



THE  
**Presbyterian Magazine.**

Vol. I.

JULY, 1843.

No. 7.

ARTICLE III.

ON THE *Day* OF THE SABBATH.

That indifference to the Sabbath, which prevails, to a great extent, in this country, may be traced to the impious assertions that are made by persons who hate the restraints which the Sabbath imposes.

Some assert that the Sabbath is abolished; others say that any day may be set apart for the Sabbath as well as the first day of the week. Some affirm, that if mankind render to God a seventh portion of their time, it is not important *when*, or in *what way*, this tribute is given. The Quakers, for example, in some places, keep half a day during the week, and give the half of the Lord's day: and, again, there are some who choose to dispute when the Sabbath should *begin* and *end*.

A statement of the truth is the best thing that can be opposed to such reckless and impious speeches. Such a statement is due to the interests of the truth; and it is also necessary to guard the youth of the church against the moral poison which is disseminated so plentifully around them. It is hoped that the following reasons will meet these assertions, and refute them.

I. The Sabbath cannot be abolished.

It has been shown that the Sabbath is essential to the well-being of mankind, and that wherever intelligent and moral beings exist, there must be institutions similar to the Sabbath. Sooner will the eternal foundations of rectitude be destroyed, than the Sabbath be abolished: God will not do it; man is not competent to do it; no earthly king or government has power to do it. Man may refuse to acknowledge the relations subsisting between him and the Creator; but his refusal will not relieve him from the obligations arising out of these relations. The Sabbath is not a ceremonial institution which might or might not have existed. It is a permanent institution, and inseparable from the social state. It is equally proper under a state of innocency, and under a dispensation of mercy. It can never become obsolete and useless; but in proportion as the saints of God increase in knowledge and in virtue, they will anticipate and desire the Sabbath with delight; and as an evidence of the importance of the Sabbath, the heavenly rest is set forth to us under the emblem of a Sabbath.

II. The alteration of the day by God does not imply the abolition of the Sabbath, nor the extension to man of a liberty to order the time of the Sabbath.

The alteration of the day, without injury to the interests of morality, is conceivable. The Sabbath might have been celebrated on the second or

the fourth day of the week, instead of the seventh or first; and no injury would have been done to society nor inconvenience experienced; still it is a reflection on the Divine wisdom to say, that any day might have been set apart for the Sabbath, as well as the seventh or first. The Divine mind does not act from capricious motives, but from the most perfect wisdom; although God is absolute in his authority, he is not arbitrary in the exercise of it; and if the seventh day was appointed, as it appears to have been from the creation, then there must have been some reason or fitness in the appointment which superseded the possibility of a better; the Sabbath might possibly have been celebrated on the fifth day of the week, but its observance would not have been enforced by the consideration, that on *that* day God rested, and contemplated his works, and blessed them; this is a reason which makes the seventh the most proper day for the Sabbath. The seventh day being fixed for the Sabbath, it cannot be altered until some greater reason or fitness arise in the dispensations of Divine Providence, which shall require the change. If, therefore, any alteration takes place, there must be a greater propriety in the new appointment than in the old; and the new appointment, instead of implying that the obligation to keep the Sabbath is weakened, is an express recognition of the permanency of the institution, and an argument why the Sabbath cannot be abolished. The change must be made by the same *high* authority which gave the original institution, and it must be characterised by a greater degree of fitness; but with all this man has nothing farther to do than to keep carefully the new appointment, which, instead of giving him a liberty to use freedom with the time of a sacred institution, renders its observance more imperative; and which, instead of injuring the interests of morality, cannot but strengthen them.

III. The change which has taken place possesses all the requisite characteristics of an authoritative change.

It was made by Divine authority, but where is the express command? Again, it is replied, there is none. Every doctrine of revelation must be learned in the way in which it is taught.

In the Old Testament, there is at least one passage, in which there is a direct allusion to the change of the day.

Ezekiel (43 : 27) says, "And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord God." The former part of this chapter refers to the rebuilding of the temple at Jerusalem, but the latter, to the introduction of the gospel dispensation. The days that were to *expire* were those of the Mosaic dispensation; after the expiration of these days, the services of religion are to be presented on the eighth day, and so forward, and services so offered, God promises to accept.

But the full proof is furnished by the New Testament.

In John xx. 19, 26, there is direct proof; here is the beginning of the Christian Sabbath. On the evening of the day of the resurrection, "being the first day of the week," "the disciples were assembled," then came Jesus and stood in the midst, and said unto them, Peace be unto you. And after eight days again his disciples were within—then came Jesus, the doors being shut, and stood in the midst and said, Peace be unto you." From that time the resurrection of Jesus has been commemorated by Christians on the *first* day of the week.

From Acts, ii. it appears that the outpouring of the Spirit on the day of Pentecost, happened on the Christian Sabbath, when the disciples were met together for social worship. In Acts, xx. 7, there is an instance of a Gentile church meeting for public worship and the dispensation of the Sacrament of the Supper, on the first day of the week. Sixty years after the Gospel dispensation had commenced, a day was observed by the churches of Asia Minor, and called the *Lord's Day* (Rev. i. 10), which was the first day of the week, and at that time fully established as the day on which Christians met for social worship.

Church history shows, that the observance of the first, in preference to the seventh day of the week, was frequently a subject of discussion during the first two centuries. Ignatius, a companion of the Apostles, says, "Let us no more sabbatize, but let us keep the Lord's day on which our life arose." Justin Martyr, who lived in the first and second centuries, says, "On the day, called Sunday, is an assembly of all who live in the city or country, and the Memoirs of the Apostles, and the writings of the prophets, are read; the reasons assigned by the Christians of his time were, because, it was the day on which the creation of the world began, and on which Christ arose from the dead." Irenaeus, a disciple of Polycarp, who was the disciple of the Apostle John, says, "On the Lord's day, every one of us Christians keeps the Sabbath." During the persecution in the third century, the observance of the Lord's day, was considered a badge of Christianity; and many, who, on examination, confessed that they were observers of that day, were condemned and put to death. Thus, there is ample authority for observing the first day of the week as the Sabbath, even though there is no express precept for it.

Moreover, it is the opinion of some eminent men, that the first day of the week is the seventh in order from the creation; so that the Apostles, in introducing the change, which they were certainly warranted to do, only returned to the original day of the Sabbath; the Jewish Sabbath having been put back to the sixth day of the week, in commemoration of the deliverance of the Israelites from Egyptian bondage, and on account of which alteration the Sabbath was said to be "sign" to them. If it were so, the one alteration became a precedent for the other; and if the deliverance of Israel from Egyptian bondage, was a sufficient reason for rendering the sixth day commemorative, and a motive for the observance of it as Sabbath, much more is the resurrection of Christ, which is a

proof of his being the Son of God ; and an evidence that *that* sacrifice, upon which the happiness of millions depended, was accepted ; a fit reason for returning to the original day, and furnishes a strong argument for the diligent observance of it.

But what must be thought of the conduct of those who divide the time of the Sabbath between two days, or fix a day suitable for themselves ? Can the system, which encourages such wanton liberties with a Divine institution, promote Christian humility ? Does it not rather tend to foster pride ? Is it not presumptuous to assume the prerogative of Deity, and alter his laws to suit the pleasure or convenience of man ?

What better judgment can be formed of the conduct of those who begin the day at six o'clock on the evening of Saturday, and end it at six o'clock on the evening of the following day ? It is not difficult to ascertain when the Sabbath should begin. Our Lord did not rise out of the grave at the end of the Jewish Sabbath ; but between its expiration and the dawn of the following light ; so that the commencement of the Sabbath with the time when the other days of the week begin, is sufficiently near to the period of the Lord's resurrection.

The uniform observance of the day of the Sabbath, is as imperative as a Divine command can make it ; and it is also necessary to give to the Sabbath all that moral influence which it ought to exert upon Society.

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### THE EXTENT OF THE ATONEMENT.

THIS is a very vexed question, and were it one merely of doubtful disputation, and not vital in its importance, on the great subject of Justification, we might avoid the discussion of it, as entirely controversial. But, inasmuch as the extent of the atonement depends upon its *nature*, the enquiry will, I trust, be at once entertaining and profitable.

#### I. *Let us recall a few leading principles heretofore settled.*

1. In the government of a holy God, an innocent being cannot suffer. To suppose that God would lay the punishment of sin—or treat a moral being, entirely free from sin, as a sinner, by delivering him up to suffer, is to charge God foolishly.

2. The sufferings of Jesus were by appointment of God, therefore, as he had no sin of his own,

3. He must have suffered for the sins of some other person or persons. I say *person*, because,

4. We have seen, that the idea of a person representing or acting morally for a *nature*, for a mere abstraction that never existed, and never could exist, is a speculation so foolish to claim serious attention.

5. Jesus, in acting and suffering for persons, stood in their moral relations—he occupied their place—he bore their legal responsibilities. For,

6. There is no other reasonable solution of that stupendous moral phenomenon, presented on the cross of Calvary. If Jesus did not legally bear the sins of some others than himself, then his sufferings, by appointment of God, exhibit the monster crime of the universe, and God is its author. Hence it is evident,

7. That Jesus did suffer for sin. But sin is a personal matter; and the sin that caused his death, must have been the sin of some human person or persons.

