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ART. I.—*Morell on Revelation and Inspiration.*

MORELL'S Philosophy of Religion has been long before the public, and its anti-evangelical character has been generally understood. There are, however, some reasons why it should, at the present time, receive some further notice, especially with regard to its views of Revelation and Inspiration. These views have obtained a wide currency. They are so speciously put forth under the forms and names, and as if in the interest, of evangelical religion, that many are disposed to regard them with favor; and some have adopted parts of them as not only consistent with the evangelical belief on these subjects, but as relieving that belief of many errors and difficulties with which it has been unnecessarily encumbered. Morell's work is a type of the class of writers who oppose the commonly received views with regard to revelation and inspiration, both in the views themselves and in the manner in which they are advocated. It has become the common method of the opponents of evangelical truth, while endeavoring to destroy the evangelical faith, to put forth their doctrines under the guise of evangelical terms. Thus, the terms "Divinity of Christ," "Vicarious Sacrifice," "Justification by Faith," are phrases which

ART. V.—*Annals of the American Pulpit; or Commemorative Notices of Distinguished American Clergymen of Various Denominations, with Historical Introductions.* By WILLIAM B. SPRAGUE, D. D. Vol. IX. New York: R. Carter and Brothers. 1869.

As we have had repeated occasion to explain the plan and the peculiar features of this truly great work, it is quite needless for us to repeat what we have said on these points. No other living man but Dr. Sprague could have produced such a work; and from its magnitude, and the difficulties in which the publishing business in our country was involved, in consequence of our civil war, we at one time feared that he might be compelled to leave it in an unfinished state. We are sure that the many friends of Dr. Sprague, in the various denominations, to the memory of whose eminent ministers he has erected so noble and durable a monument, will most cordially join in the prayer, that he may be spared to publish the one remaining volume, which will fill up the round number, ten, and will complete this noble and unique series of *Annals of the American Pulpit*.

The subjects of the portion of the work now before us, are taken from the Lutheran, the Reformed Dutch, the Associate, the Associate Reformed, and the Reformed Presbyterian churches. As these denominations are either largely made up of foreign elements, or are limited in numbers and extent of territory, the present volume may not obtain so wide a circulation as those which preceded it. This much, however, may be honestly said of it, that in intrinsic interest, it does not fall behind any other in the series. It, of course, includes the names of men whose reputation and influence extended far beyond the limits of the particular communion to which they belonged; but even among the mass of those who were less widely known, whose memory would have soon perished, but for this work, there are many, the records of whose humble labors will be read with pleasure, by every large-hearted Christian of whatever section of the household of faith. We may have made the remark before, but if so, it will bear

repeating, that one of the pleasaunt features of these annals is this, that they compel all who peruse them, whatever may be their theoretical notions of church fellowship, to enjoy the communion of saints; for widely as those whose names figure in them differed in polity and forms of worship, in their ideas of church order, and even of doctrine, we discover among them all, saintly men, whose character and labors prove that true religion in its essence and results is everywhere the same.

Our design, however, in this article, is not to criticise the work, of which this volume is a fresh instalment, but to seize the occasion which its publication supplies, of directing the attention of our readers to the history of those smaller branches of the Presbyterian family, which have furnished materials for one half of it. These are the Associate, the Associate Reformed, and the Reformed Presbyterian churches. There are many intelligent persons, familiar with the names of these bodies, who are quite ignorant of their origin, their points of difference, and of the way in which they were planted in our country. All that they know of them is, that they are of Scottish extraction, and represent the most rigid type of Scottish Presbyterianism. Within the limits of a single article, only a sketch of their history is possible; yet, brief as it must be, it may still supply some hints and cautions of practical value to those whose hearts long for, and who are laboring hard to accomplish the organic union of the scattered tribes of Israel.

These bodies are the American representatives of Scottish Presbyterianism in its sturdy adherence to the Calvinistic theology, and Presbyterian polity and discipline on the one hand, and, we are sorry to add, on the other, its tendency to division, or its disposition to overestimate the importance of tenets essential neither to Christian faith nor Christian living. They ever have been, and still are, slow to recognize the distinction between things essential and non-essential within the sphere of religion. Hence to understand properly the position and character of these bodies, it will be necessary to glance at the history of the Presbyterianism which they represent, in its native seat, in Scotland.

