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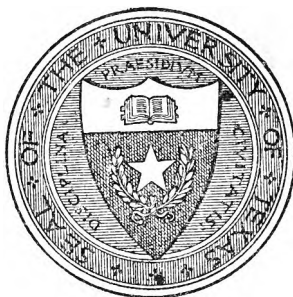
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For the full and impartial study of the South and
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THE
Calvinistic Magazine.

EDITED BY

Isaac Anderson, Fred. A. Ross, Jas. King & Jas. McChain.

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"Earnestly contend for the faith which was once delivered unto the saints."

VOL. III.——(NEW SERIES.)——1848.

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THE
Calvinistic Magazine:

[NEW SERIES.]

"Earnestly contend for the faith which was once delivered unto the saints."

Vol. III.

January, 1848.

No. 1.

Editorial Address:

IN beginning the third year of the magazine, the editors would say a few words to the patrons and readers.

In the spring of 1845, four gentlemen were led to inquire, whether we were not called upon, in the state of things then existing within the bounds of the Synod of Tennessee, to revive the old Calvinistic Magazine. They knew that, for the previous twelve years, the Methodists had been allowed a clear field to abuse and misrepresent Presbyterians, and to decoy into their own church the members of Presbyterian churches and families. They knew that almost nothing had been done, during this period, to refute those slanders and disabuse the public mind of these misrepresentations. They were aware that, as the natural consequence, the community would soon begin to take it for granted, as Presbyterians said nothing in reply to their opponents, that Calvinism was that horrible ism which, in the chaste and respectful language of one very celebrated Methodist preacher, "*came from hell and would go back to hell*"—that horrible ism which, as they read in the published writings of another, a D.D., "*if carried out, would bring about the millenium of infidelity*"—that horrible ism which, in the words of a third, now a Bishop, is a *moral poison, like atheism and infidelity*. These gentlemen knew that Methodists were still pursuing this course of abuse, misrepresentation, and proselytism, and were spreading through this region of country a vast amount of fanaticism and false religion. They knew that Presbyterians were not awake, in any degree as they should be, to the secret machinations and dangerous influence of Methodism, nor were they informed,

as they should have been, in regard to the glorious distinctive doctrines of their own creed, and the excellence of their own noble Confession of Faith. After months of prayer, and deliberation, and much mutual consultation, these gentlemen, seeing and knowing all this, felt it to be their imperious duty to revive the old Calvinistic Magazine. In October, 1845, they laid the subject before the Synod of Tennessee, and meeting with their cordial approbation and co-operation, began the publication of the present series of the magazine in the year 1846. These are the circumstances in which this work had its origin, and the motives and considerations which led to its revival. We, who took charge of it as editors, were fully aware that we entered upon an unpleasant and thankless task, in exposing the errors, and tyranny, and malpractices of a sister church. We confidently expected as the consequence, that Methodists would heap their choicest abuse upon Presbyterians, and give us, the editors, individually, no small share of personalities "redolent with the fragrance of Methodism." Our expectations have not been disappointed. Calumnies and personalities have been fired upon us from their big gun the Christian Advocate, of New York, down to the pop-gun of the Episcopalian, at Knoxville. Had the result been otherwise, had Methodist papers and preachers kept quiet, or had they failed to shower upon us their harsh epithets, we should have felt that we were pretty much beating the air. But when they repel our attacks as they have done, with vituperation, personal abuse, and no argument, we *know* that our blows have gone home, and hit the mark. Some of our good brethren of the itinerancy, in the bounds of Holston Conference, have made us in general, and one of our number in particular, one of their principal texts and subjects during the last year. We would like to ask them, whether their having so good a text and subject has not been the reason of the reported increase of several hundred in their number? Amidst all this sea of commotion around us, we have steadily gone on our way, and quietly kept the course which we had marked out for ourselves. This we will still do.

Thus far, our subscription list has been and still is constantly increasing, our sphere of influence is enlarging, our strongest articles are copied and commended in a number of the most

respectable papers of the Union, our work is supported by the name and pen of some of the first and best ministers out of our own Synod, and our churches are waking up to a higher appreciation of our own glorious Calvinistic creed and Confession of Faith, and a better understanding of the errors, and follies, and dangers of Methodism. With such evidences of the divine favor, we are cheered in our work, and go on our way rejoicing. We deplore, as sincerely and deeply as any one, the evils of this controversy. But, with those must rest the responsibility in the case, whose course toward our church, for twelve years, has made it necessary for us to assail them and defend ourselves as we have done, and are doing. Conscious that we are doing the Lord's will, our motto is, “duty is ours, consequences God's.” We have no personal ends to gain by publishing our magazine. At no small sacrifice of time, and personal feelings, by hours snatched from our arduous ministerial duties, without any pecuniary compensation, without any reward but that of doing good, we carry on this work for the exposure of error, the defence of truth, the honor of God, and the good of souls.

“The Great Iron Wheel.”

No. IV.

BY FRED. A. ROSS.

DEDICATED —To the MEMORY of the illustrious men, who, led by the Holy Spirit, gave to the world—The Presbyterian Confession of Faith, Catechisms, Form of Government, Discipline, and Directory for the worship of God.

THE METHODIST DISCIPLINE.

“And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter.”—REV. 10: 10.

Reader—have you the Methodist Discipline? No! Then may we advise you to buy it.—Buy it, if you are a Presbyterian minister or ruling elder.—Buy it, if you are a minister of any Protestant denomination.—Buy it, if you are a judge,

lawyer, doctor, merchant, mechanic, farmer, or man of trade.—Buy it, if you are a sensible woman.—Buy it, if you are saint or sinner.—Buy it. Read it, and then determine, every one, whether the book entitled "The Doctrines and Discipline of the Methodist Episcopal church" be not A FRAUD UPON THE WORLD.

We will examine this question of FRAUD under certain expressive heads. I. *The Discipline—a White Sin.* II. *The Discipline—Borrowed Plumage.* III. *The Discipline—a Tariff.* IV. *The Discipline—a Rod of Iron.*

I. THE DISCIPLINE—A WHITE SIN.—Our reader will please remember, that Roman Catholics divide sins into *mortal* and *venial*. Mortal sins are unpardonable. The *venial* can be forgiven. Sins are especially *venial* when committed to uphold the priesthood. These are *white sins*. Methodist preachers in this, as in other points, have shown their Catholic nature. Their Discipline in its very first chapter exhibits some remarkable *venial sins*. That is to say;—the book affirms the Methodist church in America to be Episcopal, *by the act of John Wesley*—and, *by the act of the Conference in Baltimore, in 1784.*

To afford our readers a clear view of the whole subject, we must give them

A LITTLE HISTORY OF METHODISM.

CHAPTER 1.—John Wesley, and some other students at college, were called *Methodists* in derision, from the *methodical* strictness of their habits and life.

CHAPTER 2.—John Wesley became a clergyman of the established church of England, *and died in that communion.* That church is Episcopal—having *three orders* in its ministry; first and lowest—the deacon; second—the presbyter, or priest; third—the bishop. The bishop only can ordain to the ministry. Mr. Wesley was of the second order—i. e., he was a presbyter or priest.

CHAPTER 3.—John Wesley had great zeal to elevate the Episcopal church in piety, and to spread the gospel—he therefore appointed certain men to help him preach. These men were not ordained ministers. They were merely what Episcopalians call *lay preachers*—that is to say, men who took a text and spoke to the people: but they could neither administer baptism, the Lord's supper, nor marriage. Preachers of

this sort were sent by Mr. Wesley over England, Scotland and Ireland—and to *America*. These men formed Methodist societies in this country.

CHAPTER 4.—In the year 1773, six of these lay preachers held, of their own accord, a meeting in Philadelphia and called it a Conference.

These six were travelling lay preachers, and all Englishmen—Thomas Rankin, George Shadford, John King, Francis Asbury, Richard Wright, and Robert Williams. There were one Irishman, Robert Strawbridge, a local lay preacher, and three young men on trial, present. But the Englishmen were the Conference. These six British subjects, then, and there, proposed, to themselves, the following questions:—1. Ought not Mr. Wesley's authority, and that of the Conference [i. e. the Conference in England] to extend to the *preachers*, and *people* in America, as well as in Great Britain and Ireland? The six Englishmen answered—Yes! 2. Ought not the doctrine and discipline of the Methodists as contained in the minutes [i. e. the minutes of Mr. Wesley's Conference in England] to be the sole rule of our conduct, who labor in the connection with Mr. Wesley in America? The six Englishmen answered—Yes! 3. If so, does it not follow, that if any preachers deviate from the ministry, we can have no fellowship with them, till they change their conduct? The six Englishmen answered—Yes! These six Englishmen, thus placed, by their mere say so, the Methodist *preachers* and *people*, in America under the absolute control of Mr. Wesley in England.

CHAPTER 5.—The American Revolution came on. Mr. Wesley was bitter against American freedom—wrote against it. He said, among many other things, as follows—"Probably that subtle spirit (the devil) hoped by adding to *all these other vices* (American vices) the spirit of *independency*, to have overturned the whole work of God, as well as the British government in North America." Mr. Wesley's preachers felt as he did—and Dr. Bangs (Methodist) tells us, "During the revolutionary war *all the preachers*. (Englishmen) except Mr. Asbury, returned to their native land." Mr. Asbury, it is understood, *concealed* himself among the *tories* of the state of Delaware. Some of the other preachers were imprisoned for refusing to adhere to America.

CHAPTER 6.—In the year 1779, this same Francis Asbury convoked a Conference at Mr. F. White's house in Delaware, "*the place* (says Jesse Lee, the Methodist historian,) *of Mr. Asbury's retirement.*" This Conference was composed of only twelve, including Mr. Asbury, being a small part of the whole number of Methodist itinerants. But eleven of these, did there assume, for the whole of the Methodist preachers and people, to answer the following questions:—1. Ought not brother Asbury to act as general assistant in America? Ans.—He ought. 2. How far shall his power extend? Ans.—On hearing every preacher, for and against what is in debate, *the right of determination* shall rest with him, according to the minutes. That is, his power in America shall be equal to Mr. Wesley's in England. [The facts as to the Conference in Philadelphia, and *this*, at White's, we have taken from Jennings's Exposition, pp. 122—128, a Methodist work, written in the vain attempt to reform the Methodist church.]

CHAPTER 7.—This brings us to the year 1784—by which time Mr. Asbury had been successful in persuading all the preachers to acknowledge him general assistant of the Methodist society in America; without as yet, however, having the acknowledgment of Mr. Wesley. In that year, Dr. Coke, [who was a clergyman of the established church of England, of the same standing with Mr. Wesley, and one chosen by Mr. Wesley to help him in his Methodist movement,] *prevailed upon Mr. Wesley* to make him his *superintendent* in America. And having obtained that authority he came to America.

CHAPTER 8.—This chapter, if taken from the Discipline, will read as follows:—

"Of the origin of the Methodist Episcopal church.—The preachers and members of our society in general, being convinced that there was a great deficiency of vital religion in the church of England in America, and being in many places destitute of the christian sacraments, as several of the clergy had forsaken their churches, requested the late Rev. John Wesley to take such measures in his wisdom and prudence, as would afford them suitable relief in their distress. In consequence of this, our venerable friend, who under God had been the father of the great revival of religion now extending over the earth, by the means of the Methodists, determined to ordain

ministers for America; and for this purpose in the year 1784, sent over three regularly ordained clergy: but preferring the Episcopal mode of church government to any other, he solemnly *set apart* by the imposition of his hands and prayer, one of them—viz.—Thomas Coke, Doctor of civil law, late of Jesus College, in the University of Oxford, and a presbyter in the church of England, *for the episcopal office*; and having delivered to him *letters of episcopal orders*, commissioned and directed him to *set apart* Francis Asbury, then general assistant of the Methodist society in America for the same *episcopal office*; he the said Francis Asbury being first ordained deacon and elder. In consequence of which the said Francis Asbury was solemnly set apart for the said episcopal office by prayer, and the imposition of the hands of the said Thomas Coke, other regularly ordained ministers assisting in the sacred ceremony. *At which time* the General Conference, held at Baltimore, *did* unanimously *receive* the said Thomas Coke and Francis Asbury *as their bishops*, being fully satisfied of the *validity* of their *episcopal ordination*.”—[Dis. chap. 1.]

To enable our readers fully to understand this subject, let them bear in mind, that, the words printed in italics, in our extract from the Discipline, are words which belong *exclusively* to such an Episcopal church as that of England, and that they mean always *the same thing*. Thus, the words, *episcopal office*, always mean, the office of *such a bishop* as exists in that church—a PRELITICAL BISHOP—that is to say, a bishop who is the third and highest of *three orders* of ministers—deacon, presbyter, bishop—who rules ecclesiastically over a certain geographical district, and has under his authority the other two orders of ministers. The words, to *set apart for the episcopal office*, always mean, to make *such a bishop*, by the imposition of the hands, &c., of other *such bishops*, upon the head of an inferior minister, of the order called presbyter, or priest. Again. The words—*letters of episcopal order*, always mean the letters, or testimony, given to *such* newly made *bishop*, affirming the fact that he is *such a bishop*, by the officer, or officers who have thus consecrated him to the episcopal rank. Now, the Methodist Book of Discipline, speaking of what Mr. Wesley did, in reference to Dr. Coke, has in it, knowingly, and of purpose, *words* which have exclusively the meaning

above given. The book then does mean, and it was intended so to be understood, by those who wrote it—1. That Mr. Wesley made Dr. Coke *such a bishop as existed in England*. 2. That he gave him *letters*, declaring that he was *such a bishop*. 3. That he *commissioned* him to set apart Francis Asbury to be also *such a bishop*. 4. That he (Dr. Coke) did consecrate Asbury *such a bishop*. And that 5. they (Coke and Asbury) were received by the General Conference at Baltimore in 1784 unanimously as *such bishops*.

[N. B.—Let our readers keep always clearly in their minds that the word *bishop*, in ecclesiastical controversy has *two* meanings only. I. The Episcopal signification given above. II. The Presbyterian *sense*—in which it means, simply the pastor of *one*, or more congregations, *united as one*—and this pastor or bishop has no superiority over, but is on a *level* with, every other ordained minister.]

This 8th chapter, thus taken from the Discipline, exhibits the entire ground upon which Methodism rests as an Episcopal church. But, alas! it is apocryphal. We have said it is a *white sin*. Now for the proof.

And we beg our readers to observe that the Methodist Episcopal church has ever been *arraigned* before the christian world on the charge of *falsehood, and fraud*, in this matter. The preachers have defended themselves, as usual, with a pile of chaff, an atmosphere of dust, and a barn-yard of fragrance. But the world has pronounced them *guilty*. We will give that *verdict* in the words of a Protestant Episcopalian writer, whom we make foreman of the jury of the christian world. (We quote from an Episcopalian Tract entitled—"A Letter to a Methodist, by a presbyter of the diocese of Maryland." Baltimore, 1844.)

This writer says—"The validity of the Methodist ministry is made by the Methodists themselves; to depend on the validity of Dr. Coke's ordination by Mr. Wesley. Where then did Mr. Wesley obtain his authority to ordain Dr. Coke? Was it conferred on Mr. Wesley at his ordination? Plainly not: because the authority for ordaining in the Episcopal church of England, [of which Mr. Wesley was a member,] is confined *exclusively* to the order of bishops, and Mr. Wesley was not consecrated a bishop, but only ordained a presbyter."

Having thus shown that Mr. Wesley had no authority, according to the Episcopal church, to ordain at all, the tract proceeds:—

"There is not a particle of evidence to prove that Wesley ever ordained Dr. Coke. He *appointed* Coke, then in England, and Asbury, then in America, *superintendents* of the Methodist society in North America, and the only difference between them, was this; that, in *appointing* Coke, Wesley did it in rather a more formal manner, by *placing his hands on his head, and praying over him.*"

The writer then denies that Mr. Wesley ever gave *letters of episcopal orders* to Dr. Coke. He denies that Mr. Wesley ever gave *commission to Dr. Coke to set apart Francis Asbury for the same episcopal order.* And HE PROVES THIS—*first*, by showing, that, in a letter written eight days after he laid hands on Dr. Coke, and addressed to "*Dr. Coke, Mr. Asbury, and our brethren in America,*" Mr. Wesley says, "*I have appointed Dr. Coke and Mr. Francis Asbury to be JOINT SUPERINTENDENTS over our brethren in America.*" *Secondly*, he exhibits a letter from Wesley to Asbury *four years*, nearly, after his appointment of Dr. Coke and Mr. Asbury to be *superintendents*, and just about the time, as we shall presently see, that Dr. Coke and Mr. Asbury had *assumed* the title of Bishop—and that letter from Wesley to Asbury, reads thus:—"One instance of this your greatness has given me great concern. *How can you, how dare you suffer yourself to be called a BISHOP?* I shudder, I start at the very thought. Men may call me a knave or a fool, a rascal, a scoundrel, and I am content; *but they shall never by my consent call me a Bishop.*"

This is certainly irresistible proof that Mr. Wesley never gave *letters of episcopal orders* to Dr. Coke—nor a *commission* to set apart Francis Asbury for *the same episcopal order.*

Having thus *settled* THE FACT, that Mr. Wesley never made Coke a bishop, nor Asbury through him—our Episcopalian then establishes *how* Dr. Coke and Mr. Asbury *came to be called bishops*—by the authority of Jessee Lee, before referred to, a Methodist, who wrote "a short history of Methodism."—Lee gives us the following account:—"In the course of this year, 1787, Mr. Asbury *reprinted* the General Minutes; *but in a different form from what they were before.* The title of the

pamphlet was as follows: "*A Form of Discipline for the ministers, preachers, and members of the Methodist Episcopal church in America*, CONSIDERED AND APPROVED AT A CONFERENCE HELD AT BALTIMORE IN THE STATE OF MARYLAND, THE 27TH DAY OF DECEM. 1784. The third question in the second section, and the answer read thus:—*Ques. Is there any other business to be done in Conference? Ans. The electing, and ordaining of bishops, elders, and deacons.*' This was the first time that our *superintendents* ever gave themselves the title of *bishops* in the minutes. They (Coke and Asbury) *changed the title themselves, without the consent of the Conference.* At the next Conference, they (Coke and Asbury) asked the preachers if the word *Bishop* might stand in the minutes; seeing that it was a scripture name, and the meaning of the word *bishop* was the same as that of *superintendent*. Some of the preachers opposed the alteration, and wished to retain the former title; [that of *superintendent*] but a majority of the preachers agreed to let the word *bishop* remain, and in the annual minutes for the next year, the first question is, *who are the bishops of our church for the United States?*"

This is quoted from Jesse Lee, by the Episcopal testimony before us. The Episcopal writer then sums up his evidence: "Thus it appears that a *fraud* was practiced by one of these *superintendents* (Asbury) to get himself recognized as a *bishop*. No less a *fraud* than *altering the minutes of Conference!* And this too, by endeavoring to make it appear to the world, that they, (Coke and Asbury,) had been recognized as bishops by the Conference, *since the first foundation of the Methodist church in 1784!* Whereas the Conference, then, had only recognized them as *superintendents*,—the office to which Mr. Wesley had appointed them. *And this alteration of their title, for this purpose, by themselves, took place in 1787!* Thus was consummated one of the most startling FRAUDS of modern times; and the whole Methodist church has ever since been led to believe, that Wesley ordained Dr. Coke a bishop, and then commissioned him to ordain Asbury a bishop; and that these two were actually recognized, and called bishops by the Methodist Conference since the first foundation of the church in 1784! And what is more, *the fraud is actually perpetrated to the present day.* The recollection of it appears to have griev-

ously weighed upon Dr. Coke's conscience, when he afterwards so earnestly wrote to Bishop Seabury *to ordain him and Asbury bishops!*—and to Bishops White and Seabury, ** to ordain their preachers over again.* Well it might weigh on his conscience! The wonder is it did not drive him into a mad-house! Wesley says it made *him* SHUDDER."—(Episcopal Tract above.)

Methodist preachers, when hard pressed by the tough question—*How* could Mr. Wesley, a presbyter in the church of England, make Dr. Coke an Episcopal bishop?—sometimes deny, and say—they do not claim that their bishops *are a distinct ministerial ORDER, but only a distinct OFFICE!* But we answer—if so, why then do you call your church Episcopal? Why then have you in the Discipline employed words which only do, or can, mean that Mr. Wesley made Dr. Coke a bishop in the episcopal sense? Why then have you taken from the English Episcopal Prayer Book, with some modification, the form and manner of making and ordaining the three orders of deacon, elder and bishop? Why then have you, in your church, the same orders—deacon, elder, and bishop? Why have you given them peculiar duties, and made the bishop supreme? Lastly, why does Dr. Emory say, "In whatever sense *distinct ordinations* constitute *distinct orders*, in the same sense Mr. Wesley certainly intended that we should have **THREE ORDERS.** For he undeniably instituted **THREE DISTINCT ORDINATIONS.**" And why do Messrs. Bangs and Emory say—"THREE ORDERS of ministers ARE recognized, and the duties peculiar to each are *clearly defined.*"—(Emory in Defence of our Fathers, Sec. 7; and Bangs and Emory. Buck's Theo. Dic., 1825.)

These questions cannot be answered. And they shall not be dodged. No. Let the truth come out. Dr. Coke and Mr. Asbury aspired to be *episcopal bishops.* They tortured Mr. Wesley's act appointing Dr. Coke his *superintendent*, into his having consecrated him *an episcopal bishop.* Then one of them, (Asbury,) *altered* the minutes of Conference to sustain the usurped title of bishop. And that same man, it is believed, made the Discipline state in its first chapter **THE GREAT**

* White and Seabury were bishops in the Protestant Episcopal church in the United States.

UNTRUTH we are considering. Methodist preachers, meantime, have ever since allowed that chapter to stand, and impose upon thousands,—while they have vainly tried to defend, or to shuffle and prevaricate about it.

The Methodist Episcopal church, has been, we have said, *arraigned* on the charge of *falsehood* and *fraud*, in claiming to be episcopal. The *court* is the *world*. The *judge*, the *people*. The *jury*, a *panel* from christian denominations. The Episcopalian, is *foreman*. Let us attend. The *sheriff* has brought in the *jury*. The *clerk* is calling the *roll*:—

- | | | |
|---|-------------|-------|
| 1. Protestant Episcopalian of the U. States; | he answers, | Here. |
| 2. " Episcopalian of Great Britain, | | Here. |
| 3. Wesleyan Methodist of Great Britain, | | Here. |
| 4. Protestant Methodist of the United States, | | Here. |
| 5. Old School Presbyterian, | " " | Here. |
| 6. New School Presbyterian, | " " | Here. |
| 7. Dutch Reformed Presbyterian, | " " | Here. |
| 8. Cumberland Presbyterian, | " " | Here. |
| 9. Presbyterian of Great Britain, | | Here. |
| 10. Lutheran of the United States, | | Here. |
| 11. Baptist, | " " | Here. |
| 12. Congregationalist, | " " | Here. |

The *foreman* has said "*the jury are agreed*,"—attend to the *verdict*. 1. That John Wesley, a presbyter of the Episcopal church of England, had no authority in that church to *consecrate a bishop*. He, then, *never ordained Dr. Coke o bishop*, nor assumed to do so. 2. That John Wesley never gave Dr. Coke *letters of episcopal orders*—and never *commissioned* him to ordain Mr. Asbury a bishop. 3. That the said Thomas Coke and Francis Asbury were *never received* by the General Conference at Baltimore in 1784 as their bishops. That the manner in which the said Coke and Asbury got themselves called bishops was a *fraud*. And that the Methodist Episcopal church, in the Discipline has uttered, published, and perpetuated a *falsehood* and *fraud* before the world.

The *court* is always in session. The *judge* always upon the bench. But, nothing more has been done up to this time by Methodism, than a quibbling attempt at a *new trial*. And nothing more has been had, than the hope of a *recommendation for mercy* sent up to the GOVERNOR OF THE WORLD.

Will Methodist preachers deny they have been tried and condemned? If they do, then we challenge them to bring forward one denomination of christians, in Europe or America—or one intelligent minister of the gospel—or one sensible man, who will sustain the 1st chapter of their Discipline, as THE TRUTH!

We merely add, that our table is spread with pamphlets on this subject, *sent to us from Episcopal hands*; and with tracts, and books, *on both sides*, from which the verdict above is made ample and overwhelming.

II.—THE DISCIPLINE—BORROWED PLUMAGE.—Methodism is not Episcopal. What right has it then to Episcopal forms and orders in baptism, matrimony, the burial of the dead, the Lord’s supper, and the manner of making and ordaining bishops, elders, and deacons? All this is borrowed plumage.—Part of it is unmeaning, moth-eaten finery, hung up in the Discipline, and another part the sheerest mummery. First—Methodists are not Episcopalians. What right have they, then, to “*the ministration of baptism*,” as contained in their Discipline? It is borrowed from the Episcopal Prayer Book. And it is unmeaning finery. For what is the object of baptism? Episcopalians regard baptism as “the only rite of initiation into the church of God.” Presbyterians also say, it is “the solemn admission of the party baptized into the visible church.” But it has no such place in Methodism. *Joining a class* is the right of admission into Methodism. And not attending class is pre-eminently exclusion from the church.—Well, is baptism administered to persons who join the class? No. How long may they remain in class, and have all the privileges of Methodism without baptism? Six months? Six years? Or sixty? How many unbaptized seekers are in the Methodist church? Bishop Jayne says, there are 50,000 seekers in the church north! How many in the church south? The ministration of baptism, then, in the Discipline, is borrowed plumage; and it is very much an unmeaning finery.

Again. Methodists are not Episcopalians. What right have they, then, to “*the solemnization of marriage*,” as in their Discipline? It is borrowed from the Episcopal Prayer Book. And it is unmeaning finery. Do Methodist preachers perform that splendid ceremony? We do not know how it may be on all

occasions. But we once witnessed the celebration as it was done by one of the brethren. The trembling couple stood up. They had no need to tremble *long*. "Join hands," said the preacher: "In the name of the Lord, I pronounce you husband and wife. O Lord! as thou hast made these two one flesh, grant them thy blessing. Amen! Take your seats!"—We may have failed in the very words. We have not missed the *time* many seconds. A *churchman* would have wondered if that was meant for Episcopacy. Certainly, it was the funniest, little, odd-come-short, marriage rite we ever witnessed; and entirely eclipsed the shortest of the short of our attempts in marrying a deaf and dumb man.

Again. Methodists are not Episcopalians. What right then have they to "*The order for the burial of the dead*," as in the Discipline? It is borrowed from the Episcopal Prayer Book. And it is finery hung up for show in the Discipline. But in the place of it, there is, after due time and notice, a *funeral sermon*. And, be it said, this *funeral sermon*, in practical influence, is becoming like the Roman Catholic *mass for the dead*. This *sermon* is preached for the asking. And friends expect the preacher to put the souls of their dead at rest, in heaven. This *sermon*, in some places, seems to be necessary to the *consummation of the funeral*. We were asked, once, in these very words:—"Will you go to-day to Mr. ——'s *funeral*?" "His *funeral*!" said we—"Why we thought he died a year ago?" "O yes," said our neighbor—"He died then, but he has never had his *funeral* yet!" We give another illustration, right to the point. A man had *shaken hands* with a Methodist preacher and joined class,—then *fell back*,—lived as before for a considerable time,—and died, in delirious fever, absolutely preventing all conversation with him. By request, we preached at the grave, a prepared sermon, with all proper and yet guarded delicacy of allusion to the dead. But it would not do at all. Months after, a *high funeral sermon was offered up*—and the friends came away with their minds at rest. This evil is not, however, confined to the Methodist church. It exists elsewhere, and needs to be arrested. Man, now, as ever, loves *extreme unction*, and the *mass for the dead*.

Again. Methodists are not Episcopalians. What right then have they to "*The order for the administration of the*

Lord's supper," as in the Discipline? It is borrowed from the Episcopal Prayer Book. And is finery hung up for show in the Discipline. The Lord's supper has august regard paid to it in the Episcopal church. It is the day of days—the time of times. But *what* and *where* is the supper in Methodism? Did any body ever hear a Methodist speak, with any interest, of expecting to approach, or having been at, the Lord's table?—Does it not evidently fill a place in the mind of a Methodist greatly below the *class meeting*, and the *love feast*—to say nothing of the *shout*, and the *bodily exercise*? Does the Lord's supper occupy, in Methodist meetings, a time and place fully known to all? Is it not postponed for frivolous reasons, shuffled aside, and poked away in a corner? And when administered, how often may the elder feel "*straitened for time*," and "*omit any part of the service except the prayer of consecration*," that the altar, and the straw, may be prepared for more exciting exercises?

Lastly. Methodists are not Episcopalians. What right, then, have they to "*The form and manner of making and ordaining of bishops, elders, and deacons*," as in the Discipline? All this is borrowed from the Episcopal Prayer Book. And it is not only borrowed plumage—it is the grossest mummery. Presbyterians reject Episcopacy in all its claims. But they can respect the faith of those who believe they trace prelati- cal mystery back two thousand years. And our *imagination* may even kindle with theirs, when they look upon the kneeling man, and the mitred dignitary, whose hand communicates, as they think, power and grace, from Christ, and Paul, and Clement, and Gregory, and Cranmer, and Tillotson, to rule the flock. Just as we can honor loyalty, or admire some noble Percy, as his heart swells, and eye gleams, over the heraldic shield which has come down to him, borne upon the breast of belted earls, through glittering lances, and shadowy plumes; and banners, of ancestral glory. We can feel that all this is in keeping with Europe, and the monarch, and the military noble, and *the established church*. But we would have no sympathy at all, if we saw a Tennessean, at a British coronation, astride an English war horse, wielding the battle-axe of Richard, and playing the part of *champion* for the king, in the gaudy show. We would open our eyes, and cry out, "Jona-

than, what business have you there?" And so, when we see strait-breasted Mr. Stubblefield, the Methodist preacher, made a *bishop*, by some Francis Asbury, or Lorenzo Dow, we cannot help thinking of the daw and the peacock's feathers, or other fable about borrowed honors, or of old Mr. Burchell in the Vicar of Wakefield, when he said *fudge to certain persons*, pretending to be fine ladies from London.

And when Methodist divines are clothing one of their number with *Episcopal orders*, there is a particular thing in the ceremony, worse than *fudge*. For, what do the preachers mean when they utter these words—"Receive the Holy Ghost," at the ordination of their bishop? We know what Episcopalians mean. They understand, that *the grace of apostolic succession is thus conveyed*. Now, Presbyterians can hardly acquit Episcopalians of impiety, in the consecration of a bishop—because *these words*, as we receive them, are never used in the Scriptures but to express *miraculous power communicated by inspired hands*. What then is it but something akin to *blasphemy*, when Methodist ministers, in their Episcopal mummery, say *these words*? Think at the same time, that these gentlemen are a *huge trading company*—and what could be more out of place than all this grave, and splendid form, and word of awful import, when they set apart a man to *superintend* their affairs.

Let us suppose that Rev. Mr. S——, assistant circuit preacher, should solicit Rev. Mr. E——, minister in charge, to make him a Methodist bishop. Let us suppose the place to be an upper room in Rogersville—and that Rev. Mr. K——, and Rev. Mr. C——, should bring forward Rev. Mr. S——, saying—"We present unto you this holy man to be ordained a bishop." Let us suppose that Rev. Messrs. E——, K——, and C——, should "then lay their hands on the head of Br. S——, "kneeling before them on his knees." And that Rev. Brother E—— should say—"Receive the Holy Ghost for the office and work of a Bishop in the church of God, now committed to thee, by the imposition of our hands, in the name of the Father, and the Son, and the Holy Ghost—and so on, and so on—Amen!

Now, we ask, could Rev. Brother E—— thus make a Methodist bishop? Surely, surely, the itinerants themselves will

feel we have trifled with *their sacred things*. And yet this is nothing like so strong a case, as when they say, Mr. Wesley made Dr. Coke a bishop, in an upper chamber at Bristol, England. How then must Episcopalians feel, when they see Methodist preachers consecrating a bishop with their borrowed forms and words—*by authority of succession*—from Asbury, Coke, Wesley? Can we wonder Episcopalians are indignant at the assumption, and the mockery?

The Discipline contains some 200 pages;—the *borrowed plumage* fills up 56 pages—more than one-fourth of the volume.

III.—THE DISCIPLINE—A TARIFF.—A Tariff is a list or table of goods with the duties or customs to be paid for the same.—[Webster.] The United States, Great Britain, and some other countries, raise their revenues in this way. An *ecclesiastical* tariff exists, as in the Roman church in Ireland, when the church supports its ministry by a regular contribution imposed upon its people, and by regular charges for spiritual services—such as baptism, absolution, the mass, extreme unction, and burial.

Methodist preachers have not yet reduced their income to so perfect a system. They have only, as yet, *regulated the duties or customs* on books, tracts, pamphlets, reviews, papers, &c.—and regulated the *times* and *places* where contributions are to be made, and who shall be the tariff officers and agents.

The Discipline is the table or list of these “*ways and means*.” We exhibit it as a *fraud*, because the whole regulation is church usurpation.

Having dwelt upon this assumption of power in the “Great Iron Wheel”—No. 3, we intend now merely to show how this fraud stands in the Discipline—as a *bill of ways and means*.

I.—Let us consider the Methodist tariff as to the *times* and *places* of its collection. We will just copy from the book:—

*Mr. Lee, in his “History,” informs us, (p. 142)—that at one of the Conferences, held in the year 1789—The *bishops* (that is, Coke and Asbury) introduced a question in the annual minutes which was as follows:—

Q.—“Who are the persons who exercise the *episcopal office* in the Methodist church in Europe and America?”

A.—John Wesley, Thomas Coke, and Francis Asbury, by regular *order and succession!*!”

Well may we ask—who ever heard of Bishop Wesley?—and well may the Episcopalian, in the tract before us, exclaim—“What a fabrication! What an unhallowed scheme in Coke and Asbury, to usurp the office and authority of a bishop!”