8. The person or persons whose sins lay on Jesus, and caused his death, are his principals; that is, they are the persons for whom he acted and suffered—whose sin “he put away by the sacrifice of himself.” Hence,

9. They whose sins “he bore in his own body on the tree,” whose sins he *suffered for*—(because this is what is meant by his bearing them)—cannot, without the most palpable violation of all right, and law and justice, be themselves constrained to suffer for the same sins. “Shall not the judge of all the earth do right?” Therefore,

10. The atonement—the satisfaction rendered to divine justice, is as extensive so, as the sheep of Christ’s flock, and no more—the atonement is as long and as broad as the salvation of God. Or in other words, they whose sins are washed out in the blood of Calvary, must be saved, and none others *can* be. “There is none other name under heaven, given among men, whereby we must be saved.” In other words, They, and all they for whom Christ died—for whom he paid the ransom, or price of redemption, will be saved, and none others. To maintain any other doctrine, is to abandon the atonement altogether.

To this agrees the language of the Bible. “Christ loved *the Church* and gave himself *for it*.” “He was wounded for our transgressions—bruised for our iniquities, the chastisement of our peace, was laid upon him, and by his stripes *we are healed*.” “I lay down my life *for the sheep*.” “My sheep hear my voice and they follow me, and I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hands.”

## II. *Proof from Sacrifices.*

To this agrees the doctrine of sacrifices. The victim is offered up for the worshipper, “to make atonement for him.” The sacrificial and scape goats, on the great day of atonement, bear the sins of the church, or congregation of the Lord. We shall search in vain in the sacred volume, for a sacrifice that was offered indefinitely, for no person, or any at all, or any one indiscriminately. And the reason is plain. There is no such sacrifice; and in the very nature of the thing there can be none such. Because there can be no indefinite sin—no sin committed by persons indefinitely. Sin is always a personal matter, and until some man shall point out indefinite sin, it will be vain and foolish to talk of indefinite atonement for sin.

III. *Proof from the general opinions of Men.*

But this principle is found also, in the common sense of mankind, as it is embodied in their legal enactments and their commercial regulations. Every where, their responsibilities are personal and special; never indefinite. To talk of an indefinite satisfaction for an offence against the laws of the land, or the indefinite payment of a debt, or the indefinite obligation for a debt, is to utter incomprehensible and indefinite folly.

IV. *Proof from the idea of Redeeming.*

The same is evinced by all the language and imagery which represent this doctrine as a redemption. Here Christ is the Redeemer—the one who purchases back the lost property of God, viz: his people, who are carried away captive by sin and Satan. They are his redeemed ones. The price which he pays for them,—the *ransom*, is that atonement which by his death he renders to the law, which had sold them into captivity.

Duly to appreciate the force of these expressions, it is necessary to bear in mind, that human language is greatly influenced and modeled by human customs. Many habits of society it is necessary to understand, as a means of arriving at the true meaning of its language. Among the ancient customs of this nature, is that of making slaves of the prisoners of war; and the consequent custom of recovering these again to freedom, by purchase. Very frequently wealthy friends interpose in behalf of unfortunate prisoners. In this case, the price demanded for their release is not in proportion to their value. For the sons of the wealthy were likely to be less worth, as slaves, than the sons of the poor. But the price of redemption, or the ransom, was designed to be proportioned to the wealth and influence of the friends at home. The will of the master fixes its amount; and the payment of the ransom is part of the work or process of redemption. It is, however, only a part of it. The mere delivering of a sum of money into the hands of a man, unaccompanied by a declaration of the intention, is not a purchase. It may, perhaps, be a deposit, but it does not necessarily imply a contract. It may be for safe-keeping. It may be in payment of a debt. It may be a donation. The transaction has no moral or legal character, unless the purpose be declared, and unless it be agreed to by the receiver. Then, and then only, can it be considered as a *ransom*, when the buyer and the seller of the captive both view it as such, and are both agreed, the one to give, and the other to receive it. Thus the redeeming of a captive is substantially a covenant between two parties for the benefit of a third; and when the terms are complied with by the redeemer, he has a claim of right to the release of the third party: the full vindication of which claim completes the operation, called *redemption*.

Such were the customs of the world which gave rise to that language of the Bible, that sets forth the work of salvation as a *redemption*. Thus, Christ redeemed his people from the curse of the law. He gave himself a ransom for all of them. Hence, they are bought with a price, and are not

their own; nor do they belong to the world or the devil; they are Christ's.

Now, all such language is calculated to deceive us, unless it be true, that Jesus has certain friends and brethren, who, by fraud and deception, force and violence—have been carried away captives, and sold under sin, and whom it is his purpose to recover to their original state of holiness, happiness, and freedom. But on this supposition, all is plain, and obvious, and forceful. Let it be conceded, that an immense multitude of persons are given to him by the father, and that he has undertaken to bring them all to glory; and this language about redemption has a beauty and a force altogether worthy of the glorious subject. Of this multitude, Jesus is the Redeemer. This redeeming, of course, includes the payment of the ransom and the release of the ransomed.

1. The payment of the ransom or price of redemption, which is death. Matth. xx. 28, "the son of man came not to be ministered unto, but to minister and to give his life a ransom (*lutron*—a price of redemption) for many." Psalm xlix. 7, "none of them can by any means redeem his brother, nor give to God a ransom for him." Here the ability to redeem, that is, to buy back to life, his brother, is denied; yea, even the ability to pay the price. A man might be able to pay the ransom required to restore his brother to freedom, and at the same time be unable to vindicate the rights of his purchase. But neither of these is the case. No man is able to pay to God the ransom; much less is any able to release the soul from death. Jesus Christ says, "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction." Hos. xiii. 14; and again, "for the Lord hath ransomed Jacob and redeemed Israel." Jer. xxxi. 11. Here again is the distinction marked between ransoming and redeeming—between the payment of the price and the deliverance of the persons for whom it is paid.

2. The restoring to their former state of freedom and happiness is the main part of redemption: it includes the other; for when the price is paid, and there is power to vindicate the rights it creates, this follows of course. The other is presupposed; so that, in a just administration, you can infer from the actual release of the sinner from the consequences of sin, viz: death, that death has been suffered for him—the price has been paid. Accordingly, it is affirmed, Gal. iii. 13, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree." And Peter, iv. 18, says, "ye were not redeemed with corruptible things, such as silver and gold, from your vain conversation, received by tradition from your fathers, but with the precious blood of Christ." And Titus, ii, 14, Christ "gave himself for us, that he might redeem us from all iniquity." The actual release is a very important—it is in reality the *all important* item in the work of re-

demption. Without it, there is no redemption at all : without it, what is the payment of the ransom, but an exhibition of folly or weakness, or both ? Without it, no song of gratitude can ever burst from living lips. Who will ever thank and praise a Redeemer that left him in bondage ? If they had only had the price paid for them—if they had been left, notwithstanding, in sin and misery, could ever the elect of God have struck the lofty notes of that “new song, saying, Thou art worthy to take the book, and to open the seals thereof ; for thou wast slain, and hast redeemed us to God by thy blood ?” Rev. v. 9.—thou hast purchased—paid a price for us. Surely, this Song belongs only to those who are paid for, and restored to everlasting joys. Hence, Paul says, Heb. ix. 12, Christ hath “obtained eternal redemption for us :” and this is the redemption, the *releasing*, which Luke says the faithful in Israel looked for (ii, 38). The same original word is used to signify the releasing of the persecuted saints. Heb. xi. 35, “others were tortured not accepting *deliverance*”—redemption—release from their affliction, i. e. not accepting it on the terms offered by their persecutors ; viz ; upon condition they renounce their religion. Hence, again, I infer, the leading and principal idea in redemption is, the restoration of the redeemed to their former state, and the secondary idea, as to importance, but primary as to order of time, is the purchase or payment of the ransom.

This Jesus effected, when he died on the cross, and said, “it is finished ;” the vindication of his rights thence accruing, he effects by the power of his spirit in the entire work of sanctification. Our present concern is to shew, that the purchase and release are co-extensive. Christ paid the ransom for all who shall ever be by him brought to glory—for all who shall ever “sing the new song.” Not one of that immense throng shall be guilty of affirming an untruth, when he shall say to the Redeemer—“thou wast slain, and hast redeemed us to God by thy blood.” But He redeemed no more. Not one of that other and doleful multitude who shall go away, shall be allowed to strike up, as he starts on his downward course into the fires of an endless hell, the note, “thou wast slain, and hast redeemed us to God by thy blood.” Who, of all the lost spirits of hell, will venture to blacken his own guilt and sink himself deeper in the abyss of woe, by uttering such a falsehood and disturbing the chorus of perdition ? What foul-mouthed fiend will dare to assault heaven, and insult the judge, who has just pronounced his irrevocable doom, by thus charging the Son of God with offering a vain oblation—paying a price for him which did not secure him ? What case hardened demon will thus flout the efficacy of atoning blood ? Dwells there in all hell such effrontery as to affirm, Jesus “gave himself for me !”—“he died for my sins !”—he paid the ransom for me !—he purchased me !—he took away my sins !—he died as much for me as for those who yonder go into life eternal ! ! Ah ! No. This ignorance, presumption, and blasphemous arrogance, is a sin of earth only. Neither heaven nor hell can thus trifle with atoning

blood. Neither angel nor devil, neither sinner lost or saved, will be found thus contemptibly to think or speak of the groans of Gethsemane, and the sorrows of Calvary. Of such folly earth only is the abode. Here only, is the satisfaction of the Son of God, so lightly esteemed, as to be thought to secure the salvation of no one. Here only is Jesus Christ accounted guilty either of folly, or weakness, or both :—of folly, in paying a price for those he never expected to secure and bring to heaven ; or, if he did expect and design to save them, of weakness in not accomplishing his purpose and fulfilling his expectations ; or of both, in the non-performance of the principal thing in redemption, viz : the actual salvation of the redeemed !

