

of elective representation—which Christ has laid down for the government of his church.

The above sketch proceeds on the assumption, that the church is a spiritual community, which has received from Christ her head, and holds within herself, all the power that is necessary for the administration of her affairs, that she is entirely distinct from civil governments, and requires nothing from them but that civil protection to which all her members, in their civil capacity, are fully entitled—that she addresses herself to the consciences and hearts of men, disclaiming all compulsory power over their persons or property—and that the right of private judgment in all matters which relate to religion, is universal and inalienable. It is deeply to be regretted that her presbyterian government, so pure and spiritual in itself, has been, so much perverted, and so grievously exposed to misapprehension by corrupt administrations. — *Introduction to forms of Procedure in the Church Courts of the United Secssion Church.*

\*The Unitarians in England have assumed the name of Presbytery, without being regulated by its principles; and who does not know the lamentable extent to which these principles have been perverted, by the secular connections of the Church of Scotland?

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### THE LAST DAYS OF LUTHER.

His complaint became more decided, and his constitution long racked by the stone, began evidently to give way. Violent headaches, and the decaying sight of one of his eyes, gave symptoms of an event which must soon deprive Protestantism of its first and ablest friend. But his course was loftily completed. He had fought his fight, he was now to receive his crown. He had taken a journey to Eisleben, his native place, on the application of the Count of Mansfield, to arbitrate a dispute relative to the mines. In full consciousness of his own infirmities, he had undergone this harassing journey, as a promoter of peace. "I write to you," said he in a letter to a friend, "though I am old, decrepit, inactive, languid, and now with but one eye. When drawing to the brink of the grave, I had hopes of a reasonable share of rest; but I continue to be overpowered with writing, preaching, and business, in the same manner as if I had not discharged my part of those duties in the early period of life!" The journey was in the depth of a German winter; and by the overflowing of the river Issel, it was prolonged to five days. The effort was too much for his feeble frame; and after various changes of his disorder during three weeks, Luther, on the 18th of February, 1546, breathed the last breath of life, devoted to the most glorious duty that Providence gives to man—the promulgation of its own eternal truths, in simplicity, in holiness, and in power. The highest honours were paid to his memory. His body after lying in state in the principal church, was escorted by the principal nobility of the Electorate on horseback, and an immense concourse of the people, on its way to Wittenberg. Wherever it stopped, the population of the towns received it with tears and prayers; hymns were sung, and sermons were delivered over the remains of their common father in the faith. At Wittenberg the whole university, the magistracy, and the people came out to meet the procession; and the funeral ceremony was begun with an oration by Pomeranus, a celebrated divine, and closed by a pathetic sermon