First.—"Let there be weekly class-collections in all our societies where it is practicable."—(Dis. South, p. 171.) The tariff, you see, begins at the beginning.

Again.—"Every preacher who has charge of a circuit *shall* earnestly recommend to every class or society in his circuit to raise a quarterly or annual collection," &c.—(P. 172.) The obligation upon the preacher, you perceive, is imperative—*shall*.

Again.—"Every preacher who has charge of a circuit *shall* make a yearly collection, and if expedient, a quarterly one, in every congregation."—(P. 172.)

Again.—"A public collection *shall* be made at every Annual, and every General Conference."—(P. 174.)

Again.—"It *shall* be the duty of each Annual Conference to take measures from year to year to raise money in every circuit and station, for the relief of the superannuated," &c.—(P. 175.)

Again.—"To defray the expenses of the delegates composing the General Conference, a collection *shall* be taken up in each circuit and station some time previous to the sitting of Conference."—(P. 176.)

Again.—"It *shall* be the duty of each Annual Conference to appoint some month within the Conference year in which missionary collections *shall* be taken up," &c.—(P. 183.)

Again.—"It *shall* be the duty of the presiding elder to bring the subject of our missions before the first Quarterly Conference of each of the circuits and stations of their districts yearly—to endeavor to increase the number of contributors and the amount contributed for missions.—(P. 183.)

Again.—"Missionary collections of those who are disposed to give a cent or more a week, or fifty cents a year."—(P. 183.)

Again.—"Subscriptions to the chartered fund—to be supported by the voluntary contributions of our friends."—(P. 188.)

Again.—"The annual announcement of the profits of the sale of books, and the dividend."—(P. 194.)

Again.—"There *shall* be weekly papers, in various places, and a review, established by the General Conference," &c.—(P. 192.)

Again.—"A yearly subscription in circuits and stations

which can bear it, to build churches, and paying the debts of those which have been already erected.”—(P.)

Surely here is a goodly list of *times* and *places* for the collection of money. My Lord John Russell, or Sir Robert Peel could not have shown more skill in finding out the ways and means of revenue.

Observe—we bring no blame against the *objects* for which all this money is raised. No. We are exposing the *prodigious money power which exists, without responsibility, in the hands of Methodist preachers*. And we are showing that the Book of Discipline is the *Tariff* of this self-constituted money corporation.

2.—We will consider some of the *agencies*, and *officers*, under the Methodist Tariff.

First.—The General Conference is limited and restricted—not to appropriate the produce of the Book Concern, nor the Chartered Fund, to any purpose other than for the benefit of the travelling, supernumerary, superannuated, and worn-out preachers, their wives, widows, and children.—(P. 70.)

Secondly.—“The Annual Conference *shall* proceed to inquire—what has been collected and contributed for the preachers,” &c.—(P. 32.)

Thirdly.—“The Quarterly Conference *shall* attend strictly to the temporal interests of the church.”—(P. 35.)

Fourthly.—“The bishop.—It *shall* be his duty to oversee the spiritual and temporal business of our church.”—(P. 38.)

Fifthly.—“The presiding elder.—It *shall* be his duty to oversee the spiritual and temporal business of the church in his district.—(P. 40.) He *shall* do every thing in his power to recover all debts due the Book Concern,” &c.—(P. 193.)

Sixthly.—“The preacher in charge of a circuit or station.—It shall be his duty to take care that every society be duly supplied with books;—to overlook the accounts of all the stewards;—to appoint persons to receive the quarterly collections in the classes;—to see that public collections be made quarterly, if need be;—to make collections for Sunday-schools, bibles, tracts, Sunday-school books;—to lay his accounts before the Quarterly Conference;—to raise yearly subscriptions for building churches, paying church debts, &c.”—(P. 43.)

Seventhly.—“The stewards.—It *shall* be their duty to take

an exact account of all the money, or other provision collected for the support of the preachers in the circuit," &c. &c.—(Pp. 167—169.)

Eighthly.—"The class-leader.—It is his duty to see each person in his class once a week—in order to receive what they are willing to give towards the relief of the preachers, church, and poor;—to meet the minister and the stewards once a week;—to pay the stewards what they have received of their several classes in the week preceding."—(P. 23.)

Ninthly.—There are many book agents, elders, publishers, committees, trustees, &c. &c.—all of whom are fiscal officers in various ways.

Our readers now see that Methodism is a complicated, but very accurate monetary system. As it regards oversight in the collecting agencies, it is *the most perfect sub-treasury in the world*. For every Methodist preacher is all the time managing what is, in part, his own money. He then goes to Conference,—he has an interest in the dividend, and he counts the collections his brethren have made. Methodist money is surely safe.

3.—It will doubtless interest our readers to know *how much* of the Discipline is devoted to money matters. We reply;—the entire book contains 206 pages. Of these, 43 pages are occupied with the temporal economy of the church, in one division of the volume by itself, besides numerous money regulations in other places. *More than one-fifth of the Discipline is about pecuniary matters.*

Some might be curious to know, just at this place, how many pages of the Presbyterian book are filled with ways and means to secure those *large salaries* of which we hear so much. We reply;—the book containing the Confession of Faith, Catechism, Form of Government, Discipline, &c., has some 468 pages. Money matters occupy just exactly *the half of one page*. And that *half page* is nothing more than *the form of words* in which each congregation is required to make out *their CALL* to the minister *they have chosen to be their pastor*—the salary being left *blank*, to be filled by *the people!* Now, look again at the Methodist Discipline. It contains, we have said, 206 pages. And some 40 pages are employed in regulations to *secure church property to the preachers, and ar-*

rangements to supply their salaries! What a contrast between the book of the *salary-loving* Presbyterians, and the book of the *salary-hating* Methodists.

Let us look a little farther. How much of the Presbyterian book is devoted to the examination of the Word of God? Answer—348 pages. How much of the Methodist book is taken up with articles of religion? Answer—*ten* pages. So, Presbyterians have given to God 348 pages, and to their salaries, *the half of one page!* While Methodist preachers have yielded to God 10 pages, and to their money power and salaries 40 pages! What a contrast!

IV.—THE DISCIPLINE A ROD OF IRON.—1. *The Discipline is a rod of iron, because it clothes the General Conference with power, virtually without restriction.* Bishop Hamline, in his speech before the General Conference of 1844, said that the constitution of the Methodist Episcopal church is all contained in these words:—“The General Conference shall have full powers to make rules and regulations for our church, under the following limitations and restrictions.”—(Chap. 2, sec. 2.) The limitations and restrictions say—1. The General Conference shall not revoke, alter, or change the articles of religion, &c. Nor, 2. Allow more than a certain representation. Nor, 3. Do away Episcopacy, &c. Nor, 4. Revoke or change the general rules, &c. Nor, 5. Do away the privileges of ministers and preachers or members as to trial. Nor, 6. Appropriate the produce of the Book Concern to any other than the present purpose.

These are the limitations and restrictions upon the General Conference. But it is all a farce. For listen! “Provided nevertheless, that upon the concurrent recommendation of three-fourths of all the members of the several Annual Conferences, who shall be present and vote in such recommendation, then a majority of two-thirds of the General Conference succeeding shall suffice to alter *any* of the above restrictions *excepting* the 1st article.—(Ib.)

Now, we ask, who compose the Annual Conferences? Answer.—Itinerant Methodist preachers *only*. Very well. Who compose the General Conference? Answer. Itinerant Methodist preachers *only*, chosen by, and representing the Annual Conferences. Very well. These limitations and restrictions,

then, are merely such as *the preachers have imposed upon themselves*, and which *they can alter when it suits them!* The General Conference is, therefore, a body virtually without limitations or restrictions. Such a body is a sheer despotism. It is a rod of iron.

2. *The Discipline is a rod of iron*—because it is a system of removal from office without check or responsibility. Bishop Hamline affirmed that the *class-leader* could be removed by the *itinerant pastor*—the *itinerant pastor* by the *presiding elder* or *bishop*—the *presiding elder* by the *bishop*, at any time during the interval of Conference. And it is so.—(See DIS. pp. 37, 39, 41.) Mr. Hamline (he was not then bishop) pressed this *unquestioned fact*, to bear him out in his argument, that, by analogy, the General Conference had the right to suspend Bishop Andrews, *summarily and without trial*.

We cannot do better than to give Bishop Hamline's construction of the Discipline, as summed up by himself. He says that the Methodist system of removal, or suspension, is "*peculiar*."

FIRST. That it is "*summary*." "Without accusation, trial, or formal sentence"—"*ministerial, not judicial*." SECONDLY. "*It is for no crime, generally for no misdemeanor, but for being unacceptable*." THIRDLY. That "*most of the removals are by a sole agent, namely, by a bishop or preacher, whose will is omnipotent in the premises*." FOURTHLY. That, "*the removing officer is not legally obliged to assign any cause for deposition. If he do so, it is through courtesy, and not of right*." FIFTHLY. That "*the deposed officer has no appeal*"—that "*if indiscreetly or unnecessarily removed, he must submit; for there is no tribunal authorized to cure the error, or rectify the wrong*."

Observe—Bishop Hamline was not speaking of removals of Methodist ministers, preachers, and officers for *crime*, or *heresy*. No. *Trial*, such as it is, the Discipline provides for these offences. But this power of removal which the itinerant pastor has over the leader, and the presiding elder over the itinerant pastor, and the bishop over the presiding elder—in *the interval of Conference*, is in the *omnipotent will* of the bishop or preacher without his being obliged to assign *any cause*; and there is *no cure* for his error, or rectification of his wrong! It is, as we have said, in "The Great Iron Wheel" No. 1, a

Turkish, a military despotism—an outrage upon all just liberty of thought or action in Methodist officers. It is a rod of iron.

3. *The Discipline is a rod of iron in its regulations as to the trial of its private members.* The book says:—“How shall an accused member be brought to trial? Answer. Before the society of which he is a member, or a select number of them, in the presence of a bishop, elder, deacon, or preacher, in the following manner: Let the accused and accuser be brought face to face; but if this cannot be done, let the next best evidence be procured. If the accused person be found guilty by the decision of a majority of the members before whom he is brought to trial, and the crime be such as is expressly forbidden by the Word of God sufficient to exclude a person from the kingdom of grace and glory, let the minister or preacher who has charge of the circuit expel him.” “Nevertheless, if (in any of several cases mentioned) the minister or preacher differ in judgment from a majority of the society, or select number, concerning the innocence or guilt of the accused person, the trial in such case may be referred by the minister or preacher to the ensuing Quarterly Meeting Conference.”—(P. 96.) The same right of appeal to the next Quarterly Conference is allowed to the excluded person, with the exception of such as absent themselves from trial, &c. “And the majority of the travelling and local preachers, exhorters, stewards, and leaders present, shall finally determine the case.”—(P. 98.)

Here we have the rod of iron. Such a process of trial—such a provision, or rather such a no-provision to secure justice, in the trial of a church member, cannot be equalled in any Protestant denomination. It has no parallel out of the Papacy. Let us briefly examine it: “The member shall be brought to trial before *the society* of which he is a member, or a *select number* of them, in the presence of the bishop, elder, deacon, or preacher.” Now, we ask, does the book tell us *how* the member is to be brought before the *society*, or *select number*? No. The book is silent. *To whom* must the *accuser* go with his accusation? The book is silent. How much notice as to time is given to the accused? The book is silent. Is the accused told by formal citation *the charge* against him, and the names of the *witnesses* to support it? The book is silent. May

he be turned into trial at a moment's warning, without any preparation? The book is silent. *And that silence is ominous and terrible.* That silence leads us to believe, that the bishop, elder, deacon, or preacher, *has the whole arrangement of this beginning of actual process.* He may or may not receive the accusation at his pleasure. He may or may not give citation to the accused, with due notice, other than his pleasure.—Here, then, flagrant wrong may be done at the threshold of the court of justice.

Once more. Suppose the accused is before the judicatory. Who compose that judicatory? The book says, the *society* of which the accused is a member, or a *select number* of them. Very well. But here we ask again, *who* decides whether the accused shall be tried before *the society*, or a *select number*?—The book is silent. Again. *Who* chooses that *select number*? The book is silent. *What does this silence mean?* Does it teach us that this part of the process of trial is, also, under the control of the preacher? May he decide that the accused shall be tried by a select number? and may he choose, or manage the summoning of that select number? *Then he may directly or indirectly pack that jury.* Look farther. "Let the accused and accuser be brought face to face; but if this cannot be done, *let the next best evidence* be procured." Again we ask, *how* is this next best evidence to be procured? The book is silent. Is there any thing about the citation of witnesses? No. Any thing as to a commission to take the testimony of absent witnesses, and the *right* of the *accused* to attend and cross examine? No. The book is silent. Are we to infer that the bishop, elder, deacon or preacher is left by the book to *procure this next best evidence* in any way *he may think proper*? And might they procure this *next best evidence* after this fashion:—*Might they send a committee to take the testimony of a lady; who was asked to tell what a second lady had told her, a third lady had said; and might this third lady be tried on such testimony and expelled the Methodist church?*

Verily the accused member in the Methodist church has *no safe-guard* around him. For, our readers will see, *First*, that the original trial before *the society*, or *select number*, may be a farce, from the prodigious control of the peacher over *the society*, or in the appointment of *the select number*. *Secondly*, that

the preacher has the right to refer the trial, if *he differ* in judgment from *the society*, or *the select number*, to the ensuing Quarterly Meeting Conference. Will it be said that the member, if condemned, is allowed to appeal? Yes. He may appeal. But where must he carry his appeal? Why—"He shall be allowed an appeal to that same next Quarterly Meeting Conference." And there, truly, he has less chance against the preacher than he had before the society, or the select number. For who compose the Quarterly Conference? Answer: The travelling and local preachers, exhorters, stewards, and leaders. Now, from the book, the exhorters, stewards and leaders, whatever may be true of the local preachers, are mere puppets in the hands of the itinerant ministers. And yet that court of appeals "*finally determines the case.*"

This is the rod of iron with a vengeance. A lawyer of highest standing in our country, told us, that this whole thing called a trial in the Methodist church, was the veriest burlesque upon justice. And we, here, do now, *challenge* any lawyer to come out and say that there is security against wrong to the accused, afforded by the Methodist Discipline. We defy him to do it. We do not challenge a Methodist editor to gabble silly sentences. We invite a lawyer—a judge of the rights of man, in courts of justice, to meet this challenge. And to meet it over his own proper name. We defy him to do it.

N. B.—It is well to caution our readers who have not the Discipline. Methodists may tell them, as they told us, when we had not examined the book—"O! our trial is the fairest in the world—*it is by arbitration!*" The accuser chooses one; the accused another; these two a third. The preacher has little to do with it." But on consulting the book, we found that *this arbitration trial* had reference *only* to cases of "any dispute between two or more members concerning the payment of debts." It has nothing to do with the regular trial for church offences. Mark that.

Again. Methodists may say—"Our trial is, *in fact*, conducted *so*, and *so*, and *so*." But let it be fully borne in mind, that *any mode* of trial, which actually takes place, *not in the Discipline*, is *nothing else* than the *permission* of the preacher

—his mere pleasure to let it be so. And, such mode of trial, not in the Discipline, may be as various as the whims, or consistency, the tyranny, or kindness, the arrogance, or humility, the regard for, or disregard of popularity, which will be found in the minds of the many thousand itinerant preachers. Trial, thus controlled, is a rod of iron.

4. *The Discipline a rod of iron.*—It subjects members to be excluded from the church if they neglect to meet their class! The book says—"They are to be visited—the consequences explained if they continue to neglect—*exclusion*. If they do not amend, let him who has charge of the circuit or station, bring the case before the *society* or *select number* before whom they shall have been cited to appear; and if found guilty of wilful neglect, &c.—*let them be laid aside*, &c.—and let the preacher show that they are excluded for a breach of our rules, and not for immoral conduct."—(Chap. 4, sec. 3.)

This is the rod of iron. For remember, the class meeting is no ordinance of God. It was instituted by Mr. Wesley, at first merely to collect money. He afterwards made it a *confessional*.—(Wesley's works, vol. 5, p. 179.) It is then a device of man; and a most mischievous device of man. Yet a member in the Methodist church—however established in its doctrines—however exemplary in attendance upon the preached Word of God—however irreproachable in christian character—shall, nevertheless, be excluded from all the privileges of a christian, if he conscientiously is opposed to the unscriptural class meeting? This is the rod of iron. (For more extended views, we refer our readers to "The Great Iron Wheel"—No. 2, April No. of Cal. Mag., 1847, and to our Letter to Dr. Converse, Oct. 1847.)

5. *The Discipline a rod of iron.*—It requires that Methodist members be turned out of the church for the *non-observance* of any one of some thirty general rules—several of which demand obedience in things not made obligatory on a christian by the Word of God. We will instance only one of these rules. The Discipline reads thus:—"It is expected of all who continue in these societies, that they should continue to evince their desire of salvation, by doing good * * * especially to them who are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another,

helping each other in business, and so much the more because the world will love its own and them only."

Here we are told that *all* Methodists are to *evince* their *continued desire for salvation*, by doing good to the household of faith, (Methodists in full membership,) or those groaning to be so, (Methodist seekers,) by *employing them*, and *trading with them* PREFERABLY to others! So that a good Methodist is expected to *evince* his *continued desire of salvation* by trading even with a *seeker* in his church in *preference* to buying of, or employing a christian of any other denomination! But that is not all. Turn over the page, and read the *penalty*:—"These are the general rules of our societies: *all of which* we are taught of God to observe, even in his written Word—and *all these we know his spirit writes on truly awakened hearts!* If there be any among us who observe them not—who habitually break *any of them*, let it be known unto them who watch over that soul. We will admonish him of the error of his ways; we will bear with him for a season. But if then he repent not, *he hath no more place among us*. We have delivered our own souls."—(Chap. 4, sec. 4.)

This is a rod of iron. See! A member is liable at any moment to be *expelled* from the Methodist church, if he does not observe the rule to employ, or buy of, one of the Methodist household of faith, or one groaning so to be, (a *seeker*), in *preference* to employing or trading with anybody else, *even the most esteemed christian in another church!!* Is it not manifest that under this rod of iron the whole business of the Methodist connection may be controlled by Methodist preachers, as we have shown in "The Great Iron Wheel"—No. 3.

We will only add, that this rule is the rod of *fanaticism* as well as the rod of iron. For it tells us, indirectly, that all who are not of the Methodist brotherhood of faith, or groaning to be so, are of *the world!* Again. We are informed that this rule as to employing or buying of the brotherhood of faith, or those groaning so to be, *is written on truly awakened hearts by the Spirit of God!* That is, we suppose, by the *direct witness* to Methodists *only!* For, nobody else, so far as we have heard, ever saw, or felt the hand-writing. May we be allowed to imagine that the Spirit also *writes* on Methodist hearts the *names* of those for whom they shall *vote*, as well as

the class of persons with whom they shall *trade*. Does he inscribe the name of the *available Presidential candidate*, and who ought to be *coroner* and *constable*? Or, shall we be told, that the Spirit only refers Methodists, in this matter, to their presiding elders, circuit riders, local preachers and class-leaders! Verily! Verily! Methodism ought to be understood.

6. *The Discipline a rod of iron.*—It demands that, if a member of our church shall be clearly convicted of endeavoring to sow dissension in any of our societies, *by inveighing against either our doctrines or Discipline*, such persons so offending shall be first reprov'd by the senior minister or preacher of his circuit, and if he persist in such pernicious practices, *he shall be expelled from the church.*—(Chap. 4, sec. 3.)

There is the rod of iron. For whoever heard of such a thing, out of the Roman Catholic church, as a private member being expelled for *speaking against the Discipline*? IT JUST COMES TO THAT. Because it is the preacher, the preacher, the omnipotent preacher, *who has to determine WHETHER or not to bring up the member before the society, or the select number, for sowing dissension in our societies, by inveighing against our doctrines, or our Discipline.* And the preacher can easily have the member expelled for even *speaking against the Discipline!* What a rod of iron. Why, here we have the old *Sedition Law*, which turned out the elder Adams from the Presidency of the United States, engrafted into the Discipline of the Methodist Church! *And truly it ought to be there.* But what a rod of iron! No wonder the members of that church are so ^{num} in expressing disapprobation, even when they feel it, towards the doctrines or Discipline of their church.

7. *The Discipline a rod of iron.* It provides, that any travelling preacher who may publish any work or book of his own, shall be responsible to his Conference for any *obnoxious matter or doctrine* therein contained.—(Part 2, sec. 8.) This is the rod of iron. Because the phrase *obnoxious matter or doctrine*, is so vague, that the Conference may make it mean *any thing*. Observe, it does not mean, (as we understand it,) that the itinerant is to be responsible for any immorality, or doctrine contrary to the articles of religion. For all this is provided for.—(In chap. 4, sec. 1.) No. The obnoxious matter or doctrine (in part 2, sec. 8) refers, we suppose, to

other things, which are beyond the circle of moral character or established Methodist theology. Thus:—The Copernican system might be obnoxious matter to Conference. Why not? The true astronomy was once condemned by a conclave of cardinals. Again. An article on Sabbath-Schools might *once*, we think, have been obnoxious to Holston Conference. The time was, many of the brethren were alarmed at colleges and theological seminaries. And what would be said now, to a treatise from one of their travelling preachers against *witchcraft*, or against our having *intercourse* with spirits from heaven, in *dream* and vision. Some of these things would be *obnoxious matter*—for they would fall foul of Mr. Wesley. Or what would Conference say to a book against the Methodist church government and Discipline? Ah! Let the Reformed Methodists answer that question. Here is another Sedition law—a gag—a censorship of the press—a rod of iron.

8. *The Discipline a rod of iron.*—In this, that it assumes to control its members *in various matters of private liberty*, with which a church has no right to interfere in the way of rule and penalty. We will call attention to only one of these matters—*dress*. The Discipline says:—"Should we insist on the rules concerning dress? Answer. By all means. This is no time to give encouragement to superfluity of apparel. Therefore receive none into the church until they have left off superfluous ornaments. Allow of no exempt case: better one suffer than many. Give no tickets to any that wear high heads, enormous bonnets, or rings."—(Chap. 3, sec. 8.) This is the rod of iron. There is no authority from the Bible authorizing Methodist preachers to interfere with *men's coats, and women's bonnets*. Just as well might they say to their members, *we command you to abstain from meat* on Friday;—and to the itinerancy, *we forbid you to marry*. It is a rod of iron—a far-reaching despotism.

We pause only to say, the Methodist notion that peculiarity of plain dress makes people humble, has been proved a delusion in their own example and that of others. For it is not so much the *quality* or style of dress which creates pride, as the *peculiarity* or the *exclusiveness*. The soldier, for instance, is proud of his shoulder-knot, whether it be of cotton or gold. The descendant of Mahomet glories in his green turban, whe-

ther it be of linen or shawl of Cashmere. It is the distinction of the ribbon and star which exalts the wearer. And so, the Quaker, in his broad brim, and drab coat, with no buttons behind, and the Methodist in standing collar and rounded front, may be as proud as the noble in velvet and embroidery. See! I am a Quaker! Look! I am a Methodist! There now.—Each may be as proud as Lucifer would have them.

9. *The Discipline a rod of iron.*—It gives huge money power to the preacher. That policy we have exhibited in "The Great Iron Wheel"—No. 3. Such a power is a rod of iron. Money power wielded by irresponsible men, is despotism any where. It must crush to death the people of the Methodist church, as it has destroyed man under the Roman and heathen priesthood.

We have now, we think, sustained our position—that the book entitled "The Doctrines and Discipline of the Methodist Episcopal church," is a FRAUD upon the world. 1. The claim it sets up, that the Methodist church is Episcopal by the authority of John Wesley and the Conference at Baltimore, in 1784, is untrue. 2. Not being Episcopal, the assumption of Episcopal forms and orders is borrowed finery, or mere mummery. 3. The book is essentially a tariff of pecuniary ways and means. 4. It is a rod of iron. It is the fulcrum to the levers of tyranny in the hands of the itinerants. It is the hub of "The Great Iron Wheel."

Like the other numbers of "The Great Iron Wheel," this will be pursued by the cry of slander and misrepresentation. That we expect from Methodist preachers, as a matter of course, just as we should look for the same cry from Roman priests. Let us close this article by an example. Many of our readers have seen *Kirwan's letters* to the Roman Catholic Bishop Hughes. These letters, in the esteem of the Protestant world, for accuracy of facts, lucid argument, elevated character, and noble diction, surpass similar writings in our day. But father Moran, Romish priest, of Newark, New Jersey, seems to have come to a very different opinion.

He says:—"As a specimen of the gross slander and misrepresentation of the holy faith and ministers of the Catholic church, I may refer to a late publication styled '*Kirwan's letters to Bishop Hughes*'—a pamphlet of 12 short letters, in

which I have enumerated not less than THREE HUNDRED AND EIGHTY-TWO FALSEHOODS.”—(New York Observer.)

Some father Moran in the Methodist Episcopal church, will, doubtless, find not less than *three hundred and eighty-two falsehoods* in the four “Great Iron Wheels!” And surely what *this* father Moran says will be believed by Methodists. But Presbyterians of intelligence and principle, and the discerning and upright, who are neither Methodists nor Presbyterians; will say, in the words of the reply made to the Romish father Moran—“Calling a fact a falsehood does not make it so. And it certainly is easier to make one rash and foolish assertion, than to dispose of THREE HUNDRED AND EIGHTY-TWO STUBBORN FACTS.”

At the opening of another year, the editors beg leave to quote the following from their prospectus:—“We are understood as offering this work to the patronage of both the great branches of the Presbyterian church in the most cordial manner.” With great pleasure we say, that, in many places, “*both*” branches of the Presbyterian church have patronized the Calvinistic Magazine. And in this connection, it will be gratifying to all our subscribers to know, that we are promised contributions from one of the most esteemed minds at Princeton.

Items.

Two things are causes of daily astonishment to me: the readiness of Christ to come from heaven to earth for me, and my backwardness to rise from earth to heaven with him.—*Pearce.*

It was a saying of the late Rev. Dr. John M. Mason, that a house without family worship, had neither a foundation nor a covering.

THE SECULAR PRESS.—It is a peculiar feature of the age, says the New York Express, that the community, generally, are coming to feel the same kind of interest in the movements of distinguished missionaries, as in the progress of civil affairs throughout the world.

From the Presbyterian.

The Doomed Man.

There is a time, we know not when;
A point, we know not where;
That marks the destiny of men
To glory or despair.

There is a line, by us unseen,
That crosses every path;
The hidden boundary between
God's patience and his wrath.

To pass that limit is to die,
To die as if by stealth;
It does not quench the beaming eye,
Or pale the glow of health.

The conscience may be still at ease,
The spirits light and gay;
That which is pleasing still may please,
And care be thrust away.

But on that forehead God has set,
Indelibly, a mark,
Unseen by man, for man as yet
Is blind and in the dark.

And yet the doomed man's path below,
Like Eden, may have bloomed;
He did not, does not, will not know,
Or feel that he is doomed.

He knows, he feels, that all is well,
And every fear is calmed:
He lives, he dies, he wakes in hell,
Not only doomed, but damned.

O where is this mysterious bourne,
By which our path is crossed;
Beyond which, God himself hath sworn,
That he who goes is lost?

How far may we go on in sin?
How long will God forbear?
Where does hope end? and where begin
The confines of despair?

An answer from the skies is sent:
Ye that from God depart!
While it is called to-day, repent!
And harden not your heart.

THE
Calvinistic Magazine.

[NEW SERIES.]

“Earnestly contend for the faith which was once delivered unto the saints.”

Vol. III.

February, 1848.

No. 2.

The Righteous Remembered:

A SERMON,

IN MEMORY OF DR. CHALMERS,

—
BY THE REV. JAMES M'CHAIN.

“The righteous shall be in everlasting remembrance.”

Ps. 112: 6.

How pleasant to us all is the thought of an immortal name; when we are dead, of living for ever in the minds of men!—How painful to us is the thought of being soon forgotten, when we are no more! So strong is this passion in the human breast, that some would rather be remembered for their infamy, than not remembered at all. Hence, there are books, now to be found, in which men and women, pre-eminent for their degradation, have published to the world with unblushing effrontery their infamous lives, in the hope of living long among men. This love for a deathless fame, common to us all, if kept within proper limits, and made subservient to the glory of God and the good of man, is right and commendable.

Our text tells us of some who shall have this desire gratified. There are those who shall have erected to their memory a monument which shall never crumble—never be destroyed—never be marred. They shall have their names registered on a scroll of fame written by the hand of the Eternal, and kept in the courts of heaven. They “shall be in everlasting remembrance” with God and with man, on earth and in glory. These, of whom I speak, may be unknown to the great ones of the world—may be despised by them. No historian may

record their deeds. No poet may sing their praise. No monumental marble may tell where they sleep. They may never have been heard of beyond the narrow sphere of their own homes. Yet, they "shall be in everlasting remembrance."—They shall live while the earth stands—shall survive when it is burnt up, and the heavens are rolled together as a scroll, and eternally wear unfading laurels.

Who, then, are those of whom I speak? Who are these destined to such an immortality? Are they the kings and princes, the poets, orators, statesmen and warriors celebrated in history? Some of these are numbered among those to whom I refer, but their worldly greatness does not entitle them to this distinction. God does not say, those who have sat on thrones and ruled empires, those who have founded nations and framed noble constitutions, those who have triumphed in battle, those who made great discoveries, those who enchanted the world with the music of their song, or swayed it by the magic of their eloquence—God does not say that these shall always be remembered. But he does say, the *righteous*, "the RIGHTEOUS shall be in everlasting remembrance."

These, the friends of God, the disciples of Jesus, shall never be forgotten by *men*. They are not all to be known by *name*, and *individually*, in coming generations. Most of the Lord's people are but little heard of. Not only are those recollected whose names descend to succeeding ages, but every one of the righteous is remembered as forming a part of the whole number of the righteous. Christians of one generation think, with esteem and affection, of all true believers who have lived before them. We, who are now serving the Lord on earth, go back to the first saint, and come down to the last that has gone up to heaven, and embrace, in the circle of our memory, and the arms of our love, all these children of God collectively, and each individually, as a part of the whole. We not only thus think of the Abels and Enochs before the flood; of the Abrahams and Jacobs and Davids of the former dispensation; not only of Peter, and Stephen, and Paul, of apostolic times, and of Luther, and Baxter, and Martyn, of later days, but of all who have loved and served the Lord, and gone home to glory. So all believers who come after us will thus keep in mind us, and all who went before us. Thus each generation

of christians in turn remembers all christians who preceded them, and is in turn remembered by all who follow them. Thus all the righteous shall be in undying remembrance on earth.

And should they be forgotten here by men, there is a place where they will never be forgotten;—there are those who will hold them in everlasting remembrance, each of them *individually*. Heaven registers the name of each believer in Jesus—heaven will for ever preserve that record un-effaced and untarnished, and heaven will receive and keep everlastingly every one written in that Lamb's Book of Life. God will eternally remember each of his dear children with paternal affection. Christ will always remember each of his disciples, as the purchase of his blood, and a part of himself. The Spirit will for ever remember each of the redeemed, as regenerated and sanctified by his power.

There are some of the righteous who, in every sense of the word, "shall be in everlasting remembrance." The world will bow in reverence and love at the shrine of their memory. Kings and nobles will pay homage to their piety and genius. History will record, with pride, their great and good deeds. Poetry will strike her loftiest notes to sing their praise. Parian marble will rise into beautiful monuments to their fame. Painting will exert her highest skill to preserve their living features on canvass. One generation after another, to the end of time, will hand down to the succeeding one, as a precious legacy, their name and their works. Thus shall they be kept in mind on earth, and in heaven they shall be set up in the firmament of glory as stars of the first magnitude, seen and known by all the inhabitants of the skies, and gazed upon forever, with rapturous delight, by the Triune Jehovah, by saints and angels. Such a righteous one has recently gone to an everlasting remembrance on high, leaving behind him an everlasting remembrance here. There was no man in the religious world more widely known—more deeply venerated and loved. There is no man of this age, (and but few I fully believe of any age,) who has done so great a work for God and man. His writings, I doubt not, will be read in all coming ages, and his fame shine bright and glorious to the end of time. Endowed with transcendent talents, with a mind theo-

retical and practical like a Bacon's, brilliant and magnificent like the vault of heaven, vast and deep like the ocean—with a heart whose life-blood was love to God and man—with an eloquence irresistible—with an industry like that of the ant and bee—an energy whose relaxation was action, and a perseverance which knew obstacles only to remove them,—thrown too upon eventful times, when an infidel philosophy was to be vanquished, and commercial self-consequence, and aristocratic importance, and irreligious refinement, were to be weighed in the balances of the gospel;—when the Scottish church was to be waked to new life, and brought out from the Egyptian yoke of the state,—and preserved as he was almost to three score years and ten, with a mind and body as active as youth and vigorous as manhood—how could he fail to be one of the chief actors in the drama of the age, and leave his own deep impress on all future time? But, he rests from his labors and his works do follow him. You will all at once suppose that he of whom I speak is that profound philosopher, mighty orator, great theologian, laborious minister, humble christian, and noble man—CHALMERS.

I propose, my hearers, to notice some of the leading incidents in the life and death of Chalmers, and some of his prominent mental and moral characteristics, as illustrating the text. This will be a most striking illustration, for it was emphatically this great man's piety, his *righteousness*, which called out his mighty powers—his *righteousness* which made him what he was—his *righteousness* which will cause him "to be in everlasting remembrance." I will take this course, not for the purpose of eulogizing the dead. He who is now seated on one of the highest thrones of the New Jerusalem, needs not the incense of human praise. I will do this, that the world may see what a christian God sometimes raises up among men, and christians be stimulated afresh in the service of Christ.