But now, if your heart and your head equally revolt at the absurdity and impiety of an atonement that of itself secures the salvation of no one— if you shrink from tabling such a charge, against the wisdom and goodness of Christ, as that of paying a ransom, but not vindicating the rights of his purchase ; of redeeming multitudes who shall burn forever in the fires of death ; of atoning for multitudes who are never reconciled to God !—if these things are too monstrous ; then you are ready to receive the plain scripture doctrine of Christ's true and proper legal substitution in the room of his people—his consequent representation of them—his acting for them, and for none others, in his obedience—his suffering for his sheep—not for the goats, and thus making legal restitution for their sins ; so as to bind down the faithfulness of God the Father, to their release from sin and their security forever in the joys of life. In other words, that the obedience and death of the Son of God, are vicarious—they are for his own people. The atonement, by the very necessity and essence of its own nature, is precise and definite. " I lay down my life for the sheep."

Such is the doctrine of atonement, as you have it set forth in the Bible—a doctrine whose inimitable simplicity bespeaks its heavenly origin, almost equally with its unspeakable grandeur—a doctrine which glorifies the justice of God, whilst it reveals his mercy—a doctrine which has its foundation in the eternal and unchanging principles of right and law, and sets not " at odds heaven's jarring attributes," brings all the perfections of God to harmonize in the salvation of man :—a doctrine, which presents to the bleeding heart, a full and gracious guarantee that it " shall never perish," and thus forms an immoveable foundation for the edifice of its hopes, and the habitation of its joys as a doctrine :—that points out, with a sunbeam, the manner in which " God can be just and the justifier of him which believeth in Jesus."—*Junkin on Justification.*

**WHAT CONNEXION HAS THE CHURCH WITH THE WORLD!***(Continued from Page 126.)*

EVERY well regulated kingdom has its Statute Book, containing all the laws which its supreme legislature hath enacted and sanctioned. These laws may, indeed, be capable of being greatly improved, and it might be much to the advantage of the nation and good government, that some of them were repealed; but no one person, nor any class of persons, in the nation, is at liberty to set at naught or to violate any one of them with impunity, until it has been repealed by the competent national authority. The Church, which is peculiarly the kingdom of which the Lord Jesus Christ is the King and Supreme Legislator, is certainly not—as many would seem to imagine—without a complete digest of statutory laws, enacted, sanctioned, and published, by the authority of its Divine Head. Whosoever possesses a copy of the Scriptures of the Old and New Testaments, is in possession of the Statute Book of the Church, and can easily, and very soon, make himself intimately acquainted with all the ordinances and laws, which he is required to observe carefully. The laws of this kingdom are all perfect; and no subject has any discretionary power to reject them, or to add to them, or to take from them, or to attempt amending any one of them. Implicit obedience is imperatively demanded by the Supreme authority; and it is enforced by sanctions which secure the eternal imprisonment of the obstinate rebel in the kingdom of darkness. To disobey, is to insult the great Law-giver, by whom “Kings reign, and princes decree justice,” and clearly to be *on the side of Antichrist*.

There are doubtless, in every civilized nation, many societies and Associations, which have their respective Constitutions and Laws—framed and executed by themselves. These Constitutions and Laws must not, however, contravene the Constitution and Statute-Laws of the kingdom; because this would render them illegal, and bring the framers and executors of them under the ban of the national law. There are also, in the visible church, many societies and associations—each having its own constitution and regulations; but if there be any part of their constitution or rules which violates, or is not in exact accordance with the divine Statute Law, they are constitutionally illegal, and forfeit the divine protection and support. There may be a great variety in the external arrangements and regulations which the several parts or sections of the visible church adopt and act upon; and yet they may all be in accordance with the divine Statute Law, and the unity of the church preserved entire. State churchmen, it is true, assert, that connecting the church with the state does not affect the original constitution and laws of the church of Christ. It must, however, be obvious to every person of ordinary discernment, that the cre-

ation of state churches by civil legislators, directly implies that churchmen believe that the original constitution of the Church of Christ is defective, and that it may be improved by human ordinances and laws. But this is presumptuously to impugn the wisdom, goodness, and power, of Zion's King and Law-giver; consequently, in relation to the Church of Christ, state churches are all *schismatical*.

The inhabitants of the several kingdoms of the world, are subject to the laws of the kingdoms to which they severally belong. The subjects of Britain, who violate the laws of the country, cannot be tried and judged by the laws of France, or of any other country, but by the laws of Britain: this is equally true of the subjects of every nation, who violate the law of their country. It also holds true of the subjects of the kingdom which is not of this world. The members of the Church of Christ, are, doubtless, as being necessarily members also of civil society, subject to the laws of the several nations to which they belong; and when they violate national law, they are judged by the same law; but, as members of the Church of Christ, they are judged by the laws of the church; and when they violate the Divine Statutes, they are dealt with accordingly. But all state churches are under the jurisdiction of civil government, and cannot exercise discipline on delinquents beyond the statute law which created them, and by which they live; consequently, all state churches are in their constitutions, practice, and character, in relation to the Church of Christ, *schismatical*.

There are, indeed, many who maintain that the divine head of the church hath left her constitution, government, and laws, to be framed according to human wisdom and expediency; and that, therefore, these can be so modified as to accord with the different constitutions and laws of the different civil governments of the world. This doctrine directly implies, either, that when our Lord founded his Church, he was altogether ignorant of human nature, or, that he concerns himself but very little with the affairs of his Church. Is this to entertain worthy conceptions of him who is the Shepherd and Bishop of souls—without whose permission, not a hair of our head can fall? Is it conceivable, that he ever could have left the constitution and laws of the kingdom, which is to him the gift of the Father and the purchase of his own blood, to be framed according to the will of erring mortals? Is not holiness the grand characteristic of his subjects, and obedience to his laws, the visible evidence of their holiness? If man had been entrusted with the framing of the laws of this kingdom, would he not have reduced the standard of holiness to his own views of expediency? No Bible Christian can possibly believe, that, in a kingdom of such value in the sight of its divine king and Law-giver, he should have ever left out anything in its constitution and laws, that was really necessary to its stability, peace, and prosperity. It is plainly declared in the Statute Book of his kingdom, that “the government shall be upon his shoulder.”—

that his "law is perfect," and that he requires of his subjects, implicit, universal, constant, and willing obedience to all his precepts. The constitution and laws of the church, under our better dispensation, are, certainly, much more simple and spiritual, than they were during the Mosaic economy; but this circumstance, which Bible churchmen consider to be an immense advantage, is regarded by state churchmen as a grievous defect which they have remedied by marrying their church to the world. The church is sometimes represented in scripture as having the Lord for her husband, but there is not a single hint that she ever had, or will ever have, the world, or civil governors for her husband. It is, in its very nature, an unholy connexion on the part of the church; consequently, every church thus connected is, in relation to the Church of Christ, *schismatical*.

All state churches are, in their very nature, institutions of this world, and subject to it. Many of their laws and regulations may accord with those laid down in the divine Statute Book; but it is not by divine sanctions that obedience to them can be enforced—it is by the sword of the civil magistrate. Discipline cannot be exercised farther than the civil law admits; the law of Christ must give way to the law of men. This has been strikingly exemplified, of late, in the Church of Scotland. The majority of the office-bearers of that church being convinced that some reform of her constitution and laws was absolutely necessary, in order to keep pace with the advancing intelligence of the age, and thus to preserve her from being utterly subverted; and supposing that they had an inherent power to do the work themselves, applied themselves vigorously to it; but they have found out by painful experience, in their rencounters with the civil law, that they must either leave the church of their fathers, or calmly submit to the will of the civil government, from which their church has its being, and on which her very life, as a State Church, depends. The co-ordinate jurisdiction with the highest of the civil courts of law, for which they have been for years contending, is now set at rest. They must, as a State church, obey the will of their original creator, be the law of Christ what it may. The conclusion is therefore irresistible,—the Church of Scotland, as by law established, is, in relation to the Church of Christ, *an obstinate schismatic*.