That history, we are bold to affirm, is, on the whole, a very noble one. Mr. Froude, in spite of his prejudices as an Englishman, an Oxonian, and an Episcopalian, fully confesses that to the faith and the polity which Scotland received from John Knox and his fellow-reformers, she, under God, owes all the greatness she has won during the last three centuries. It renovated her universities, it created her parish schools, it broke the feudal chains in which the mass of her population had been bound for ages, it fired her peasantry, as well as many of her gentry and nobles, with a zeal for civil and religious freedom, which the floods of persecution could not quench; in a word, all the finest traits of Scottish character, and all the triumphs which Scottish genius has won in poetry, literature, science, philosophy, and commerce, are, directly or indirectly, the products of her Presbyterianism. This much every intelligent and fair-minded man, of whatever party, will admit. And yet this history has some features which we would gladly ignore, if we could. The "perfervidum ingenium" which Buchanan marked as one of the characteristic traits of his countrymen, was carried with them into their religion, and while it produced glorious results in one direction, its influence was disastrous in others. One effect of it, as we have already intimated, was that they could hardly dispute about any topic however remotely connected with religion, without running the risk of breaking up their church fellowship. Sects, for the most part, are the outgrowth of difference of opinion in regard to forms of polity, or worship, or fundamental articles of faith; but it is a remarkable fact, that not one of the numerous divisions which have arisen within the bosom of Scottish Presbyterianism was the offspring of a controversy about doctrine properly so called. All these parties, or churches, hold to the same confession and catechisms; the same mode of government; the same forms of worship; and, so similar was the style of preaching that obtained in them all, that a stranger passing from one congregation to another could not possibly have discerned to what branch each belonged, even when these churches would have no more communed together than would the Jews and the Samaritans of old.

The first division among the Presbyterians of Scotland was that between the Resolutioners and the Protesters, as the two parties were styled, and it occurred in the period which old-fashioned seceders and the more modern Free Churchmen are accustomed to call "the purest times of the church of Scotland," in 1651. It originated in the question, who should be admitted into the army? To understand it, a brief historical explanation will be necessary. On the execution of Charles I., the Scottish people, recognizing his son as their lawful sovereign, took measures to recall him from exile, and to seat him on his ancestral throne as king of Scotland, and Charles II. It was, however, necessary for him to subscribe the Solemn League and Covenant, and to swear that he would maintain the faith, polity, and independence of the church; but the supple conscience of Charles found no difficulty in complying with these conditions. A much more serious ground for trouble was the decided hostility of Cromwell, against whom the coronation of Charles was a virtual declaration of war. Common sense dictated that if Scotland was to make head against this great captain and his terrible Ironsides, she must employ her entire military strength. But here a difficulty arose out of the fact that all those who preferred prelacy, and those who would not sign the Solemn League, were by law excluded from the army, as well as from all civil offices. They were styled Malignants, and no doubt many of them deserved the name they bore. They might be very bad men, but they would make capital soldiers, and it was certain that they would fight zealously for Charles. In this great crisis of the kingdom, the Estates were anxious to secure the military help which these Malignants were quite ready to give, and proposed to set aside the law of exclusion. But, though the matter was a purely secular one, it was deemed advisable to have their act formally sanctioned by the church, and accordingly resolutions to this effect were introduced into the General Assembly, and passed by that body, though against an earnest protest of a large minority.

The strife became more and more bitter as it was carried down from the Assembly into synods and presbyteries, and but for the restraining hand of Cromwell, and those fierce

fires of persecution to which both parties were subjected for twenty-eight long years, the Presbyterians would, most probably, have been then split into two hostile organizations, each one claiming to be the true Reformed Church of Scotland.