THOMAS CHALMERS was born in Anstruther, Scotland, in March, 1780. He was educated at St. Andrew's University. While there, he showed a very strong passion for the physical sciences, and made great attainments in mathematics, astronomy, chemistry, and some branches of natural history. When he became a minister, he first preached at Cavers, in the south of Scotland. In 1803, he took charge of the parish of Kilmany,

in his native county. Up to this time, though a christian minister, he was not a christian—though a preacher of the Gospel, he was a stranger to its regenerating power. He was correct and exemplary in his deportment. He inveighed against vice and immorality. He preached morality, benevolence, and amiability, and was himself a bright pattern of these virtues. Still, he knew not Jesus Christ, and was “in the gall of bitterness and the bonds of iniquity.” Having much leisure, science more than his Bible was his study, and nature, more than nature’s God. He might be seen, with the eye of an astronomer, gazing, in the bright sky of Fifeshire, at the stars. Or he might be found traversing the beautiful hills and valleys of Kilmany, with his box and hammer, gathering flowers and collecting minerals, and returning loaded with specimens of each. He could study with sublime rapture the magnificence of the heavens, and view with poetic enthusiasm the wonders of nature, and the beautiful and splendid prospects around him. But his eye had not yet been kindled, and his mind roused, and his heart filled, by the infinite glories of God and Christ, by their infinite love to him, and his supreme love to them.

When writing for an Encyclopedia, with christianity for his subject, the great epoch of his life occurred—the mighty change of his regeneration took place. And if, as we read, angelic messengers bear on high, with wings swifter than light, the news of *any* sinner’s repentance, and the angelic throng make the mansions of bliss ring with their rejoicings over *any* such event, then, methinks, could the angel, who carried above the tidings of Chalmers’ conversion, have foreseen what a christian and minister he would become, what good he would do, that angel would have mounted upward to the skies on swifter wing than he was wont, and heaven would have uttered shouts of rapture seldom heard, even in glory.

Then it was that the god-like giant within him was waked up, and began to put forth his might. Then it was that his eye began to shoot forth its burning brightness, and his mind to show its mighty powers, and his heart to fill up and swell out to its vast dimensions. From that day he saw with new eyes, he thought with a new mind, and felt with a new heart. He was a new being, and all things were new to him. The

stars and the earth were new, God and man were new, time and eternity were new. His whole self, his intellect, his imagination, his heart, his body, were all set on fire—set on fire by the glories of God and Christ, the worth of the soul, and the grandeur of eternity, and kept on fire by the Spirit of God, and love to God and man. Thus Chalmers, like the sun himself, burnt and blazed, and scattered light and heat for more than one generation, without growing dimmer or smaller, growing brighter and larger to the last.

After laboring twelve years in Kilmany, in the year 1815, he was settled over the Tron church in Glasgow. In this city, the commercial metropolis of Scotland, he sustained, for eight years, as brilliant a series of sermons as probably ever fell from the lips of any one man. With all the ardor and boldness of his nature he held up the cross, and, whatever was his subject, Jesus Christ and him crucified were the soul of his discourse. To commercial self-importance he proclaimed the commercial principles of the Bible; to infidel philosophy, the philosophy of the gospel; to aristocratic hauteur, the humility of the cross; and from mere worldly refinement and elegance he tore off its tinselled embroidery, and exposed its deformity and pollution in the light of the judgment. He poured forth, like streams of red hot lava, the humiliating doctrines of the cross, total depravity, regeneration by the Spirit, justification by faith, salvation by grace, and an endless hell, upon gathered throngs of titled lords, and cold philosophers, and merchant princes, and gay fashionables. There, by these self-consuming labors, Dr. Chalmers did a great work, and laid the foundation of those grand results now witnessed—a christianized philosophy, an evangelical practical christianity, and a Free church.

He was next taken to the chair of Moral Philosophy in the University of St. Andrews. There he taught the morals of the Bible to crowds of enthusiastic youth. Here he implanted the principles of christian ethics in many noble minds, and sent them forth from college walls on errands of love to man, and labor for Christ.

Dr. Chalmers was then called to Edinburgh, and sat in the Divinity chair of its college. He had come from the peasants of Kilmany, and the merchants of Glasgow, and the students

of St. Andrews. Now he was to be the theological teacher of the divinity students of the Scottish church, and brought into close contact with the literati and philosophers of the Scottish nation. Here he labored, infusing an evangelical faith and an evangelical spirit into the minds and hearts of his students and his audiences, and creating that enthusiasm and public excitement which followed him wherever he went, whatever he did—till the disruption of the Free church from the state.

This grand event occurred in May, 1843. The state had asserted the right to force the people to support a minister whom the people were unwilling to have. Many ministers, elders, and private members, were then resolved not to bow to such unrighteous usurpation. The winter before the meeting of the General Assembly in May, 1843, was spent in preparing for a final and public separation, from the Established church, and a formal organization of the Free. When the General Assembly met at that time, there was witnessed a scene of moral sublimity, seldom seen on earth. The representative of the British crown had come with all the pomp and pageantry of royalty, and taken his seat in that venerable body. The lord had come from his ancestral halls, the philosopher from his study, the merchant from his counting-room, the mechanic from his shop, the farmer from his plough, and woman from her splendid mansion and humble cottage, to witness what was there to occur. Within the spacious edifice, there was one dense mass of anxious spectators, and solemn actors in the sublime transaction. Without, there were gathered thousands eagerly waiting the final issue. Within, there were hundreds of ministers and elders ready, at the appointed hour, to come out from the Established church, which they loved so well, and give up their livings, and turn their backs on the kirks and manse where they and their fathers had lived and worshipped, and their ancestors lay buried. That moment had arrived, and this noble band in solemn procession leave that place where they had so often met, and, as they come forth, are greeted with the rapturous acclamations of the multitudes without. They march in silent majesty, amidst thronging thousands, and waving handkerchiefs and joyous shoutings, to the room prepared for their reception. There,

with all the solemnity of eternity, they organized the Free Church of Scotland.

The soul of all these glorious movements was Chalmers. There he stood, the hoary-headed veteran, with the scars and wrinkles and weather-beaten features of his thirty years' campaigns in the service of that church, but with his eye undimmed, and his mind unimpaired, and his spirits unbroken, and his natural force unabated. Dear to him as that church was, dear to him as was his divinity professorship, he cheerfully renounces them all, he buckles on his armor afresh, and, with all the enthusiasm of a youthful warrior, attempered by the wisdom and resolution of an old one, marches forth at the head of that noble little band which then did, and has since done battle so gloriously, for God and for man, for Scotland and the world.

Great as Dr. Chalmers then was, high as he was, he had not yet reached the climax of his greatness. With the mountain weight of the Free church resting mainly upon his shoulders, he comes down from the height of his talents and fame, goes to the suburbs of Edinburgh, visits its most degraded population, preaches to them Jesus, gathers them into schools, and provides for them a minister and a sanctuary.— This was the pinnacle of his goodness and greatness, that he purposed to retire from all his high places, thinking his work there done, and devote himself, as a city missionary, to these West Port poor.

Yes, his work was done, and the Master took him home. In May last, during the session of the General Assembly, they found him one morning sitting lifeless in his bed, with his writing materials around him. Thus he died, working to the last, found dead, but with his harness on, and his hand to the work. That announcement stunned the General Assembly. Scotland wept for him as her greatest, best man. One hundred thousand of her sons and daughters followed him to his grave.— The christian world put on sackcloth. And Chalmers is now another name for transcendent talents, glorious deeds, and exalted, humble piety.

I have taken up so much time in giving this brief sketch of this great man's life, that I have but little space left for sketching his mental and moral characteristics. Had I the ability to

do it, I should not deem the present occasion the fitting one for a nice and profound analysis of the lights and shades of his inner man. That task I leave to those competent to it. All that I shall attempt is, some hasty outlines of his prominent features.

Any one at all acquainted with the writings of Dr. Chalmers has noticed these striking peculiarities, *profound, comprehensive reasoning, glowing, sublime imagination, and intense, burning passion*. He possessed each of these qualities in a degree sufficient to make him distinguished. Their combination, as he had them, made him unequalled, in this respect, in this age, perhaps unsurpassed in any age. His *reasoning* is remarkable for *strength, depth, and compass*. It moved to its object with the firm step, and striding gait, and powerful arm of a giant. It took no ordinary giant to pull down what that intellect had once built up. His elaborate arguments are like those structures of by-gone ages which still stand, bidding defiance to the power of man, the war of elements, and the ravages of time. There was *depth* too in that reason. It were an easy thing for him to dive down to the bottom of the ocean, and bring up pearls and diamonds, and discover the coral reefs and hidden treasures of the deep. There was *comprehensiveness* also. It seemed no task for his reasonings to traverse the fields of nature, philosophy, morals, and theology, and take them all in, and link them together as one whole. While this was true, he has not shown an equal power for refined, metaphysical discrimination. He was not equal to Robert Hall in "shining on the angles of a thought." He was not such a metaphysician as Edwards. He has himself most beautifully contrasted the telescope and microscope. His mind was more *telescopic* than *microscopic*, better fitted to view and bring down to view far off magnificent worlds from the skies, than to examine the millions of animalculæ in that little world before the eye—a rain drop.

Dr. Chalmers' *imagination* was *creative*; it made its own world, and lived in its own world, and endowed every thing with life and motion. It was generally sublime, brilliant, beautiful, often gorgeous, sometimes tender. I think of it as I gaze upon the summer's sunset, with its mountains of white and golden cloud, its varied and splendid hues, its columns of

light flashing upward to the skies, and all subsiding into the roseate and orange tints of twilight.

Chalmers' *passion* was always intense and burning, often of a red heat, sometimes of a white heat. It was passion in the highest and noblest sense—a noble soul wholly inflamed by an infinitely glorious object. The great wonder is, that it did not burn itself up, and its possessor too, long before he reached his three-score years and seven. But, God was in the burning bush, and kept it burning, for his own glory, without being consumed.

These three mental qualities, of which I have spoken, had this striking peculiarity—they did not in turn each work awhile, and leave the others to rest. They *all always worked together*. Dr. Chalmers' reasoning was essentially imaginative, and his imagination reasoning, and his passion set on fire, and kept on fire, both reason and imagination. He did not now let the reason think, and now let the imagination soar, and now let passion play. All, reason, imagination, and passion, always at once and together, worked up and wrought out his thoughts.

Of this great man's *eloquence* it is unnecessary to speak. That he was truly, sublimely eloquent, no one need read many pages of his writings to see. The fact, that he drew around him with undiminished enthusiasm for thirty years gathered throngs from the lord to the peasant, proves that he must have been one of the greatest orators that ever lived. He reminds us of those magnificent organs of the old world, filling those vast cathedrals with their majestic and varied music. Thus the peals of his eloquence will float on, swelling along the aisles of time, to the end of the world.

Another most remarkable feature in Chalmers' mental constitution, was *the combination of talents* which he possessed. He was at once the great preacher and the tender judicious pastor—the profound philosopher, laying out great schemes in his study, and the common sense workman carrying them out in practice—the philosophical legislator and the practical governor—the orator swaying rapt audiences of lords and philosophers, and the playmate of children calling forth their ringing laugh.

Nor must I fail to notice his industry, as constant as the return of day—his energy, as untiring as the sun in his circuit

through the heavens—and his perseverance, as indomitable as the will of fate.

Above all, I would delight to speak of his heart, so noble by nature, and so ennobled by grace. Its vast dimensions were filled, to overflowing, with love to God and man. This was the soul of his life, and the secret of his greatness. This love ever beamed from his eye, spoke from his lips, shone from his face, and actuated all his conduct. This is the key to unlock his character. His life and his death show that his piety was at once sublime and deep, intellectual and heart-felt, angelic and childlike.

I might now speak of this great man's deficiencies, the defects of his style of writing and mode of logic, and his inferiority in some respects to other great men. But I prefer, on the present occasion, to stand and gaze on the splendor of the sun, without taking down the telescope to look at his spots.

Such was Thomas Chalmers. Thus he lived, and thus he died. While his record is on high, he shall also be in everlasting remembrance below. His works will be read with pleasure and profit, to the end of time. His name will be enshrined in the heart of all coming ages, as one of the greatest and best of our race. His monument is imperishable—the Free Church of Scotland.

Infidel, let a Chalmers, in his bowing like a child to the teachings of the Bible, in his life and death, prove to you the divinity of the Scriptures. *Sinner*, let a Chalmers, in his zeal for his own soul, and the souls of others, show you the worth of your soul, and the hazard of another moment's impenitence. *Christian*, let a Chalmers, in his example, teach you how you should love God and man; how you should spend and be spent for Christ and souls.

Dr. F. W. Krummacher, in a recent number of his "Palm-blatter," gives the gratifying intelligence that the theology of Germany, which for so long a time has persisted almost wholly in denying the fundamental truths of Christianity, is now approaching a purer faith, and becoming reconciled with the Gospel. In nearly all her great universities the science of true theology is making rapid advances.—*American Messenger*.

Reminiscences of our Venerable Church.

SCOTLAND'S FIRST MARTYR OF THE REFORMATION.

IN these reminiscences, we have attended to no particular historical order, partly because we cared to write most of those events with which our memory had been lately refreshed; and partly because we knew not when we wrote one that ever another would be added. There is not a portion of the history of the true church, whether pertaining to those branches which *never* came under the Roman yoke, or to those which boldly broke its bands asunder at the Reformation, but is highly interesting, shewing as it all does, the leadings of the fold by the Great Shepherd through the wilderness. But to the Calvinistic Presbyterian family, it is natural that the portion of Zion with which it is most closely connected should have the greater claim upon its attention.

In the foregoing reminiscences, we have been among the hills and glens of Scotland. We might have found sketches equally as interesting gathered from among the Alpine heights of Switzerland, in the region of Plymouth Rock, or in the settlements of North Carolina. Yet, for various reasons, we prefer to linger still in the land of the heather.

It is well to look back on the past, and compare it with the present, and see its bearing thereon. It is well for us to become familiar with the histories of those, who bared their bosoms to the storm of man's wrath, rather than yield one iota of God's truth, and who met the weapons of their own foes, and those of their beloved church, only with those of the true christian—"The Word of God," "Preaching the Gospel," "Reasonings out of the Scriptures," "Confessions of Faith," "Covenants," "Protests," "Testimonies," and though last, not least, "PRAYER." Such is the armor of righteousness on the right hand and on the left, which true christians wear in the battles of the Lord, whether they be with the powers of this world—whether they be with false or mistaken brethren—or whether they be with "principalities and powers," the devil and his angels, who are a man's worst foes, because they are of his own household, even of his own heart. With such an armor the soul will come away unscathed, whatever may hap-

pen to the poor frail tenement—which, also, in spite of man's or devil's wrath, will make a noble resurrection.

While we look at these reminiscences, may we also look into our own hearts. Are we willing to suffer all things, so that Jesus may be glorified? Are we never ashamed of the gospel? Have we "renounced the devil and all his works?" and has our covenant of renunciation been solemnly kept? While we look at those noble men of old, who "cared not whether their bodies rotted in the air or the earth" so that God was glorified, do we feel that we too are willing to give up all for our religion? Ah! do not the young members sometimes stagger at the giving up a little fashionable amusement for Christ? And do not older members *linger before the "golden calf?"* Are not some of us willing to give up righteousness *itself*, rather than be classed by fools with the over-righteous? Have we, of the boasted nineteenth century, as real moral courage as the heroes of the past? And, verily, *now as then*, such courage is necessary; nay *it is ours*, if we have passed from death unto life.

Sailing on the Firth of Forth, in the rapid steamer which daily takes its freight of passengers from Edinburgh to Dundee, we skirt the peninsular county of Fife, and pass its old seaport towns and fishing villages, many of which are rich in historical associations, and famous as the birth-places of eminent men. First in sight is Kirkcaldy, the native town of Dr. Adam Smith, and it may be that on that very sea-beach the embryo thoughts were first in cogitation, which in after years sought "The Nature and Cause of the Wealth of Nations."—On we sail, and passing Dysart, &c., we come to Anstruther, the birth-place of Thomas Chalmers, one whom Scotland, nay whom Christendom can never cease to revere. But the Firth widens into the mighty sea, and now we are nearing the scene of his schoolboy-days, and also of his later labors, when the University's chair of Moral Philosophy was filled by him, "and ethics were evangelized, and love to God warmed the atmosphere of his crowded class-room." We steer through the stormy bay, and rest for awhile in the old town of St. Andrews.

In far-back times this place was often called "the metropolis of the kingdom of darkness," and truly when we turn over the pages of history, we wonder not at the title. A few items from these pages will be the theme of the present paper, after

first taking a peep at the locality, and especially at the ruins of the old cathedral, which witnessed the sufferings of so many martyrs.

These ancient ruins stand near the town, and immediately above the rocky beach which frowns in grandeur on the tumbling waves of the German ocean. They consist of fragments of the east and west ends of a wall measuring 180 feet long and 30 feet high, all that for several centuries has been left of what in Popish times was the metropolitan church of Scotland. This retreat of superstition was built in the 12th and 13th centuries, and no one can visit that place who is at all acquainted with his church's history, but must feel deeply solemn.

We find that about the year of our Lord 431, the "Scots are mentioned as believing in Christ." These christians were called Caldees. Their college and their home of safety from the persecuting heathen, was on the island of Iona; and in their church government there was *no distinction between an ordained presbyter and an ordained bishop*. While this simple form of christianity was making rapid progress, Popery appeared, and gradually usurped the place of the Caldee presbyter. A long night of darkness succeeded. Yet the Lord left not himself without witnesses; for we find at the end of a thousand years the tenets of the Caldees were still preserved by a sect of religionists then called Lollards, who, in the year 1492, (before the Reformation,) were enduring persecution from the haughty prelates.

In 1517 the sun of the Reformation rose on Germany, and in ten years afterwards its light extended to Scotland. How hateful was that light to a carnal priesthood—how cheering to the praying few who had so long been stretching forth their hands, imploring help in the thick darkness.

The first martyr was a noble victim—noble in birth, in talents, in education, in virtues, and it is with feelings of intense admiration that we turn our thoughts to Patrick Hamilton.—This amiable and accomplished young gentleman, born in the year 1504, was nearly allied to the royal family, his mother being first cousin to James IV. By his relations he was designed for the church, and the Abbacy of Ferne was conferred on him ere he was out of childhood—a foretaste of the wealth and honors to which he might aspire. His friends anticipated

for him a brilliant career of worldly pomp. Ah! how much more noble, how sublime was the career prepared for him by the Lord his God.

Little is known of his childhood school-days, but it is thought that he was sent to the University of St. Andrews, where he was a fellow-student of John Knox, and both studied under the celebrated John Mair, who, though not a reformer, yet, by his nice discrimination, and his liberal modes of thinking, taught many things which were calculated to excite a spirit of enquiry among his pupils. What means were used for the enlightening of the mind of Hamilton we do not know. Being high-born and wealthy, he may have managed to procure some of the writings of the German reformers. Be that as it may, ere he left the University, he had found the Saviour—had learned the glorious truth of justification through the righteousness of Christ alone. Very soon his altered manner and language drew upon him the suspicion of a corrupt, ambitious, and ignorant priesthood. But as his influence was not yet of consequence, and being only twenty-two, under the age to receive ordination, he was allowed to follow the bent of his inclination, and travel. To obtain a more complete knowledge of the doctrines of the Reformation; he resolved to visit the continent, and in 1526 he left his country, taking with him three attendants. At Wittemberg he was soon honored with the friendship of Luther and Melancthon. Here this noble youth might have spent his days in safety and usefulness, but his beloved country—her church's welfare, lay near his heart, and so, making his visit as brief as possible, he returned to Scotland the following year.

The return of Patrick Hamilton caused a great sensation. His instructions were listened to with absorbing attention, and the doctrines he taught spread rapidly through the kingdom. His learning, his eloquence, the elegance of his youthful person, the persuasive graces of his winning manners, made his influence irresistible. Archbishop Benton was at that time primate of the church, and chancellor of the kingdom. He and the other priests saw, in a very short time, that either Hamilton or their cause must perish, and at once, in the spirit of fiends, proceeded on their plan of murder.

Their first step was to deceive the young king; who, no

doubt, admired his talented relative, and who might have prevented the execution of their plans. Accordingly, with their priestly influence, they contrived to send him on a pilgrimage to a distant part of the country, while they invited Hamilton to St. Andrews, pretending to wish to have a free conference with him on the subject of religion. Unsuspicious of any sinister design, he at once repaired to the place appointed; but no sooner had he done so than he was arrested and imprisoned. The next day he was brought before the archbishop and other dignitaries of the church, and there charged with promoting heresy. The doctrines for which he was condemned to die, and all his property to be confiscated, were the following:

“1st. That the corruption of sin remains in children after their baptism.

“2d. That no man is without sin as long as he lives.

“3d. That no man, by the *mere power* of his free will, can do good.

“4th. That every christian may know whether or not he is in a state of grace.

“5th. That a man is not justified by works, but by faith only.

“6th. That good works make not a man good; but that a *good man doth good works*, and that an ill man doth ill works, &c.

“7th. That faith, hope and charity, are so linked together, that he who hath one hath all, and he who lacketh one lacketh all.

“8th. That when God’s grace is withdrawn, man cannot but sin.”

Other five charges were added:—“1st. That auricular confession is not necessary to salvation. 2d. That penance cannot purchase the remission of sins. 3d. That there is no purgatory. 4th. That the holy patriarchs were in heaven before Christ’s passion. And 5th. That the Pope is Antichrist, and that *every minister has as much power as he.*”

We may imagine how these wicked accusers “gnashed on him with their teeth,” as he stood before them, a second Stephen, and boldly confessed his glorious faith, “argued with his judges, and defended his opinions with modest firmness.” They could not bear the sight of him, and, afraid lest some sudden intercession would be made for his life, they hurried him to the stake ere the sun had set.

In the mean time, while an hour intervened between the condemnation and execution, a priest named Aless, of heart more tender than his brethren, pitying the youth of Hamilton, and perhaps struck with the truth of his doctrines, visited him and tried to reclaim him to the bosom of the Romish church—but in vain. Aless came away staggered by the arguments of the martyr, and beholding his constancy even to death, *he was convinced and converted*, and narrowly escaped martyrdom, by embarking in a vessel for Germany.

But we must particularize the closing scene. The combustibles being prepared before the old College, Hamilton walked out with a firm step. Having approached the stake, he put off his outer garments and gave them to his faithful domestic, who had long waited on him. "This stuff," said he, "will not help me in the fire, yet will do thee some good. I have no more to leave thee, but the example of my death, which I pray thee keep in mind; for, albeit the same be bitter and painful in man's judgment, yet it is the entrance to everlasting life, which none can inherit who deny Christ before this wicked generation." The martyr then raised his eyes to heaven in silent devotion, while the executioners bound him to the stake. A match was laid to the train of gunpowder, by which it was to be lighted. This was ineffectual, and the explosion scorched his face and hands. While his murderers were bringing more powder, in this painful situation he addressed the spectators, and besought them to seek salvation through Christ. Meantime one friar Campbell interrupted him, calling upon him to recant, to pray to "Our Lady"—to say "Salve Regina." At first Hamilton treated this with silence; then, as if indignant, he turned towards him, and with a distinct voice said, "Thou wicked man, thou knowest I am not a heretic, and that it is the truth of God for which I now suffer;—so much didst thou confess to me in private, and therefore I appeal to thee to answer for this thy hypocrisy before the judgment seat of Christ."

By this time, however, the train was again prepared, and the fire kindled. Hamilton was speedily enveloped in flames. The noble martyr stretched out his hands to heaven, and these his last words were heard distinctly:—"How long, O Lord, shall darkness cover this realm? How long wilt thou suffer this tyranny of men? Lord Jesus receive my spirit!"

Thus died Patrick Hamilton, on the last day of February, 1528, in his twenty-fourth year, and we close with the beautiful remarks of Hethrington:—"He died a victim to the malice and treachery of the Popish priesthood; but his death did more to recommend the cause for which he suffered to the heart of Scotland, than could have been accomplished by a lengthened life—as a sudden flash of lightning at once rends the gnarled oak of a thousand years, and yields a glimpse of the strong glories of heaven." M.

Christian Education.

THAT the state owes a good education to every one of her children, is a maxim that has been so often asserted and repeated, as to become almost proverbial. And the only questions that can now be raised in reference to this subject, are—what is a good education, and how can the state give it, in the best manner, to all of her children? It is not my purpose now to enter into any discussion of either of these questions, so far as the state is concerned; but I propose to examine the same maxim in reference to the visible church of the Lord Jesus Christ. For whatever may be thought of the preceding sentiment in reference to the state, I hold it to be a fact, susceptible of the highest possible proof, that the church of the Lord Jesus Christ owes a good *christian education* to all of her children.

It will hardly be denied that children, according to the Scriptures, are naturally the enemies of God, and have no pleasure in the knowledge of his ways, and that they are ignorant both of their responsibility and duty to God. Reason, therefore, and scripture, the perpetuity, purity and honor of the church, and the glory of God, demand that the church should fully instruct all of her children in the revealed will of Jehovah. And she is under obligation so to teach, through the instrumentality of the parents, teachers and ministers under her care. If there be any of the readers of this paper who deny that children have the character attributed to them above, to them I have nothing to say at present. I design to argue upon that as an admitted position. By all who believe the Bible it will

be admitted that the revealed will of God is calculated to enlighten the mind, and make mankind acquainted with their true condition and their duty to God. When the question was asked, by what means a young man should cleanse his way? God directed David to say, "by taking heed thereto according to Thy word." And to say again, "the law of the Lord is perfect, converting the soul." And still again, "thy word is a light unto my feet and a lamp to my path." And it is the same God that directed Paul to congratulate Timothy upon the fact, that from childhood he had known the Holy Scriptures, which were able to make him wise unto salvation; and also to congratulate him so warmly on that other fact, that he had been so carefully taught these things, by his mother Lois, and his grandmother Eunice.

Now, if the preceding be true, it will be admitted that reason, scripture, the interests of the church, and the glory of God, demand that children shall be fully taught in the Scriptures. Taught, not simply to read them as an almanac, but, like Timothy, to *know* the Holy Scriptures, that they may understand and feel their duty and responsibility to God.

Still, all these positions may be admitted, and yet the questions arise—what is christian education? and when, where, and by whom is it to be imparted? These questions, therefore, I propose to answer. And now,

What is *christian education*?

It is teaching children and youth a knowledge of their nature by sin—their ruin by the fall—their responsibility to God—their absolute need of a change of heart—their only hope of salvation through Christ Jesus,—that they are dead in sin, and Jesus Christ alone can give them life,—that without holiness none shall see the Lord, and that the Holy Ghost is the sanctifier. Such are the topics upon which they are to receive instruction.

The manner of this instruction is beautifully and powerfully set forth by Solomon in ten words—"Train up a child in the way he should go;" and by the Apostle Paul, in a single line—bring them up in the nurture and admonition of the Lord. I need not stop here to remark upon what is meant by training. We have no difficulty in settling the meaning of that term in other matters. The vine dresser is not said to *train* his vines

when he merely points them once in the proper way. The animal is not said to be *trained*, which is directed a few times in the way it should go. In temporal matters we are never so foolish as to give *such* a meaning to the term, or to practice on such a principle. Why then should any suppose it to be training a *child* in the way it should go, when you tell it a few times, in a formal and lifeless manner, of its condition and duty? The child is to be taught daily of the holiness of God, and the hatefulness of sin, and of its need of the influences of the Holy Ghost every hour.

And we are not left to analogy or conjecture on this point. The word of God is explicit, and the duty plain. There must "be line upon line, line upon line, precept upon precept, precept upon precept, here a little and there a little." Yea, saith God, "These things that I command thee this day shall be in thine heart, and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Here is *training*. First, the great truths of God's word are to be in thine own heart, making their proper impression there, which will be shown, among other things, by the fact that you will "teach them *diligently* to your children." Teach them with steady application and careful attention. "And shalt talk of them." They are not to be enforced upon your children as a task or burden, but as that in which your own heart is delighted, and of which, out of the abundance of your own heart, you can speak with delight to your children. And this conversation is not to be only monthly or occasionally, but is to be had "when thou sittest in thine house," in every leisure moment, and whenever the circumstances of the family will permit. Also, "when thou walkest by the way," whether in rambles, travels, or business, never forget to make the relations existing between your family and God a prominent part in your conversation with them. Nor is this all. The command adds, "When thou liest down." Suffer not yourself or family to sleep till you have talked with them of their dependence on God, and their duty to him. And in the morning, too, "When thou risest up," talk to them of God's sparing mercy, goodness and love, and of their duty in view of all they receive from him.

And this, you perceive, is to be the business of every day. The fact that you have performed it faithfully a thousand days, gives no release from its faithful performance the next thousand. It is to begin as soon as your child can appreciate the distinction of right from wrong, and is to continue as long as your child continues a child. This is *training*. This is what Paul means by bringing up in the nurture and admonition of the Lord.

But most persons are compelled, after a few years, to commit the instruction of their children to others. Are they then released from these obligations to train up their children? You may be surprised at the question, and yet, strange as it may seem, there are many parents who practice on that principle. But no position is farther from the truth. Obligations can never be cancelled in any such way. The parent is bound to see that all the teachers of his child are proper trainers, who will direct and lead his child in the way he should go. And it is amazing that any *christian* parent can be found who does not make christianity the great and controlling question in the selection of his teachers. The first question should be—is he pious? will he teach God's word?—will his responsibility to God and his love for souls be so much the burden of his heart, that it shall be made to appear prominent in all his teachings, and in all his intercourse with his pupils? The teacher should not only be able and apt to teach literature and science, but his whole life should be so imbued with the spirit of his Master, as to make it manifest that he has been with Jesus; and his whole soul so absorbed with love to God and love for his pupils, that he shall not fail in some form or other to point them daily to “the Lamb of God which taketh away the sin of the world.”

I am aware that the popular doctrine of the day is to shout *liberality*; and that the very proposition to make christianity prominent in a system of education, is labelled “bigotry,” “illiberality,” and other ugly names. Be it so. I have no hope of ever seeing the day in this world, when the plain and faithful presentation of God's truth will be popular. But where has God given us a command to consult popularity? What! Seek popularity when God is dishonored, his church injured, and his dear little lambs, your children; so greatly endangered?

Let those who desire popularity in such circumstances, seek it at such cost and under such fearful responsibility! Verily they will get their reward!

But the true church of Christ Jesus has no commission to court human applause, or to spread her sails to the popular breeze. Hers is a higher, nobler work, to be paid with a richer, a heavenly reward.

Nor need the cries of opposition trouble those who know the word of God. I confess I am unable to express the abhorrence I have for such loathesome sentimentality. It is not the first time Gashmu has raised reports against the truth. In the days of Nehemiah there were those who said to the friends of God—"it is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel. . . Come now therefore and let us take counsel together."—(Neh. 6: 6, 7.) How striking the analogy to some in our day! But our reply to all such, is that given by Nehemiah—"there are no such things done as thou sayest, but thou feignest them out of thine own heart."—(6: 8.) There will always be Gashmus from Arabia, ready to *volunteer* in giving testimony against the truth. There were prophets then who were ready to be *hired* to put the people in fear, that they might be stopped from building the walls of Jerusalem. So, in after times, men have been known, under the sacred name of ambassadors for God, to speak against building up and making strong the walls of Zion. But let not the church be troubled about any of these things. As it was then, so it will be again—the walls *will be built*; and when those who oppose it shall hear that the walls are built, "they will be much cast down in their own eyes; for they will perceive that this work was wrought of our God."—(16.)

To you that are parents, let me say—God has given you immortal souls to train for eternity. He has also given you his word to teach you your duty to *him* and to *them*. He did not spare his own son, but delivered up his well-beloved to die, that you and your children might live. He has commanded you to talk of all these things to your children daily, and under all circumstances. He has given you the most precious promise, that if you will do your duty he will bless both you and them—and he has added his threatening if you will not. The glory of God, the interests of the church, the honor and

salvation, or everlasting perdition, of your children are at stake, and will you doubt or hesitate? Will you talk of *popularity*? of *liberality*? when these are to be had at such fearful cost? I charge you, as you will give account to God in the great day, and as you value the salvation of the immortal souls of your own children, beware how you provoke God and despise his commands,—beware how you tempt God to give up both you and your children,—beware how you plant thorns in your own pillow, and in the pillows of your dying children,—beware that remorse, with his lash of scorpions, does not fill your soul with unutterable anguish.

But it may be said that the school is for literature, and the *church* for religious teaching; and that if religion is taught in school, you necessarily restrict the school to the children of the denomination to which the teacher is attached, and that the people of other communions will not support such denominational schools. Be it so. The command of God is directly in the face of the position, and if some people prefer to act upon the plan above mentioned, let them be accommodated. If there will be some parents who will openly contemn God, and despise his laws—some who prefer satan to God, as the friend of their children—who are more afraid of their children being *bigoted* than *darned*, be it so. It will not be the first time “the wicked man has been called liberal, and the churl bountiful.”—(Isa.) But God has said, the time shall come when it shall cease to be so said. *Liberality* indeed! It is liberality, then, to *exclude* religion in all its forms, rather than do or teach any thing with which others do not perfectly agree!—And what is the limit to this liberality? Has it *any*? If it is illiberal to teach what is not perfectly agreeable to one, is it not so to teach what might offend another? And if *I* am not permitted to judge who shall be satisfied, are *you*? Will you exclude those things only, from the teachings of the school, in which there may be a difference of opinion between Baptists, Methodists, Presbyterians and Episcopalians, taking all these names in their widest sense? If you do thus restrict it, you abandon your boasted principle of *liberality*. If you do not thus restrict it, where will you stop? And upon your principle how can you stop at these? Do not Universalists claim to be religious, and have they not rights as well as others?