*The offices and official agents of the world and the church have no affinity.* Civil magistracy, abstractly considered, is the ordinance of God for the good of men; but the different offices are, what the legislature of the country consider to be expedient; and all official agents are, in one way or other, appointed by the civil government, and are directed in the duties of their several offices by the express letter of the civil law. The government of the church is in all things the ordinance of her divine head, for her good; and all its offices are appointed expressly by his authority. The way of choosing and appointing office-bearers—the character they must sustain—the qualifications they must possess—and the duties they must

perform—are all clearly defined in the divine Statute Book. The machinery of civil government is generally, all over the world, very complex, and its offices and official agents are very numerous. The government of the church is very simple; its offices are very few, and it has not been left to the will of man to increase or diminish their number. In some churches, however, there are many courts, offices, and office-bearers, of which we have no account whatever, in the divine Statute Book, and which were unknown to the primitive Christian Church. In the Church of Rome there are courts almost without number, and such a variety of offices and office-bearers, that we are forced to conclude, the devisers of them must, at least, have possessed almost miraculous inventive powers. In the Church of England, there are also many courts, offices, and office-bearers, not once named, or hinted at, in the Statute Book of the Church of Christ. Where, in all the New Testament, can we find such church office-bearers once mentioned, as Archbishop, Lord Bishop, Bishop's Chaplain, Archdeacon, Dean, Canon, Rector, Vicar, Curate? If the divine Head of the Church had appointed such office-bearers, or if it had been his will that man should appoint them, we cannot reasonably suppose that he could have neglected to intimate his will in the Statute Book dictated by himself. But we have no account whatever in the Scriptures of the Old and New Testament, of any such office-bearers in the Church; consequently, all who believe that the Holy Scriptures are the only rule of faith and practice, must necessarily believe that, in relation to the Church of Christ, the Church of England is a schismatic.

If the office-bearers of the Church have not been empowered by her divine Head to create offices, it cannot certainly be supposed that the civil governments of the nations have been invested by him with such power. But all the courts and offices of the Church of England are creations of the civil government, including even the bishoprics and the rectories of Canada; and for this boon she, doubtless, owes a debt of gratitude to her human head, but absolutely none to the Head of the Christian Church. It would not be half so presumptuously wicked for the Grand Turk, or the Emperor of China, to assume the power of creating courts of law and offices in the civil government of Britain, as it is for the best civil government in the world to assume the power of creating courts or offices in the Church of Christ. No such power in the church is given to men, by him who is King of kings, as well as, the head and Law-giver of his Church; consequently, every church that submits to it, is, in relation to the Church of Christ, a schismatic.

If the choice and appointment of the office-bearers in the church be vested, as the example of the Apostolic church warrants us to believe, in the church herself—the civil government, as such, is excluded from having any voice in the matter. The world may approve, or disapprove, of the choice and appointment which the church may make, but the church has

no right to give up any part of her blood-bought privileges, for the sake of pleasing men. State churches, however, are more or less characterised by what is called patronage, which is a legalized exclusion of the professed subjects of Christ's kingdom from the exercise of the privileges which he has conferred on them. In England, the Queen and her ministers appointed all the high dignitaries of the state church to their respective bishoprics, from his Grace, the Archbishop of Canterbury, down as far, we believe, as the Right Reverend Fathers in God of Canada. The Church of England may regard it as a very great privilege, that the choice and appointment of her high dignitaries is in such high and holy hands; but she cannot adduce a single text of Scripture to warrant the Church of Christ, in even submitting to such a choice and appointment. She may proclaim all over the world, by her official organs, that her mitred priests are the successors of the Apostles; but nothing can be more certain than their being very differently chosen and appointed to their offices, from the way in which the Apostles of Jesus Christ were chosen and appointed to their office. If, indeed, any one of them could adduce satisfactory evidence that they have got a new revelation from heaven appointing them the successors of the Apostles of our Lord, and ordaining the civil government to choose and appoint them to their several bishoprics, or were they to work miracles in confirmation of their extraordinary pretensions, we would be compelled to acknowledge their claims; but they never yet hinted that they have got such a revelation, and have never yet wrought any miracles; consequently, they are, as a church, in relation to the Church of Christ, *wilful Dissenters*.

The office-bearers in civil government, are competent to attend to the civil interests of those over whom they rule, and it is their duty to protect all classes of the community in their just rights and lawful occupations; but when they attempt by legislation to regulate the relation of man's conscience to the God that made him, and to whom he is personally responsible,—they attempt an impossibility. The Church is the Kingdom of Heaven upon earth; and it would not be more presumptuously wicked for civil legislators to attempt making laws for, and defining the duties of the angels of God, than it would be for them to attempt making laws for, and defining the duties of the Church. But state churches accept of human laws, as the rule of their duties; consequently in relation to the Church of Christ, they are the *true Dissenters*.

The office-bearers of the Church are charged with the spiritual concerns of men; and when properly chosen and qualified, they are competent, and it is their duty to instruct the members of their sacred community in the faith of the Gospel and the practice of piety. But the being an office-bearer in the Church, does not confer a title to any civil office. Authority in the Church does not confer authority in the State; neither does authority in the State confer authority in the Church: if this were

the case the Church and the State would be one body. In Britain, however, the reigning monarch is always the constitutional Head of the Church of England, and sits by a commissioner in the General Assembly of the Church of Scotland; and the Premier and others in the administration for the time being, have always a great amount of Church patronage at their disposal. Until the repeal of the Test and Corporation Acts—which is only of recent date—there were many civil offices which could only be held by members of the Church of England; and in Scotland the aspirants to advancement in the legal profession could not get advancement to some office in the state, until they had got themselves made elders in the kirk. These laws and practices are, certainly, not warranted by any precept or example contained in the Statute Book of the Church of Christ; consequently, such state churches are, in relation to the Church of Christ, *constitutionally Dissenters*.

In the British Parliament the Roman Catholic members legislate for the Episcopalian Church of England and also for the Presbyterian Kirk of Scotland; and the Presbyterian Church of Scotland, in Ireland, owes a deep debt of gratitude to Rome and her English Sister for their benevolence in granting pensions out of the public purse to her ministers. The Episcopalian M. P's. legislate for sections of the Roman Catholic Church in the British dominions, and for the Presbyterian Church of Scotland. The Presbyterian M. P's. legislate for Rome and Black Prelacy. The members of Parliament have an undoubted right to legislate for all national institutions; but the church would be guilty of dishonouring her divine Head, were she to submit to the interference of such officers within her pale; consequently, State churches, in relation to the Church of Christ, can be viewed in no other light, than *legalized associations of Dissenters*.

The Church of England and the State are so united, that the dignitaries of the Church are associated with the hereditary Legislators in the Upper House of Parliament, in legislating for the church and the country; and they are neither responsible to the church, nor to the country for their political conduct. It is possible they may, as titled legislators, be of some service to their own church; but one thing is certain, they have hitherto been the reverse of service to the Church of Christ. They have, generally, succeeded in doing well for themselves and their families; but they have often been a great barrier to the progress of true religion. What would the Apostles Peter and Paul think, were they to visit the Upper House of the British Parliament, and see their professed successors—his noble Grace of Canterbury, and their Graces of York and Dublin, and my Lords of London, Durham, Norwich, &c.—spending their precious time, as Political wranglers in the world, and entirely neglecting the preaching of the gospel to every creature? Could they acknowledge such men, in any sense of the term, as their successors? They have no more

resemblance to the Apostles of Christ, than the high priest in the temple of Diana at Ephesus had to Paul ; and it is a libel on Christianity to call such a state church as that of England a constitutional Church of Christ. The Spiritual Dignitaries of that church, have ever been the enemies of all reform in the institutions of the country, and of civil and religious liberty. Highly advanced as Britain confessedly is, in intelligence and civilization, she would have been a hundred years farther advanced, but for her lawn-sleeve legislators. Some of these dignitaries have been of superior learning, and some of them have been distinguished for their personal piety ; but as a church, in relation to the Church of Christ, they are not so near the kingdom of heaven, as the Scribe to whom our Lord said, "Thou art not far from the Kingdom of God."

The office-bearers of State Churches have sometimes assumed and exercised lordship over the civil government. During the darkness of the middle ages, the Pope, when he willed it, excommunicated princes and dethroned kings. The state church then truly possessed spiritual independence, and she exercised it with a vengeance. The ecclesiastical canons, were, in authority, above all civil statutes ; and it was truly an age of iron rule. This priestly usurpation of the civil government, was to some extent put down in England by King Henry the Eighth ; but the church only changed one human head for another—the Pope of Rome for the Monarch of England. The church retained and retains to this hour, a legislative voice in the high councils of the nation ; and past history abundantly testifies, that, of all legislators, priests have ever been the most cruel and oppressive. The Church of England may and does claim to be the church of the Apostles ; but it is clear as noonday that she is utterly wanting in the essential characteristics of the Apostolic church ; consequently, in relation to the Church of Christ, she is nothing better than *a sect of Dissenters*.