But the first division among Scottish Presbyterians which assumed an organic and permanent form, was that which is now known as the Reformed Presbyterian Church. It dates from 1690. It was very small in its beginnings, and has always been, as it still is, in point of membership, one of the very least of the Presbyterian tribes. Strange to say, the number of its ministers and congregations in the United States is larger than that of the entire British Isles. When, in 1688, the Stuart dynasty was overthrown by William of Orange, the effort which had been made for so many years, and with such ruthless violence, to force prelacy upon Scotland, was brought to a sudden end, and her own long down-trodden church resumed her ancient place, as the established church of the kingdom. Yet the way in which this reinstatement of the church was effected, or "the Revolution Settlement," as it is commonly called by Scottish historians, was considered to be radically defective, because there was no formal recognition by the Church herself of the second reformation of 1638, nor of the binding obligation of the national covenants, and because the reason assigned by William for the change was, not the divine authority of Presbyterianism, but the simple fact that "it was most agreeable to the inclinations of the people." On these grounds, a small and extreme section of Presbyterians, consisting of those who, during the latter part of the persecuting period, had been followers of Cameron, Cargill, and Renwick, and were called Cameronians, Covenanters, and society people, refused to accept the Revolution Settlement, and of course remained outside of the pale of the national church. But they consisted only of a few feeble "societies;" they had no ecclesiastical organization, and for sixteen years they were wholly destitute of an ordained ministry. In 1706 they were joined by the Rev. John McMillan, who remained their sole pastor until 1742, when, by the accession of the Rev. Mr. Nairne, the way was open to form a presbytery, under the name of the Reformed

Presbytery. Though they bear the name of Covenanters, their views on the subject of covenanting, and of the binding obligation for all time of the national covenants of Scotland, are not essentially different from those held by other sections of the Scottish church. Their most distinctive principles have reference solely to the nature of civil government, and are such as prevent them from recognizing the lawfulness of the existing government in Britain or America, by an oath of allegiance, or by exercising any of the political functions of the citizen.

The next and much more important division in the Scottish church was that known as the Secession, in 1733. The immediate occasion of this movement was a vote of censure on the Rev. Ebenezer Erskine, of Stirling, by the synod of Fife, in consequence of his having somewhat sharply criticised, in his opening sermon, certain acts of the Assembly with reference to the settlement of ministers. These acts were all designed to strengthen the power of patrons, and to make the call of the people a mere nullity. It was ordered that Mr. Erskine should be rebuked by the moderator of the synod. Against this sentence he protested, and appealed to the next General Assembly, which confirmed the foolish action of the synod, and ordered that Mr. Erskine should be rebuked by the Moderator at its own bar. Against this final decision Mr. Erskine presented a protest, in which he was joined by three of his brethren, viz., Messrs. Wilson, Moncreif, and Fisher, who thus became his companions in suffering, and his co-workers in the progress of the affair.

We have not time to trace the successive steps by which the breach was consummated, nor is it necessary for our purpose to do so. It is, however, only justice to these original seceders to say, that a voluntary separation from the national church was not in all their thoughts. If their protest had been quietly received, the troublesome business would have ended; but in an evil hour the Assembly chose to look upon the protest of the four brethren as a high insult to its dignity, and took steps which in the course of a very few months issued in the suspension of the protesters from the office of the ministry; and in creating a breach which, the subsequent efforts of wiser and better men could not heal. A very dif-

ferent spirit characterized the Assembly of 1734; the high-handed tyranny of the preceding Assembly had aroused the piety of Scotland into unwonted energy, and all the offensive proceedings against the four brethren were annulled. If they had simply ignored the act suspending them, and had gone on with their pastoral duties, waiting to see the result of the intense excitement which their treatment by the Assembly had awakened all over Scotland, the threatened breach would unquestionably have been avoided. But unfortunately for such a result, they did not possess their souls; they formed themselves into a presbytery under the name of the Associate Presbytery, before it was possible for their friends in the church to rally round them, and thus they took up a position with over much haste, from which, perhaps, conscientious conviction, perhaps, also, pride of consistency, would not allow them to withdraw. They thus became truly seceders, for although originally thrust out by a tyrannical decree, that decree had been annulled, and themselves honorably restored to their position in the ministry and in the church. By refusing to return, they made, as we have said, of their own accord, a secession from the Established Church of Scotland. Of course it was necessary to assign reasons for their separation, and these were found in certain evils of administration which were no doubt great and growing, yet evils whose existence, as they themselves confessed, would never have caused them to leave the church, but for the personal injuries to which they had been subjected, and for the removal of which they would have been as free to labor within the Established Church as without her pale.

