the several states, against all foreign aggressions and domestic factions; and disclaim all allegiance to any foreign jurisdiction whatever."

The second article declares "the duty of nations to recognize formally the sovereignty of Messiah over all persons and things, and to construct their system of government upon principles, which fully recognize the authority of that divine revelation which is contained in the scriptures, as the supreme law; their disapprobation of the *presently existing constitutions*, and that it is with them *a matter of conscience*, and wholly founded upon the *omission* of the duty."

Many could cheerfully recognize this article were it not for the Dr.'s explanation of the expression "*wholly founded upon the omission* of their duty." From this item it appears that covenanters could not take the common oath of citizenship.

They have been long in the habit of considering sins of *omission* as immoralities, and of greater magnitude than the pamphlet before us seems to represent them. To omit christian profession—the reading of the Bible—attendance upon divine ordinances—the recognition of God and his government, &c., Covenanters have viewed as gross sins. Thus teach their catechisms. See under the questions of what is forbidden in the fourth and fifth commandment? Christ taught this doctrine in Matt. 25:

42, 45. "For I was an hungered and ye gave me no meat, &c.

With all the *remarkable reformation* of this land, has it yet as a nation recognized the sovereignty of Messiah — constructed its government *on Bible principles* — *publicly recognized divine revelation as the supreme law* — *abolished slavery* in the District of Columbia and the slave-holding territories? In all these respects, and many others, how much better is our government than in 1812, when our members could not take the common oath of citizenship? When *the new oath* was found to be as strong and unqualified as the other, the committee had not the hardihood to go to the seat of government to have it granted; for if they had obtained it few Covenanters would have adopted it.

The third article refers to emigrants from foreign nations. They are instructed "when required" (not when they wish to run to the ballot-boxes) to take a certain prescribed oath, as follow: "I, A. B. do solemnly declare, in the name of the Most High God the searcher of hearts, that I abjure all foreign allegiance whatsoever, and hold that these States, and the United States are, and ought to be, sovereign and independent of all other nations and governments, and that I will promote the best interests of this empire, maintain its independence, preserve its peace, and *support the integrity of the Union*, to the best of my power."

Setting aside the Dr.'s construction of the words "integrity of the Union" (and it is not said that he has not construed them as a civilian would) any Covenanter would take the above oath in consistency with those pages stricken out of the new edition of the Testimony, and with the 28th chap. 4th section, and the testimony against the last two errors mentioned in said chapter. Whatever might have been the design of the committee in using this expression, or of the person who framed the document, it is certain that the people who could not conscientiously take the common oath of citizenship, could not have taken this. Why then all this *trifling* by three of our oldest ministers, if they meant that we could consistently swear to maintain what they pronounced an immoral constitution! The very fact that they did not go to the seat of government speaks a volume upon the subject. They

did not go, because upon reflection they considered the oath as fundamentally opposed to our testimony. In other words; it was the same in substance as the oath prescribed to any alien.

The fourth item confirms these remarks, while it presents the same idea found in the design of synod in appointing a committee. The words are these, "with a view to obtain *the protection* of the laws, in *maintaining their present Testimony.*" What was this delegation instructed to ask of the government? Citizenship? No. A place and right at the ballot and jury-boxes? No. Offices under government? No. To do what they had always done — viz. to hold communion with the United States in the truth of politics? No. Not a word of all this in the whole document, nor one word like it. What then were they instructed to ask? Let the document itself tell. Merely "*the protection of the laws in maintaining their present Testimony.*" It is hard to believe that the Dr. has not wilfully perverted the meaning of the whole document. Certain it is he has perverted it.

The third enactment to which the Dr. refers is that of Oct. 19, 1821. In reply to a letter of Mr. James Willson of Kaskaskia it is said "that no connection with the laws, or the order of the state is prohibited by the church except what truly involves immorality." From this the Dr. argues that the system at large was considered as moral, that exception was only taken in particular cases, and that this act was the same in spirit as that of 1812.