During the period of the second Reformation in Scotland, the Presbyterian state church almost attained, to what has, of late, been called spiritual independence ; and nearly succeeded in gaining supremacy over the civil government. The country was then in a state of anarchy, which was brought on by the unbearably wicked policy and demented obstinacy of King Charles the First. The civil troubles were improved by the church, in working out, what she considered, her deliverance. Many of her elders were men of high rank and station in the country, and many of her ministers were men of distinguished talents and piety ; and it is scarcely possible to forbear admiration of their surpassing exertions to put down what was then called Black Prelacy, and to establish what they conscientiously believed, to be the true church. The General Assembly could not be flattered, or bought over to adopt the policy of the royal faction in the state ; but, on the contrary, practically declared, that the king must, as of old, "ask the law at the priests' mouth." The ministers were

frequently consulted by parliament on state affairs ; and they, feeling the greatness of their influence over the civil government, attempted to resuscitate the long dead statutes of ancient Israel, and to give them all the force of law to Scotland, England, and Ireland. They thought of nothing less than making Scotland, at least, the antitype to ancient Canaan under the Theocracy. They were most desirous to exterminate all heresy, infidelity and vice ; and to engage all the people to observe all the ordinances and commandments of the Lord carefully. In order to accomplish this very desirable end, they framed a covenant with the intent of its being subscribed by all classes, from the king on the throne down to the meanest of his subjects. This covenant being sanctioned by parliament, subscription was enjoined by the church and enforced by civil pains and penalties. Dissent was not tolerated by either the Ecclesiastical or civil law. These were the most glorious times of Spiritual independence the Church of Scotland has ever seen, or will, in all probability, ever see. The nation was then the church and the church was the nation ; and the people were all declared to be God's covenanted people. But although the church and the world were then made one body, they were, assuredly, not made one body, constitutionally, by the will of Christ, but by the will of man ; and the union was of short duration. The very means that were then adopted to perpetuate the Presbyterian Establishment, were the proximate causes of its subversion. The world to which she had married herself, soon turned her bitterest enemy—cast her off altogether—and subjected her noblest sons and defenders to twenty-eight years of the most cruel, unrelenting, persecution. It is interesting to observe, in the history of that persecution, that the sufferers were unanimous in attributing the troubles of that period, to the national breach of the national covenant. They, obviously, overlooked the fact, that they were themselves the chief sufferers ; and the great cause of God's quarrel with them is now seen to have been, their uniting their church with the world—two bodies in their very nature repellent to each other. If the great and good men of the Second Reformation, in Scotland, had exerted themselves as much to separate the church from the world, as they did to unite them, they would have done immensely more good service to the church and the world than they did ; and the great sacrifice of human life in the cause which they so zealously defended, would, we doubt not, have been spared. But God's time was not then, nor is it even yet altogether, come for the entire subversion of state churches. The signs of the times, however, now clearly indicate that the period is rapidly approaching, when all *these cities of the nations shall fall, never more to arise.*

[TO BE CONTINUED.]

**CHRIST ANOINTED WITH THE SPIRIT.**

It will seem nothing strange that Jesus, who was himself God, should derive authority from the unction of that Spirit which, upon other occasions, he is said to give, and that he should be under the Spirit's direction, if it be remembered that our Lord was as truly man as he was truly God,—that neither of the two natures was absorbed in the other, but both remained in themselves perfect, notwithstanding the union of the two in one person. The Divine Word, to which the humanity was united, was not, as some ancient heretics imagined, instead of a soul to inform the body of the man; for this could not have been without a diminution of the divinity, which, upon this supposition, must have become obnoxious to all the perturbations of the human soul,—to the passions of grief, fear, anger, pity, joy, hope, and disappointment,—to all which our Lord, without sin, was liable. The human nature in our Lord was complete in both its parts, consisting of a body and a rational soul. The rational soul of our Lord's human nature was a distinct thing from the principle of divinity to which it was united; and being so distinct, like the souls of other men, it owed the right use of its faculties, in the exercise of them upon religious subjects, and its uncorrupted rectitude of will, to the influence of the Holy Spirit of God. Jesus, indeed, “was anointed with this holy oil above his fellows,” inasmuch as the intercourse was uninterrupted,—the illumination by infinite degrees more full, and the consent and submission, on the part of the man, more perfect than in any of the sons of Adam; insomuch that he alone, of all the human race, by the strength and light imparted from above, was exempt from sin, and rendered superior to temptation. To him the Spirit was given not by measure. The unmeasured infusion of the Spirit into the Redeemer's soul, was not the means, but the effect, of its union to the second person of the Godhead. A union of which this had been the means, had differed only in degree from that which is, in some degree, the privilege of every true believer,—which, in an eminent degree, was the privilege of the apostles, who, by the visible descent of the Holy Ghost upon them on the day of Pentecost, were, in some sort, like their Lord, anointed with the unction from on high. But in him the natures were united, and the uninterrupted perfect commerce of his human soul with the Divine Spirit, was the effect and the privilege of that mysterious conjunction.—*Bp. Horsley's Sermons.*

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From the Watchman of the Valley.

**WHY WILL YE DIE ?**

Let me ask you this solemn question, fellow sinner, yet impenitent. Have you thought *what it is?* It is not the death of the body simply; that

nothing can prevent. This may be prevented. It is not spiritual death, or the loss of righteousness. Those addressed in this language of Scripture are already dead in that sense. The death referred to is the penalty of God's violated law—the loss of all grace—the experience of unmitigated woe. It is the death of the soul to all happiness. Why thus die ? Have you thought *how needless it is* ? A fountain has been opened to wash away sin. A ransom has been found to redeem from hell—God's own right arm has produced salvation. The Son of his love has taken the place of the sinner, and suffered in his stead, so that whoever believeth may be saved. Though a sinner, then, you need not die. True, as you now are, the storm of divine wrath must soon burst upon you. His vengeance shall roll over you a resistless tide of misery. Its angry surges rise already in wild commotion, and must soon overwhelm you. But they are stayed a little time by the hand of mercy. Her voice also calls you to accept an offered Saviour. Trust in him, and you are safe. The storm shall sweep by, and leave you unharmed. The flood cannot reach you on the rock of ages. Why then deaf to the call of mercy ? Why refuse the kind offers of the friend of sinners ? Why fling away eternal happiness ? Why needlessly rush down to death ? Have you thought *how reckless it is* ? In addition to the gift of a Saviour, you have felt the stirrings of the Spirit—you have been warned by the Providence of God. Sabbaths have been granted you. Religious meetings have thickened along your pathway. Friends have besought and prayed. A forfeited life has been lengthened out, if peradventure you would repent. Over all these obstacles you are urging your way toward a fearful precipice. It overhangs the gulf of despair. Will you recklessly take the awful plunge ? Will you shut your hearts against the entreaties of your friends ? Will you resist all and die ? Have you thought *how much you lose* ? All that is blessed in the friendship of God and the society of the good—all that is glorious in heaven, is forever thrown away.—*There*, shall be freedom from sin and pain ; sorrow and sighing shall forever flee away. No fear shall harass ; all is calm and peace. No change shall occur : its joy is everlasting. The redeemed, clothed in the white robes of innocence, bearing in their hand the palm of victory, and adorned with the golden crown of triumph, there sing the new song, and shall forever sing. Why lose this blessed portion ? Why will ye die ?

Have you thought *how terrible it will be* ? Mark the language of Scripture : It is utter darkness, where shall be weeping and wailing and gnashing of teeth. It is the fire that shall never be quenched. It is the everlasting fire prepared for the devil and his angels ; a lake of fire and brimstone, where they are tormented day and night for ever and ever. It is indeed painful to think that any one shall suffer in everlasting burnings ; but such is the representation of the Bible.

*There is a hell.* It is the abode of untold anguish. Why will you make your bed there ? If the mention is now painful, what will its experience

be? If you cannot bear to think of it, how can you bear to feel it? Then your doom must be much aggravated; it must be, on account of the light and privileges you have enjoyed. The servant knowing his Lord's will, and not preparing himself, shall be beaten with many stripes. Bitter will be the memory of neglected privileges. I need not have died. Mercy was offered—how often! how tenderly! Why did I refuse salvation? Why do you now refuse? Why hurry from your exalted privileges to this awful doom? Why will ye die?

Have you thought *how long it will continue*? Eternal, everlasting, for ever and ever, describe its duration. It begins, but ends not. Slight pain for a moment is undesirable; the burning agony of fire for a day would be insupportable. Can you bear it for ever? If lost souls could look forward to cessation of their misery, they might almost strike up the song of joy amid their wretchedness. But no such prospect is before them. One dark cloud overwhelms the future as well as the present. It has settled down over that dreary prison and shut it up in everlasting night. No day star shall arise: no bow of promise be seen across that cloud. Dreadful thought! the pains of hell for ever! Why will you persist in sin, and feel these pains?

Have you thought *how near it is*? Life, a handbreadth only divides from it. Aged traveller to eternity, those wearied, worn-out limbs can stand it but a little longer. Ye who are in middle life, how soon have former years fled away, and yet more than half your day of grace is gone. Youth, though the current of life may now flow healthfully, though your heart may beat high with hope, that current shall soon flow less rapidly, and that heart beat with the languor of age—or you may be cut off in early life; no age is secure. *All* are exposed. This night your soul may be required. Close at hand is the day of your doom, that terrible doom—the second death. *Suddenly* shall it overtake you; you know not when the Son of Man cometh. It may be in the hour of mirth and folly. All may seem smooth and fair as the summer sea, when in a moment the storm shall arise and engulf you in ruin. Why then persevere in your present course? Why not repent, receive Christ and live for ever?