The secession thus begun was soon strengthened by the accession of several ministers occupying prominent positions, who carried with them large portions of their congregations. Every provision was made for the sustenance of its life as that of an independent church—a church, however, which held with a firm grasp, the ancient standards of the Church of Scotland. In 1745, the presbytery had increased so much in membership, that it was deemed necessary to assume the form of a synod, under the name of the Associate Synod. Every thing betokened a rapid growth of the new body, but

the bright prospect was quickly darkened. At the first meeting of the new synod a question was raised which led to hot debates; and within less than two years, the secession, though still in its infancy, was split into two bitterly hostile bands, each claiming to be the Associate Synod, while the one which had caused the division went so far as to depose and excommunicate their former brethren. The occasion of this fierce debate and sad division was a question in regard to a clause in the Burgess oath then in use in a few of the towns of Scotland, and which was required to be taken by those who wished to acquire the right of burgesses. The clause was in these words: "I profess and allow with my heart the true religion presently professed within this realm, and authorized by the laws thereof—renouncing the Romish religion called Papistry." The question turned on the meaning of the words "*the true religion presently professed.*" One party insisted that they simply meant the true religion as exhibited in those confessions of faith which had been sanctioned by Church and State in former times, in other words, the Protestant religion as opposed to Popery, and that the oath, therefore, might safely be taken by any one. The other party maintained that by "presently professed," must be understood religion as it was professed at that very moment, not in symbolic books, but in the actual doings of General Assemblies, and hence that no seceder could consistently take such an oath, and that the church was bound to require her members to abstain from it. As the toleration for which one party pleaded was scouted by the other as disloyalty to truth, separation was inevitable; and as each side claimed to be the secession, and its highest court, the Associate Synod, it was necessary somehow to distinguish them, and hence their distinctive names came to be those of burghers, and antiburghers. They were nearly equal in numbers when they started upon their separate career, and they continued to be so until their reunion in 1820.

The burgher synod, after a prosperous growth of nearly half a century, was agitated by a discussion in regard to the power of the civil magistrate in matters of religion. The controversy arose out of the proposal to append the following note

to the formula of questions proposed to ministers: "As some parts of the standard books of this synod have been interpreted as favoring compulsory measures in religion, the synod hereby declare that they do not require an approbation of any such principles from any candidate for license, or ordination." Nothing could appear more harmless, to most people, or less likely to disturb anybody's conscience, since it left even those who believed in "compulsory measures" to retain their opinion; yet a small minority—a very small one indeed, it is only just to say—were so much troubled by the innovation, that they renounced the authority of the synod, and formed a new presbytery, under the name of Original Burghers. Thus, in 1797, the burgher branch of the secession was divided into two distinct sects, but very unequal in point of numbers, which were popularly known as New, and Old Light Burghers.

In the antiburgher branch of the secession, the power of the civil magistrate, in religious matters, became the subject of a protracted and earnest discussion, in consequence of a revision of its testimony; the issue of which was, in 1806, a small secession, headed by Dr. Thomas McCrie, the biographer of Knox; and which took the name of the Constitutional Associate Presbytery. The two sections, however, were popularly known, as the New, and Old Light Antiburghers.

The next breach in the Church of Scotland, after the secession of Erskine and his associates, was that which resulted in the formation of the Relief Church. This body owed its origin entirely to one of those many outrageous acts of ecclesiastical tyranny, which marked the reign of moderation, so called, in the established church. In 1751, the Rev. Thomas Gillespie, of Carnock, was deposed from the ministry, and thrust out of his parish, simply for declining to take part in one of those violent settlements which were so common in those days. He was the victim of oppression, and as his oppressors haughtily refused every appeal for redress, as they barred the door after they had cast him out of the national church, a return to it was impossible. A few years afterward he was joined by two other ministers, and, in 1761, they constituted themselves into a presbytery, bearing the

name of the Presbytery of Relief. They took this title to intimate that the sole object of their distinct organization was, to obtain relief from the intolerable evils of patronage. They put forth no "testimony" of their own, but were content with the old standards of the church; their views of Christian communion and forbearance were more liberal than those of any other body in Scotland, and they were consequently never disturbed by any of those questions about non-essentials, which split the older secession into so many hostile factions.

In the early part of the present century, it must be confessed that the Presbyterianism of Scotland exhibited quite a motley aspect; being represented by the established church, the Reformed Presbyterian, the Secession in its fourfold branches, and the Relief Church. And, if any one had judged of the genius of the system, simply from its development in Scotland, he might not unnaturally have concluded that there must be some element in it, of necessity, hostile to ecclesiastical unity. Yet this conclusion would be really groundless, for all these sects, numerous as they were, really maintained but one system of faith, polity, and worship; and their dishonoring strifes and divisions can all be traced, partly, perhaps, to some feature of Scottish character, but mainly to the connection of Presbyterianism with the State.