And will you venture, or dare to say anything about hell or future punishment, and thereby hurt the feelings of your Universalist fellow-citizens, in your *illiberality* and *bigotry*? The Quaker, too, has rights that are as dear to him as yours are to you; will you then persist in having audible prayer in school, and so, in the heat of *your bigotry*, drive away the peaceable and unoffending Friend? The Roman Catholic, too, tells you unequivocally, that the reading of the Scriptures without note or comment is certain to do harm and make heretics. And will you so far forget the law of brotherly love as to insist upon having the Bible read in school, and so in *your bigotry* exclude all Roman Catholic children? And there are *Protestants* too, who do not hesitate to tell us that they consider it decidedly injurious to have anything said to children on religion; pre-occupying their minds with bigoted notions; or, to use their own peculiarly chaste and classic language, to be "*cramming religion down their throats.*" Will you then be so illiberal and bigoted as to make the slightest allusion to religion in any way, and so offend your excellent neighbors, who are so fearful of having their children *choked* on religion? The natural and inevitable result of carrying out such principles is, the total exclusion of even the reverential use of the name of God from schools. The devil and his friends are successful, and the church, as remuneration for the loss of her honor, her purity, and her children, obtains the unenviable distinction of being called *liberal*.

Am I told that the Romanist, Universalist, Quaker, &c., are unreasonable in their demands, and should not be regarded? I ask, why shall they not? That remark might answer very well in my mouth, but is certainly inappropriate in the mouth of those who glory in their *liberality*. Don't be afraid of your principles. Shrink not from the consequences, or else abandon the principle itself. Follow out your own principles, and tell me why the above should not be regarded. Who made *you* a judge in this matter? What right have you, on your plan, to exclude any one? Yes, *any one*? How dare you exclude the infidel, or Romanist, by having the Bible read?—Nay, how dare you, on your principle, exclude the *atheist*, by having the slightest reference to God at all in school? Carry out your principles like an honest man: exclude prayer—

exclude the Bible to please the infidel and Romanist—exclude all religion to please those who wish their children unbiased—exclude even the very name of God to please the atheist—have a school really on your liberal principles—seek the applause of the world and gain the name of liberality, and then wait till God comes to distribute rewards, and verily thou wilt get thine. But will a righteous and holy God acknowledge such persons as friends, and recognize them as interpreters, and bless their families?

When Paul was asked, “What advantage hath the Jew, and what benefit is there of circumcision?” he answered, “much every way, chiefly because unto them was committed the oracles of God.” This, upon God’s plan of teaching those oracles “*diligently*” to the children, was an overwhelming argument. But how would our liberalists answer the question? Of what advantage are those oracles if they are not to be studied, taught, understood? It was for these very purposes they were given; and he only complies with God’s requisition who is diligently engaged in teaching them to young and old, as he has opportunity. But to parents, teachers and ministers, this duty is specially committed, and they neglect it at their peril. And the church to which these parents, teachers and ministers are all amenable, is charged with the duty of seeing that this instruction is given. It is her duty to see that parents train up their children in the way they should go, and that they are all brought up in the nurture and admonition of the Lord; to see also that the teachers, to whom they confide their children, do likewise; and further, that the pastors, who are set to feed these sheep and lambs, do their duty, and to bring each of these classes in its appropriate sphere, to feel its proper responsibility.

Now, if the church be idle, and permit parents to neglect this vital duty—this essential element of christian prosperity; if she fold her arms and permit these lambs of the flock to be joined with wolves, and fed in filthy and briery pastures, and never raise her voice of warning or remonstrance;—if she sit still while satan, in conjunction with wicked men, is closing up the avenues to the youthful heart, that the truth of God may not have its appropriate effect upon them;—if she, for popularity, join the cry of those who refuse that God’s lambs

should be fed with the pure milk of God's word, that they may live, grow, and strengthen thereby—*Tekel* will be written upon her walls, and *death* upon her forehead. Whence is she to obtain her future friends and members, but from among those very children whom she is now neglecting? Who are to be her future supporters and defenders? Those very children whom now she will not support, defend, or feed. Will those children and youth delight to stand forth as champions of her rights and honor, when the church which ought to have instructed and defended them to the last extremity, has shamefully cast them out, to live or die, in the midst of enemies who are seeking both her life and theirs? Nay, verily. They will scorn and laugh at her in the midst of her necessities. But let the church do her duty, and all will be well. Let her watch over, instruct, and catechise all her families, that they in turn may watch over and instruct all their members. Let the church see to it that there are competent teachers in all her borders. Competent, not only in literature, but in *religion*. Teachers who are not only professedly pious, but are neither ashamed nor afraid to acknowledge their piety. Teachers, who will be able and ready to say, to the mouthing infidel, the trimming formalist, or sycophantic hypocrite, "I am a christian, sir, and shall obey God rather than man." Teachers, who to the cry of dangers and fears that may be raised, will be ready to say, "I am doing a great work and cannot come down to you; why should the work cease while I come down to you?" Such teachers the church should have everywhere—yea, is bound to have. Bound for her children's sake, her own sake, and her Master's sake. To refuse or neglect to furnish such instruction to her children, is to them the worst of murder, to the church herself suicidal, and to her Master the highest dishonor. She must, therefore, furnish such teachers from the earliest stage to the last of the education of her children; and more especially let the first teacher be pious—feeling the responsibility of a christian, and knowing by experience something of the value of the soul. Such a teacher will begin the training properly, and all admit the value of a proper beginning.

I am not ignorant of the stale and oft-refuted statement, that it is a matter of no consequence who teaches the child during

the first ten years of its life. But where is the man who conscientiously believes such a statement? Who has ever practiced on such a principle in any thing else? Where is the horse or dog trainer who will permit his animal to run a corresponding length of time, and feel that he has sustained no injury by it? Where is the sportsman who will send his colt to the old field for the first ten months of its life, to eat grass as it can, subject to be bitten and kicked by every mule and ass that may come near it, and then, at the end of that time, take it up and train it for the race? Who ever heard of such a case? No one. Men are not so consummately childish in the things of this world. And why should they be when they come to act upon immortal souls, and that too in reference to their everlasting blessedness?

But it may be asked, is not the state engaged in giving proper and adequate instruction?

I answer, no. She is not. And, as it appears to me, she can never be. So great is the curse attending the union of church and state, that there is, very properly, a great jealousy excited whenever they appear even to look toward each other. *This, to my mind, is exactly as it should be.* But this necessarily prevents the state from insisting on piety as an essential qualification in her teachers. This would be taking sides in religion, which she must not be permitted to do. Consequently, religion has nothing to do with her system of education. This has hitherto been its practical working, and, so far as I can see, it must be so of necessity. And if this point be thus settled, that the state cannot mingle christianity with her teachings, then her teachings are a positive curse, and the sooner we are freed from them the better.

On the other hand, it is not only the appropriate work of the church, but it is essential to her very existence, and she has always been abundantly able to do it when she has felt properly her responsibility. And I have already shown that she must do it, or be recreant to herself, her children, and her Master.

It has been said, if the church undertakes education in her own hands, she will soon seek the union of the state with her to carry out her plans.

I hurl the charge in the teeth of those who make it. What

connexion is there between a farmer doing his *own* work carefully and at his *own expense*, and his calling upon the country to put down his neighbors? Nay, more. Not only does the charge *not* lie here, but it *does* lie against those who make it. Are they in favor of having all religion excluded from schools aided by the state? If so, they are *atheists*; if they are not, then *they desire the state to interfere in religion*; for I have already shown she does interfere if she touch it at all. Let them take their choice. I give them the answer of Elijah to Ahab. When that wicked king had brought such dreadful calamities upon the people, he had the unblushing impudence to say to Elijah, God's prophet, "art thou he that troubleth Israel?" The prophet answered, "*I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord.*"

But will the people of the world permit this on the part of the church? Will they patronize such schools?

To this inquiry I have three remarks to make. First, it is an *ad captandum* objection, designed to deceive, and is an objection with which the church has no concern. Suppose the world *will not*, must the church engage in nothing with which the world is not satisfied? Did the apostles first go round and enquire how such things would take with the Jews and Gentiles, Greeks and barbarians, before they ventured to propagate them? This objection is based upon that great curse of the state, the church, and individuals—that *POPULARITY is the test of propriety*. But a second remark is, that this is a matter of *conscience*, with which the world has nothing to do, and with which it *must not be PERMITTED to have anything to do*. For if it is a curse to have the church interfere with the state, it is a double curse to have the state interfere with the church; and it must not be permitted—no, not for an hour. But still another remark is, that the world *will* generally patronize such schools, and *be very glad of the opportunity to do so*. Because such schools, when properly provided for, will be uniformly the best schools. The very fact that the church becomes responsible for the qualifications of the teachers, will ensure their being the best schools. And as soon as the people of the world find out that they are the best schools, they will

patronize them, for they are wiser in their generation than the children of light.

But will not other denominations have such schools if Presbyterians begin the plan? So much the better. Let them have them. Then we shall have still more good schools.—And what would be thought of the wiseacre who would say to Presbyterians, when about to build a church in any given place, “you had better forbear; for if you build, other denominations will do so too. You had better let us have one common church, where Methodists, Baptists, Quakers, Universalists, Infidels, Presbyterians, Episcopalians, Mormons, Shakers and Atheists, can all meet on liberal principles.” Do you wish to see such wiseacre? Just look at the man who threatens that, if Presbyterians have christian schools, other denominations will do so likewise. Would to God I could see such threats put in execution—see that the church, in her various names and branches, had waked up on this subject, and had gone to work to instruct thoroughly in God’s truth, those whom God has committed to their care.

To tell how the church may best supply her children with suitable teachers, is a proposition of more difficult solution. It appears to me that a good plan, if not the best, would be to supply schools with instructors very much as churches are supplied with pastors. Let a school select a man whom they think best suited to them; let him then be examined by the Presbytery, and if found qualified, let him be solemnly inducted into office by the Presbytery, or a commission of Presbytery. In feeble and destitute places let there be mission schools, as there are mission churches; the teacher, like the preacher, receiving a part of his support from an appropriate fund.

That the results of such a course of action would be good, it appears to me, no sane man can doubt. But what will be the result of the opposite course? What is the effect upon a family where the parent neglects or refuses to educate the children? and how is the parent himself affected by it? The children are ruined, the parent dishonored and disregarded. And what must necessarily be the result, if the church, as a religious parent, refuses or neglects to give her children a *christian education*? What respect will such children have for a church that has neglected their highest interests—their

everlasting happiness! God says to those having them in charge, "train them up in the way they should go,"—"bring them up in the nurture and admonition of the Lord." And says, "he keeps mercy for thousands of them that love him and keep his commandments." Now, have you no regard for God's honor?—for his positive commands?—the strength and perpetuity of his church?—the glory of Messiah?—the salvation of your children? O! is it nothing to you whether your children live for God or satan, candidates for hell or heaven? Whether they will walk with you in white in realms of bliss for ever, or writhe in blackness and darkness, and anguish interminable, under torture inconceivable; and, worse than all, upbraid you as the authors of their everlasting perdition?

R. B. M.

Methodist Episcopalian.

THE editor of this paper, in his No. of 21st December, notices at some length our article in the Calvinistic Magazine for December, headed "What we have done, and what we have not done."

He wishes first to know by what authority we have said that the Methodist preachers, in the revolution, "were not whigs."

This inquiry is a little strange, followed as it is by the statement of a fact which is itself a sufficient answer to it. He (the editor) says:—"It is a fact of which no Methodist is ashamed, nor do we wish it to be forgotten, that the British ministers who were in the colonies, *all* returned to England when the war broke out, except Mr. Asbury, who remained, but refused to take sides;" thus proving by his own testimony the truth of all we have said—that "the Methodist preachers in the revolution were not whigs."

He next proves what had not been denied, in reference to something which had been said in the magazine about moral character.

He next reiterates the charge of obscenity. It is useless to debate this point with him. We only ask him not to bring this charge against the Bible, for there are some things on record in it that he might consider very objectionable.

He denies that a shake of the hand with a Methodist preacher puts a man in possession of the highest privileges that Heaven has conferred on men. It is common at Methodist meetings to call for *joiners*. Those disposed give the hand—their name is enrolled on the class-book, and they are then entitled, under the “general rules,” to participate in the Lord’s Supper—“the highest privilege that Heaven has conferred on men.”

As to the difficulty we might have encountered in getting into the *itinerancy*, it had not occurred to us, not having heard of any one being rejected.

To the caption affixed to his remarks, “J. K. against J. K.,” and his parallel columns, we can say nothing, not being able to penetrate his meaning. Evidently it is not what such things usually mean, as no contradiction or inconsistency is apparent. It is a mere trick—to increase the efficiency of his type by the position he gives them, and is a new way of making them tell a fib.

And now for the challenge—to show that the evidences of moral reform which are necessary to secure admission into the Methodist church as a *seeker of religion*, will secure admission into the Presbyterian church as a convert; as a christian, whose moral state is decided by the pastor and the church session. We are at some loss to determine with whom the comparison is to be made. It is not the member of the class, for he is not in the Methodist church, and cannot be until the end of his six months’ probation. Nor is it the member who has “got religion,” for he is not a seeker. It would seem, then, that there is a third class, who have passed from the class into the church, but still are seekers—who have changed their *place*, but not their *state*—and to find what that state is, we must go back to the class. There they are described as men *having the form, and seeking the power of godliness*. A species of character that might be mistaken for the veriest hypocrites; for what has a man to do with the form of religion who is a stranger to its power? But just here (as we know with whom we are dealing) we put in at once a disclaimer. We call not the great body of seekers in the Methodist church hypocrites. On the contrary, we believe that among them there are many, very many pious good people, really converted christians, but they are not allowed to believe it, and are precisely in the

condition of a man in health, who still thinks himself sick because some quack is telling him his pulse is too low. And yet to persuade a man to put on the form, "and attend upon all the ordinances of God," in his unrenewed state, is the happiest device ever hit upon for making hypocrites.

Our editor, then, we must think, will consent that this part of his candidate's qualification for admission shall be laid aside, as the form of godliness can only operate to his prejudice so long as he tells us he has nothing but the form. What have we left then? Simply the fact that he is a seeker, and that he has been so for more than six months—"prima facie" evidence (as a lawyer would say) that he has been a very insincere one. Whether this slender qualification is to be considered greater than "*knowledge and piety*," the pre-requisites for admission into the Presbyterian church, we leave the reader to judge.

J. K.

PRESENT NUMBER OF MISSIONARIES.—The whole number of ordained missionaries in the world is estimated at about 1,200; and of male and female assistant missionaries, at about 2,400, making a total of 3,600. The Bible has been printed in 138 languages and dialects, and all but 30 of these translations are new, and were made chiefly by missionaries since the institution of the British and Foreign Bible Society in 1814. The number of copies of the Bible and Testament which have been issued by the Bible societies, is about *thirty millions*.—*New York Observer*.

Obituary.

DIED, at Blountville, Tenn., on the 2d inst., Mrs. CATHERINE ROGAN, consort of Rev. Daniel Rogan, in the 34th year of her age, after a protracted illness, which threatened, from its commencement, to prove fatal, and afforded her ample opportunity to show the patience, resignation, and firmness, with which a christian can meet death. In full possession of all her faculties, and with perfect composure, "she fell asleep."

THE
Calvinistic Magazine.

[NEW SERIES.]

“ Earnestly contend for the faith which was once delivered unto the saints.”

Vol. III.

March, 1848.

No. 3.

A Bible test of Gospel Faith and true Piety.

THE apostle John was eminent among his brethren for the strength and constancy of his love to Christ, and of all who believed in his name. In like manner, he was blest with his Master's love. Hence those most tender conversations which Christ held with his little family just before his sufferings and death, are most impressively recorded by his pen. The great outlines of Christian character, likewise, are traced with remarkable distinctness, conciseness and force, in all his writings. In his General Epistle, he most affectionately acknowledges and congratulates all sincere christians, throughout the world, as regenerate persons, and adopted as children, not less certainly than himself, by their Heavenly Father who begat them. With a lively appeal to their own consciousness, he reminds them of their absolute indebtedness to God for their holy character and heavenly prospects. Most humbly and thankfully, he declares, both for himself and them, “we love him because he first loved us.”—(1 John, 4: 19.) In this short sentence, as with a sun-beam, he displays the whole origin and effectual cause of all genuine love to God to be traced among men since the apostacy. All the righteous, wherever found on earth, were once wicked, as they all know and acknowledge. They were enemies to God and to his Son, and they hated both without a cause—with no reason whatever to justify their enmity. They expressed their enmity by wicked works and ungodly lives. They engrossed themselves, for their own gratification, with the perishing things of time and sense, neglecting to take thought how they might promote the high ends of their immortal nature—how they might show forth

the glory of their Creator, by the required use of their intellectual and moral powers in his service—by such a course of action and influence as would best promote their own happiness, and the good of their fellow-men, for time and eternity. But, by regenerating and sanctifying grace, they have become essentially transformed in their moral disposition and character. They now behold with love and delight the glorious character of their Creator, Preserver, Benefactor, moral Governor and Redeemer, and voluntarily choose the great ends of their being, as the objects of their pursuit and enjoyment. In this they have all one heart and soul, however divided in their judgment about the best plans and means. They are all, like the beloved apostle, ready to acknowledge that their love to God, as his regenerate and adopted children, is entirely the gracious effect and divinely intended and accomplished result of his previous love to them. They can never forget the horrible pit and miry clay of their unconverted state—when they were morally dead in trespasses and sins. They love to recollect the way in which they were led out of it, into the glorious liberty of the sons of God. They keep in view, with habitual humility and thankfulness, who it is that has made them to differ from what they once were; and what others, not worse by nature than themselves, still are, and may for ever be, till they complete their ruin for eternity. They know, that even when deeply convinced of their sinful and ruined state, and how they had the free offer of salvation on condition of receiving the Saviour by faith, they repented not that they might believe, but persisted in their rebellion and disobedience, and would have persevered in sin, with perishing multitudes, unless the God of sovereign and victorious grace had added to the convincing, the life-giving influence of his Spirit, regenerating them in love, creating them anew in Christ Jesus, so that, with a confiding and obedient faith, they rest upon him alone for salvation, and consecrate all their powers to his glory and the interest of his kingdom.

There is, however, another interpretation of John's words, which is strangely dear to many, and which so much better pleases the unrenewed than the renewed heart, that it has deluded multitudes, and may, if not rejected, mislead and ruin many more. It is this—"we love God because, he first loved

us" so much, that, for Christ's sake, he forgave us our sins; and, by an immediate, direct witness of his Spirit, wrought in us an assurance of our justified state, while others remained under his curse, and while he beheld us in our ungodliness, our sanctification not even begun, nor one emotion of love to him yet in us. As soon, however, as we became thus assured that God had forgiven us our sins, and granted us the knowledge that, though wholly unsanctified, we were justified, we rejoiced in the special favor of God, and consequently began to love him as our reconciled Father. We did not, and could not love him before, for we viewed him as our offended law-giver and judge, who might send us to hell for our sins. But, when he had assured us of his own forgiving love, we could no longer help loving him. Such, and so mercenary, in the judgment of many, was John's love to God—such the main-spring, first impulse, and supreme motive of the best people on earth, in their love to the true God of infinite excellence and glory. Such, they venture to proclaim, is the Spirit's account in the inspired words of John, to show the nature of his own gracious work in the hearts of men, when he brings them to God. They are justified while at their guilty distance, as ungodly; and they never come to him till afterwards—and then only, because they believe he has justified them and taken them into favor. Otherwise, they never would, nor could, come to him at all. Now, on examination, it will appear undeniably plain to the most ordinary capacity, that this interpretation of John's words, and of the Spirit's meaning in moving the inspired apostle to write them down, is directly contradicted and set aside by the pungent questions from the Saviour's own lips—"if ye love them which love you, what reward have ye?" "Do not even the publicans the same?"—Their veriest selfishness prompts them to this. All sinners, however depraved, love those that love them. The blinded Jews, Mahometans and Heathens, first ascribe to the objects of their worship a partial and peculiar love to themselves, and then love them on this account. So unholy men followed and loved Christ for the loaves and fishes. But something infinitely higher than the provisions for the body—something immeasurably above any mere favor or blessing imparted, must be supremely regarded, when the God of boundless being, perfec-

tion and glory, is made the object of that love, which, for Christ's sake, he will accept and reward. Men may dream and have confused thoughts in the dark, and so may even good men and Christian ministers. But all persons who inwardly relish in the best feelings of their hearts, and understandingly maintain and disseminate this interpretation of John's inspired words, as containing the Spirit's account, and the apostle's view of true love to God, are evidently blinded by a false theology, which can only puff and satisfy a deceived heart, and ruin for eternity every soul that neither possesses, nor will seek to possess, a purer and more elevating affection towards the greatest and best of all beings. All upright men look for a love from their professed friends, which fastens on their worth and character, and not on the benefits they impart; and where this genuine love exists, either towards God or his children, it will be attended with a noble gratitude for favors received. But it is difficult to conceive of any sentiment in religion, which more surely opens the selfish hearts of men to the delusions of Satan, than the one above exposed. If, in any way, they come to feel assured of their own justification, before they know any holy affections, repentance, faith and godliness of life, the sentiment tells them these only come afterwards; and their false joy for their supposed good estate, their partial love to God for such personal favor, and an external change of conduct prompted by it, will, if sovereign grace does not interpose, fix them down on a mistaken foundation, to believe a lie and be damned, not having received the love of the truth, that they might be saved. Will the preacher of the sentiment be found without blood upon his skirts?

One thing more should here be noted. Those who misinterpret John's words and the Spirit's, in the way above, described, although the boldest and most scornful opposers of the doctrine of election, as antecedent to good moral character in the elect, and in no sense founded upon it, do yet necessarily imply, by their interpretation, an antecedent election of all who are pardoned and assured, by the Spirit, of their justification while ungodly, unsanctified, and without one holy emotion of love towards God. Some men have nothing of this pardon and direct witness, who are not more ungodly and unsanctified than they that yet are so elected, as to be favored in this

manner, or they could not be so favored. If God so favors any, he must select, choose or elect the persons to be so favored, and to be so enabled and induced to love him in return. Here, then, is election altogether antecedent to good moral character, not founded upon it, but in order to it. This, however, perverts the whole Bible account of election, and entirely misrepresents the way in which regenerated men arrive at the knowledge of being themselves some of God's elect.— Were it not indeed for the fact, that God of his mere good pleasure, has elected some of our fallen race to everlasting life, there could be no well-founded expectation in the mind of any one, who knows the entire desperate depravity of mankind, that any sinner now in his sins, would ever repent, believe, persevere and be saved. But this doctrine does not assure any impenitent man that he will be one of the saved. It assures him he will not, unless he experiences an essential change of heart and character. The individuals elected are elected unto obedience; but he is disobedient, and appears intent upon continuing in a course of sin. All those who truly love and serve God, obtain no knowledge of their eternal election in any other way than by finding themselves in possession through grace, of the righteous character, to which the elect are chosen through sanctification of the spirit and belief of the truth. Actuated by the genuine love of God shed abroad in their hearts by the power of the Holy Ghost, they penitently hate and forsake their sins, depending entirely on Christ by a true and living faith for pardon and salvation, with an entire consecration of themselves to the interest of his kingdom and the honor of his name. When, therefore, in this rectified state of heart and mind, they read in the Word of God, that blessed is the man whom he chooses and causes to approach unto him, that there are some of Adams' ruined family whom of mere grace, he has loved with an everlasting love, and, consequently, has with lovingkindness so effectually drawn them, that they do actually run after him, while other sinners do not, that some are predestinated by the Father to be conformed to the image of his Son; and these very persons to be justified, sanctified and glorified, to the praise and glory of his grace, as given in eternal covenant to Christ for a peculiar people and everlasting reward, that of God the Father

they are in his redeeming Son by faith, and have eternal life in him; they are obliged and warranted to conclude that just as much evidence as they have, that they possess the regenerate character of God's children, so much they have likewise, that they were from eternity elected to it with all its privileges, promises, and prospects. This evidence rises with the growth of personal holiness, from the first good hope to the full assurance of faith. More confidence in their good estate, than of holy conformity to the image of Christ, they would account a fearful delusion. So, likewise, if they found reason to believe that their love to God had originated from a foregoing belief that he had actually forgiven their sins, so justifying them as ungodly, they would justly tremble at themselves, as still dead in sin and under the curse, reading most plainly in the Bible throughout, that only they who had previously repented, were ever forgiven, that only they who had already believed in Christ, had in them eternal life, and that only the regenerate see, or ever can see, the kingdom of God. But, having an humble consciousness of the fruits of the Spirit in their hearts and lives, and finding the concurrent witness of the Spirit brought home upon them to their comfort by his inspired word, they feel strengthened by God's promises to his children, that his grace shall be sufficient for them, that he will put his fear in their hearts, that they shall not depart from him; and that, even when he sees them in a blackslidden condition, he will heal their backslidings and love them freely. They habitually realize, that it is only by the self-moved, rich and sovereign grace of God, that they are what they are, and on this alone they depend for all that they hope to be on earth and in heaven. In this way only can they begin to comprehend how they shall be prepared to sing the everlasting song of the redeemed—"not unto us, not unto us, but unto thy name, our blessed God and Father, be the glory for ever, of our whole salvation."

If the reader has allowed himself thoroughly to understand both the interpretations of John's inspired words above stated, he cannot fail to perceive, that they differ widely from each other, and are respectively the leading principles of contrary systems of doctrine;—the one making God the highest object of regard, the other, man. If, moreover, he will honestly

search the inmost secrets of his own heart, and observe which of the two best agrees with his predominant feelings, he will infallibly ascertain his true standing in the sight of God, whether converted or not. If all who are inclined to put man in God's place would do the same, there would be more agreement in the truth among professors, and an increase of vital piety and true virtue upon earth. For, all false schemes of religion, without exception, originate in giving man the place of God.

THEOPHILUS.

Why is it so?

It is a public fact, that there is a great difference between the practical influences of Calvinism and Arminianism, on the conduct of their respective believers. This statement is sustained by the statistics of the religious world from the days of the Reformation—is acknowledged by discerning men of all parties, and most apparent in the movements of the present generation of christians.

It has occurred to us to ask, *why is it so?* and, I trust, not in the spirit of boasting; for, however true it is, that the doctrines of grace, as held by Calvinists, produce the best and largest fruits of godliness, still we own, with shame, that of all people on earth, Calvinists fail the farthest in improving the light they have.

Why is it that Arminians are so exceedingly out of temper at the exhibition of the fruits of their system? For a hundred years it has been their stereotype charge against Calvinism, that it teaches that "they who are to be saved, will be saved, *let them do what they will.*" That teaching thus, it is unfavorable to christian diligence—cuts the nerves of holy enterprise, &c. Calvinists, on their part, have given a refutation of this slander on their tenets, by bearing the heat and burden of the day, in every arduous undertaking for the good of men; and, after waiting a long century for the tardy justice of Arminians, till the fact had become notorious, and some men were seeking its cause in every quarter but the right one;—and others, dazzled by the old Arminian sophistry, grown impudent by

the righteous contempt in which it was held, still supposed that Calvinism is filling the world with drones.

Calvinists have, at last, ventured to say, that it is not by native superiority, nor refinement, nor wealth, nor any thing of which men might be proud, that they have maintained this pre-eminence—that the secret power is attached to the system of truths, which they, through grace, believe. They present the religious documents of the age—Methodist, Calvinistic, missionary, &c. They compare those documents in order to show what truth can do for men as bad as others. What now does Arminianism do? Does she acknowledge her mistake in having said *Calvinism is the apologist of sin and sloth*? Does she even promise to re-consider the matter? Are not all her energies summoned to personal assaults upon individuals? Are not all her organs opened in loud complaints, that Calvinists should be so unbrotherly as to take up the discussion, *right at that point which Arminians had always held in such boastful prominence*?

Why is all this? Can Calvinists help it that Arminianism makes men of small account? Are they to be held responsible for the obliquities which they expose, that they may cure with those truths, which have proved the power of God unto themselves? Why is it? We answer—*Arminianism has failed to teach its advocates how to do justice to other men; or even to rule their own spirits.*

Why do Methodist Arminians make such loud complaints about the examination of their system in regard to its *practical tendencies*? This is a practical age, and in proportion as it is such, is the importance of the Saviour's test of doctrines enhanced—"by their fruits ye shall know them." Coming ages will be still more practical, and the great results of present theories will arise, greater and still greater, to bless or curse the race, when we are in our graves. If ever there was a time when the discussion of the practical tendencies of Arminianism and Calvinism—Methodism and Presbyterianism—was uncalled for, that time has long since passed. If Methodism be of God, it will be the better of the sifting; if not, the souls of men are worth too much to be immolated on its altars, in the form of unregenerate communicants, under the name of seekers, probationers, &c., to whom "God saith, what hast thou to do to

declare my statutes, or that thou shouldst take my covenant into thy mouth.”—(Ps. 50: 16.)

Have Methodists, after all their vehement argumentations against Calvinism, yet to learn that men *can* argue for the honor of God, and the well-being of souls?

But we turn our question to a point of greater moment. *Why do the benevolent operations of the church owe their existence and maintainance to Calvinists?*

Ans.—Because Calvinism teaches christians their obligations with more clearness, and effect, than the opposite doctrine. The dissemination of the gospel is the proper expression of the love of redeemed men, for their Saviour God. The Calvinist sees, in that God, a loveliness that is seen by no one else. He sees him meditating and designing, from eternity, whatever is wisest and best for his own glory; and through all time, accomplishing perfectly those holy designs—“working all things after the” blessed “counsel of his own” lovely “will.” But, the Arminian sees him neglecting to provide against the ingress of evils, which he foresaw, and determining to permit them, without any definite purpose of good beyond them—relinquishing the control of creation, and yet venturing to create—conduct but little short of choosing evil for its own sake.

Now, if these two men submit themselves, with equal sincerity, to the dictates of love, how much more deeply will the one be affected by what he sees in the divine character, than the other, by what *he* sees. And there is a reason why it is so.

Again. It is so, because Calvinism *teaches men to sympathize with their fellow-sinners, as Arminianism does not.* That doctrine of conversion, according to the previous improvement of “*gracious ability*,” teaches its Arminian believer, that if the pagan would improve his means as *he* does *his*, he would be about as well off without the gospel as with it. What need that he should part with his own dear money to send the bread of life to the Hottentots or Birmans? If they improve their “*gracious ability*,” they will do well enough. If not, they were better without the gospel than with it.

But the Calvinist, looking upon his former self as an excuseless rebel, abusing his natural ability, till God made him “willing in the day of his power,” and he “believed accord-

ing to the working of his mighty power, which he wrought in Christ when he raised him from the dead," sees the heathen, as, at worst, no worse than himself; and yet sovereign grace and salvation reached him through the gospel. The excuseless guiltiness of the heathen is the very thing that reminds him of his own case, moves his sympathy, and opens his purse. It is so because his system teaches him sympathy.

Further. It is so, because *Calvinists have encouragements in their work which Arminians have not*. The evangelizing of the world is "a work of faith" as well as "a labor of love;" and though in some undertakings, there is enough of "the things that are seen" to sustain the zeal of men without simple reliance on the promise and power of God; yet when it comes to making an attack on the kingdom of darkness, consolidated by centuries of paganism, it is quite a different affair. Rome could convert South America and Mexico (such a conversion as it was,) by first bathing her sword in their blood, and then accommodating her religion to theirs—granting them their idols, and promising them life by being baptized into the only true church. To do this, required no faith. It was all a matter of sight. And so, Methodism can do much without faith to maintain her numbers, where the public mind is already christianized to her hand. She promises life to the wicked in doing things acceptable to God without a new heart—promises him a strong probability of pardon and heaven in joining the church, attending class, paying quarterage, &c., as *first, and preliminary duties*.

We are not saying that this is Romanism; but what we say is, that, Rome-like, it appeals to the selfish principle in man—engrafts the hope of heaven upon that principle—the very principle that the gospel of Christ aims to destroy—and *this process is no work of faith*. It needs no faith to foresee, that, in proportion as you will commute holiness of heart for certain modifications of the selfish principle, you can make your party strong.

But in the pagan world, where all the probabilities are against the undertaking—where, for all that sense can see, there is no place to set the lever of the gospel for overturning the throne of spiritual darkness—will Arminianism undertake it? What encouragement is there in that system, which well

nigh annihilates all the promises and prophecies with a tremendous *if*? That system, if we understand it, either in books or men, says—God will take away the stony heart, *if* it will first be a heart of flesh—will convert a man, turn him into the way to heaven, *if* he finds him already in that way—will subdue the rebel, *if* he will first lay down his weapons—will conquer the world, *if* the world will submit to him. An *if* as high as Alps on Andes built. How can it be, but a man will shrink back from undertaking the conversion of the heathen, in precise proportion as he adopts that theory, the very heart's core of which is *if*?

But the Calvinist's faith "stands not in the wisdom of men, but in the power of God." He reads, and he believes, without an "*if*"—"the heart of the king is in the hand of the Lord; as the rivers of water he turneth it whithersoever he will."—His system imposes no doubtful condition upon Christ's words to the Father—"Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." As, therefore, he "goes into all the world and preaches the gospel to every creature"—as he meets the most dreadful forms of discouragement, he reads, "be not afraid, but speak and hold not thy peace . . . for I have much people in this city." And he is strengthened to "endure all things for the elect's sake, that they may obtain the redemption which is in Christ Jesus, with eternal glory." How can he—how dare he faint? It is so, because *the truths that Almighty grace has planted in his soul, are just the things to meet the emergency.*

Is it, then, matter of either wonder or boasting, that Calvinists are in the foremost ranks of self-denial? Do they necessarily play the boaster when they speak of these things, that men "may glorify God on their behalf?" Let them think so who have never learned the unutterable obligations imposed by these soul-sustaining truths. For ourselves we will say—shame on us, that we have fallen so far short of our obligations; and before God and men we confess the wrong. L. R. M.