“Will ye not his grace receive  
Will ye still refuse to live?  
Oh! ye dying sinners, why—  
Why will ye forever die?”

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### MUTUAL DUTIES.

MUTUAL DUTIES.—In a certain town in —, there lived a pious lady, who called on her minister, took occasion to complain of his seldom visiting her family, and that many others made the same complaint. In short

she told him that he might and ought to visit his people more. The good man made a meek and short reply, and begged her prayers that he might be more diligent and faithful. The conversation then changed, and in the course of the afternoon the minister took occasion to relate the following circumstance.

A wealthy farmer made a contract with a poor labourer whom he had often hired to do several days' work for him in a field equally distant from the poor man's house and his own, and yet some distance from both. The laborer commenced his day's work with the rising sun, and expected, of course, that his meals would be sent to him. Towards the close of the day the farmer visited his field and found his laborer sitting and musing under a tree. He hastily reprov'd him for his idleness, and complained that he had not done half as much as he had expected. The labourer informed him that he had worked till late in the morning but no breakfast was sent. Being very faint, he went to a neighbour and borrowed money to procure a breakfast at the public house. He then laboured until late dinner time, and until he was exhausted; and had been sitting an hour under the tree meditating what to do. He did not like to borrow till he had paid what he owed. He did not like to call on strangers, and if he went home he must take the bread out of the mouths of his children. Besides, said he, you already owe me the old score, which is very much needed. The farmer recalled his complaint, paid up his arrearages, and for several days in advance—said his family must have forgotten to send his meals—acknowledged the labourer as worthy of his hire, and promised to send his family a quarter of good veal. The labourer now fulfilled his duty punctually and joyfully, and the farmer continued to employ him and to send his meals regularly, and sometimes to pay him a little in advance, to keep him from running in debt.

The good lady was pleased with the story, but did not dream of its application, till it recurred to her mind at a midnight hour. She awoke her husband, told him the story, and eagerly enquired if he had paid his quarterage? 'Why no, he believed not—the vestryman has not called, and he did not know what was required to meet the expense of the minister.' 'But,' said she, 'how then does he live and provide for his family, educate his children, and meet the expenses of so much company? *How does he live?*' 'Why by borrowing money I suppose, and getting credit.' This lady now saw that her minister must labour under great embarrassments, and no longer wondered that he did not feel like visiting those who were starving him and his family. She said to her husband, 'We do not treat our minister as well as we do our labouring hands and servants. We pay them punctually and often in advance, and always provide for them their meals in due season; but while our minister is labouring in our vineyard, we do not even give him his daily bread.'

This had its desired effect. Next morning the husband repaired to his minister—paid his quarterage to the full, and some over; nor did he fail

to carry him a good fat quarter of veal, a good cheese, and a few pounds of good butter, as a present from his wife, who bade him thank her minister for his story, and recall her complaint.

Her husband was a man of influence, and by their joint exertions, they soon brought others to feel and to act with becoming promptness. The minister now feels his obligations to a kind, generous and punctual people—his people have considered their labourer worthy of his hire—he, in return, has been faithful, and has devoted all his time to their good. The Spirit from on high has been poured out on his charge, and many sinners have been converted to God, and a declining parish greatly enlarged. The minister's salary has been raised, and he so freed from embarrassment, as not only to preach benevolence, but to set a good example of doing good. 'Go ye and do likewise.'—*Presbyterian Banner.*

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#### GREAT NEWS TO THE AFRICAN CHIEF.

In his narrative of a visit to Bauangketsi one of the South African tribes, Mr. Moffat relates the following interesting dialogue :

I went into the town (he says) and found Makaba, the Chief, seated amidst a large number of his principle men, all engaged either preparing skins, cutting them, sewing mantles, or telling news.

Sitting down beside this great man, illustrious for war and conquest, and amidst nobles and councillors, including rain-makers, and others of the same order, I stated to him that my object was to tell him my news. \* \* \* \* \*

In the course of my remarks, the ear of the monarch caught the startling sound of a resurrection.

'What!' he exclaimed with astonishment, 'what are these words about?—the dead arise, the dead arise?'

'Yes,' was my reply, 'all the dead shall arise.'

'Will my father arise?'

'Yes,' I answered, 'your father will arise.'

'Will all the slain in battle arise?'

'Yes.'

'And will all that have been killed and devoured by lions, tigers, hyenas, and crocodiles again revive?'

'Yes; and come to judgment.'

'And will those whose bodies have been left to waste and wither on the desert plains, and scattered to the winds, again arise?' he asked, with a kind of triumph, as if he had fixed me.

'Yes,' I replied, 'not one will be left behind.' This I repeated with increased emphasis. After looking at me for a few moments, he turned to his people to whom he spoke with a stentorian voice :

'Hark, ye wise men, whoever is among you, the wisest of past generations, did ever you hear of such strange and unheard of news?'

Makaba then turning and addressing himself to me, and laying his hand upon my breast, cried,

'Father, I love you much. Your visit and your words have made my heart white as milk. The words of your mouth are sweet as honey, but the words of a resurrection are too great to be heard. I do not wish to hear again about the dead rising! The dead cannot arise! The dead must not arise!'

'Why?' I inquired. 'Can so great a man refuse knowledge, and turn away from wisdom? Tell me, my friend, why I must not add to my words, and speak of a resurrection?'

Rising and uncovering his arm, which had been strong in battle, and shaking his hand as if quivering a spear, he replied,

'I have slain my thousands, and shall they arise?'

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#### THE RESURRECTION.

Twice had the sun gone down on the earth, and all was as yet quiet at the sepulchre; death held his sceptre o'er the Son of God; still and silent the hours passed on; the guards stood by their posts; the rays of the midnight moon gleamed on their helmets and spears; the enemies of Christ exulted in their success; the hearts of his friends were sunk in despondency and sorrow; while the spirits of glory waited with anxious suspense to behold the event—wondering at the depth of the ways of God. At length, the morning star, arising in the East, announced the approach of light; the third day began to dawn on the world; when on a sudden, the earth trembled to its centre, and the powers of heaven were shaken; an angel of God descended; the guards shrunk back from the terror of his presence, and fell prostrate on the ground. His countenance was like lightning, and his raiment was white as snow; he rolled away the stone from the door of the sepulchre and sat on it.

But who is this that cometh from the tomb, with dyed garments from the bed of death? He that is glorious in his appearance, walking in the greatness of his strength? It is thy Prince, O Zion!—Christian, it is your Lord! He hath trodden the wine-press alone; he hath stained his raiment with blood, but now, as the first-born from the womb of nature, he meets the morning of his resurrection. He arises, a conqueror from the grave; he returns with blessings from the world of spirits; he brings salvation to the sons of men. Never did the returning sun usher in a day so glorious! It was the jubilee of the universe! The morning stars sang together, and all the sons of God shouted aloud for joy! The Father of

Mercies looked down from his throne in the heavens with complacency ; he beheld his world restored—he saw his work, that it was good. Then did the desert rejoice ; the face of nature was gladdened before him, when the blessings of the Eternal descended as the dews of heaven, for the refreshing of the nations.—*Dr. Hardie.*

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#### MYSTERY, REASON, AND FAITH.

NIGHT comes over a ship at sea, and a passenger lingers hour after hour alone on the deck. The waters plunge, and welter, and glide away beneath the keel. Above, the sails tower up in the darkness, almost to the sky, and their shadows fall as it were a burden on the deck below. In the clouded night no star is to be seen and as the ship changes her course, the passenger knows not which way is east, or west, or north, or south. What islands, what sunken rocks may be on her course—or what that course is, or where they are, he knows not. All around to him is *mystery*. He bows down in the submission of utter ignorance.

But men of science have read the laws of the sky. And the next day this passenger beholds the captain looking at a clock and taking note of the place of the sun, and with the aid of a couple of books, comprised of rules and mathematical tables, making calculations. And when he has completed them, he is able to point almost with a hand's breadth to the place at which, after unnumbered windings, he has arrived in the midst of the seas. Storms may have beat, and currents drifted, but he knows where they are, and the precise point where, a hundred leagues over the water, lies his native shore. Here is *reason* appreciating and making use of the revelations (if we may so call them) of science.

Night again shuts down over the waste of the waves, and the passenger beholds a single seaman at the wheel; and watch, hour after hour, as it vibrates beneath a lamp, a little needle, which points ever, as if it was a living finger, to the steady pole.