Before leaving this branch of our subject, it may not be improper to say, that at the very period when the spirit of division had reached its acme in Scotland, the breath of a new and better life began to be felt in her churches. Good men, who had been for years wrangling about the powers of the civil magistrate and cognate topics, were now startled by the earnest cries that reached them from the perishing heathen. On the platform erected by the recently founded missionary and Bible societies, brethren long sundered began to meet, to feel a common sympathy for the unevangelized millions, and to discover that the matters on which they were completely agreed, were immeasurably more important than those on which they differed. As they came to know each other better, the desire for reunion was awakened, measures looking to this end were cautiously adopted, and finally, in 1820, the

good work was positively commenced by the union of the two larger branches of the secession, under the name of the United Associate (or Secession) Church. Some twenty-six years afterward, this last named body and the Relief Church were happily united, under the name of the United Presbyterian Church, now one of the most powerful bodies in Scotland; and to-day, the union of the United Presbyterian and the Free Church is regarded by all who are acquainted with the state of things in Scotland, as an event certain to be accomplished in the not distant future. Scotland, in all the branches of her old and renowned church, is as firmly wedded to Presbyterian faith and polity as she ever was, but her sons understand better than did their fathers to distinguish between things essential and non-essential; they have discovered that the vast field of the world of humanity has claims upon their sympathies and efforts, as well as their own little fraction of the earth; and that the success of the missionaries whom they are sending forth to labor among the ignorant masses of their own great cities, or among the heathen of Africa and Asia, does not in the least depend upon their notions about the descending obligation of the national covenants, nor about the power of the civil magistrate. And hence the old tendencies to division are so rapidly giving place to the new tendencies to union.

But it is time now to turn to the consideration of the various offspring of Scottish Presbyterianism in the United States. No attempt was ever made by the Established Church to extend itself in our country, in the colonial times, or even to look after those who were kindred to it in faith and polity; partly, perhaps, from the lack of missionary zeal, and perhaps also because it could exercise no ecclesiastical authority outside of the kingdom of Scotland. Hence all the churches of this class in this country owe their origin to some one of the dissenting bodies.

The first who came were Reformed Presbyterians, or Covenanters, but the exact date of their arrival it is impossible to fix. It must have been, however, prior to 1741, for in that year there was a solemn public recognition of the Solemn League and Covenant, by a small society of people in Eastern

Pennsylvania, aided by the Rev. Alexander Craighead. Mr. Craighead himself was a member of the synod of Philadelphia, but he held and preached even while in that connection, the doctrine of the descending obligation of the Scottish covenants; and in consequence of this opinion, he, for a short time, withdrew from the synod. The first Covenanter missionary and minister, properly so called, who labored on this side of the Atlantic, was the Rev. John Cuthbertson, who was sent out by the Reformed Presbytery of Scotland in 1752, and for twenty years served the few small and scattered societies of Covenanters. Being joined by the Rev. Messrs. Lind and Dobbin in 1774, the way was opened for the formation of an American Reformed Presbytery. Its principles were, of course, identical with those of their brethren in Scotland, and were, no doubt, deemed to be as applicable in all respects to their new field of service as to their old one.

The secession cause was first planted in the New World by those who represented its most rigid type, viz.: the Antiburgher Synod of Scotland. In 1752, the Rev. Messrs. Gellatly and Arnot were sent out by that body to labor in the then colonies, and were charged to constitute themselves into a presbytery subordinate to that synod, immediately upon their arrival, which they did, taking the name of the Associate Presbytery of Pennsylvania. From time to time, it received accessions from Scotland, of ministers, the record of whose holy lives and useful labors will be found in the volume before us. The Burgher Synod was also urged by some local societies here, to send out some of its standard-bearers, and, in 1764, the Rev. Messrs. Clark, Telfair, and Kinlock, came to America, though they attempted to form no independent organization. They must have quickly seen the folly of transferring the local disputes of Scotland to these distant regions, where burgher oaths were totally unknown, and the very name could hardly be understood. They accordingly fell in with their brethren of the other side, though the terms of their agreement were not satisfactory to the Antiburgher Synod, to which the presbytery was nominally subordinate.