It has been shewn that the act of 1812 did not even hint at a liberty to recognize the morality of the government, or the plea for any privilege in the matter of oaths, juries, and elections. This act appears to me to have been an *evasion* of the question of Mr. Willson. The church received it in this light. The system which is *now developed*, was *then working secretly*. Here I am constrained to refer to the Testimony that was at that time unmutilated, to show that Mr. Willson need have had no difficulty in settling the question in his own mind, and, if he had a Testimony, no need of information from Synod. See pages 136 and 137, first edition.

There they declare. 1. That there are moral evils *essential* to the constitution of the United States. 2. That these rendered it *necessary to refuse allegiance to*

the whole system. Specifications are given to prove the above. (1.) No acknowledgment of the authority of God. (2.) Nor of the christian religion. (3.) No submission to the kingdom of Messiah. But (4.) It gives support to the enemies of the Redeemer, in admitting to its honors, and emoluments, Jews, Mahommedans, Deists and Atheists. (5.) Establishes that system of robbery by which men are held in slavery, despoiled of liberty, and property, and protection. And (6.) Violates the principles of representation, &c. They go on to say that they have maintained a constant testimony against these evils — have refused to serve in any office which implies an *approbation of the constitution* — have abstained from giving their votes at elections for legislators or officers who must be *qualified to act by an oath of allegiance* to this IMMORAL CONSTITUTION. They state that some persons, who in other things *profess* an attachment to reformation principles, considered serving on juries as consistent with their Testimony. To expose the *inconsistency* of this practice the Presbytery (then our highest judiciary) were determined to *publish a warning against it*, and in the mean time deemed it expedient to pass a *prohibitory act*. They then proceed to show the impropriety of serving as jurors.

The question is not whether their views were *correct* or *the reverse*. It has nothing to do with the present question. It would be of importance if there was a proposal to alter the act, or disannul it; but Dr. McMaster rests his argument on the basis, that our church did not, in her judicial character pronounce the whole system immoral, and refuse to permit her members to identify themselves with the government. The above abstract shows that the Dr. makes a statement unsupported by the declarations and acts of our church, yet he has appealed to them, and professes that he will abide by their decision. Let him not attempt evasion by urging that *this part of the Testimony was expunged*, and that *it never was a term of communion*. It was not expunged at the time of passing the act under present consideration, nor of passing the act which follows — and if the history was not a term of communion (which it was not) yet the *act itself was* as much so as *the act upon slavery* which is also *expunged* from the history in the 2d edition. But

to settle all dispute on this question, hear what the 28th chap. Sect. 3d, says upon the subject.

“But no power which deprives the subject of civil liberty — which wantonly squanders his property, and sports with his life — or which authorizes a false religion (however it may exist according to Divine Providence,) *is approved of, or sanctioned* by God, or ought to be esteemed or supported by man as a moral institution.”

See also the 8th error mentioned in the same chapter. The church condemns the error. “That a constitution of government which deprives unoffending men of liberty and property is a moral institution, to be recognized as God’s ordinance.”

These are *not yet expunged*. The narrative above quoted, and the acts referred concerning oaths and juries show plainly that the 28th chapter has a direct reference to the American government.

The fourth act to which the Dr. refers is that of 1823, while the published (not expunged) views of the church were as formerly. It purports to be a reference of all such questions *to the local judicatories*. Réfer to the local judicatories! For what purpose? To make law for the church as it respected our intercourse with the State? To disannul an act binding all, and never yet repealed? This were a strange mode of conducting business! No. The sole object was evidently to store the business aside, as it was perceived to be a very delicate subject. What would, what must the local judicatories do if they had any respect for their standards and the acts of the superior judicatories, but apply them? This was the full amount of their decision. It admits of no other construction except that some men wished to have full liberty to act as they pleased without any respect to former decisions or existing law. To dwell longer upon this act would be useless, for the next act settles the whole question. That of 1825.

Complaints had come up from the different parts of the church, that the Synod was abandoning its former ground, or seemed disposed to do it; or, at least, that the former act produced confusion in different churches. That there was no uniformity. The church was not fully ripe for incorporating with a slave-holding nation, and one that had not acknowledged Jesus as Moral Governor, nor the

law of God as its rule. It was then decided "that this Synod never understood any act of their's, relative to their members sitting on juries, as *contravening* the *old common law* upon that subject."