This man knows nothing of the rules of navigation, nothing of the courses of the sky. But reason and experience have given him *faith* in the commanding officer of the ship—faith in the laws that controul her course faith in the unerring integrity of the little guide before him. And so without a single doubt he steers his ship on, according to a prescribed direction, through night and the waves. And that faith is not disappointed. With the morning sun, he beholds far away the summits of the gray and misty highlands, rising like a cloud in the horizon ; and as he nears them, the hills appear, and the light at the entrance of the harbor, and, sight of joy! the shining roofs among which he strives to detect his own.—*Banner.*

## THE FACTORIES BILL.

THE subject of most exciting interest in Britain at present, is a bill brought into Parliament by Sir James Graham, to provide for the education of children in the manufacturing districts in England. That in the bill which is most offensive is, that it proposes to give to children a religious education,—to commit their religious education into the hands of the Church of England—and to compel attendance at these Church of England schools, by fine, and loss of employment. The design of this most tyrannical, persecuting measure will be clearly understood by the following abstract of the bill; *extracted from the Montrose Review.*

## EDUCATION OF THE POOR.

The following are the principal educational clauses of Sir James Graham's Factories Bill:—

The Bill authorizes the building and maintenance of schools out of the Poor's Rate, and for the first time places schools, thus paid for out of the public money, under the control and management of the Established Church, and with such provisions as would make them exclusively Church schools. It provides no assistance whatever for any other class of schools. It actually forbids the employment of a child in any manufacture who does not attend one of these Church schools,—except only that children may attend a National school, a British and Foreign school, or a school within the factory where they work, but only after those schools shall have been reported by an Inspector of Schools to be 'efficiently conducted' (of which he is the sole judge); and it gives no pecuniary aid to such schools. It makes it unlawful for factory children to attend any Wesleyan, Independent, Baptist, or other denominational day-school. It enforces the attendance of the children at the Church schools, by penalties both on the mill-owner and on the parents, unless there should be a National or British school in the district, or a school within the factory. The schools to be built and supported out of the Poor's Rates are to be under the management of seven trustees; of whom the only permanent one is to be the clergyman of the parish,—two others are to be churchwardens, chosen (when there is a greater number of churchwardens than two) by the clergyman,—and the remaining four to be annually appointed by the Justices for the place or division. The clerical trustee is to be the permanent chairman of the trustees,—to have a casting vote,—to have the sole and exclusive superintendance of the religious instruction to be given,—to have the exclusive selection of the religious books to be used,—to instruct, catechise, and examine the children in the principles of their religion,—and in all this to be perfectly *irresponsible*.—the Inspector of Schools being expressly forbid even to inquire into the religious instruction to be given, to examine the scholars upon it, or to make any report thereon, unless he receive authority for that purpose from the Arch-

bishop or Bishop. The master and his assistants are to be appointed by the Bishop. The schools are to be Sunday schools as well as day-schools; and the scholars are to attend the Established Church once every Sunday: But with the following exceptions, namely, that a child may be exempted from receiving religious instruction in the day-school, from attending the school on the Sunday, and from attending the Church, if 'the parent shall notify to the master that, on the ground of religious objection, he desires such scholar not to attend the worship of the Church of England,' or to receive religious instruction on week days, or to attend the Church school on Sunday. The Church catechism and such portions of the Liturgy as the clergyman may select, may be taught for one hour, out of three, every morning and every afternoon, except to the children whose parents shall object. The only version of the Scriptures to be used in the schools, or in any factory school whatever, is that 'appointed by law to be used in the churches,' and which (I presume) includes the Apocrypha. A mill-owner, having a school within his own premises, is obliged to have the Church catechism and Liturgy taught there to any child being 'a member of the Church of England.'

It must be obvious, that the tendency of the bill is to extinguish Dissent. It is so understood by Church-men in England and by Church-men in Canada, who regard it as calculated to be of vast service to the "Church," and who are exerting all their interest in its favour; and who express their anxious hopes that it may become the law of the land in spite of all the remonstrances and petitions of Dissenters. No measure that boded worse for the civil and religious liberties of Britain has been seriously contemplated in our day.

As might have been expected, the Bill has called forth a burst of indignation from Dissenters of all denominations, from one end of the land to the other. Hundreds of meetings have been held for the purpose of expressing abhorrence of the proposed measure and of petitioning against it. And these meetings have been characterized by an unanimity and a determination worthy of the occasion.

The agitation produced by the Factories bill, has brought out some matters of great importance; amongst which the following deserve special notice.

1. An ignorance of the principles of religious liberty seems to prevail amongst dissenters to an extent we were not prepared to believe. In not a few of the speeches delivered at public meetings, the principle, that Government ought to provide religious education for the young, was conceded, and objections to the details only, were dwelt upon. This is giving up the very essence of religious freedom; and dissent, after this, is a piece of gratuitous folly or mischievous disturbance. If Governments, as such, have a right to give a religious education to the young, who will assert,—who can prove that they have not the right of directing the religion of adults? Have they the right of planting the seed and who shall say that

they have not the right of tending its growth? Is it their duty to instil principles, but not their duty to regulate the operation of them?

As the agitation proceeded clearer views were developed. Objections were not confined to the details but to the principle of the Bill. The conviction became universal, not that the Bill should be amended, but that it should be thrown out. "The standard of great and important principles," said Mr. Sturge, "is so often lowered under specious pretences for promoting any good cause we have at heart, that I confess, I would rather the measure lately brought forward should pass into law, with all its original deformity, than that it should be made in some of its details more palatable to Dissenters, whilst retaining its unsound principles. Such measures as these must surely open the eyes to the most supine of the middle classes to the peril of their situation, and prove to them that the nation is at the mercy of an oligarchy determined to trample upon our civil, political, social, and religious liberty."

2. Dissenters in England needed some such measure to rouse them to activity in examining the ground on which they stand, and in defending their position. With a fatuous short-sightedness, the Dissenters have received and are receiving the pay of the state for their British and National schools. By this they have compromised the very principle of their existence as dissenters. If it be right to accept of money from the national funds for *their* schools, why complain if the Church should get money from the same funds for theirs. Is the same action a virtue when done by a dissenter, and an oppression when done by a churchman? "Dissenters and dissenting ministers," said Mr. Miall at Stoke Newington, "are alike guilty; and he looked upon this Factories bill as a just punishment to them for their treachery to great truths, They deserved it, and far worse—and far worse they would have before long."

For a long time there has been growing a childish and silly deferring to the "Church"—an admiration of Bishops and clerical dignitaries—a cuckooing to the mawkish praises of the liturgy of the Church of England till they have become nauseous. It is high time that this nonsense should come to an end,—that Dissenters should understand their own position, and should know the "Church" and treat the "Church" as an enemy that looks down upon them with contempt, and that will trample them in the dust whenever it is able.

3. The Church of England is a body to which we should not like to see the religious education of the young committed. Churchmen, till lately, have shewn themselves the bitterest enemies to the education of the masses. Their former opposition warrants us to believe that their new born zeal is not pure, that their object is, not to do good to the *poor*,—not to extend the influence of the religion of Christ, but to get them into their power, and to train them into subserviency to their domination. There are two reasons why we think the Church not qualified to give a religious education. The first is, that churchmen believe there should be no religious education

given except in connexion with the church, and the second is, that they regard religion as synonymous with churchism. The former is founded upon a mistake of what education is, and the latter, on a mistake of what religion is.

Besides, "That church is semi-Popish in her doctrine at the present day, and may be entirely Popish in ten or twelve years. Of what practical use is it to little girls that they should learn to make low curtsies before an altar? What practical purpose is served by young boys acquiring a notion of looking at wax tapers, wasting their sickly frames at noon-tide? Who is benefited by the youth of a district being taught to believe, that they were made "children of God and heirs of salvation" at baptism. We see no difference of material importance betwixt the young persons who grow up in this belief, and those other young people who believe nothing. They are all possessed by error, and there the matter rests. Some of the most revolting scenes in these populous districts may be plastered over or whitewashed; but that is the entire benefit, for the interior is diseased as formerly."

4. We think that much good will result to the cause of civil and religious liberty from the agitation occasioned by this persecuting bill. It will place political churches and christian churches in their true relative position, i. e. churches, which from their constitution are necessarily antagonistic. We cannot but think that the hand of Providence may be seen in training Christian churches to counteract that frightful evil which seems so rapidly and so steadily advancing,—the fraternizing, if not the uniting, of the two most powerful and influential State Churches in the world,—the Church of England and the Church of Rome. Every step taken by these to approximate is big with danger to the liberties of mankind. When they shall unite, or fraternize—if that deplorable consummation shall ever happen—there will come on such a state of matters, as nothing but revolution, frightful beyond all precedent, will be able to rectify,—the prophetic drama is beginning to open up,—We begin to see who are to be the combatants in the great approaching struggle.

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#### TAHITI.

A dark cloud has gathered over the highly interesting Mission to Tahiti, and several groups of islands in the South Sea. Most of our readers probably know something of the history of that mission,—the high enthusiasm with which it was undertaken,—the difficulties, the dangers, the martyrdoms which exercised the faith and patience of the Missionaries,—the remarkable success which subsequently crowned the labours of these self-denying and devoted men,—the numbers who have professed the faith of the Gospel and adorned it by holy lives,—the extraordinary liberality of these converts in aiding the efforts of the London Missionary Society.—

and the wonderful advances they have made in civilization—all these have made the South Sea Mission, one, in which Protestant Christians heartily rejoiced.