FAMILY INSTRUCTION.—Baxter's first serious impressions in early boyhood, were produced by the conversation of his father about God and the life to come.

"The Great Iron Wheel."

No. V.

BY F. A. ROSS.

DEDICATED—To all who prefer *sunshine* to *fog*.

THE METHODIST EPISCOPALIAN—PUBLISHED BY HOLSTON CONFERENCE, AT KNOXVILLE, TENN.

PROVERBS, CHAP. 26—VERSE 4.—"*Answer not a fool according to his folly, lest thou also be like unto him.*"

VERSE 5.—"*Answer a fool according to his folly, lest he be wise in his own conceit.*"

We concur with Solomon, and have tried to yield to his views. For more than twelve months we have strictly followed his injunction in the 4th verse. We will now obey the advice given in the 5th verse.

Some of our readers may have been curious to know what Methodist preachers had to say in reply to "The Great Iron Wheel"—No. 4. We will gratify them, by ample quotations from the Episcopalian, leaving out the usual quantity of "fragrance." Our article declared the Methodist Discipline to be "a fraud upon the world," in several particulars;—among them—that "the book affirms the Methodist church in America to be *Episcopal* by the act of John Wesley in the ordination of Dr. Coke, and by the act of the Conference in Baltimore, in 1784."

We quoted the 1st chapter in the Discipline, affirming this claim, and then wrote as follows:—"To enable our readers fully to understand this subject, let them bear in mind, that the words printed in italics, in our extract from the Discipline, are words which belong *exclusively* to *such an Episcopal church* as that of England, and that they mean always *the same thing*. Thus, the words *Episcopal office*, always mean the office of *such a bishop* as exists in that church—A PRELITICAL BISHOP—that is to say, a bishop who is the third and highest of *three orders* of ministers—*deacon, presbyter, bishop*—who rules ecclesiastically over a certain geographical district, and has under his authority the other two orders of ministers. The words, to *set apart for the Episcopal office*, always mean, to make *such a*

bishop, by the imposition of the hands &c. of other *such bishops*, upon the head of an inferior, of the *order* called presbyter or priest. Again. The words—*letters of Episcopal order*, always mean the letters, or testimony, given to such newly made *bishop*, affirming the fact that he is *such a bishop*, by the officer, or officers who have thus consecrated him to the Episcopal rank. Now, the Methodist Book of Discipline, speaking of what Mr. Wesley did in reference to Dr. Coke, has in it, knowingly, and of purpose, *words* which have exclusively the meaning above given. The book then does mean, and it was intended to be so understood by those who wrote it—1. That Mr. Wesley made Dr. Coke *such a bishop* as existed in England. 2. That he gave him *letters*, declaring that he was *such a bishop*. 3. That he commissioned him to set apart Francis Asbury to be also *such a bishop*. 4. That he [Dr. Coke] did consecrate Asbury *such a bishop*. And 5. That they [Coke and Asbury] were received by the General Conference at Baltimore, in 1784, unanimously as *such bishops*.

[N. B.—Let our readers keep always clearly in their minds that the word *bishop*, in ecclesiastical controversy, has *two* meanings only. 1. The Episcopal signification given above—[i. e. a bishop who is the *third* and highest of *three orders* of ministers—deacon, presbyter, bishop.] II. The Presbyterian *sense*—in which it means, simply the pastor of one or more congregations, *united as one*—and this pastor or bishop has no superiority over, but is on a *level* with every other ordained minister.”—P. 2, 7—8.

To establish the fact that the Discipline is to be understood as above, we quoted from Dr. Emory’s “Defence of our Fathers,” a standard Methodist work, sec. 7, and from Bangs & Emory, Buck’s Theological Dic., 1825. Dr. Emory says, “In whatever sense *distinct ordinations* constitute *distinct orders*, in the same sense Mr. Wesley certainly intended that we should have **THREE ORDERS**. For he undeniably instituted **THREE DISTINCT ORDINATIONS**.” Bangs & Emory say—“**THREE ORDERS OF MINISTERS** are recognized, and the duties peculiar to each are *clearly defined*.”—P. 11.

The reply of the Methodist Episcopalian, we will notice under the following heads:—I. The *editor’s evasions of our DEFINITION of an EPISCOPAL and PRESBYTERIAN BISHOP*. II. *The*

editor's false historical facts as to the ordination of Dr. Coke, &c. III. The true historical facts as to Mr. Wesley's making Dr. Coke his superintendent.

I. THE EDITOR'S EVASIONS. 1. He evades our definition of an Episcopal and Presbyterian bishop in what he writes as to the church of England. He begins by saying:—"All the arguments in the Magazine which might be supposed to have any weight in the premises are derived from a false assumption. What is that false assumption? It is simply this, that *the word BISHOP in ecclesiastical controversy has two meanings only.*"—He then quotes our definition, without, however, noticing at all the explanatory statement which went before it, and then goes on thus:—

"Every one knows that the ideal and literal meaning of the term *bishop* is that of an *overseer*, or *superintendent*; but among *high-churchmen*, in the church of England, it has a technical meaning, and implies the doctrine of what is called "*the succession.*" In other words, it implies the notion of a *third order* in the ministry by the immediate appointment and ordination of Christ. IS THIS what the Magazine means by the signification of the term as it is used in the church of England? If so I will show presently that some of the most distinguished ministers and bishops of the church of England herself did not believe in the *Episcopal succession*; and yet they were *Episcopalian* ministers, and some of them *bishops* in the Episcopal church of England according to her Form of Government.—Stillingfleet was a bishop in the church of England, and yet he wrote against the doctrine of 'Episcopal succession.'—Cranmer, who was an archbishop in the Church of England, declared it as his opinion—that a prince, under certain circumstances of election by the people, might make bishops and priests. A long list of distinguished names in the church of England, denied the 'Episcopal succession,' claimed by the *high-churchmen*. Among these we might name Archbishop Whitgift, Bishop Bridges, Hooker, Hales, and Chillingworth. I mention these facts to show, that *if by the signification of the word bishop, in the church of England, the Magazine means its high-church signification*, the assertion is utterly groundless and without foundation. But suppose the Magazine means its *low-church signification*, as held by those just named, it amounts

to just the same. The Magazine declares that the word bishop, in ecclesiastical controversy has but *two meanings* only—one, that which it has in the church of England—the *other*, that which it has in the Presbyterian church. Now, so far is this from being historically true, that the technical import of the word *bishop* has *two meanings in the church of England* itself, and its true import has been for centuries, and still is, a subject of ‘ecclesiastical controversy’ among Episcopalians themselves.”—[Meth. Episcopalian, 2 column.]

Now, all this is the merest evasion. For, what does the editor tell us? Does he inform us that there are high-churchmen in England, who hold that the “*apostolic succession*” is NECESSARY to the existence of a bishop, and Episcopacy? Very true. What more? Does he tell us there are low-churchmen in England who believe that *the apostolic succession* is NOT NECESSARY to the existence of a bishop and Episcopacy? Very good. But do not these parties AGREE as to *who* a bishop is in Episcopal ministerial order, however they may DIFFER as to the *validity* of his authority? Certainly. Very well. What then is THAT POINT OF AGREEMENT? Why there it is in our definition. We say—“In *Episcopal* signification, a bishop is the highest of THREE ORDERS—*deacon*, PRESBYTER, BISHOP.” There, THAT is the *great essential Episcopal idea* in ecclesiastical controversy, as between the EPISCOPALIAN and the PRESBYTERIAN—for, the Presbyterian view regards *bishop* as the title appropriate to the presbyter, and THAT to be the only ORDER in the ministry.

Do we then restrict our idea of an Episcopal bishop to the high-church notion? No. Do we even allude to “*the succession*,” except once or twice, in altogether another part of our article, and then, in a manner not to affect, in the slightest degree, the integrity of our definition? No. Again.—Do we limit our view of the Episcopal bishop to the low-church notion? No. Do we even make any reference to the distinction? No. If it be asked, why we did not explain these two Episcopal meanings? Answer.—Because our DEFINITION embraced, and was intended, carefully, to embrace *the point of agreement among all shades of Episcopal views in England*. THERE IT STANDS, RIGIDLY TRUE. And what the Methodist editor has written, is the merest evasion.

The great question, too, based on our definition, stands as before—i. e. did Mr. Wesley ordain Dr. Coke *such a bishop* as exists in England—that is, a *bishop*, the *third* and highest of *three orders* of ministers,—deacon, presbyter, bishop? The question is not whether Mr. Wesley had high-church or low-church notions. The question is—did he ordain Dr. Coke *such a bishop*? The Methodist editor has evaded that question.

2. *The Methodist editor evades our definition of an Episcopal and Presbyterian bishop, in what he writes about the Lutheran church.* He quotes from Mosheim this passage:—"On the one hand, they (the Lutherans) are persuaded that there is no law of divine authority, which points out a distinction between ministers of the gospel with respect to rank, dignity, or prerogatives; and therefore they recede from Episcopacy. But on the other hand they are of opinion, that a certain subordination, a diversity in point of rank and privilege among the clergy, is not only highly useful, but also necessary to the perfection of church communion, by connecting in consequence of a mutual dependence, more closely together the members of the same body: and thus they avoid the uniformity of Presbyterian government." Again.—"The internal government of the Lutheran church seems equally removed from Episcopacy on the one hand, and Presbyterianism on the other, if we except the kingdom of Sweden and Denmark, which retain the form of government that preceded the Reformation, purged indeed from its superstition and abuses." "Buck says—in these two kingdoms the church is ruled by *bishops* and *superintendents*, under the *inspection and authority of the sovereign.*" "In Sweden, the Lutheran church is Episcopal. In Norway, the same. In Denmark, under the name of superintendent, ALL *Episcopal authority* is retained."

The Methodist editor, commenting on these passages, remarks:—"It is clear then, that when Mosheim says—'*they recede from Episcopacy,*' we are to understand that he means the *high-church notion* of Episcopacy *only*—i. e. the doctrine of succession." He farther adds:—"This view of the subject is further confirmed by Miller in his letters, where he tells us, (p. 240) that 'All ecclesiastical historians agree, that when the Reformation was *introduced* into Sweden, the first ministers

who undertook to ordain were only *presbyters*.’ The Methodist church, then, is not the first that has claimed to have an *Episcopacy*, while it rejects *the high-church doctrine of succession*.”—[4th column.]

This again is sheer evasion. We defined *bishop*, in the *Episcopal sense*, in ecclesiastical controversy [and the connection shows we meant controversy with Presbyterians] to be the *third of three orders*—deacon, presbyter, bishop. Now, have these Lutheran churches *three orders*—deacon, presbyter, bishop—or *one order*, i. e. the presbyter? The Methodist editor dodges that question. Let us settle it for him. We copy from the Encyclopedia of Religious Knowledge: (p. 802.)—“The Reformers generally held the call of the people the only thing essential to the validity of the ministry; and teach that ordination is only a ceremony which renders the call more august and authentic. Accordingly the Protestant churches of Scotland, France, Holland, Switzerland, Germany, Poland, Hungary, Denmark, &c., HAVE NO EPISCOPAL ORDINATION. For Luther, Calvin, Bucer, Melancthon, &c., and all the first reformers and founders of these churches, who ordained ministers among them, were themselves presbyters and no other. And though in some of these churches there are ministers called *superintendents*, or *bishops*, yet these are only *primi enter pares*—i. e. the *first among equals*; NOT PRETENDING TO SUPERIORITY OF ORDER.”

This settles the question, and perfectly explains Mosheim, Buck, and Miller. These Lutheran churches have but *one order* in the ministry. The *order* of presbyter. Hence *they are Presbyterian churches*, and in this sense have, as Mosheim tells us, “*receded from the Episcopacy*, being persuaded that there is no law of divine authority which points out *distinction* between ministers of the gospel with respect to rank, dignity, or prerogative.”

But the churches referred to, as having *superintendents* or *bishops*, are “*under the inspection and authority of the sovereign*.” Of course, a king will have something as near a true Episcopacy as he can get. These churches are therefore *called Episcopal*, and have *ALL Episcopal authority*. In this sense they are made to “*avoid the uniformity of Presbyterian government*.” “*They have a certain subordination among the clergy*”—but

these superintendents, or bishops, after all the *instruction and authority of the sovereign*, "are only *primi inter pares*—i. e. *the first among equals*; NOT PRETENDING TO ANY SUPERIORITY OF ORDERS."

Is the Methodist Episcopal church after that model? Are her bishops only *primi inter pares*—*the first among equals, not pretending to any superiority of orders*? O no! There are the *three ordinations* and the *three orders*—deacon, presbyter, and bishop, in the *Discipline*; and Dr. Emory says—"In whatever sense *three distinct ordinations* constitute *distinct orders*, Mr. Wesley certainly intended we should have *three orders*. For he undeniably instituted *three distinct ordinations*." And Drs. Bangs and Emory tell us—"Three orders of ministers ARE recognized, and the duties peculiar to each are *clearly defined*."—[Buck's Dic. 1825.] So, then, it is nothing but evasion, when the Methodist editor brought up the Lutheran church to sustain Methodist Episcopacy. Does he wish to make his church like the Lutheran? Then let him require it to *recede*, not only from the "*high-church doctrine of succession*," but from the *three orders*. Let him make it Presbyterian—with its *one order*—the presbyter. Let him burn that part of his *Discipline* with its *three distinct ordinations* and *three distinct orders*. Will he then sigh after the *superintendents* and *bishops* of Sweden and Denmark, to secure a *certain* subordination among the clergy? Then let him put the Methodist church under the *instruction and authority of a king*, and he will get what he wants—i. e. ALL *Episcopal authority*.

3. *The Methodist editor evades our definition of Episcopal and Presbyterian bishops, in what he tells us about the Alexandrine church.* He copies from Drew's life of Coke. He says:—"Mr. Wesley, keeping his eye upon the conduct of the primitive churches, in the ages of an unadulterated christianity, had much admired the mode of ordaining *bishops*, which the church of Alexandria practiced;—that to preserve its purity that church would never suffer the interference of any foreign bishop in any of their ordinations; but that the presbyters of that venerable apostolic church, on the death of a bishop, exercised the right of ordaining another person from their own body, by laying on of their own hands."

Sheer evasion, Mr. Editor. Let us go back to our *definition*,

and ask—was this Alexandrine bishop an Episcopal bishop, the *third of three orders* of ministers—deacon, presbyter, bishop—or was he a Presbyterian bishop—of the *one order*—presbyter? Our editor evades. But we will give the information: Rev. Thomas Smyth, D.D., of Charleston, S. C., in his recent work on Presbytery and Prelacy, pp. 445—7, writes—“*The church at Alexandria was Presbyterian.*” Then, after arguing the question with the Episcopalian, he concludes by saying—“Now, it is thus proved, by numerous witnesses, and admitted by many prelatists, that the presbyters of Alexandria made their own bishops by electing one of their number to act as their *president*—and that this practice had continued since the days of Mark; that is, about thirty-five years before the death of John; so that we have the implied approbation of the apostle for a practice *subversive of all idea of Episcopacy*, and based upon the assumed certainty of Presbyterian *equality.*”

The Alexandrine bishop was then a Presbyterian bishop—the presbyter of *one order*—something like the present moderator, or president, of Presbytery, Synod, or General Assembly, to whom *peculiar powers* might be and have been given.

Is the Methodist bishop like the Alexandrine—a mere *president*, of *the same order*? No. He is the *third of three orders*—deacon, presbyter, bishop.

Let us add another testimony to the above. Dr. Smyth is a Presbyterian. We will now copy from a Methodist—Dr. John Whitehead—the physician of the Wesley family—also an English local Methodist preacher, who, for his character and abilities, was one of three [Coke, Moore, Whitehead] entrusted by Mr. Wesley with all his manuscripts. He also preached Mr. Wesley’s funeral sermon, and was selected by the executors, by the preachers representing the Conference, and by other friends, to be Mr. Wesley’s biographer. Well, he did write the most truthful life of Wesley which has appeared; and, in noticing *this very claim set up*, says:—“Now, the truth of the fact is this; that the ordinations among the Methodists *bear no resemblance* to the ordinations in *any primitive church*; either that of *Alexandria*, or *any other*, when deemed regular.”— [Vol. 2, p. 263.]

This, one might think, would silence any man—who *knew when he was silenced.*

We will leave the case of the Alexandrine church, for the present, in the keeping of Dr. Whitehead, and notice,

II. *The editor's false "historical facts" as to the ordination of Dr. Coke.* He first acknowledges, that "Mr. Wesley did not derive his right to ordain, either from the notion of 'Episcopal succession,' or from the civil magistrate." Then he supposes this question:—"Was not Dr. Coke already a presbyter, as well as Mr. Wesley? If so, what right had Mr. Wesley to ordain Dr. Coke?" He replies:—"As the father of Methodism he had the right of priority and seniority in the Methodist societies, and as he deemed himself called, by *Divine Providence*, to provide an ordained ministry, and a form of government for American Methodists, he preferred the Episcopal form, and with the aid of *other presbyters*, he ordained Richard Whatcoat and Thomas Vasey presbyters for America. And as Dr. Coke's biographer says, being peculiarly attached to every rite of the church of England, did afterwards ordain Dr. Coke a superintendent, giving him letters of ordination under his hand and seal. We are then to understand that Mr. Wesley ordained Dr. Coke a superintendent in *the Episcopal sense, according to his views of a scriptural Episcopacy.* The language of Mr. Wesley himself, as well as that of Coke's biographer, and many others, is utterly inexplicable on any other hypothesis. Mr. Wesley says:—"It is in obedience to those laws [the laws of England] that I have never exercised in England the power which I believe God has given me. I firmly believe I am a scriptural Episcopos [bishop] as much as any man in England or in Europe." —[Works, vol. 7, p. 314.] The editor continues:—"Just review the facts in relation to this matter:—1. Mr. Wesley believed himself a scriptural bishop as much as any man in England [or in Europe]—a *bishop* neither in the high-church sense, nor in the Presbyterian sense—but according to *the true meaning of the term—a scriptural overseer of the multitude who had been gathered into the fold of Christ under his administration.* 2. He preferred the Episcopal form of church government to all others: 3. In conformity with this view he deemed it necessary to PERPETUATE *the authority* among the Methodist preachers in America, that there should be in *the first instance* a general superintendent appointed to *transmit* that authority

to *posterity*. 4. The presbyters, or in the scriptural vocabulary of Methodism, the elders, whom he ordained for America, were *not invested with that authority*, but Dr. Coke, the superintendent, *was*. 5. The validity of Methodist Episcopacy is not based upon *the doctrine of Episcopal succession*: neither is it derived from *the civil magistrate*; but from the *presbyters*; and its *validity* is founded upon the right of the presbyters to *consecrate* one or more of their number to the *Episcopal office*, and confide to him, or them, the exercise of the right which is common to them all. *Mr. Wesley was no high-churchman*.—Methodist Episcopacy is furnished by Mr. Wesley, and as recognized by American Methodists—is in conformity with the Alexandrine mode of constituting bishops, so much admired by Mr. Wesley. That this is the view of the subject taken by the Methodist Episcopal church, both North and South, is clear from the following in the Discipline:—*Question*. If by death, expulsion, or otherwise, there be no bishop remaining in our church, what shall we do? *Answer*. The General Conference shall elect a bishop, and the elders, or any three of them, who shall be appointed by the General Conference for that purpose, shall ordain him according to our form of ordination.’”

This is a very long extract from the Methodist Episcopalian. But that paper speaks for the Holston Conference—and this exposition of the views of Holston Conference, as to Methodist Episcopacy, will richly repay our readers for its careful study, in connection with the remarks to be made.

Our readers see, it is distinctly avowed, that Mr. Wesley did not ordain Dr. Coke by any ecclesiastical authority whatever. The editor says that “Mr. Wesley *did not derive his right to ordain* EITHER from the notion of ‘*Episcopal succession*’ OR from the *civil magistrate*”—NOR did he ordain Dr. Coke as a *presbyter*. He certainly then did not ordain Dr. Coke in any ecclesiastical character—neither as high-churchman nor low-churchman, nor Presbyterian. If he stood in neither of these characters, then he was absolutely without *ecclesiastical authority* whatever. He stood then, simply as *the man*, John Wesley. Very well. We can all understand that. From whence then was his authority to ordain Dr. Coke? The Methodist editor tells us:—“As the father of Methodists” &c., “and as

he deemed himself *called by Divine Providence* to provide an ordained ministry and Form of Government for American Methodists," &c. *In this sense*, then, this editor assures us Mr. Wesley "believed himself a *scriptural bishop* AS MUCH as any man in England or in Europe. A bishop, *neither* in the high-church sense—*nor* in the low-church sense—*nor* in the Presbyterian sense—*but*, according to *the true meaning of the terms*—*a scriptural overseer of the multitudes who have been gathered into the body of Christ through his administration.*"

We think there can be no mistake in understanding this language. This Methodist editor, then, does here certainly tell us—that Mr. Wesley was bishop. BY THE GRACE OF GOD, over the whole multitude of Methodists, in England and America, *as much* as any bishop in England ever claimed to be over Episcopalians, or any bishop in Europe over Roman Catholics. Very well. *That, too*, we can understand. And what *is* that *claim* set up for Mr. Wesley? Why, this Methodist editor, who has pretended to be so much afraid we might think Mr. Wesley held to the *high-church notion* of "SUCCESSION"—here, himself, tells us that Mr. Wesley was *bishop* BY DIVINE CALL—in a sense, which is *identical in principle* with that set up by the high-church bishop in England, and by the Roman Catholic, the Greek, &c. What is that principle? It is this; that Christ gave to the apostles *the right of ordination*, and *through them* transmitted *this right* to the bishop, the *third of three orders* of ministers, *by succession*, down to the present time. Thus, the high-churchman in England tells us—*Christ called Peter* and authorized him to *transmit the right of ordination* to *Linus*, and he to *Cletus*, and he to *Clement*, and he to *Evaristus*, &c. &c. &c. &c.—down to *William Howley*, present Archbishop of Canterbury. But why do these high-churchmen go back, some eighteen hundred years, to get this succession from Christ? Answer—Because Christ is *that far off from them*. But, according to this editor, Christ was not *that far off* from Mr. Wesley. No. He "*called*" Mr. Wesley and made him *as much a bishop as any man in England or in Europe*—A BISHOP—"over the multitude gathered into his fold through his administration!" Truly, Mr. Wesley might reject "*the high-church sense of*" succession BACK TO PETER. FOR he, according to this editor, was THE PETER OF METHODISM.

And the Methodists may well reject “the APOSTOLIC *succession*” farther back than Mr. Wesley. For when they get to him they have, according to this editor, *got to their apostle*. They need go no farther back. Christ, they are told, had called Mr. Wesley, and made him, by that *call*, as much a bishop as any man in England, or in Europe. But how is it as to *Methodist succession from Mr. Wesley down*. Why, Methodists do claim “*succession*” FROM Mr. Wesley. They do claim that their bishops are succession bishops from John Wesley, as truly as high-churchmen and Roman Catholics claim succession from Simon Peter. Let our readers turn to page 17 of the last “Iron Wheel,” and read the note at the bottom of the page. It reads thus:—“Mr. Lee, in his history of Methodism, informs us (p. 142) that at one of the Conferences, held in the year 1789, ‘The bishops [Coke & Asbury] introduced a question in the annual minutes which was as follows:—Question. Who are the persons who exercise the *Episcopal office* in the Methodist church in Europe and America? Answer. John Wesley, Thomas Coke and Francis Asbury, by *regular order and succession*.’” THERE IT IS. The Methodist bishop holds his office by *regular order and succession* from John Wesley, as really, and in essentially the very same sense, in which the high-church bishop, or the Romanist holds by *regular order and succession* from Simon Peter.

And this editor before us, tells the world THE VERY SAME THING. He says:—“Mr. Wesley deemed it necessary to PERPETUATE the *authority* [i. e. to ordain, &c.] among the Methodist preachers in America, that there should be, in the first instance, a general superintendent appointed to TRANSMIT that *authority* [right of ordination, &c.] to *posterity*.” Then, as if determined we should not misunderstand him, this editor adds, in a *separate head*:—“4. The presbyters, or as in the scriptural vocabulary of Methodism, the elders, whom he [Mr. Wesley] ordained for America [Whatcoat and Vasey] *were not invested* with the *authority*, [to ordain, &c.] but Dr. Coke, the *superintendent*, WAS.” THERE IT IS AGAIN. Christ, according to this editor, called Mr. Wesley and made him a bishop, as much as any man in England, or in Europe. What next? Then Wesley, he says, consecrated Coke *such a bishop*, and through him TRANSMITTED the *right of ordination* to POSPERITY.

Observe, Mr. Wesley, at this same time, had made Whatcoat and Vasey presbyters, or elders, by ordaining them. Yet, you are here told, he *did not invest them with the authority*. No, *that* he TRANSMITTED to Dr. Coke, who [*already* a presbyter in the church of England] was *then* CONSECRATED A BISHOP by Mr. Wesley. What next? Why, we are told in the Discipline, that Mr. Wesley commissioned and directed him to set apart Francis Asbury, for the same *Episcopal office*; he, the said Francis Asbury [who was a layman] being first ordained deacon and elder. In consequence of which, the said Francis Asbury was solemnly set apart for the said Episcopal office, by prayer and the imposition of the hands of the said Thomas Coke," &c. THERE IT IS AGAIN. *There* you have Bishop Asbury, the THIRD in *regular order and succession*—WESLEY, COKE, ASBURY. What next? Why, every Methodist bishop, as we read, since that time has been *ordained* in THE SAME WAY;—and at the present day holds his Episcopal office by REGULAR ORDER AND SUCCESSION, *transmitted* from John Wesley. *There is the succession* "PERPETUATED TO POSTERITY."

Will it be said that the General Conference *elect* the man to the Episcopal office. Very true. But *the bishop ordains him*. And so, in England, the sovereign, through the prime minister, nominates the presbyter to the Episcopal office. But *the bishop or bishops ordain him*. And the fact that this nomination has come from the civil magistrate, does not affect the high-church idea of *succession* from the apostles—for THE SUCCESSION COMES THROUGH THE BISHOP. Will it be said that in Methodist ordinations an elder may participate in the consecration, by laying his hands, along with the bishop's, upon the head of the man kneeling to be made bishop? True. And many high-church Episcopalians concede that *that* would not *vitiating* the succession in their ordination of a bishop in England—for, THE SUCCESSION COMES THROUGH THE BISHOP. And just so in Methodism—for, THE AUTHORITY TO ORDAIN IS TRANSMITTED THROUGH THE BISHOP. Will it be said, that this editor tells us, "the validity of Methodist Episcopacy is founded upon the right of the presbyters to consecrate one or more of their number to the Episcopal office?" Very true.—But *that right* exists *only* in the event that "by death, expulsion or otherwise, *there be no bishop*." That *proviso* has been

made, *not* to show that there is *no succession* in Methodism, but for *the very opposite purpose—to keep up the succession*, by a NEW and HAPPY THOUGHT, which it seems had never occurred to the old-fashioned high-churchmen. Doubtless this proviso leads us to infer that, when Christ *called* the Methodist Peter, he told him *THIS WAY to perpetuate the succession*, in the event, that, “by death, expulsion, or otherwise, there be no bishop!” Possibly, too, Christ told Simon Peter the same thing, and *he, it may be, forgot it*. It is a great pity Peter forgot it; for *thereby* he has given high-church Episcopalians amazing trouble.—Wesley, it seems, had more sense, or a better memory, than Peter. He has, therefore, according to the Discipline, and this editor, *provided for the transmission* of the Methodist succession to *posterity*, in the event there be no bishop. Will it be said, this editor teaches us that the Methodist bishops are after the model of the Alexandrine bishops? Yes, he says so. But that notion we have exposed in our notice of evasion 3d. We now repeat—the Alexandrine bishop was the mere *president* of a body of presbyters, elected and set apart by the presbyters. There was no bishop to *ordain*, *no transmission through a bishop*, and whatever his authority, he was not the *third* of *three orders*, but of the *one and only order*—that of presbyter.

But, the Methodist bishop is the *third* of *three orders*. So says Dr. Emory—so says Dr. Bangs—so says the Discipline—so says this editor, if by “*scriptural Episcopacy*” he means, as we suppose he does, to agree with Dr. Emory, Dr. Bangs, and his own Discipline. There is no difference between the editor and the Discipline, as we can see. He tries to mystify, but has told us, even more fully than the book, how we are to understand the claims of a Methodist bishop. The Discipline affirms the *three orders*, and then this editor more clearly shows how “*the succession*” comes—not from Peter, but from Wesley.

We said in our last “Wheel” that the claim in the Discipline was falsehood and fraud. This charge, as made by us, has neither been *stated* or *met* by the Methodist editor. We will now exhibit,

III. *The true historical facts, as to Mr. Wesley’s making Dr. Coke his superintendent*. We beg our readers to *mark how plain a tale shall put this editor down*.

Mr. Wesley, in his letter to "Dr. Coke and Mr. Asbury, and our brethren in North America," written *eight days only* after he had appointed Dr. Coke and Mr. Asbury *joint superintendents* over the brethren in America, says:—"Lord King's account of the primitive churches convinced me many years ago, that BISHOPS and PRESBYTERS are the SAME ORDER, and consequently have the SAME RIGHT TO ORDAIN." This single sentence is a perfect KEY to the whole subject, and unlocks *every part*. Mr. Wesley here teaches us that he believed he was a *bishop* in the *Presbyterian sense*; because he believed that *bishop* and *presbyter* were *the same order*. That is the Presbyterian view—*word for word, and letter for letter*. What next? Why, as he believed *bishop* and *presbyter* were the *same order*, and as he was a *presbyter*, he believed that he was, *as such*, A BISHOP *as much* as any man in England or in Europe. In what sense? Answer. "In the right to ordain." SO THINKS EVERY PRESBYTERIAN MINISTER IN THE WORLD. What next? Why, with this view, he said:—"The uninterrupted succession I know to be a fable which no man ever did, or can prove." Of course then he rejected the notion of a *third order* by apostolic succession, when he believed that *bishop* and *presbyter* were *the same order*. What next? Why, he rejected the *third order* in EVERY SENSE—for he believed that *bishop* and *presbyter* were *the same order*. Hence he might have admired the Alexandrine church, for he believed its *bishop* to be only a *president* over a body of *presbyters*, elected and set apart by them in their view of church convenience. What next? Under this belief, he says—"For many years, for peace sake and his regard for the established order of the national church to which he belonged, he had refused to ordain—yet he believed the case widely different between England and North America." What then? Why, he ORDAINED Richard Whatcoat and Thomas Vasey, and *thereby* MADE THEM PRESBYTERS, LIKE HIMSELF, and sent them to America. What next? He then, at the request of Dr. Coke, [who was a *presbyter* in the English church, like himself, and in whom he had confidence,] APPOINTED him *his superintendent*, to act for him over the brethren in America; for they, he says, in the letter of appointment, "*desire to continue under my care*." Mr. Wesley gave Dr. Coke this appointment of superintendent in a solemn manner—by the im-

position of his hands and that of other ordained ministers. In this way the elders prayed over Paul and Barnabas, and sent them to superintend the churches. And as Mr. Wesley's superintendency was an important work, such solemnity was right and appropriate. But Mr. Wesley believed bishop and presbyter were *the same order*. He knew, then, that Dr. Coke was *as much a bishop* as he, before he appointed him superintendent. Mr. Wesley could not then have made, or intended to make him higher than himself. For he did not believe in any higher order. Neither did he give him *more authority* than he claimed over the Methodists in America. Nor did he give him even *the same authority*. For the Methodist people in America "*desired to continue under his care.*" Mr. Wesley, then, designed that Dr. Coke should be still UNDER HIM. He therefore appointed him *his superintendent* "over our brethren in North America." What next? Why, Dr. Coke, being a presbyter, could ordain Francis Asbury, who [although acting as general agent in America] was only *a layman*. In view, then, of his being thus ordained, by Dr. Coke, Mr. Wesley says, "I have appointed Dr. Coke and Mr. Asbury to be *joint superintendents* over our brethren in North America."

Here it may be asked, whether Mr. Wesley *restricted* the right of ordaining to Coke and Asbury? Answer. Yes, and for good reasons, not affecting his views of the *equality* of ministers in their *order*. For, the Presbyterian church *restricts*, usually, the right of ordination to the Presbytery, and sometimes gives it to a committee. And so, upon the same principle, the Methodists in America desired to be under Mr. Wesley's *care*. It was wise and proper, in these circumstances, for him *to secure that object*, as far as he could, by restricting for a time the *act of ordination* [not the right in itself considered] to his special friends and his superintendents, Coke and Asbury. And that is what he did.

So far we have what Mr. Wesley intended—and all is as simple as truth, common sense, and honest consistency can make it. What next? Now we get to "*the falsehood and the fraud.*" Just so soon as Coke and Asbury had this authority from Mr. Wesley, their ambition to be third order Episcopal bishops began to appear. Here we have volumes before us, in which we find exhibited the intrigues and envyings of these

men. The history is loathesome and disgusting. Jesse Lee, a Methodist historian, unimpeached, tells us, as we showed in "The Great Iron Wheel," No. 4, pp. 9-10, that Coke and Asbury were received by the General Conference in Baltimore, in 1784, only as *superintendents*. What next? Lee then informs us that "they, Coke and Asbury, *changed the title themselves, without the consent of Conference.*" What next? Lee informs us that in 1787 Asbury *reprinted* the general minutes, but *in a different form* from what they were before, so as to make them say that the Conference in Baltimore had done, what they had not done. That is, he made the minutes *falsely say* that that Conference had recognized him [Asbury] and Coke as bishops, and the Methodist church as Episcopal, in 1784. *Any minutes, then, of that Conference, exhibiting that fact, is, according to Jesse Lee, A FORGERY.*—What next? We will now take up the famous letter of Mr. Wesley to Francis Asbury. We adduced that letter in our last article, as *irresistible proof*, that Mr. Wesley never gave letters of Episcopal orders to Dr. Coke—nor a commission to set apart Francis Asbury for the same Episcopal order. The letter is worthy the notice it has received. Here it is, with a few unimportant omissions:—

"LONDON, September 20th, 1788.