The Associate Reformed Church was the result of an attempted, but as we shall see, an incomplete endeavor to

unite the two bodies before named. When the old thirteen colonies had sundered all political relations with the mother country, and had assumed a new and independent form of government, it seemed as if the way had been providentially prepared for the amalgamation of the Associate and the Reformed Presbyteries. For, granting that those politico-religious matters which had kept them apart, were as important as they imagined them to be, every unprejudiced man must have seen that they could be so only in Britain and Ireland. Whereas, in this new country, under its institutions, where Church and State were totally and forever separated, they had passed into the category of purely speculative points, in regard to which, those who meant to serve their own generation must agree to differ. Such, evidently, was the view of the case by such men as Dr. John Mason of New York, and others, who, like him, were active in promoting the union. Negotiations to this end were begun, and continued as far as possible, while the war of the Revolution was in progress; and finally, in 1782, the two bodies were united, under the name of the Associate Reformed Synod of North America, on a basis consisting of ten articles. The basis is certainly a very odd one, and it looks as if the parties in treaty for union, felt that they must have an instrument of this sort, but did not know very well what to put into it so as to give it the requisite dimensions. The first four articles are exceedingly brief, and relate to the design of the death of Christ, the nature of faith, the extent of the gospel offer, and the condition of the covenant of grace,—doctrines, in reference to which, these parties had always been perfectly of one mind. Then follow three articles, longer and more elaborate in statement, on the origin of civil government, the proper rule for the magistrate, and his moral qualifications. The last two, and only pertinent ones, declare that the united body shall adhere to the Westminster confession of faith, the catechism, the directory for worship, and propositions concerning church government; and that it shall have the full exercise of church discipline, without dependance upon foreign judicatories.

Though all the members of the Reformed Presbytery, and all the members of the Associate Presbytery except two,

entered into this union, the event proved that the time had not fully come for such a measure, or that it was sadly mismanaged, perhaps by being pushed forward with over-much zeal and haste. Instead of lessening division, it increased it; the only result being the addition of a new denomination to the two already existing, while all three so closely resembled each other, that those outside of them could hardly understand wherein they differed. On either side of the new body there was left a small germ of Covenantism and Secessionism, and although the Associate Reformed Church was much the largest and most influential of these denominations, yet from these germs there grew up, in process of time, two others which reached quite respectable proportions, each with a synod known as the Reformed Presbyterian, and the Associate. All three advanced in numbers, as the country advanced in population, partly by natural increase, but mainly by emigration from Scotland and Ireland. The design of the founders of the Associate Reformed body evidently was to make it a purely American church, having as its simple basis the old standard of the Church of Scotland, modified on the one article relating to the civil magistrate. But they could not get entirely rid of their old secession theories regarding testimony bearing, and church communion; and the consequence was, that the growth of the new denomination was greatly impeded, and its peace so disturbed, that for a time it was split into three fragments.

The Reformed Presbyterian Synod held on its way for many years, maintaining its ancient testimony respecting the national covenants and evil governments, and against the manifold evils of Church and State, as vigorously as their fathers had done in the glens and on the heather hills of Scotland. But gradually the influence of American ideas and institutions told upon its members. As native-born Americans, they found it very hard to keep aloof from politics, and to denude themselves of their rights as citizens. The question naturally arose, whether the obligations of citizenship were inconsistent with their duties as Christians; and it was answered in two directly opposite ways. The consequence was that the synod was, in 1832, split into two sections, known as

the New School and Old School Synod. They remain apart at the present moment, but the prospect now is that the New School will soon be absorbed into one of the larger branches of the Presbyterian Church. But the old banner of the covenant, and the old faith of the Covenanters, has still not only a goodly company of zealous followers, but a far larger band of them than can be found in Scotland and Ireland combined. The American Reformed Presbyterian Synod has now a larger number of ministers and congregations than the Scottish and Irish synods ever had in their best days. How strange it is, that while in the land of its birth the denomination has almost ceased to exist, the most antique type of Covenantism should still flourish with apparent vigor on American soil and amidst American institutions.

