

Israel. Hence the promises to Abraham—the law of Moses—the nature and object of the first tabernacle—the change of priesthood when Christ became High Priest—the change of law—the better promises—the faith principle in contrast with the flesh—the removal of the wall which separated Jews and Gentiles—the perfection of Christ as a sacrifice—the purity and power of the great salvation—the wide design of the gospel, being not for one people but for all people—the personal acceptance of the message of life before membership could be enjoyed in the new church—all these and other vital questions are freely elaborated by the Apostle to the Gentiles, by which he magnified his office and made himself equal to his responsibilities.

But to keep the reader from thinking that we design to be “as long as the moral law,” we must break off suddenly, and call up the covenants again.

D. OLIPHANT.

Brighton, September, 1852.

WHAT WAS DONE BETWEEN 1640 AND 1645.

We have concluded to lay before our readers a very instructive narrative of events which ultimated in the Westminster Confession. The series of articles is from a work originally in a periodical form, but now bound, seven volumes in one, and forming a useful library itself. It was the first published advocate of the reformation we are pleading. We think we are engaged in a good work in re-publishing the following highly useful history from the *Christian Baptist*, the work to which we above refer:

D. O.

A NARRATIVE

OF THE ORIGIN AND FORMATION OF THE WESTMINSTER CONFESSION OF FAITH.

No. I.

It will be necessary, before any notice is taken of the Westminster Assembly of Divines, to state a few historical facts relative to those times.

Charles I. had dispensed with the call of Parliaments, and had acted the tyrant in church and state for twelve years previous to the sitting of the long parliament. During these twelve years the puritans, or non-conformists to the English hierarchy, had suffered much from the Court of High Commission, the Star Chamber, and especially from the arbitrary, cruel and tyrannical proceedings of Archbishop Laud, who was at the head of the English church. The insolence of the archbishop, supported and patronized by the king and court, terminating in the famous *et cetera* oath decreed in his convocation for preventing innovations in doctrine and church government, had arrived to a degree beyond the endurance of a great proportion of the king's subjects in England and Scotland. Tumults and insur-