"There is indeed a wide difference between the relation wherein you stand to the Americans, and the relation wherein I stand to all the Methodists. You are the elder brother of the American Methodists. I am, under God, the father of the whole family. *Therefore I, in a manner, provide for you all.* For, the supplies which Dr. Coke provides for you, he could not provide were it not for me. But in one point, my dear brother, I am a little afraid both you and the Dr. differ from me. I study to be *little*, you study to be *great*; I *creep*, you *strut* along. One instance of this your greatness, has given me great concern. *How can you, how dare you* suffer yourself to be called a *bishop*? *I shudder, I start* at the very thought! Men may call me a *knave*, or a *fool*, a *rascal*, a *scoundrel*, and I am content; *but they shall never, by my consent, call me a bishop!* For my sake, for God's sake, for Christ's sake, PUT A FULL END TO THIS! Let the Presbyterians do what they please, but let the Methodists know their calling better." &c.

This letter has been a mountain in the way of Methodist preachers, in their attempts to claim Episcopacy from Mr. Wesley. Here is the way they have tried to get round this

mountain. The editor before us, adopts as his own the following explanation:—"The *association* in Mr. Wesley's mind between the assumed *title*, and the *display* connected with it in the latter ages of the church was too strong. He could not at that moment separate the plain laborious bishop of the American societies, where there are no legal establishments, from the dignified prelacy of the mighty empire of Great Britain." "This," says the editor, "explains the letter from Mr. Wesley to Mr. Asbury. The same letter [he adds] shows that Mr. Wesley was opposed to the title bishop, in the Presbyterian sense of the word."

Now, we ask our readers to turn back and read that letter again, in connection with the facts we have just narrated, and consider whether it is not clear as day, *that Mr. Wesley regarded Coke and Asbury merely as his superintendents?* Why, he speaks of them, and to them, with all the authority of a master—and the scorn of an incensed and outraged master.—As a master he rebukes Asbury, for assuming *even the title of bishop*. Was Mr. Wesley so opposed to the *title* of the *third order*, when, as Methodists say, he had *conferred* the *third order*? This editor says that "Mr. Wesley's *associations* between the assumed *title* and the *display* connected with it in the latter ages of the church were too strong." Ah! indeed! And pray whence came that *display* connected with the *title*, but from the *third order*? Did that *display* ever exist any where in the world as *associated* with the *title* when applied to the *one order of presbyter*? No. Never. Never. All these *associations* in Mr. Wesley's mind between the *title* and the *display*, were *connected* with the *third order*. We have demonstrated that he believed that *bishop* and *presbyter* were *the same order*;—therefore, by irresistible necessity of truth, he *REJECTED* the *third order*. Hence he *could not*, and *did not* *CONFERR* IT on Coke, and on Asbury through Coke. More than all this—he *ABHORRED* the *third order*. See what he writes to his brother Charles, at *the very time* of his appointing Coke his superintendent. He says:—"For forty years I have been in doubt concerning that question—i. e. 'What obedience is due to heathen priests and mitred infidels?' I have from time to time proposed my doubts to the most pious and sensible clergymen I knew. But they gave me no satisfaction: rather

they seemed to be puzzled as well as me. *Some obedience I always paid to the bishops, in obedience to the laws of the land. But I cannot see that I am under any obligation to obey them farther than those laws require. I submit still, though sometimes with a doubting conscience, to mitred infidels.*"—[Whitehead's Life of Wesley, vol. 2, pp. 266—7.]—What language could be stronger, to express his rejection of *the order of bishops?* It was that *third order* he regarded, as well he might, with so much aversion. And, therefore, as the *title of bishop* had so belonged for ages to the *third order*, that the *title*, and the *order*, had an overwhelming *association*, he *rejected* and *abhorred* the *title* as he did the *order*. Hence, although he was a *bishop*, by virtue of being a *presbyter*, and was truly in *that* proper sense *as much* a bishop as any man in England, or in Europe, yet from the *association* of the *title* in his mind with the *third order*, he spurned the *title*. Men might call him *knave, fool, rascal, scoundrel*, but never *bishop*. *How appropriate, then, his allusion to Presbyterians.* He had doubtless been told, in connection with Asbury's assumption of the *title*, that Presbyterians claimed their ministers to be *bishops*. Very true. Mr. Wesley knew that: and, he believed that, as presbyters, *they were bishops* in the *same sense* he claimed to be a bishop. Yet, while he intimates, modestly, *they ought to reject the title, for the same reason that he did,* [which, by the way, they in great measure do,]—he adds, *let them do as they please,* [as if he had said—I have no control over them,] but let *Methodists know their calling better*—i. e. let Brother Asbury, who is only a presbyter, and *my superintendent*, know *his calling better*. HE IS NOT OF THE THIRD ORDER. And I shudder, I start, to think he has assumed the TITLE—which implies, he intends to claim the ORDER.

This view makes the whole subject perfectly harmonious with itself. Lord King's account of the primitive church, as embraced by Mr. Wesley, is the *key* which masters every ward of every lock in the question, from the top to the bottom. And it enables us to ferret out Methodist preachers, and drag them out from their refuge of lies, and to exhibit them guilty of *falsehood and fraud*, in pretending that the Methodist church is Episcopal, with its three orders, by the act of Mr. Wesley, and the Conference in Baltimore.

We have only room for a word in regard to Dr. Coke's letter to Bishop White of the Protestant Episcopal church in America. In our last “Iron Wheel,” there is a quotation from an Episcopal tract, to the effect that Dr. Coke wrote to Bishops White and Seabury, to ordain their preachers over again. Our Methodist editor wants to call in question the authenticity of the letter. Very good. Here is the letter—taken from Bishop White's memoirs of the Protestant Episcopal church, 1st edit. pp. 424—9. The letter is too long for insertion in this article, [although forth-coming when wanted.] We can only say, that Dr. Coke, in that letter, does in more ways than one, confess that Mr. Wesley never made him an Episcopal bishop. He also confesses that he went farther in what he did in America than Mr. Wesley intended. He then proposes to return to the Protestant Episcopal church, and does solicit Bishop White to re-ordain him, and certain other Methodist ministers. Moreover, this letter was evidently written to supplant Asbury. Dr. Coke requests it may be *secret*, and *burned* if Bishop White has no thought of improving his suggestion. Furthermore, when Dr. Coke returned to England he was never, as we can find, recognized as a bishop by Mr. Wesley or any body else. The evidence is, on the contrary, strong, that he was rebuked by Mr. Wesley. Again having been outmanaged by Asbury in America, Dr. Coke, being in America, on the death of Wesley, hastened to England—was foiled there in his wishes to be placed at the head of the English Methodists—and finally, as his last attempt to be a bishop, he applied to Wilberforce, member of Parliament, and to Lord Liverpool in 1813 [here is the letter] to have him made bishop of the English Episcopal church in India.

But we cannot enlarge. We only add, that no man can read the tythe of what we have read, in relation to the intrigues of Coke and Asbury, without having the most ample proof that neither of them ever thought, for a moment, that they were bishops, in any sense, by the act of Mr. Wesley,—or in any other way than by their own assumption and management, with a subservient Conference. These men were the founders of the spurious Methodist Episcopal church in the United States—not John Wesley.

It is proper here to say, that the 1st chapter of the Metho-

dist Discipline was written after Mr. Wesley's death, as is apparent on its face. Of course Mr. Wesley never saw it.

In conclusion—may we respectfully and earnestly request our readers to study this article carefully. It gives a wider range of information than upon the mere point involved. For, 1. we have proved that Mr. Wesley never consecrated Dr. Coke a bishop—the third of three orders—deacon, presbyter, bishop—nor a bishop in any sense; and that the claim of the Discipline that he ordained Dr. Coke *such a bishop is a falsehood and fraud upon the world.* 2. We have proved that the bishop, in the Methodist church, as his validity is recognized in the Discipline, and as it is explained by Dr. Emory, Dr. Bangs, and the editor of the Methodist Episcopalian—is a BISHOP OF THE THIRD ORDER, BY DIVINE CALL, and REGULAR SUCCESSION from *John Wesley*, as truly as any bishop in England or Europe is claimed by high-churchmen or Romanists to be a *bishop by apostolic succession from Christ.* 3. We see then, in *these assumptions* of the Methodist Episcopacy, *the way in which the Roman Episcopacy BEGAN*—i. e. by *management, fraud, falsehood—by little and little*—until it became the overwhelming despotism of the world.

Methodism is not *yet* the gorgeous hierarchy we see at Rome and London—but in it there is the *germ* of THE SAME OVERSHADOWING TREE OF DEATH—in it there is the *embryo* of THE SAME MAN OF SIN.

THE TWO HEAPS.—“I see in this world,” said Rev. John Newton, “two heaps—one of human happiness and one of misery: now, if I can take but the smallest bit from the second heap, and add to the first, I carry a point. If, as I go home, a child has dropped a half-penny, and if, by giving it another, I can wipe away its tears, I feel that I have done something. I should be glad, indeed, to do *great* things, but I will not neglect such little ones as this.”

“PARENTAL EXAMPLE.—Parents who wish to train up their children in the way they should go, must go in the way in which they would train up their children.”

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“Earnes'tly contend for the faith which was once delivered unto the saints.”

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No. 4.

Reminiscences of our Venerable Church.
PERSECUTIONS.

ARE we church members asleep? Are we like the somnambulist, attending to duties in a state of unconsciousness as to the results that will follow? The minister, with prayer and meditation, seeks to make ready for the pulpit and the pastoral visit, and verily he is helped and his own soul blessed. But what of his elders?—what of his Sabbath and other teachers?—what of his brethren in the church? Are they not, in many cases, as it were, groping in the dark? Why is there so little seriousness in the youth who are daily receiving lessons of christian instruction? Why are not the Sabbath pupils anxious? Why is our church not *now* in a state of revival?—There must be something lacking in those who ought to know their duty. What is it? O brethren let us—let each elder—let every Sabbath-School teacher—let every christian instructor enter into his or her closet, and ask God to show what is lacking.

These are emphatically the “latter days.” “The Saturday night of the world” is closing around us. Tracts, like the leaves of the forest, are scattered by every breeze. Bibles are thrown broad-cast throughout the length and breadth of the land. Every kind of assistance, in the form of societies, is at the service of the christian—supports, as it were, to help the pilgrim on his way;—and it may be that they are too much leaned on, even as if they were the “*staff*” and the “*rod*” in which the Psalmist took so much delight.

This is “the Saturday night” of the world—all things proclaim it. The risen generation are dropping into the grave;—

the rising generation, *those of them who are worthy*, must enter upon the Sabbath duties. Fathers—mothers—teachers, are your children ready? The chariot of the bridegroom cometh—will your children bear an honorable part in the triumphant entry, or shall they be driven out of the way? Awful thought! And for what a miserable “mess of pottage” are many now selling their own and their children’s birth-right!

How far greater are our privileges than those which belonged to our ancestors! How heaped upon heaps are the advantages of the youth of the present day, beyond what were enjoyed by the same class *one score* years ago! and yet, is there *now* more *real piety*, we mean not more profession, more activity, but but more *real piety*—are there more spiritual births among these youth? It may be so, yet we must confess that we see it not.

But let us go back to the olden times, and with the spirit of the christian antiquary, try to decipher some of the love-tokens of our venerable church, written indelibly in the blood of her children. Let our eye rest upon days when the Bible was almost shut—when preaching was seldom heard—when the simplest truths in astronomy were not understood—when the knowledge of liberty in government—of political economy, and of every science was enveloped in thick darkness—religion standing out alone in simple beauty and awful sublimity. And as it is not to be doubted that the blaze of the martyr’s fire was meant to throw its light into every subsequent century, let us again tarry a little while within the reach of its rays, and may our hearts be warmed by God’s blessing.

Our last reminiscence was of Patrick Hamilton, the high-born, the beautiful, the accomplished, the brave, the godly. When the news of his death went abroad, a feeling of intense sympathy was manifested, and “why was Hamilton put to death?” “what were the opinions held and maintained by him so pertinaciously?” were the words which rang from hill and dale. How the King felt is not told us, but we know that the Spirit blessed this martyrdom to the heart of the king’s confessor, who began at once to preach the doctrines of grace, and was driven into exile. Some one had a translation of the New Testament made at this time, into the Scottish dialect, and it was circulated with great industry—one copy serving several families, so that parties might be seen at mid-night,

having met, not for wassail and the wine-cup, but to read and hear read God's blessed book. In Angushire, we learn that an Esquire Straiton of Lawriston, hitherto notorious for his contempt of all religion, was arrested like Saul, but had not the courage to confess his change. One day, however, having retired to the fields to hear a friend read the New Testament to him, his attention was directed to these words—"he that is ashamed of me in this wicked generation, of him will the Son of man be ashamed in the presence of his Father and his angels." Overwhelmed, he fell on his knees, and lifting his hands and face to heaven, he wrestled for strength to confess his Saviour. "O Lord," he said, "I have been wicked, and justly mayest thou withdraw thy grace from me, but Lord, for thy mercy's sake, let me never deny Thee nor thy faith, for fear of bodily pains." His prayer was heard. He openly professed his belief that Christ *alone* is a sinner's righteousness, and soon he was imprisoned, tried, and condemned to the stake. This was in 1536, and but one of the many victims which the infidel priests sacrificed to their lust of dominion over the consciences of men. Yet the more vigorously they persecuted, the more did the doctrines of the Reformation extend.

It is far beyond the limits of the present paper to enter into details of the old and young, of the priest and peasant, who suffered for their belief in the blessed Gospel. Thomas Forrest, the Vicar of Dollar, was arrested by God's Spirit, and with one servant and his Bible, shut himself up in the small island of Inch-Calm, in the Firth of Forth, and there he found the Saviour. On his conversion he returned to his post, and as a true pastor, diligently instructed his flock. His course did not long escape notice. Summoned before Beaton, he was accused of "shewing the mysteries of the Scriptures to the vulgar in their own language," and after a short examination, condemned to be burned as a heretic. He and four others were tied to the stake on the Castle Hill of Edinburgh, February, 1538.

Many were thus put to death, many were drowned, and many were banished or imprisoned; and what added to the bitterness of their cup, was the *little* sympathy they met with; for the saving knowledge of the Gospel was confined to com-

paratively a small number, and the martyr was looked upon by the majority as a fanatic or worse. Faith—*faith* alone upheld them.

But a new era was at hand. The Scottish Parliament at length saw that the priesthood infringed upon the liberty of the people, and in 1542 it passed a law declaring that all might read the Scriptures in their own tongue. Soon the Bible lay on every gentleman's table, and friends would hail each other in the streets, and holding up their treasure, would almost weep for joy while they told "how often they had been in danger for this Book."

For a few years the church had rest, and the seed of the word was sown in many a heart. This, however, could not last long;—a wicked priesthood soon found means to fill the measure of their hatred to God's pure church.

Their next victim was the apostolic George Wishart, a gentleman of good family and high attainments;—and so mild, so gentle, so lovely in his disposition, that all who knew him loved him tenderly. Having found the truth, he sought to spread it in the most effectual manner, and for this purpose employed himself as a teacher of Greek in the town of Montrose. Here one of the bishops threw difficulties in his way, and so he went to England and spent several years at the University of Cambridge. In 1544 he returned to his native land, and at once preached the doctrines of grace with great power and energy. The impression he made in Montrose, and especially in Dundee, was striking, and never to be obliterated. Cardinal Beaton was made aware of this influence, and soon used means to compel him to leave the latter place.—Wishart then proceeded to Ayrshire, where he preached the Gospel with great freedom and faithfulness. Soon he was driven from the town of Ayr, and going one Sabbath to a country church, in which he had been invited to preach, he found soldiers stationed to prevent him. The people would have entered by force, but he constrained them; and standing on a wall ("God gave the day pleasant") he preached for more than three hours. Many were awakened; among them was the Laird of Shields, who declared his change with many tears before the whole congregation.

The plague having broken out in Dundee, Wishart deter-

mined to return at all hazards, and the stranger may yet be shown the place where, at the then east gate, he stood and preached a memorable discourse on Psalm 107: 20, while the diseased lay on couches on one side, and the whole stood on the other.

Wishart was a man of keen penetration and remarkable promptitude, many instances of which are given; and more than once these were the means in God's hands, of saving his life. It was not long, however, ere the wily priests had him safely within their net. By bribery and by perjury, means were used to carry the godly minister to St. Andrews, and there leave him a prisoner in the power of his deadly foe.

It would interest us to go with him in his trial, where he answered "calmly, mildly, but with great strength of reasoning, and full proof of his opinions from Scripture." We might view him on the night which intervened between his trial and execution, which he spent in prayer. We might go with him to the breakfast table of the captain of the Castle, and there see him distribute the bread and the wine, commemorating the dying love of Him for whose sake he was soon to die; but we hasten to the closing scene.

All things being ready, the martyr bound with chains was led forth to meet his doom. Having arrived at the stake, he knelt down, and three times prayed these words:—"O thou Saviour of the world, have mercy on me! Father of heavens, I commend my spirit into thy holy hands!" He then rose and exhorted the people earnestly to believe and obey the word of God, and forgave his bloody persecutors. The executioner threw himself on his knees and begged forgiveness. Wishart made him draw near, and kissing his cheek, said, "Lo, here is a token that I forgive thee!" In the midst of the flames the captain perceiving the martyr to be still alive, called to him to be of good courage. Wishart, with a steady voice replied, "This fire torments my body, but no way abates my spirit."

During this time Cardinal Beaton and other prelates reclined on cushions at a window of the Castle, where they seemed to feast their eyes upon the torments of God's persecuted servant. Turning his eyes towards the Cardinal, he uttered these remarkable words:—"He who in such state from that high place feedeth his eyes with my torments, within few days shall be

hanged out at the same window, to be seen with as much ignominy as he now leaneth there in pride." But the fire blazed fiercely, and soon his spirit was released to enter into the joy of his Lord.

"Thus died George Wishart, one of the most amiable, eloquent, and truly pious men that ever endured the tortures and obtained the crown of christian martyrdom." His prophetic words respecting Cardinal Beaton were soon realized. A conspiracy was formed against him, and before three months he was assassinated in the midst of his unrepented sins. M.

Hermeneutics—No. 2.*

IN our first communication, we attempted to bring to view some of the difficulties which beset the path of the interpreter of the Sacred Oracles, and the importance of understanding the rules of correct interpretation, as a means of removing those difficulties, and of thus arriving at the true meaning of the inspired word. It is not our purpose now to enlarge on this particular point, any farther than to recommend to the student of God's word a little work on interpretation written by *Ernesti*, improved by Professor Stewart of Andover, and worthy of special commendation.

In this, we wish to urge upon the mind of the biblical student, the indispensable necessity of a knowledge of the original languages in which the Scriptures were written, as the great and infallible means of arriving, with satisfactory certainty, at what the spirit of inspiration has said;—and also, the importance of understanding the geography of Palestine and the adjacent countries, the customs, laws, and manners of that peculiar people to whom the revelation of God's will was first made. This knowledge is indispensable. For it no rules of criticism can compensate. These rules would assist the mere English scholar, only in interpreting the English translation; therefore, a knowledge of the original Greek and Hebrew is *fundamental*. We will endeavor to illustrate this position by a supposed case.

*This article was lost for a long time. It was found the other day, and we hasten to lay it before our readers.—Eds.

We will suppose there is in existence a copy of the constitution of some ancient republic—Athens, Lacedemon, or Thebes, if you please,—and that the people of the State of Tennessee had determined to alter the present constitution, and, hearing of the immense advantages, public and private, personal and political, which that ancient republic derived from her constitution, the people of the State also determine, in order to enjoy *all* and the *same* advantages, that her delegates, when met in convention, and before proceeding to business, shall take an oath declaring that they will make the new constitution conform to that ancient constitution, per model, *in all respects possible*. The time of electing delegates being appointed, and all preliminary regulations settled, candidates present themselves to the free people of the State as fit subjects for their suffrages, on the ground of previous good citizenship, etc. etc. Now, what would, in all probability, be among the first questions propounded to the candidate, by every sober, honest, consistent citizen? Doubtless they would be something of the following tenor:—“Do you understand the language in which that ancient constitution was written? Do you know what principles and motives led that ancient people to adopt as a means of attaining the highest temporal good possible, both for themselves and posterity, that document which is to be the model of our intended bill of rights? Are you acquainted with the fact, that great difficulties are in the way of intelligent and conscientious action to you as a member, arising out of different sentiments contained in different editions of that ancient document, but all claiming to be authentic and uncorrupted? and have you taken the necessary pains to remove those difficulties, and reconcile the apparent discrepancies that may occur? In short, do you understand your business?”—Now, on the supposition that the candidate answers these questions in the negative, what opinion must the honest voter entertain of his modesty, or of his sense of the solemn import of the business which he, as the *sworn* representative of his constituents, is to perform? His conduct, in the view of all sober, conscientious citizens, must be regarded as the perfection of arrogance and self-presumption.

The candidate might, in truth, say, that his English translation was acknowledged to be a good one, and that it was

scarcely possible to make a better. But he ought to know that, owing to the different idioms and constructions of the Greek and English languages, it very frequently happens that the same thought expressed in the words of the one language cannot, by a mere translation, be expressed fully in those of the other. Besides, the citizen might say to the candidate—"I claim to understand the translation myself, and, by sending you and others on this important business, we will be liable to be led into many mistakes, and, probably, into considerable departures from the instrument according to which you will be sworn to make the new constitution conform. For I see dark and obscure passages in that instrument. I see officers mentioned, the duties of which, from the words of the translation, I cannot comprehend. I, therefore, shall hunt up some other man, who, from his knowledge of the original, and of the history of that ancient people and their country, will be able, without relying solely on translations and notes to understand the meaning of the document which we have determined to follow in making our new constitution. You might have prepared yourself for this important office, for grammars, lexicons and teachers of the Greek language are to be had almost every where in the country, and all the means of removing difficulties exist in abundance." Who would not admire the honest common sense of this man, and follow his example?

Now, the God of heaven has sent down to us a system of laws and rules, by which we are to regulate our moral conduct. They teach us the claims which God makes upon our affections—our duty to him and to our fellow-men—the principles which will regulate his own conduct in judging the world, and in fixing unalterably the final destiny of each of Adam's race—the doctrines which we are to believe and adopt respecting God, and the great system of redeeming love, in which he proposes salvation to all the world;—in a word, the Holy Scriptures, as they were in the original, from the pen of inspiration, are the measure of the rights of the eternal throne, and of the rights of the intelligent universe, and are what all beings in the dominions of the Great Jehovah are bound to obey. Infinitely more important, then, is it to understand the principles of God's moral government over his intelligent creatures, than to possess all the political wisdom of earth. And

if the minister of the gospel will not make *strenuous* exertions to become master of this knowledge, who, we may suggest, will be expected to make them? Consequences of infinite moment are dependent on our rightly understanding the word of God, while temporal good only is dependent upon the political wisdom of the world.

Let it be kept in mind, that the *original Scriptures alone* are inspired. Not a *word* in the English, or in any other language into which the Scriptures have been translated, can lay claim to this high distinction. Hence, if the minister of the gospel, or the student of theology, would be a skilful waterer of the vineyard of the Lord, he must take copious draughts of the waters of salvation, which can be obtained in purity at the *original* sources only. The *sentiment*, it is true, is preserved in most instances; but it is the words, which, we assert, are not inspired in any translation.

2. We will give another instance, illustrative of the importance of understanding the Hebrew and Greek Scriptures to the minister of the gospel. The governments of the world must necessarily have communications with each other on subjects of the most grave and important character. A document comes to our government, we will suppose, from the Emperor of China, containing stipulations of a treaty, which is to affect materially the commerce, and, consequently, the temporal interests of the two countries, for ages to come. The people of this country, and also the heads of departments, do not understand the Chinese language; but the document is translated by some person, so that all can see its stipulations in English dress. Now, would it be wise and safe for the President and his constitutional advisers to proceed to have the treaty ratified on the basis of the *translated* document? Or, rather, would it not be better to select an ambassador, or minister plenipotentiary, who understood the language himself, to attend to the business, and not commit matters of so grave importance to ignorant and incapable men? But the minister of the gospel is an ambassador from heaven, commissioned by his great Master to offer terms of reconciliation to the apostate family of Adam. They have disobeyed the laws of the great King, and are under sentence of condemnation to eternal death.— Their great and good Ruler is disposed to pardon and to save

on certain conditions. The minister of the gospel, as the ambassador of the high court of heaven, is to offer the stipulations of agreement on God's part, and the whole transaction exactly in accordance with his *written instructions*—and a curse is pronounced upon him who takes from, or adds to, these instructions.

Then, who would not say that the legate of heaven, entrusted with interests momentous and solemn as heaven and hell, and lasting as eternity, ought to have as perfect a knowledge of the Divine will as revealed in the original Scriptures, as, in his circumstances and with all his present available means and advantages, he may be able? Nothing else can compensate for the knowledge derived from the original source. He may have notes, commentaries, expositions, etc., in abundance; yet if even he had time to read them all, many passages would appear doubtful and obscure, which the original would make perfectly intelligible.

A few very simple cases will now be given, showing the importance of a familiar acquaintance with Jewish habits of thought and expression—the customs and manners of that peculiar people, to whom the Scriptures were originally given:—

I. In Matt. 6: 16—18, we have the following words—“Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, *anoint* thy head and wash thy face, that thou appear not unto men to fast, but unto thy Father which seeth in secret,” etc. Now, a man unacquainted with the customs of that people, might inquire—would not the *anointing of the head* savor as much of ostentation as the disfiguring of their faces, by *throwing dust, ashes*, etc.? The explanation is simple. The Jews were as much in the habit of *washing the face* and *anointing the head*, as we are of *washing the face* and *combing the hair*. The direction with us would amount to this—*When ye fast, just wash your face and comb your hair, as ye do every day, and make no ostentation about it.*

2. In Matt. 25: 26, when our Saviour is giving the unleavened bread of the passover to his disciples, to be taken *now* as a remembrancer of his death, he says—“Take, eat, *this is*

my body." Now, if this sentence is to be interpreted literally, we must first suppose that the *living* body of Jesus, then present to the disciples, was changed into a *dead* body; (for no Catholic, it is presumed, however credulous, will pretend that he eats the living body or flesh of the Saviour;) and, secondly, that the bread was transformed into that dead body. Absurd and contemptible as this dogma of Catholicism appears to us, yet it was the settled belief of the visible church for nearly one thousand years; and the Catholic world to this day counts heretical, and anathematizes the man who disavows the monstrous doctrine.

A very little acquaintance with Hebrew, Hebrew-Greek, Latin, or any other phraseology, in connection with the least imaginable portion of common sense or reason, would have completely unravelled the whole difficulty. But the belief once adopted, it became a *tradition of our fathers*; and this, together with the ambition and covetousness of a wicked priesthood, propagated this Catholic doctrine of transubstantiation for ages.—Let us see how ridiculous and contemptible this literal mode of interpretation makes other passages of scripture. Joseph, when interpreting the dreams of Pharaoh, says—"The seven fat kine *are* seven years." "The seven ill-favored *are* seven years." Certainly no man in his senses would suppose that Joseph intended to teach king Pharaoh that cattle were, actually, really, and *substantially* changed—transformed, bones, hide and all, into periods of time. And the *cars* of corn, according to the same mode of interpretation, were *transformed* into periods of time also. And such transformations are to be found in abundance in the Bible, and every where else. Without giving ourselves further trouble we leave this point, feeling assured that the reader was satisfied before we commenced. But this much appeared necessary to the illustration.

REMARKS.

1. The writer does not deny but that many ministers have been, and many are now useful, who do not understand the original Scriptures. But still he holds that they might be much more useful with such knowledge.

2. The Presbyterian church, although requiring higher literary qualifications than any other denomination that is numerous in East Tennessee, yet has not been perhaps as tenacious

of this requisition as she ought to have been. Nothing, with the exception of ardent piety, should be insisted on more strenuously. A word to the wise is sufficient. S. J.

Methodism in the "Hill Country."

BY DEMOCRITUS, JR.

THE Saviour taught his disciples to judge the tree by its fruits. And it will doubtless be found by examination, that the principles of morals cherished in the heart of an individual will give corresponding character to his general deportment. Presbyterian families are proverbial for the strict observance of the Sabbath, for intelligence, decency and good order. But it may be said, that Methodism being thundered from almost every hillock in the land, keeps Presbyterianism from exerting its legitimate influence upon the world—and that her little sober preachers sometimes find it all-important to sweeten their mess of sovereignty, decrees, and reprobation, with a little of the all-glorious impartiality, freedom of the will, contingency, and such-like doctrines. "Let the enemies of 'Calvinism' themselves be judges." Hear the celebrated Unitarian theologian and historian (Bancroft) in speaking of Calvinism—says the Evangelist—"We are proud of the free States that fringe the Atlantic. The pilgrims of Plymouth were Calvinists; the best settlers of South Carolina came from the Calvinists of France; William Penn was the disciple of the Huguenots; the ships from Holland that first brought colonies to Manhattan were filled with Calvinists. *He that will not honor the memory, and respect the influence of Calvin, knows but little of the origin of American liberty.*"

Let us look at a few points in Methodism. From all we can learn to the contrary, it holds God to be most perfect and impartial, knowing all things which he chooses to know, executing his most holy will and pleasure so far as his accountable creatures will let him;—that it is no part of God's plan "efficiently to control and actuate the human will."—Dr. A. Clark—Fisk's C. Controversy, p. 9—Calv. Mag., Dec. 1846.

With these views of the Divine Being, we can see the ra-

tionale of loud praying, vociferous preaching, shouting, and taking heaven by storm and violence.—(Matt. 11: 12.) And it may be, God does not choose at all times to know the wants of his people, and there may be good reason for observing the exhortation of Elijah the prophet—"Cry aloud, for he is God; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth and *must be awakened.*"—1 Kings, 18: 27.

Methodism tells us that the will determines its own acts of choice, independently of *Divine efficiency*. And we ask, how far this opinion of the control of mind is removed from the doctrine of Deism, "that God made the world without concerning himself in the government of it."—(Buck.) He made the human mind, and left it to act by its own spontaneous power. And why may we not suppose the heart to beat by a similar power, and then we shall have man to be both a physical and a moral automaton.

Methodism holds that the human will determines its own voluntary acts, and that the doctrine of Divine efficiency is tantamount to *fatality*. But in our view, we can as easily understand how the Lord acts upon and governs mind as matter. There can be no more mystery in his holding the king's heart—and by consequence every other heart—in *his hand, and turning* it whithersoever he will, than there is in his guiding the rivers of water in their course to the ocean. If we deny one, why not the other?—(Pr. 21: 1.) Besides, we can as clearly conceive of the Divine Being creating, and efficiently controlling a voluntary agent as such, as we can of his creating that agent to actuate and control itself. God may, from all that can be shown to the contrary, efficiently control and actuate the human will, and yet that will remain as free to choose this rather than that, as if it actuated and controlled itself.

Efficiency may be argued from the nature of the human mind. "The soul is an existence of such a kind, that perceiving and willing belong to it from its very structure and constitution; as much as length, breadth and thickness belong to matter from its very nature and constitution."—(Questions on Theo. p. 26.) Thus the soul cannot exist without perceiving and choosing; but choosing is free-agency, and if the

soul must determine its own choice in order to be a free agent, then it must have determined its own existence. And here is the soul choosing before it had an existence. But if choosing is free agency, and if the soul must, by a power in the will, determine its own acts of volition in order to free agency, then we have the soul existing in order to exist, or we have an intelligent entity existing, without any cause of its existence.

But grant that the soul has some kind of spontaneous power in the will, yet the question may arise, why does the soul, in the exercise of that power, choose this rather than that? If we say the mind, in virtue of this imaginary power, chooses to act thus rather than otherwise, then we must have an act of choice going before all the rest, and one before the first. This is about as scriptural and philosophic, as to say a thing may *be and not be* at the same time.

We hear it from the pulpit in this region, that the "mourner's" prayers and tears, his good resolutions and determinations, faith and repentance, all come before regeneration, and are received by God as the condition of it.—(See Fisk's Calvinistic Con. p. 244.) Now let us look at this a moment. If these several acts of faith and repentance, these prayers and tears, this reclining upon the cold earth and straw, and whatever else the sinner may do, are the *condition* of regeneration, or of being born again—(John 3: 3)—then his salvation turns upon his own acts—upon whether he performs these conditions.

The question is not whether the sinner mourns, and weeps, and prays, from the antecedent influences of the Spirit of God upon the heart;—he must do these as the procuring cause—must meet God *half-way*, and then the work is done. Thus the sinner, on this scheme, has whereof to boast, for he does that very thing upon which his salvation turns.—(Eph. 2: 9.) If you say the gracious Spirit *is first given*, then there is no need of works as the *condition*, for these would then follow as the *effect* of the Spirit's gracious operations; and how can that which is an effect, be at the same time antecedent as the cause? But we are told to repent and *believe*, as the condition of our regeneration. Now, the Saviour, who is certainly good authority, says—"he that believeth on me hath everlasting life."—(John 6: 47.) Now, if this conditional regeneration be true, then the sinner, while dead in trespasses and in sins, does all

that the grace of God claims to do for him. "For by grace are ye saved through *faith*; and that not of yourselves; it is the *gift of God*."—(Eph. 2: 8.) The sinner exercises the gift as the condition of the *gift*. "Abide in me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me."—(John 15: 3.) Now certainly no other fruit can be meant but the fruit of the Spirit, which is "love, joy, peace, long-suffering, gentleness, goodness, *faith*."—(Gal. 5: 22.)