Their night of trial has now come. The French government, envying the advantages which Britain derives from her Colonies, “has under the most false pretences, and by an act of unjustifiable violence, taken political possession of the island of Tahiti, with the declared purpose of securing with its own domination, that also of the Church of Rome.”\*

The full history of this transaction has not yet come out, but enough is known to shew that it is of a most nefarious character.

The ostensible reason for occupying the chief of the group of the Society Islands is, a political and commercial one. M. Guizot in the Chamber of Deputies said, “that which is advantageous to France, and indispensable for her, is to possess points on the globe destined to become great centres of commerce and navigation, and at the same time secure strong maritime stations, which may serve to aid our commerce and afford our ships harbours, where they may take shelter and be refitted, so that French merchantmen may not be compelled to seek assistance in foreign establishments. This is the system we pursued when we formed the establishment in the South Sea.”

The Rev. Mark Wilkes, of Paris, has just published a letter which throws a great deal of light on the designs of the French government. He says, “the most flattering marks of interest have been given to Missionaries (Catholic) and natives, by presents from his Holiness and from his Majesty the King of the French. The Societies, Marquesas, Gambier, and Friendly Islands, have now either French Consular or Military establishments; but the way was opened for them by the *Priests of the French Missions*. Here the native priest is arrayed in garments sent by the Pope; there the statue of the Virgin, given by his Holiness, is installed amidst the smoke and flames of guns fired in her honor, and the display of presents furnished by royal munificence. A Consul is established at Tahiti, who has published in France the most revolting calumnies against the Protestant missionaries and their native converts. The priests are even encouraged to write to the directors of the Association for the propagation of the Faith, for publication in France, that the English missionaries assemble the people in their chapel, and instead of preaching, exhibit, by magic lanthorn, the Pope and the Catholic priests burning the Protestants in a furnace. \* \* The Bishop of the Marquesas sailed in December last with fifteen missionaries, several operatives, and twelve sisters for the Polynesian Islands, one of the flags of the ship bearing the pontifical tiara.”

The event has produced a deep sensation amongst French Protestants, “They consider it as threatening the speedy destruction of the Protestant

\* *Presbyterian Banner*.

Missions in that island, as well as those at the Sandwich Islands." The leading Protestants of Paris have held a meeting to see what is proper to be done, and at which it was agreed, that a deputy, one of their own friends, should question Ministers on the subject at the next sitting of the Chamber, and express the apprehensions entertained by French Protestants for their bretheren in the faith, who, for the last half century, have laboured with such success to civilize the natives of Tahiti. One can easily perceive, they observe, "the working of a fixed plan for humbling the Protestant religion every where, and which tends to isolate us, as French Protestants, from the interests of our country, and to cause us to be looked upon as strangers." It is under contemplation to send French Protestant missionaries to Tahiti and the Sandwich Islands.

The actings of the London Missionary Society in reference to this event may be adverted to in a succeeding number.

A report, probably a premature one, has been spread, that the English missionaries have been expelled the island. If this has not yet been done, it is only what may be looked for.

"We take," says the Nonconformist, "the following shameful account from this morning's *Chronicle* :—The *Journal des Debats* contains a letter from one of those who accompanied the naval expedition to Tahiti. This letter fully explains how the possession of the island was composed. The English missionaries strongly opposed the native women going on board any vessels which arrived. They knew the consequences. The French Admiral, says the writer, most certainly would not have admitted the women on board, had not the English missionaries opposed it. But hearing that they did oppose it, the French Admiral had one hundred women on board, dancing and feasting till a late hour. French habits were accordingly the most agreeable, and the consequence was, that the missionaries were voted bores, and Admiral Dupetit Thouars and his Sovereign voted delightful persons. The latter was accordingly appointed King of the Polynesian Cythera."

Extract of a letter from the Rev. JOHN CASSIE, to the Secretary of the Mission Committee, dated Port Hope, 16th August, 1842.

It is long since I promised to write to you, to put you in possession of some facts relative to the state of my missionary labours. My own sickness, from a return of the ague, and domestic affliction with which it has pleased the Lord to visit me, has left little leisure on my hands. With the exception of two Sabbaths, I have been enabled to go about my usual ministerial duties, and am now completely recovered. I received yours, dated 11th January, together with Mr. Peddie's statement of accounts, and while I find that the sums drawn by me are exactly recorded, he has inadvertently made a mistake or two in the reckoning; on this head I

intended writing to him. The extent of my religious duties remains nearly the same for the last two or three years,—preaching on the forenoon of Sabbath in Hort Hope, and in the afternoon in Perrytown. Perrytown is an out-station of my congregation, where we have now a neat and comfortable place of worship. On the week-days I preach in different places of my charge. Emily has been receiving the usual supply; but now Mr. Pick has received a call from that station, which he has accepted, and will be settled there in the course of a few months.

The state of religious feeling within the bounds of my own congregation in the Township of Hope, is greatly changed for the better. In Perrytown especially, the change is remarkable, and has attracted the notice of many who were formerly acquainted with the condition of that neighbourhood. For two or three years I was the only minister who visited the quarter; but now the Episcopalians and Methodists have places of worship and constant services. Our congregation, however, is by far the largest, and is continually increasing. With only *one* solitary exception, all my congregation there is composed of Irish Presbyterians from the north of Ireland. Most of them were Seceders at home, and are still attached to the principles of the Secession. Most of them are new settlers and poor. What they contributed at home for the support of the Gospel was individually very trifling, and it seems to make them backward in doing great things here. Being now free from any debt on their place of worship, they are contributing more than they have done. Throughout the whole township a manifest improvement is observable; the Sabbath is better observed than formerly, and many who are not Christians, and awfully profaned the Sabbath in various ways, are now ashamed of any open acts of profanation. A great deal of zeal is occasionally manifested by the methodists to do good and increase their influence; but they are much divided amongst themselves, and their zeal to outstrip one another and attract followers is not always “according to knowledge.” The Church of England, too, is making strong efforts to get a hold of the country, and having plenty of funds at their disposal, they are erecting chapels in every part. The clergymen of that church are displaying an energy, and undergoing fatigue, unknown in former times. I do not think, however, that the Church of England will ever be the church of the *people* in Canada. At the present time, my congregation (including Perrytown,) is about 160 souls, communicants; the attendance in Port Hope, from 200 to 250; in Perrytown, from eighty to ninety, as near as I can reckon. We have at present, four Sabbath schools in operation within the bounds of the congregation; the attendance in all from 90 to 100 children; the schools are superintended and taught by members of my own congregation. We have two prayer-meetings, one in Port Hope, and the other in the country; attendance very variable and uncertain. One of the most difficult things in Canada is to support a lively and constant attendance on prayer-meetings. The badness of our roads, distance of parties from one another, the

hour of labour, arising from the shortness of the seasons in putting in and taking out crop—all combine to prevent a numerous and regular attendance. My income has certainly increased, but not as I was led to expect on my first coming into the country. We have all been deceived in this. No one can form a proper idea of this matter, and the difficulties in the way, unless he has personal experience of it, and I shall not attempt to give any reason. The great difficulty in Canada is to get "active, prudent, managers." The general complaint of all our ministers in Canada, is the want of disinterested and energetic men to carry on the temporal affairs of our congregations. Every one shifts the matter from himself upon another, for fear of annoyance and trouble. We trust this want, as well as all others, will in due time be supplied. Considering the state of this province for past years, we have reason to be grateful to the Great Head of the Church that our temporal and spiritual concerns are as they are. When our labours are more abundantly blessed, and we become more worthy of a blessing, all our affairs will abundantly prosper.

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#### SOUTH AUSTRALIA.

Extract of a letter from the Rev. RALPH DRUMMOND, dated Adelaide, 29th April, 1842.

I received your letter of 23d August last, informing me that the Committee on Foreign Missions have granted me a salary for three years, at the rate of one hundred pounds annually for the first and second years, and sixty pounds for the third. I request you to express to them my thanks for their liberal grant, and my hope that, by the time they have fixed for its discontinuance, the necessity for my receiving it shall have ceased. Neither my congregation, nor I, wish to have recourse to foreign aid to maintain the ordinances of the gospel among us; and you may rest assured that as soon as we see our way through our present difficulties, we shall rejoice to tell you that we ease you of this burden. I had given up my school before your letter reached me, resolved to give myself wholly to the ministry and risk all privations, and your timely aid has confirmed and encouraged me in the course I had marked out for myself. Our prospects are cheering. A minister of the Church of Scotland has lately come out to rally around him the high establishment party, but he has not as yet weakened us much, and I don't think he shall. We have built a very handsome church which will contain about 500 people. It is at present seated in a temporary manner till we get more funds, but it is very comfortable, and is as well attended, I believe, as most churches in town. We collect monthly to wear off our debt, which amounts to about £200. Had we been able to collect all the money that was subscribed for its erection, it would have been clear of any encumbrance, but the times suddenly changed with us from prosperity to depression, and we found ourselves thus far short of our expectations. We trust, however, to get gradually forward.