What was the old common law? It has been quoted already from page 157 of the Testimony, where speaking of their conduct, even before the act of 1806, they say that "they have refused to serve in any office which implies *an approbation of the constitution*" — and farther that Ref. Presbyterians "have abstained from giving their votes at elections," &c. The oldest formal enactment appears to be that of 1806; and the common law, as every person knows, was to abstain from the ballot and jury boxes. Is it not remembered that about three years since Mr. McCrie stated in Presbytery, in Albany, that a report existed against some of Dr. McMaster's congregation voting and sitting on juries, *and the Dr. treated it as a slander?*

The next legislation upon this subject, it appears, was the appointment of a committee to report on our civil relations. The committee reported — it was thought *inexpedient* to publish it, and it was referred to another committee, with the power added thereto, to examine the report, and if thought proper, publish it during the interim of the Synod. The next committee reported the inexpediency of publishing the document at that time; but did not say a word about its contravening the common law that formerly existed.

Thus, my dear sir, it appears that while the original act has never been repealed, there has for some time existed a secret disposition to have it done away without the formality of acts. My own deliberate conviction is, that there never has been but one *formal*, and *direct act* upon the subject. That is, the act of 1806. All the legislation upon the subject of our civil relations, are either directly confirmatory of that act, or intended to shove aside the subject, and let it die a natural death, by our people incorporating with the governments of the land — the ordinance of God — the ordinance of Satan, or something else I have not inquired; it is merely to the acts of the church upon the subject, and her views of the American government to which I have directed my attention; which acts and views are in my opinion very different

from those stated by Dr. McMaster. To the third and fourth questions proposed by the Doctor, no attention has been paid, as the second is the great burden of the pamphlet; should you allow me a place in your columns at some future period, I may avail myself of it, to make more plain, a subject that has been much obscured by false colorings. The peace of Jerusalem, I trust that I wish as ardently and sincerely as Dr. McMaster or any other person; but if our jury and oath acts are improper, and our views of the American government false, let us, like plain, open-hearted, honest men, and Christians, have them annulled. My earnest desire is, that mild and christian measures be adopted in all our judicatories, and that the history of *excommunications* unnecessarily inflicted may never disgrace our public documents.

Yours, most affectionately,

ROBERT GIBSON.

of the church quoted, to be on the record of the courts. We also approve the exposition of both facts and statutes. They are such as commend themselves to the faith of sound Covenanters. The temper of the argument is mild in general. There are some pungent rebukes, but they do not exceed the severity demanded by the misrepresentations of the Inquiry.

5. The Gospel Ministry committed to Faithful Men; a sermon delivered at the ordination of the Rev. John Wallace, as an Evangelist, by the Rev. C. B. M'Kee, A. M., late pastor of the Reformed Presbyterian Church, Cincinnati; M'Millan & Clopper, printers, No. 1 Bakerstreet, 1833, octavo, pp. 24. In his charge to the minister, he makes the following pointed and excellent remark, "When error approaches and threatens the peace of the Church, dare not to say, I take neither side." He who does so, may be set down as on the side of the enemy. Christ will have no neutrals in his cause. We intend to notice this respectable sermon more at large, in a future number.

6. Truth, a sermon on Steadfast Adherence to the Distinctive Doctrines of the Church, by Rev. Samuel M. Willson, pastor of the Reformed Presbyterian Congregation in Craftsbury, Vt., octavo, pp. 48.

7. Prospectus, for publishing by subscription, an Analysis and Defence of the Doctrines of the Westminster Confession of Faith, by the Rev. C. B. M'Kee, A. M. The author has forwarded to us a specimen of the work. It merits support, and such a book is much needed.

Copy of a Resolution passed at the last meeting of the Eastern Sub-Synod.

Resolved, That the Eastern Sub-Synod hereby recommend to all the members of the churches under its care, the Albany Quarterly as a publication, which from its past and present character, is calculated to promote the principles of the Reformation, and extend useful intelligence. That it be, and hereby is adopted by this Court, as the medium of publishing such of its acts and proceedings as may be deemed necessary for the information of the Church, and that it be respectfully recommended for the same purpose to the superior, and our superior courts.

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