But if conditional regeneration be true, then the sinner does bear fruit before he is in Christ; he has saving *faith*, which certainly is the fruit of a union to Christ; and the Saviour was mistaken when he said the "branch cannot bear fruit except it abide in the vine." But here conditional regeneration has the wild olive branches bearing the genuine fruit of the tame olive-tree, and that as the condition of being engrafted. And according to this system there is no need of regeneration, and we may indeed go to heaven, as the advocates of it take members into the church, without any *graces* of the Spirit *except* good *desires*;—for to regenerate a man who has the fruit of the Spirit, is to change him back to a devil.

Methodists hold the doctrine of total depravity—that we "are dead in trespasses and sins,"—(Eph. 3: 1,)—and that this death reaches to every faculty of the soul, so that the sinner is "in 'darkness,' 'asleep,' 'dead,' 'without strength,' 'sick,' 'deaf,' 'blind,' 'lame,' 'bound,' 'helpless.'"—(Fisk, p. 171.) Here then we have *dead men*, in a sense to be helpless, performing certain duties as the condition of being made alive. The dead soul opens its eyes and unstops its ears, as the condition of receiving sight and sound. The dead sinner—dead and no mistake—believes, as the condition of receiving life. How then can a sinner be punished for not doing that which he has no strength to do? Grace makes the sinner willing, not able. Yet the sinner, who is utterly *unable*, is exhorted to take the first step towards heaven, as the condition of grace to take the second. "But the ability to choose life, and the conditions of life, is a gracious ability."—(Fisk, p. 9.) Mark, the sinner is utterly unable to do any thing without this gracious ability, just as the man with the withered hand.—(Matt. 10: 11.) It follows, of course, if the soul has *no ability*, it

cannot sin; and God gives it grace, restoring its *palsied* and *disordered* faculties that it may sin; and where weakness abounds grace still much more *abounds*, that the sinner may purchase to himself a still deeper damnation.

But let us look farther into the working of this gracious power. 'This is given unto all men alike, at least to all who hear the Gospel. God, as an impartial being, must give each and every one an equal chance to be saved. "For the grace of God that bringeth salvation hath appeared to all *men*.—(Tit. 2: 11.) Now, if the very same grace, in the same degree—according to impartiality—which saves *one man*, appears to all men, then if all *are not* saved, that *one* cannot be saved. Two men, under a powerful discourse, are excited, and called on to make the decision for life or for death. Under such circumstances, the mind may be compared to a pair of ballances just trembling into equipoise. What turns the scale for eternal life? Calvinism says the grace of God;—Methodism says it is the self-determining power in the will. One says, "by the grace of God I am what I am;"—the other says, it is the self-determining power in the will. Of course, on this plan, the sinner, by his prayers and tears, and such other good works, in conjunction with the self-determining power in the will, is enabled to turn the ponderous scale.—"May the God of truth deliver us from such inconsistencies. Amen."—(Fisk.)

But this scheme of Methodism, as it is now operating in many places, has a striking likeness to Noah's ark. That ark was large, and well furnished to accommodate every variety of living creatures; and when they had gathered *themselves* in to shelter from the lowering storm, God shut them in.—(Gen. 7: 16.) And when the sinner gets to heaven, on this plan, the only glory God can have is to shut him in. But whether he can keep him there is another question. And it is the glory of Methodism that it is very large and well furnished, and anxious to receive every variety of the human family—the penitent and the impenitent—provided they like the discipline and form of government, have *good desires*, and want to go heaven. The mourning soul can partake of her sacraments, handle the emblems of redeeming love, as the means of getting religion. The apostle exhorts the christian professor to examine him-

self, lest he *drink damnation to himself*, not discerning the Lord's body.—(1 Cor. 11: 29.) But the impenitent are told to come—the Lord ate with Judas. And if they still fear to venture, why, they are encouraged to do so as a means of conversion, and are assured, as a motive, that many have got religion at the Lord's table.

The work must go on.

No Presbyterian could doubt the *propriety* of reviving the Calvinistic Magazine; and its operations for two years demonstrate the *necessity* of its continuance. The agitation of stagnant water causes poisonous gas to escape, and this sometimes proves deleterious to the surrounding neighborhood. If, however, the stagnant water and subject-matter of decomposition are continually increasing, sickness and death are certain results, and prudence dictates their removal. Incidental evils may arise; but ultimate health is in itself so desirable, that a present sacrifice is readily made in view of a future and greater good. The editors and friends of the magazine knew that it would generate some dissension and evil-speaking. Past experience taught us that Arminians generally, like other denominations, will defend their peculiar tenets. By the same teaching, we knew that East Tennessee Methodists are particularly sensitive and very unscrupulous;—that they would revive their ancient modes of defence and offence, villification, personal abuse and misrepresentation; and that they would cry “persecution,” and deny many of their mal-practices.—We were also prepared to hear echoes from various parts of the Union, when the wail began in East Tennessee;—which, taken together, indeed produce “harmonious woe.” But if we are denied this much foresight, we *now* know the facts are as above stated. We were of opinion before, and now we are fully confirmed in the belief, that there are deep-rooted errors in Methodist theology—great unsoundness in the ministry, and unpardonable tyranny in church government. Some of these evils are accumulating, and blighting the fairest prospects of our land. It is both patriotic and religious to attempt a reform. Hence the necessity of continuing our magazine. It

is a sentinel voice that warns us of the evil tendencies of Methodism, and, in order that they may be checked, calls upon all men, the bench and bar, the pulpit, the physician, the high, the low, the learned and the unlearned, to unite in exterminating the *errors* of this mighty church—this “church of a million members.” We say the magazine is right about the matter. It does not, neither do we, wish civil authorities to deal with Methodists as offenders against public justice or public morals, or the policy of the State, as has been falsely charged. Such a thing has not been intimated. All we have, and all we are, belong to God, and if any man has attained commanding position, whether among the “civil authorities” or elsewhere, as a conscientious man, he is bound to exert all his influence in behalf of truth, and against error wherever its deformity may be exhibited. And this does not mean that he must issue legal process against itinerants or *any* of the clergy, although they continually violate the natural rights of the laity, and tax them without representation, too. This invocation is designed to inspire men with a willingness to disseminate light—to use moral suasion—to believe the truth themselves, and pray that others may believe it also. There are still some who have not this *willingness*. Hence the necessity of continuing the magazine.

Hundreds of intelligent conscientious men think that errors in theology are of less moment than false teaching in political economy. They cling to the doctrine that sincerity insures salvation. Members of different churches protest against theological discussion, because, say they, however sanguine we may be in the soundness of our creed, by possibility, just the opposite may be true: and in this view of the subject, with great affectation of charity, they say, “let others alone while ever they will let us alone.” So far from being charity, in the true spirit of the Gospel, this is bartering for peace, countenancing error, and colluding with the devil. The proposition argues moral cowardice, petulance and childishness, in him who makes it. A disposition to evade sober discussion of principles, and to conceal one’s own weakness, is clearly manifested. It shows a willingness to let error go unnoticed, provided it does not disturb our personal quietude; but if it should, then to snarl back, whine, and complain, and, still

more like a child, propose *to hush if they will hush*. The very phraseology, "let others alone," &c., conveys a false idea of manly and dignified controversy. Men are left out of the question. It is not designed to wound any body's feelings—to make personal cuts and thrusts, or to gratify individual malice or revenge. The magazine discusses the theory and practice of Methodism in a manner at once pointed, spirited, and luminous. It defines as it goes, and is always plainly comprehensible; yet its meaning is misconstrued in scores of instances, by those who prove themselves wilful in so doing.—Manifestoes and other fulminations equally fuliginous, have quietly died away, with no other effect than to increase the deafness and blindness of some who do not wish to see or hear. (They will be sick of their manifestoes before long.) Every breeze is laden with threats and imprecations as evanescent as itself. Every Methodist pulpit is converted into a fountain, whence issue streams of complaints, bitter as the waters of Marah. The incessant moanings about persecution remind one of the hooting of night-birds over the ruins of Babylon. These are not the effects designed to be accomplished by the magazine—its work is not finished. Hence the necessity of its continuance. It must go on until several hundred in this community embrace more sensible views on church government, and some important doctrines.

It should, and we feel well assured that it will, pursue an even tenor, never abandoning its prime object for a moment, to bandy words or deal in personalities. High powers of ingenuity have been made subservient to the task of drawing it off from the question. Still it falters not. This is so admirable, we wish its indefinite continuance, in order that Presbyterians may have further opportunity to approbate the course of our editorial corps. We have set them forward by a solemn vote of our Synod; and while they continue correctly to represent our views, we take the utmost pleasure in giving them our sanction and cordial support. This is our indispensable duty. We regret, however, to find a member, here and there, who thinks otherwise; but our certain belief is, that an overwhelming majority coincide with the magazine. Though attempts may be made to convict it of pursuing a novel, erratic course;—though our editors are charged with abandoning our

Confession of Faith, and with forsaking old standard writers, still we wish the world to hear us deny all these things. The object in making these allegations, is, perhaps, two-fold—to arouse pride of consistency among our members, and, in that event, to proselyte them. It is presumed, and the presumption is legitimate, that many of us know the *names* of our standard writers, far better than what they have written. This being true, the Methodists hope, by proclaiming their own accordance with the ancient lights of our church, to prejudice some of us against our editors, and thereby secure disaffected members. Every reader may not accept this explanation of their labored attempts to prove discrepancies, but when we consider that their highest aim and chief good are to get more members, the theory seems to explain the phenomena.

We are opposed to a combination of church members into a political faction for the sake of voting another church to death. The thing in itself is impracticable; and those who attempt it show their church to be machinery subservient to their pecuniary interests. Recent events in East Tennessee confirm former suspicion. Our opponents are organizing with special reference to the ballot box, and though they disclaim ambitious designs, if they had the remotest chance of success we would tremble for the consequences. We put our trust in God, and the political honesty of the common mass of voters. They will not be misled by church politicians.

TERRÆ FILIUS.

From the *Missionary Herald*. for March.

Support of the Gospel in the Sandwich Islands.

UNDER several dates, from February 23d, to May 18th, 1847, Mr. Hitchcock gives the following account of his field of labor at Molokai:

I am now able to speak with more definiteness concerning the contributions of my people to benevolent objects. They have paid, for these two years past, the entire salary of Mr. Andrews, in cash, that is, five hundred and fifty dollars. Besides this, they have contributed in the same time not less

than two hundred dollars for missionary purposes at monthly concerts, besides somewhere about one hundred dollars in cloth for the poor. Those who know that this church consists of more than seven hundred members, will not think the above sum large. But it should be kept in mind that the people are poor and destitute. The great majority of them have not a sufficiency of food and clothing, and live in houses unfit for the residence of man; while the remainder are in but little better circumstances. Besides a mere living from hand to mouth, our most enterprising men do not, on an average, lay up ten dollars a year.

The readiness with which these people contribute to the support of the gospel among themselves, and for its spread in other lands, is to my mind gratifying evidence of the hold the gospel has on their affections and understandings. The novelty of the christian religion has long since passed away, and its popularity with the chiefs has ceased. The leaders of the nation, as well as its supreme head, pay but an outward respect to it; and many years' experience has shown the people most decidedly, that lust, pride, and covetousness have found no quarters from the *pono*. Any superstitious fears, which formerly may have existed, that some dread temporal evil would follow disobedience to the missionary, is entirely dissipated. Still the people attend with wonderful punctuality to the means of grace, and contribute with unprecedented willingness for their support; a fact which could scarcely be supposed to exist in such circumstances, had religion not gained the command of their hearts. The monthly receipts the three months past, have averaged about twenty dollars. We have on hand nearly one hundred and thirty dollars. Of this, — dollars is for the support of a scholarship at Lahainaluna. Twenty dollars the donors have paid to the Hawaiian Bible Society, and have thereby constituted brother Andrews and myself life members of that institution. And we hope in the term of one month more, to give one hundred dollars to the seminary at Batticotta.

JUVENILE TEMPERANCE ANNIVERSARY.

I know not that I have any where mentioned our juvenile temperance anniversary, which took place on the first of Jan-

uary last. It was altogether the most interesting and profitable occasion of the kind we had ever known on Molokai.

Months had been spent in previous preparation by the people, and the meeting satisfied their most sanguine expectations. Two or three days were spent in the examinations of all the schools on the island, and the result was, the conviction that education was plainly on the advance.

On new year's day, all the children, amounting to about one thousand, assembled in the school room. Each school by itself marched out of the room, and all formed a procession of near half a mile long. The procession was preceded by a flag, bearing the words "*Wai Wale no;*" and from one end to the other rang the chant from a thousand voices, "*Aole au a Inu rama, aole inu waina hou,*" and many other appropriate hymns. The procession ended by the whole company marching into the meeting-house, which fairly shook with the roar of voices rolling out the resolutions of the infant army in favor of cold water. All being seated, or rather packed, on the clean mat floor, as hundreds of spectators could not get in, the exercises commenced with prayer, and singing by the well-trained choir of Mr. Andrews. After this, a speech was made by his majesty the king, in which he exhibited great pleasure at the scene before him, and strenuously urged the children to go on. He was followed by the premier of the nation, whose speech would have ranked well among the speeches at more enlightened and favored meetings at home. He was truly eloquent, and made a deep impression on the assembly. He was followed by Paki, high chief and member of the privy council, and he by the governor of Maui, both of whom did honor to themselves and justice to the occasion.—The remainder of the time was occupied by Mr. C. B. Andrews, and Mr. Richards, the minister of public instruction. The latter gentleman having learned that the children of one of the schools had been industrious in manual labor, and had repaired their own school-house, presented them with eight dollars, with which to purchase a clock.

After the addresses, each separate school rose and renewed their pledge to total abstinence from all intoxicating drink, and from the use of tobacco. During this, inquiry was made of each school if any one of the members had broken the

pledge during the year, but few or none were known to have done so. After the renewal of the pledge, the hymn,

"Aole au e iou rama,
Aole Iou awa hou,"

burst simultaneously from a thousand voices. The procession was again formed and moved on half an hour or more, to our lot, where they found a feast prepared by their parents, and of which both parents and children partook, with as free a "flow of soul," as you would find at any feast in any land.

We spread and furnished our table for about one hundred guests, among whom was the king and suite, the principal officers of the island, the teachers with their wives, and strangers from other islands.

On the whole, this anniversary has created a deep sensation in favor of temperance and education throughout the island, and has abundantly compensated all the trouble and expense attending it. I am certain that the popular sentiment in favor of schools has more than doubled within the year past, throughout the island. The schools are now full. Much better order prevails. The teachers are better qualified, and the foundation of a better character in the rising generation is rapidly being laid.

REVIVAL OF RELIGION.

We have held protracted meetings at Kalaupapa, at Hala-wa, and at the station, all of which have resulted in good, and no doubt in the conversion of sinners. As the already visible effect of these meetings, there are now already near two hundred who profess to be seeking the salvation of their souls. Many of these were very hopeless characters. Many who had formerly been awakened, but relapsed into stupidity, are now engaged in attending on the means of grace. A few of the number have either been received into the church or propounded. Many of the church members have been awake, and exhibited a pleasing concern for the salvation of their fellow-men. The congregations throughout the island, are well filled on the Sabbath. And the Sabbath-schools, both for children and adults, are full. The children, throughout the island have, the year past, been more affected with religious truth than ever before, not even excepting the great revival of

1837. And we are sanguine in the hope, that now a few of them have become true christians; small, weak, fallible christians, to be sure, still Christ's lambs, and therefore christians. Some few of these have, after long trial, been admitted to the privileges of the church, and others stand propounded for the same."

Correspondence of the New York Observer.

Revival Intelligence.

HIGHGATE, VT., *February 17.*—"I have recently learned," writes a colporteur of the Tract Society, "that a revival of religion has commenced in a neighboring town where I visited last year. Several have obtained hopes of pardon through Christ, and some twenty others are anxiously enquiring the way of salvation. I intend to visit that neighborhood immediately."

PLATTSVILLE, WISCONSIN TER., *Jan. 38.*—"Bro. Lewis," a colporteur writes, "was yesterday installed over the church in this place. He left early this morning to attend an installation in a neighboring parish. There is at present a good degree of religious interest in several churches in the mining region. Many heads of families in this vicinity are not able to read, and their children cannot yet spell the name of the the Saviour."

VAN BUREN Co., IOWA, *Jan. 21.*—A colporteur writes as follows from Iowa:—"God, by his Spirit, is among this people. A protracted meeting has been in progress in Bentonville, for a week past, in Brother Shipley's church. The Lord is blessing us, and already has brought some sinners to yield their hearts to Christ. The prospects are encouraging for a great work, and ministers and people both are glad that I have come with such evangelical books and tracts."

REVIVAL IN BRIDGEWATER, N. Y.—For some weeks past the church in Bridgewater, Oneida county,—the field of my ministerial labors,—has enjoyed the special refreshing of God's Spirit. The work has not been powerful, but silent, salutary, and steadily progressive. The latter feature, so far as the saving results have been manifest in the conversion of the im-

penitent; has been true, in proportion to the spirit of prayer cherished by the people of God, and the well-timed, zealous exertions which they have put forth in their behalf. In this case much the same may be said as of the revivals mentioned in the narrative of the Presbytery of Utica for 1847. "It was begun and has thus far been carried forward in connection with the ordinary means of grace. It has been marked by deep solemnity rather than by great excitement. The converts are mostly from families in which the *Abrahamic covenant* has been faithfully observed."

It is truly an encouraging consideration to those who favorably regard the purity and permanent extension of the Redeemer's kingdom among us, as well as "the unity of the Spirit in the bond of peace:" in our churches together with the influence and abiding relationship of pastors with their people; that revivals, so far as they have recently existed in this section of the moral vineyard, have been characterized by features, in many respects, dissimilar to those which were witnessed in the revivals of 1826 and onward. There is, I believe, at the present time, a perfect harmony both in sentiment and feeling among the ministers of this Presbytery respecting the *true* character of revivals, and the appropriate means to be used for their promotion. Such being the fact; we have abundant encouragement to labor and pray that "out of Zion the perfection of beauty God may shine;" for the salvation of souls ready to perish and the glory of his great name.

S. W. BRACE.

Utica, Feb. 10th, 1843.

SAINT LOUIS, Feb. 10th.—You will be rejoiced to learn that St. Louis is enjoying the benefits of a general revival of religion. Meetings have been held in the Baptist, Methodist and Presbyterian churches, and with much success. You will receive communications from others in this city respecting this work. I will tell you something about the (O. S.) Presbyterian churches and the work in them.

The second Presbyterian church, under the care of Dr. Potts, the Central church, under the care of the Rev. Mr. Van Court, and the Westminster church, Dr. Goodrich's, united their congregations in Dr. Potts' edifice, and Rev. Dr. Hall, of Kentucky, commenced preaching some five or six weeks since.

So great was the interest that he continued preaching for four weeks, every night, and twice on the Sabbath. The enquirers amounted to nearly 150; and those who rejoiced in hope were more than half that number.

When he was compelled to leave, the meetings were carried on by the pastors in their own churches and by themselves. The interest in the second and central churches still continues. In the latter church a sunrise prayer meeting is largely attended. Some 30 have been received to the communion of God's people. A large and increasing number of both sexes and of all ages, from 14 to 75 are among the enquirers. And the work seems to be deepening under the ordinary means of grace. There is either preaching or a prayer meeting every night. May God carry on his work till our rapidly growing city is entirely converted. Yours truly.

From the Christian Record,

Jefferson vs. Presbyterianism.

“And I hope that just in this connection it will not be forgotten, that Thos. Jefferson, that distinguished *civilian* and *jurist*, has declared to the world his convictions concerning Presbyterians, in a letter to Dr. Cooper.”—*Methodist Episcopalian, Knoxville, Tenn.*

In proof, the Editor of this sheet refers to “Jefferson's Correspondence,” vol. 4, page 358. “Their ambition and tyranny”—the Presbyterians—“would tolerate no rival if they had power. Systematical in grasping at an ascendancy over all other sects, they aim, like the Jesuits, at engrossing the education of the country, and hostile to every institution they cannot direct, and jealous at seeing others begin to attend at all to that subject. The diffusion of instruction, to which there is now so growing an attention, will be the remote remedy of this fever of fanaticism.” Here the Episcopalian ends his quotation, without finishing the sentence. It reads thus: “While the more proximate one will be the progress of Unitarianism.” His text-writer then proceeds to give his conviction, that the latter will be the prevalent religion “ere long.” Our editor exhibits his accustomed “sagacity” in the

selection of his paragraph. Had he continued, the reader would have had insight, not only to the character, but to the subject, of Mr. Jefferson. His letter to Dr. Cooper was upon what he was pleased to term "*fanaticism.*" Being infidel in his views, he opposed the doctrine of the divinity of Christ—called it fanatical—and ridiculed every sect who gave credence to it. The doctrines of Calvin stood greatly in his way upon this subject, and it was necessary to dispense with them before his conscience could find desired rest under infidelity. Hear him in his letter, No. 168, to James Smith—"The hocus-pocus phantasm of a God like another Cerberus, with one body and three heads, had its birth and growth in the blood of thousands of martyrs. Again: in his letter, No. 170, to John Adams—"And the day will come, when the mystical generation of Jesus, in the womb of a virgin, will be classed with the generation of Minerva in the brain of Jupiter." These are Mr. Jefferson's sentiments, not only towards Presbyterians, but Methodists, and all others, who believed in the doctrine of three persons in the Godhead. And yet, this is the authority to which the Episcopalian, the organ of the Methodist E. Church in East Tennessee, has recourse in his abuse of Presbyterians. In view of the fact that the religious sentiments of Jefferson are so well known to the reading community everywhere, I had almost determined to let this charge pass, fully believing it would *answer itself*. But that you and your readers might know with what an unreasonable, not to say ignorant people, the ministry here have to combat, I thought it well to write briefly.

Mr. Jefferson was an infidel. What weight, then, should his opinions have against a *christian* church, and especially one greatly antagonistical with his own creed? In this same letter to Dr. Cooper, and in the sentences immediately antecedent to the one given by the Episcopalian, he says—"In our Richmond there is much fanaticism, but chiefly among the women. They have their night meetings, and prayer parties, where, attended by their priests, and sometimes by a henpecked husband, they pour forth the effusions of their love to Jesus, in terms as amatory and carnal, as their modesty would permit them to use to a mere earthly lover." No denomination is here specified, and we presume from the preceding re

ers, raising the whole number of persons laboring in connection with the missions and depending on the Board mainly for their support, to five hundred and seventy. This is fifty-nine more than were reported last year.

Gathered and watched over by these missionaries are seventy-three churches, to which 1,076 hopeful converts have been reported as received since the last annual report, making the present number of members, deducting those who have been removed by death or for misconduct, 25,441.

Connected with these missions are eleven seminaries for training native preachers and teachers, having four hundred and twenty-three pupils; also twenty-two other boarding schools, having three hundred and ninety-nine male and five hundred and thirty-six female pupils; also three hundred and sixty-seven free schools, in which about 11,330 children and youth are taught; making the whole number of children and youth, directly or indirectly under the instruction of the missionaries about 12,600. The common schools at the Sandwich Islands, being now wholly supported by the natives, are not this year included in the estimate.

Of printing establishments there are eleven; also six type and stereotype foundries. At these presses are founts of type and other requisites for printing in nearly thirty languages besides the English. During the year, though from some of the missions no statements of the amount of printing executed have been received, 489,384 copies of books and tracts are reported to have been printed, embracing 40,451,925 pages; and the whole number of pages printed from the commencement of the missions is 575,000,000, in about thirty languages besides the English.—*Missionary Herald*.

MOTHERS AND DAUGHTERS.—It was a judicious resolution of a father, as well as a most pleasing compliment to his wife, when, on being asked what he intended to do with his girls, he replied, "I intend to apprentice them to their excellent mother, that they may learn the art of improving time, and be fitted to become, like her, wives, mothers, heads of families, and useful members of society."

Methodism vs. the Bible,

It cannot have escaped the notice of the attentive reader, that one of the greatest difficulties of the Arminian scheme is to bend the Scriptures to testify in its favor. Hence it is not surprising that Wesley thought it needful to give his followers a new translation* of the New Testament; and it is deeply to be regretted that in this respect modern Methodists should lend their countenance to Socinians, Universalists, and the followers of Alexander Campbell. The necessity of *converting* the Bible to the Arminian faith is sensibly felt in reference to the subject now before us. To prove this, we will place in parallel columns a few of the decided declarations of the Holy Ghost, contrasted with the interpretation necessary to be given in order to enlist them in support of Arminianism:

The Bible.

I will put my fear in their hearts, *that they shall not depart from me.* Jer. 31: 40.

The righteous shall hold on his way, (Job 17: 9)—shall never be removed. (Prov. 10: 30.) Being confident of this very thing, that he which hath begun a good work in you, will perform it unto the day of Jesus Christ. Phil. 1: 6.

The path of the just is as the shining light, which shineth more and more unto the perfect day. Prov. 4: 18.

Father, I thank thee that thou hast heard me; and I know that thou hearest me always. John 11: 41, 42.

He that heareth my word and believeth on him that sent me, hath everlasting life, and

Methodist Interpretation.

I will put my fear in their hearts, but many of them shall depart from me with an everlasting backsliding.

Many righteous shall turn aside from their way, and shall be removed for ever. Having no confidence at all that the good work of grace will be performed in you by Him who hath begun it, unless you improve, and are faithful; that is, unless you perform the work yourselves.

The path of the just is oftentimes as the departing light, which shineth less and less unto the blackness of darkness for ever.

Father, I thank thee that thou hast heard me; and I know that thou hearest me sometimes.

Many that hear my word and believe on him that sent me, will fail of everlasting life, and

*Dr. A. Clarke, however, the most learned of all the Methodists, says of the common translation, "The original is alone superior to it:"

shall not come into condemnation. John 5: 34. shall come into everlasting condemnation.

If any man eat of this bread, he shall live for ever. John 6:51. Some who eat of this bread, shall perish forever.

The Lord loveth judgment, and forsaketh not his saints; they are preserved for ever. Psal. 37: 28. The Lord loveth judgment, and forsaketh his saints, and some of them are lost forever.

Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God. 1 John 3: 9. Persons who are born of God do commit sin, and become the seed of the serpent. They can commit the sin of final apostasy.

Whom he justified them he also glorified. Rom. 8: 30. Some whom God has justified and pardoned, he will condemn and punish forever.

Who shall lay any thing to the charge of God's elect? It is God that justifieth—who is he that commandeth? Rom. 8: 33, 34. Christ, "who makes continual intercession" for his people, will lay their sins to the charge of those who were his elect—will condemn those whom he justified, and pronounce his curse on those for whom he prayed.

Elect—who are kept by the power of God through faith unto salvation. 1 Pet. 1: 2, 5. Though "kept by the power of God," many once elect persons shall be betrayed by the power of Satan, through unbelief, into eternal perdition.

False Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect. Mark 13: 22. "We have proof from Scripture, that the number of the elect may be diminished,"* And it is not only "possible" that the elect may be "seduced," but certain that they will be.

There is joy in the presence of the angels of God over one sinner that repenteth. Luke 15: 10. The joy of angels over the repenting sinner is premature; and if they are capable of sorrow, must often be exchanged for mourning, when the same sinner is cast down to hell.

Let him know that he which converteth the sinner from the error of his ways, shall save a soul from death. Jas. 5: 20. Let him know that though he may convert the sinner from the error of his ways, he oftentimes shall NOT save his soul from death.

They went out from us, but they were not of us; for if they properly." Many who "were of

*These are the words of Watson—Vol. 2, p, 340.

had been of us, they would not doubt HAVE CONTINUED WITH US. 1 John 2: 19. us," have not "continued with us, but have gone to return no more.

My covenant will not break, nor alter the thing that has gone out of my mouth. Once have I sworn by my holiness that I will not lie unto David. Psl. 89: 34, 35. "God did break the covenant of his servant." "He did alter the thing that had gone out of his lips." "God did also fail David."*

This contrast of Arminian error and inspired truth might be extended to a very great length. But we forbear. It may be proper, however, briefly to notice the method by which these and other texts are evaded. As for example, when Paul inquires, "Who shall separate us from the love of Christ?" and adds his persuasion that neither death nor life, &c. should be able to separate us from his love. The Arminian adds, very true, if christians hold fast their integrity. In other words, if they persevere, *they will persevere!* "My sheep shall never perish, neither shall any pluck them out of my hand"—that is, replies the Arminian, *if they remain* Christ's sheep. In other words, the promise is, "If they remain his sheep, they *shall* remain his sheep!" "I will put my fear in their hearts, that they shall not depart from me;" that is, if they do not depart from God, *they shall not depart!* "The righteous shall hold on his way;" i. e., if he *does hold on his way!* "The steps of a good man are ordered by the Lord: though he fall, *he shall not be utterly cast down*, for the Lord upholdeth him with his hand." That is, if he continues to be a good man, he shall not be utterly cast down. In other words, if he do not fall, or falling, *riseth up again*, he shall not *remain cast down!* And if he hold *himself* up, the Lord will uphold him with his hand! According to Methodist interpretation, these consolatory passages, which have filled the christian's bosom a thousand times with unutterable joy, are nothing more than identical propositions. "If such an event take place, *it will take place!*"—(*Dr. Annan's Difficulties of Methodist Arminianism.*)

*These are the identical words of Wesley. To what daring extremes will not Error drive her votaries?

THE
Calvinistic Magazine.

[NEW SERIES.]

“Earnestly contend for the faith which was once delivered unto the saints.”

Vol. III.

May, 1848.

No. 5.

Justification by Faith.

“How shall man be just with God?” has been the anxious inquiry of reflecting minds in all ages and countries. To this inquiry, transcending in its importance the conception of man, reason has never been able to give an answer. Wherever she turns her eyes she discovers nothing but doubt, perplexity and despair. The Gospel alone can solve the difficult problem, and show how God can be just, and yet justify the ungodly. Here the way of access to God and eternal life is made so plain, that the way-faring man, though a fool, need not err. On several accounts this subject deserves our most serious and anxious attention. To sinners like ourselves, who expect shortly to appear before the bar of Infinite Purity, what should be more interesting than that which teaches us the only way of pardon and acceptance? The doctrine of justification has, moreover, been styled “the article of a standing or falling church.” It exerts so decided an influence in shaping our views of divine truth, whether doctrinal or experimental, that the character of the church and her vital prosperity will depend very much on the purity in which it is held, and the prominence given to it in her public ministrations. It was the revival of this doctrine, after ages of darkness, that gave existence and character to the glorious reformation of the sixteenth century. It was this weapon with which Luther and Calvin successfully assailed the Roman Anti-Christ, and shook his vast empire to its foundations. And we trust it will prove as “mighty through God to the pulling down of the strong holds” which Pelagian, Arminian, or formalistic error has erected against the truth as it is in Jesus.

Before we enter upon the vindication of this doctrine, it will be proper to explain what is meant by the term *justification*. Papists universally, and some professed Protestants, have asserted, that the word *justify* signifies *to make righteous*, by the infusion of holy dispositions; or in other words, that justification is sanctification. We contend, on the contrary, that the word, as used in the Scriptures, signifies the opposite of condemnation. In Dent. 25: 1, it is required of judges that they "justify the righteous and condemn the wicked." Do we not here perceive, that to justify the righteous is not to sanctify him, and thus make him righteous, but to declare and treat him as righteous, acquitting him from all liability to punishment? Also, when Solomon says, "He that justifieth the wicked and he that condemneth the just, even they both are an abomination to the Lord."—(Prov. 17: 15.) Who does not see that to justify the wicked by making him righteous or holy, is not the sin denounced as so offensive to God? And when the Psalmist cries out, "Enter not into judgment with thy servant, for in thy sight shall no man living be justified," he surely does not mean that no one shall be sanctified, but simply that no person, regarded in his own righteousness, can expect acquittal at the bar of God. Once more: the apostle Paul contrasts justification with condemnation when he declares, "it is God that justifieth; who is he that condemneth?" and again when he says "judgment was by one to condemnation; but the free gift is of many offences unto justification."

But it is unnecessary to multiply quotations. Enough has been said to show that the word *justification* is used in the Bible in a sense quite distinct from sanctification. It is admitted that neither of them ever exists separately. He who possesses the one will also possess the other. But the one is not the other; and no instance can be produced in which the inspired writers have confounded them.

The reader of the Bible will not fail to perceive that *to be justified* before God, is to be acquitted from all the demands of the law, and to be accepted and treated as a really righteous person.

Having then ascertained the meaning of the word, we shall proceed to show,

1. *That we cannot be justified on the ground of our own personal righteousness.*

Righteousness is a conformity of heart and life to the law of God. That law requires us to devote with supreme affection all our powers to the service of our Maker through the whole period of our existence; and that we render to our fellow-men all that, which, in like circumstances, we would that they should render to us. "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." But is there a human being who has done this? Not one. Among the millions who have lived and died, not one can be named who has perfectly and universally obeyed the Lord, his God. And yet this must be done by him who would be justified on the ground of his own righteousness. In vain may the sinner hope for acceptance on account of a partial or temporary obedience. The law still thunders, "As many as are of the works of the law are under the curse; for it is written, Cursed is he that continueth not in all things written in the book of the law to do them." Though a man should keep the whole law, except that he offends in one point, his obedience cannot justify him before God. For the one offence he is guilty and the law condemns him. And this agrees with all our notions of the correct administration of justice. If a man, before a human tribunal, be found guilty of a single crime, in vain does he plead his general conformity to the laws of his country.— If the one crime be clearly proved against him he is condemned. Hence the apostle Paul declares that "by the deeds of the law no flesh shall be justified;"—(Rom. 3: 20;) and that "if righteousness come by the law, then Christ is dead in vain."—Gal. 2: 21.