This sketch of the history of Scottish Presbyterianism in the United States would be incomplete, if we did not mention the fact that the Associate, and the Associate Reformed Churches,* whose departed worthies are commemorated in the Annals, have ceased to exist under those names. In 1858 these two bodies were happily combined into one, which bears the name of the United Presbyterian Church. It is hardly necessary to say that they have found that in union is strength. Their power, resources, and influence, while in a disjointed condition, were altogether vastly inferior to what they now are. The united church has over six hundred congregations, and some five hundred pastors; she has her colleges and theological seminaries well equipped and sustained; she has her Boards of Missions, of Education, and of Publication; and she has her missionaries laboring in China, in India, in Syria, in Italy, and in Egypt, not a few of whom have proved themselves to be among the most efficient and successful heralds of the Cross now at work in the foreign field.

These two bodies are now the sole representatives of Scottish Presbyterianism in the United States. In saying this, however, we do not mean that they represent the existing

* In South Carolina and Georgia there is still an Associate Reformed Synod existing, having some fifty or sixty members. The only point of difference between it and the Presbyterian Church is that of psalmody.

Presbyterianism of Scotland, as it is found in the established, the free, or the United Presbyterian Church. True, they have not yet got rid of that old bone of contention, the power of the civil magistrate in religious matters, and the proper relation of the Church to the State; but they have begun to see that it is a proper subject for mutual forbearance, they are drawing near to each other, and there is a degree of intercourse between themselves and all other classes of evangelical Christians which would have been deemed, in former times, decisive proof of laxity of principle and declining piety. It is the Scottish Presbyterianism of the covenanting and secession type of the last century, though in some respects modified and softened, which still has its representatives among us.

How long they shall maintain their separate existence it is impossible to predict. Those who hold that a variety of denominations is an essential condition of the continued purity and aggressive power of Protestantism, would probably affirm that, on the whole, it is better for things to remain as they are; that the great Presbyterian family will do more for the cause of Christ and humanity through its several divisions, than it could if they were all gathered into one organic whole. For ourselves, we reject this theory in all its parts. He who can bring good out of evil, has made, and will make, sectarian strife and rivalry work out his own gracious purposes, but this does not change its real nature, nor warrant us to call evil good. In all the sections of Presbyterianism we are confident that there are thousands who are longing and praying for the coming of the day when they shall all be one, not only in faith, but in organization. So far as regards the United Presbyterians, there is only one serious obstacle in the way of this consummation so devoutly wished, viz., their doctrine concerning psalmody—that the Old Testament Psalter alone should be used in divine worship. The Reformed Presbyterians, on this point, hold precisely the same position, but their special hinderance lies in their views of the moral character of our government, and the obligations of those who accept and exercise the rights of citizenship.

We have no expectation that these brethren will abandon

their theories of psalmody, and of civil government. We do not deem it necessary that they should do so, in order to their becoming organically one with those who are so closely allied to them in faith and polity. All that is requisite, as it seems to us, is that they should come to a better understanding of the meaning and bearing of the rule which St. Paul laid down for the contending Roman Christians. Suppose that a man sings a hymn, or accepts and uses the rights of citizenship, if he gives unmistakable evidence that "God has accepted him," who has a right to judge him? He who believes that he should only sing the Psalms of David, to the Lord he sings them; he who feels free to sing uninspired hymns, to the Lord he sings them; he who accepts the position of a citizen, to the Lord he accepts it; he who declines that position, to the Lord he declines it. "Let every man be fully persuaded in his own mind." When this Divine rule of mutual forbearance is properly comprehended, and universally received, the day will be close at hand when the long standing divisions of Presbyterianism will cease.

Virginia News

ART. VI.—*The Election of Representatives, Parliamentary, and Municipal.* A Treatise. By THOMAS HARE, ESQ., Barrister-at-law. Third Edition, with a Preface, Appendix, and other additions. London: Longman, Green, Longman, Roberts, and Green. 1865.

Cumulative Voting.—Speech of CHARLES R. BUCKALEW of Pennsylvania, in the United States Senate, July 11, 1867.

Report of the Personal Representation Society to the Constitutional Convention of the State of New York.

WITHIN the last ten or twelve years, the subject of minority representation has been awakening considerable attention, both in Europe and this country. As early as 1854, Lord John Russell introduced in a bill, in the British Parliament, a provision, that in cities and boroughs returning three members, no elector should vote for more than two, which would have the effect of permitting a minority of two-fifths of the