But there are those who assert that though we may not be justified by any obedience rendered in our natural state, yet we may procure pardon and acceptance with God on account of an obedience rendered subsequent to conversion. There are several ways in which the absurdity of this opinion may be made to appear. Suppose that a regenerate man renders a perfect obedience, from the hour of his conversion down to the period of his death, how can this atone for the sins of former years? Can the obedience of to-day compensate for the

disobedience of yesterday? Surely the utmost we can offer to our Maker to-day is due for the day, and we were required to serve him yesterday as well as to-day. But all men love and serve him less to-day, and every day, than they ought.—“There is not a just man upon earth that doeth good and sinneth not.” What then becomes of the hope of justification on the ground of man’s obedience? Will any votary of Rome or of Arminianism assert, that though our own righteousness is imperfect, yet the righteousness of Christ will make up the deficiency; or in other words, that we are justified partly by our own merits, and partly by the merits of Christ? I answer, there is not the slightest trace of such a doctrine to be found in all the Scriptures. On the contrary, St. Paul, writing on this subject, says, “If it be of grace it is no more of works; otherwise grace is no more grace; and if it be of works, it is no more of grace, otherwise work is no more work.”—Rom. 11: 16. In reference to the same matter he says: “Where is boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith.” Here we are taught that all boasting is excluded, and that it is excluded not by the law of works, but by the law of faith. Let this be taken in connexion with what the same apostle says in another passage, that “to him that worketh the reward is reckoned not of grace but of debt.” It follows that justification would be a debt due to him who received it on account of his works. He then certainly might boast. And if he had deserved justification in the smallest part by his own obedience, he could with propriety boast of having merited that part. And yet we are taught that it was one important end of the scheme of salvation as constituted by its Author, “that no flesh should glory in his presence.”

2. Our second proposition is, *that the meritorious cause of our justification is the righteousness of Christ.* This is taught abundantly in the Scriptures and in a great variety of passages. The very name by which the Messiah was revealed to ancient prophets was “the Lord our righteousness.” It was foretold by Daniel that he should “finish transgression and make an end of sin; make reconciliation for iniquity and bring in an everlasting righteousness.” Still more clear and explicit, if possible, is the declaration in the prophecy of Isaiah: “By his

knowledge shall my righteous Servant justify many, for he shall bear their iniquities." But in the New Testament the doctrine is delivered with the utmost possible plainness. Christ is said "to be made sin for us, that we might be made the righteousness of God in him;" that he is "the end of the law for righteousness to every one that believeth." It is declared moreover, "that the righteousness of God is revealed from faith to faith," and that "to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

All that divine justice could demand of the sinner was fulfilled by Christ in the character of a substitute or surety. For us he obeyed the law in his life, for us he bore its penalty in his death, "the chastisement," or punishment "of our peace being laid upon him." Thus he "was made a curse for us to redeem us from the curse of the law," and "bore our sins in his own body on the tree." Thus too, it could be correctly affirmed, that "BY THE OBEDIENCE OF ONE, MANY SHOULD BE MADE RIGHTEOUS," and that "by the righteousness of one* the free gift came upon all men unto justification of life."

The righteousness of Christ, in which we include all he did and suffered, is imputed to us in justification; in other words, it is reckoned to us or set to our account. And we enjoy its benefits just as though it was in every sense ours. Accordingly the apostle Paul speaks of "the blessedness of the man unto whom God imputeth righteousness without works."—There is indeed no transfusion of *moral qualities*, since justification touches not our character but our state; but we cannot conceive how the righteousness of the Redeemer can avail for pardon and acceptance, unless it be imputed, reckoned or counted to the believer in justification.

3. Our third proposition is, *that faith is the instrumental cause of justification*. And here we come in conflict with the church of Rome, and several classes of Protestants who in this particular strongly incline to Rome. Among the five causes of justification enumerated by the Council of Trent, faith has no place. On the contrary, they affirm that "The instrumen-

*The Rev. John Wesley condemns the expression, "righteousness of Christ," as unauthorized by the Bible. To whom then does Paul refer, when he speaks of "the righteousness of one?" &c.

tal cause of justification is baptism—without which no one can be justified.” With these views Puseyite, and other High Church Episcopalians agree in every essential particular. And the distinguished leader of the sect called Campbellites, does not appear to vary from them in any important respect. Indeed we can hardly avoid the suspicion that he has derived his views of baptism from the Tridentine fathers, so striking is the resemblance. According to this gentleman there is an inexplicable and mysterious, but necessary connexion between baptism and remission of sins, so that, to use his own language, “sins are pardoned in the very act of baptism.”—(Debate with Rice, p. 437.) And again: “Baptism is a most intellectual, spiritual, and sublime transition out of a sinful and condemned state, into a spiritual and holy state. It is a change of relation not as respects the flesh, but the spirit. It is an introduction into the mystical body of Christ by which he [the subject] necessarily obtains the remission of his sins.”—(p. 442.) There is this difference, however, between the Church of Rome and Mr. Campbell, that she connects justification with baptism in whatever mode administered, while he restricts the blessing to the mode by immersion.

It is easy to show that these schemes of justification are opposed to the whole tenor of the Scriptures. Indeed there is a single declaration of Paul which places the matter beyond all debate. He says to the Corinthians, “I thank God that I baptized none of you but Crispus and Gaius, lest any one should say that I baptized in my own name. For Christ sent me not to baptize, but to preach the Gospel.”—1 Cor. 1: 14, 15. Now if this apostle believed in baptismal justification, it is perfectly unaccountable that he should express himself in this manner. He certainly desired that sinners should be pardoned, sanctified and saved, and wished to do all in his power to effect that object. But if baptism were inseparably connected with the remission of sins, he could not thank God that he had baptized only two or three Corinthians. Surely if he could justify sinners by baptizing them, he would care very little that he was accused of baptizing in his own name. All the clamor of his enemies would not have the weight of a feather, in his view, against the salvation of souls. Instead of thanking God that he had baptized so few, he would have baptized as many

as he could. With still less propriety could he say, if baptism ensures justification, that "Christ sent him not to baptize but to preach." For the grand design of his mission to the Gentiles undoubtedly was to save them from their sins. But if this object could be attained more directly by baptizing, then Christ must have sent him to baptize, which is a contradiction of his own words. From all this, it is most manifest that Paul never believed in baptismal justification, a doctrine which is flatly contradicted by the experience, and even the common sense of mankind.

In opposition to these systems of cold, barren formalism, the Scriptures connect our justification with faith. "Being justified by faith," says Paul, "we have peace with God through our Lord Jesus Christ." "Therefore it is of faith that it might be of grace." "He that heareth my word, and believeth on him that sent me, hath everlasting life," that is, he has it now, whether he has been baptized or not. "He hath everlasting life," says Christ, "and shall not come into condemnation" (even though he should never have an opportunity of receiving baptism) "but is passed from death unto life." Again: "He that believeth on him is not condemned, but he that believeth not is condemned already, because he believeth not in the name of the only begotten Son of God." "Whosoever liveth and believeth in me shall never die." These passages prove incontestably, that faith is the turning point between justification and condemnation. And we appeal to every unprejudiced reader to say whether such effects can be attributed to baptism. To remove all doubt, let us substitute in a few passages the word baptism for faith. "Being justified" by baptism, "we have peace with God through our Lord Jesus Christ." "He that" is baptized "is not condemned, but he that is not" baptized "is condemned already, because he" is not baptized. "He that" is baptized "hath everlasting life and shall not come into condemnation, but is passed from death unto life." "Whosoever liveth and" is baptized "shall never die." Who does not see that this monstrous dogma of baptismal justification subverts the whole system of evangelical truth?

4. In the fourth place, *justification is gratuitous*. It is an act of free grace. For though Christ suffered and died in be-

half of those that are justified, "yet inasmuch as God accepted the satisfaction from a surety, which he might have demanded of them, and did provide this surety, his only Son, imputing his righteousness to them, and requiring nothing of them for their justification but faith, which is also his gift, their justification is *to them* of free grace." It is not grounded either wholly or in part upon conditions of obedience performed by the believer himself. If it were, it would be of little value. We have already seen that it is not purchased by the sinner's obedience previous to conversion. It is equally certain that it is not suspended in doubt upon condition of an unspecified amount of good works to be performed after conversion, and therefore liable to be revoked. Yet this is the doctrine of Arminians, who, in this instance at least, seek to mingle human merit with divine, and bring in the righteousness of man to help out the "righteousness of God." According to these brethren, sinners are justified only on condition of a future obedience which may or may not be rendered, and consequently a man may be justified one day and condemned the next. It is easy to be seen that a pardon based upon such conditions is worthless. Nay, more, it deserves not the name of a pardon. When we promise forgiveness to an offender on condition of services to be hereafter performed, it is plain that the promise does not take effect till the conditions are all fully complied with. Till then there is no actual pardon, but only the conditional promise of a pardon. And though the conditions should require ten, or twenty, or fifty years for their fulfilment, the pardon cannot take effect till the whole of the stipulated time shall have expired. So long as any part of the conditions, however small, remains unfulfilled, there is no actual pardon, and there is no certainty that there ever will be any. Now let us apply these remarks to the subject under examination. Arminians maintain that the pardon granted in justification is bestowed on condition of an unknown amount of faithful obedience to be rendered by the sinner through the whole subsequent portion of his life. Who does not see that this is no actual pardon? At best, it is no more than the conditional promise of a pardon which may never be realized,—a promise which may at any time be revoked. The conditions require the whole period of a man's life for their fulfilment;

and till the last condition is fulfilled he cannot be the subject of pardoning mercy. Till then it is altogether uncertain whether a pardon will ever be bestowed. To tell such an one that his sins are forgiven him is sheer mockery. And to say that the Holy Ghost testifies to a man in such circumstances that he is pardoned, when it may appear in the sequel that he was not pardoned, is worse than mockery. Down to the moment of his death he is unpardoned, and if not pardoned he is not justified, and if not justified he is condemned. The awful sentence of condemnation is suspended over him and is liable every moment to be carried into execution. What substantial peace, on Arminian principles, can the believer enjoy? Where is the comfort described as flowing from justification in this life? "Being justified by faith, we have peace with God."—And where is the blessedness of which Paul speaks, saying, "Blessed are they whose iniquities are forgiven and whose sins are covered"? If the doctrine of Arminians be true, there can be no well grounded peace, no "joys of pardoned sin" on this side the grave!

In contrast with this gloomy dogma of conditional pardon, how animating is the language of St. Paul; "Who shall lay anything to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died; yea, rather that is risen again; who is even at the right hand of God; who also maketh intercession for us."

But, say our Arminian friends, if justification is free and not suspended upon conditions of future obedience, what security have we for the maintenance of practical holiness? I answer, the best possible security. The very faith that justifies, secures it. A justifying faith is not a barren, inoperative belief; it is a living principle abiding in the soul, and the fountain of all holy obedience. It influences the heart and purifies it from iniquity; it works by love and overcomes the world. No other faith can unite the soul to Christ.

The obligations and motives to obedience are in no wise diminished by a free justification, but are increased by it a hundred fold. If God had assured us that sin could be pardoned, even in part, on the ground of our obedience, we should rationally infer that sin was no very great evil, since it could be forgiven on so slight ground. But when we are

taught that nothing less than the death of the Son of God was demanded as the only possible condition of our pardon, and that *that* pardon must be bestowed freely, because above all price, then indeed sin appears before us in its scarlet and crimson colors.

The same grace which bestows a free pardon in justification, secures also our sanctification. The same divine hand which has begun the good work will carry it on. The same gracious covenant in which God says, "Their sins and iniquities I will remember no more," contains also this merciful provision, "I will put my fear in their hearts and they shall not depart from me."

Finally: the scheme of gratuitous justification affords the best security for obedience, because it lays the fairest foundation for gratitude and love. If some condition were required of us as the ground of our acceptance, the favor would not appear to us so great, and our sense of obligation would be greatly diminished by the feeling that we paid at least a part of the price ourselves. But when assured that a blessing of such infinite value, and purchased at so incalculable a price, is freely bestowed without the least view to compensation, what lively emotions of gratitude and affection spring up in the heart! If the reader does not feel the force of this consideration, let me say to him—Suppose by some casualty you were thrown into the power of a cruel Arab master; by whom you were held in a state of the most painful and abject servitude. There is, however, one friend, and only one, who interests himself for your deliverance. Though rich, he sells all that he has, and with the price in his hand encounters the perils of the ocean and the sands of the desert. He finds you out, and parts with his all for your redemption. You beg to know what are the *conditions*—what the compensation he demands for this act of unparalleled kindness. He requires none—no, not the smallest compensation, and you wound his generous heart by the intimation that his kindness could be estimated by silver and gold. What, I ask, must ever be your feelings to that friend? What overpowering emotions of gratitude must ever fill your heart? Could you regard any sacrifices too great, any service too hard, by which you could gratify the wishes of such a friend? But would your feelings be the same if he had

exacted of you as the condition of your release, the future payment of the whole, or even a part of the price of your ransom, with the understanding that you were to return again to bondage if the condition should not be fulfilled? Certainly not. Your admiration of his character and your sense of obligation would be much diminished. Let us learn from this the effect of free forgiveness upon the sanctified heart. "The love of Christ constraineth him." He feels that he is redeemed, "not with corruptible things as silver and gold, but with the precious blood of Christ," and with a heart overflowing with affection he falls down at the feet of his Redeemer, saying, "Truly, O Lord, I am thy servant, I am thy servant,—thou hast loosed my bonds. O Lord our God, other lords have had dominion over me, but by thee only will I make mention of thy name."

Now I am thine, forever thine,
Nor shall my purpose move;
Thy hands have loosed my bonds of pain,
And bound me with thy love."

[*Rev. A. G. Fairchild, D.D*]

CHRISTIAN RECORD.

WE have received several Nos. of the **CHRISTIAN RECORD**, published at Nashville, Tenn., and edited by an association of Old School Presbyterian ministers. We are rejoiced to see that they are getting into pretty close contact in controversy with Methodism. The discussion is carried on with decided ability by the editors. We hope they will not spare the Methodists from false delicacy or charity. We subjoin an extract, showing that the Presbyterians there as here are for close, thorough, open discussion, and the Methodists there as here only boast, threaten, dodge the point, and laud themselves.—Eds.

State of the Controversy.

MESSRS. EDITORS:—There are many in the Presbyterian church, and probably also in the Methodist church, who would be interested and profited by reading the arguments both for and against the two opposite systems, held by these large and

influential denominations of Christians. But a controversy of this kind ought to be conducted in a christian spirit. Where truth is the object which both parties aim at, wit, sophistry, and ridicule should be out of the question, and sound argument alone should be employed. And each party should remember that the judgment day will exact an account, for the defiance, or the perversion which he may have made of God's truth. It is, therefore, a serious and responsible undertaking, which one engages in, when he buckles on his armor, and goes forth to "contend for the Faith, oncc delivered to the saints." I have given attention to the discussion, that has been going on for some time past in the Record, and I ask permission to mention some of the results of my observation in regard to it.

1. In the first place, I have noticed that the brethren who have written in defence of our doctrines, have manifested a spirit of candor, and of thorough investigation. I do not remember to have seen a single position taken by any of them, that was not sustained by arguments and authorities. There has been no disposition to indulge in idle assertions, or in vain and vapid declamation. Now this is right. And while they shall steadily adhere to this only true and just method of defending the truth, we may expect that the enemies of truth will wince and writhe under their argument.

2. I have noticed that the Editor of the Christian Advocate, has singled out one of the corps of writers for the Record appointed by the Synod, viz: Dr. L., and attempted to hold him responsible for what has been written by the whole corps, in defence of Calvinism; and asked him to suppress the communications of contributing brethren, and threatened him with the displeasure of his Methodist friends, if he did not suppress them. Now all this is strange—passing strange to me. Did the editor of the Advocate really think that we, of the Presbyterian Church, ought to forbear, at his bidding, from an honest defence of our own doctrines; or that we should publish only such a paper, as would satisfy his Methodist friends; and that they would be justly offended with us, if we should publish anything in favor of Calvinism? Or did he think that either Dr. L., or any other person, had a right to suppress the articles of brethren, appointed by the Synod to write for the Re-

cord? Surely, he must have known that, as Dr. L. neither occupied the place of a *Presiding Elder*, nor that of a *Bishop*, nor any other place of *authority* and *lordship* over his brethren, seeing that, in our church, all are equal; and that as Dr. L. received his appointment from the same source, which commissioned nine other writers for the Record, he could neither suppress the articles of these brethren, nor be held to answer for what any of them might write, when each of them had an equal commission with himself.

3. Again, I have noticed, on the part of the Editor, a total unwillingness to engage in a fair and candid investigation of those doctrinal differences, that exist between Methodists and Presbyterians. He has not attempted to reply to the arguments of the writers in the Record; he has positively declined, after all his vaunting and vapouring, to engage, with one of them, on equal terms, in a regular and systematic argument. And by this conduct, he has manifested a deliberate determination, that the Methodist people, under his influence, shall never have but one side of the argument; and that they shall never be able, while he can prevent it, to decide for themselves, on the merits of the controversy between them and Presbyterians. We cannot envy the condition of a people who are willing to be thus hoodwinked, and to suffer the key of knowledge to be taken from them, and the spirit of free inquiry to be stifled. Another step or two, and they will be not far from Roman domination and spiritual degradation. The Editor may have received an order from the powers that be, not to admit into the columns of the journal which he edits, a controversy which might prove detrimental to the interests of the Methodist church, in all the South West. If he is under the operation of no such order, we are constrained to interpret his course as indicating a manifest consciousness of weakness in the cause which he advocates. Truth has nothing to fear, by being known. Presbyterians are not afraid of controversy.—They are willing to hear the arguments which their Methodist brethren can advance. Why should the Editor of the Advocate refuse to let his people know what Presbyterians have to say, in defence of their system? If the Calvinistic Doctrine is that abominable, unreasonable, absurd, and monstrous system, which he says it is, why does he not enter on the laudable,

and praiseworthy, and pious undertaking, of disabusing the minds of the whole Presbyterian Church, and showing in its true light, that horrible system, when the columns of a Presbyterian newspaper are offered him for that purpose? Why does he thus shrink from the post of duty assigned to him? It cannot be from any imagined difficulty in the undertaking. For surely, one of his incomparable talents, could wish for no easier task than to disprove and utterly demolish a system of doctrine, so *monstrous*, and so unscriptural. And if this should be done, why does he hold back? Why does he refuse to let Presbyterians, who are the victims of this monstrous system, have the advantage of his wisdom and talents, that they may be freed from it?

4. Another peculiarity which I have observed in the singular course of this Editor, is that under pretence of seeking a discussion with Dr. L. he has had in view only an editorial squabble or dispute, not for the purpose of edifying his readers, by copying the statements of Dr. L., and answering them in the spirit of the Gospel, Dr. L. doing the same; but in order to have opportunities to discharge his wit, and indulge his propensity for ridicule and vituperation, and thereby amuse those of his readers, who admire this peculiar trait in his character. Thus, as an example, in one place, without replying to what Dr. L. had said, or giving his own view, he asks, "will Dr. L. please give us his view, and show wherein it *differs from the Bible view?*" Now what is this, but a little piece of low-bred mother-wit, calculated to produce no other effect but to make the silly laugh? And can that Editor think that this is the mode best adapted to edify and instruct the thousands of readers, who, he tells us, take his sheet? It is scarcely credible that the more intelligent and pious among them, will be of the same opinion. Or does he suppose that Dr. L. is the person who will thus condescend to engage in a guerrilla fight of this kind—in a war of mere wit and ridicule, after he has shown a determination to admit nothing into the columns of his own paper, that may look like an argument in favor of Calvinism? If he believes this, it is to be hoped Dr. L. will have too much self-respect to gratify his wish.

5. I have noticed another thing in the course of this Editor; and it is, that in all his addresses to Dr. L. his aim seems to

be, not an honest and candid defence of truth, but *self glorification*. He seems to imagine that Dr. L. would be a mere child in his hands. He is ambitious to "*conquer a peace*" for all time to come. He wishes to strike dismay among the ranks of the Presbyterian clergy, by overcoming the greatest man, and the *most distinguished gentleman* among them. He does not seem to imagine,—the idea never even enters his head, that there is a possibility that, instead of conquering he *might be conquered* by the greatest and most distinguished man in the Presbyterian church. No, Dr. L. is no more in his hands, than Santa Anna, to whom he compares him, in the hands of the illustrious hero of Monterey, with whom he compares himself. Yes, in his imagination, he has been down conducting the forces against Monterey and Buena Vista.—Why, this redoubtable knight must be a full match for the distinguished hero, of whom we read in Don Quixotte. And he informs us that he is still at his post—prepared for other conquests, with munitions of war in store, for the longest "*campaign*." But still he cannot go forth unless he is sure of some GAME. And he must have *game worthy* of his *ammunition*. And what sort of *game* does he seek? Is it the triumph of Truth, by a course of fair and manly argumentation? Is it not most manifest that it is rather a personal encounter with, and triumph, by the arms of wit and raillery, over some such man as Dr. L.? And he cautions the other writers in the Record, whom he compares to guerrillas and free-booters, that they had better stand out of the way, or they might be exposed to the fire of his deadly fusee, i. e. if he should think them *worthy game*. How thankful should they be for this timely caution. But perhaps they may be in no great dread of an instrument that is charged with powder alone, which therefore makes a great sound, but does no execution. They may not stand much in fear of a man who either *will not* or *cannot argue*; and whose only resort is to evasion, wit, perversion of the truth, and raillery. Now, in view of all this, is it not apparent, that the object of this editor is self-glorification? If truth alone were his aim, would he seem thus to imagine himself invincible and infallible; and to regard our great men and Doctors of Divinity, as mere children compared with himself? If truth were his sole aim, why does he not argue?

Why does he not answer J. W. H. and N. R. N. instead of seeking to draw into a personal altercation, and a war of wit with himself, a third person, who cannot answer for others, without *assuming* that responsibility?

I therefore, Messrs. Editors, as a reader of the Record, protest against such a discussion as is sought by the Editor of the Advocate; which is, in truth, no discussion at all, but a mere editorial bickering or jangling of words, for self-glorification. He seems determined to keep his readers in ignorance of Calvinism, and to exclude from his columns every thing that may be offered in defence of it. I would also suggest that the discussion with this Editor be dropped, for another reason. He has not exhibited towards our brethren that courtesy and respect which should mark the bearing of gentlemen, and especially of christians towards each other. It is not necessary to point out the instances which sustain this charge. And therefore he is hardly entitled to any further notice from these brethren. But when he can find one on his side, of any fair pretensions as a logician, who is willing, in a christian temper, to engage in *argument on doctrines*, upon honorable and equal terms, so as to insure both parties a hearing, we will find one on our side, who will engage with him in such a discussion.

ALIQUIS.

From the Presbyterian.

Letter from a Pastor to a Young Christian.

BELOVED FRIEND—You are now the Lord's. You have approached the mercy-seat, and have found peace there; and with love to that adorable Saviour, who died for you, you have sealed your covenant with him, to be his forever, by partaking of the Lord's supper. In that ordinance you discover the merits of a Redeemer's blood and righteousness; and I hope you have found him precious to your soul. How sweet to the spiritual mind, the delights which Jesus bestows on those who love him! But, dear friend, I would not have you forget that religion does not altogether consist of joy, hope, love, &c., but that, connected with our comforts, there are many *duties*, which you should labor to perform. The "*rest*"

which Christ gives to the soul is very pleasant; but he also rightfully imposes a “yoke” upon his disciples, and you, as a disciple, must bear that yoke. I need not now insist upon it, that our blessed Master demands your whole heart—this you know and feel; this he must have if you would be happy with him; and he will have nothing less. And probably, when you sat down at his table, you felt as it were upon the *mount*, in the presence of the glorious Master, (Matt. xvii. 1-9;) and, like one of old, you were ready to say, “*It is good to be here;*” and felt as if you could always thus enjoy your Redeemer’s love. But you have a warfare to enter upon—a contest to be engaged in, for your own salvation, the honor of your Master, and the good of others, as long as you live. Come, now, in the strength of your Redeemer, gird yourself for this conflict; and be faithful unto death, and you shall inherit a crown of everlasting life.

While I would direct your attention to some of those practical treatises which have been written by pious divines,* I will endeavor to give you a few words of counsel and advice, which, I trust, you will heed as long as you live.

1. Do not neglect the word of God. Read a portion of it daily. For this purpose, if you have not already provided yourself with a pocket Bible, procure one with as little delay as possible. Not only read it, but mark it. Commit texts and passages to memory, and endeavor, daily, to think of them. You will obtain strengthening to your faith by the divine word; you will find your heart enlivened, trials sanctified, troubles lightened, and joys sweetened. Let the precepts of the Lord abide with you constantly; accompany all your reading of the word of God with prayer; commit to memory also many of those sweet hymns which are commonly used in the churches of Christ, such as you will find in our Book.

2. Attend upon the public preaching of the word with diligence and watchfulness. Be especially careful thus to spend the Sabbath, every time it is possible. Whether you may attend upon the preaching of the gospel by other ministers, be sure and attend upon that of your pastor. He will expect you to be in your place in the church on the Sabbath day, as

*Doddridge’s *Rise and Progress*, chap. xvii.

certainly as that he is there in his, unless you are detained away by Divine Providence. If you are absent he will feel discouraged, by doubting your continuance of interest in divine things, or, at least, your desire for his comfort; and for the conversion of sinners by his instrumentality.

3. Do not neglect the closet; but daily, and more than once in the day, endeavor to find communion with God, and with your Redeemer there. Prayer is converse with God; the intercourse of a filial, affectionate heart with the "High and Lofty One." Surely, you already prize this; you will not be negligent of this duty, or rather of this privilege. If you should be, depend upon it, you will soon feel the effects upon your own soul, and will find comfort declining and grace dying, in proportion to your neglect.

4. Keep the company of the pious, and shun the company of the profane. Do not go with the thoughtless and giddy. "Set your heart and soul to serve the Lord," and in so doing, discountenance the follies of the impenitent. I would not have you morose and gloomy; but, if you will act with Christian decision, you will find it both profitable to them and yourself, not to be *one with them*. (1.) Do not let them rob you of your respect for the Lord's commands, nor for his institutions. (2.) Do not let them rob you of holy time, of any portion of the Lord's day; a day which is by all to be kept holy. (3.) Do not let them rob you of your precious time any day, particularly of those seasons when you would be alone with God. As you live in the country, many precious hours might be spent, especially in the winter season, in a manner much more profitable than in giddy and thoughtless company. Beloved friend, adopt this rule—in *all your intercourse with the worldly, try and do them good*; this will keep them from doing you harm.

5. For the purpose of glorifying your Master and Lord, and of being useful in the world, *guard your heart against the approaches of sin*. "O for a sensibility of sin, a pain to feel it near!" Yes, dear friend, and this will require watchfulness and constant circumspection. The Lord help you! for this is a great work, and my heart feels deeply for you while I thus write. How pure and holy should the children of God be within, in order that they should live holy, and "walk as chil-

dren of the light!" "Be meek and lowly of heart, and full of pure, heavenly, and humble love to all. Abound in deeds of love to others, and self-denial for others; and let there be in you a disposition to account others better than yourself. Remember that pride is the worst viper that is in the heart, the greatest disturber of the soul's peace and of sweet communion with Christ; and often creeps, insensibly into the midst of religion, even, sometimes, under the disguise of humility itself."—(*Edwards.*) Nor will *pride* alone creep in insensibly, unless you are on your guard; therefore watch as well against *vanity*, worldly-mindedness, anger, and other sins, (which, because they are common, are not so generally condemned as they should be,) as against other grosser sins, which are more polluting to the soul than filth or pitch to the body. And for the purpose of guarding your heart, and doing what shall be acceptable to God with a pure conscience, beloved, guard your tongue, that you may not speak unadvisedly to your own injury, or the injury of others. "In all your course, walk with God, and follow Christ as a little, poor, helpless child, taking hold of Christ's hand, keeping your eye on the marks of the wounds in his hands and side, whence came the blood that cleanses you from sin; and hiding your nakedness under the bright shining robes of his righteousness."—(*Edwards.*)

6. Often remember your former sins, and seek for humiliation before God on account of them; and abase yourself daily before his throne on account of sin still cleaving to you. Yet remember ever, that you "have an Advocate with God the Father, even Jesus Christ, the righteous one." And if, at any time, notwithstanding watchfulness and care, you find grace declining, and fear or distrust, or sin prevailing, seek diligently for God's reviving Spirit, and the stirring up of love in your heart. Do not rest without this. "The Lord can clear the darkest skies." Always believe this.

7. Seek for the conversion of sinners. Pray for them as sinners. This will teach you, in a great measure, how to regulate your friendship with them. It will preserve you from being too intimate with the ungodly, and will preserve you from the influence of their evil example and conversation.—Have you friends who are yet out of Christ? a parent, brother, sister? Besiege a throne of grace on their behalf, and while

you may not be officious in obtruding religion upon their attention, let them understand decidedly that you consider it the one thing needful, both for yourself and for them.

8. Endeavor to grow in knowledge; and for this purpose read such good books as you can find convenient to procure; such as Doddridge's *Rise and Progress*, and others of a similar character, which have so happily been published by the American Tract Society, or by the Board of Publication of our own Church. Have some good book, as well as the Bible, always near where your business carries you. Improve, if possible, the powers of your mind, by a careful study of every useful branch of knowledge; but in all such study have in view the great value of the soul, and "of the knowledge of God and of our Lord Jesus Christ," and the relation of your mind to the great employments of an eternal heaven; therefore, while you seek to grow in knowledge, strive to *grow in grace*. Add to your faith all those graces which, if you possess, "an entrance will be administered unto you abundantly, into the everlasting kingdom of our Lord and Saviour, Jesus Christ.

Lastly, for I have not space to enlarge on this interesting theme, *strive to copy the example of our perfect Master*. In what lovely lineaments of moral worth was he wanting? Every grace shines conspicuously before us; and when we begin to praise him, we know not where to end. Often meditate upon his character, while you read of him, and that for the purpose of discovering its beauty and excellence, and of imitating it. O, if this was the constant aim of every professing Christian, how happy would the Church be, and how blessed would the world soon be with such Christians living in it!

But I must cease. I have endeavored to discharge a pleasant duty, dear friend, for your good. "Only let your conversation be as becometh the gospel of Christ," and you will be a credit and a comfort to the Church. O strive not only to do no evil, and to bring no reproach upon the cause of our Divine Redeemer, but to exercise a wholesome influence upon the Church and the world. May the Lord strengthen you, and give you a happy, pious, and a creditable passage through this transitory life, and, after its warfare shall have been accomplished, bring us all together into that blessed Church where our communion shall be perfect, and our joy for ever

full! Pray for me; and the Lord throw around you his everlasting arms, keep you in perfect peace, and bless you daily with the light of his loving countenance. Amen!

YOUR PASTOR.

Skeptical Philosophy Vanquished.

The following narrative illustrates the great importance of experience, skill and faithfulness in dealing with the souls of men.—*Home Missionary Herald*.

The death by consumption, of a young man, who seemed as though he came here to die—has seemed to make solemn the thoughts of many. I was with the young man, and hope I was enabled to point him to the Lamb of God.

The funeral sermon was preached to a crowded house. I preached to show that repentance was allotted by God to us as life's work, and must be done now or never; and in course of the application, introduced the following sketch:

“These principles have been impressed upon my mind by what I have seen and learned of the religious history of the departed. That history is briefly contained in four states of experience.

1. **Skepticism.** In spite of the holy life and pious example of a devoted christian mother, he informed me that he became skeptical, by reason of some of the doctrines he heard preached, and the inconsistent lives of Christians. Strange that he forsook the example of his mother, a real Christian, for that of those who were essentially anti-christians. He even went so far as to deny the being of a God. How long he remained in this state of mind, I did not ascertain. Out of it he came, by the exertion of his own intellect, naturally clear and philosophical, into the next stage, viz:

2. **Philosophical Theism.**—So he himself characterized it. ‘I formed to myself,’ said he, ‘a sort of philosophical notion of God and his attributes, in which I now see Christ had very little place.’ This entirely quieted his conscience, and gave him a sort of self-complacent feeling, which he mistook for meetness for death, and for the presence of God. And in this

persuasion, doubtless his correct moral life, and social excellence, greatly confirmed him. Indeed, he remarked to a friend, that at the time he was compelled to close his office by that sickness that has now removed him, he considered himself ready to die, without hesitation, without a doubt.—Out of this philosophical Christless quietude, he passed into

3. A very different state. I do not know exactly when that quietude began to be invaded by doubt. But at the second interview I had with him, after a free and frank conversation, in which I gained his confidence by relating my own religious or irreligious history, and drew out a sketch of his own ideas. I asked him what he thought of Christ? And I noticed by the vagueness of his reply, that he had but little place for him in his habits of thought. I asked him whether he ever supposed there might be a kind of religious experience he ought to possess, but did not. (This was at a time when, though he had little expectation of ultimate recovery, he was expecting to live, perhaps, a considerable while, and return to his eastern home.) He replied, that sometimes he feared there might be; that sometimes he thought he had repented of sin, and sometimes feared he had not—thus showing that he had begun already to find philosophy a broken reed before I met him. Still, even then, he was far from admitting the whole truth, and when I spoke of the communion with God which a Christian might enjoy, he answered, almost contemptuously, that such familiarity as some pretended to enjoy, he hoped he should never have; that, 'to hear them talk, one would think they knew God as well as their own relations,' or something to that effect. As he became more feeble, and was at length confined to his room, and began to find his end approaching more rapidly than he had anticipated, these doubts of his security increased.

Some might ask, whether I did not take advantage of his weakness, to alarm him, and excite superstitious fears. Far from it. I always spoke cheerfully to him of Jesus, and of his compassion, and his willingness to forgive the contrite. And I told him to lie in Jesus' arms, like a child on a mother's breast. It was this very cheering language that alarmed him. This Jesus, this Christ, this compassionate Saviour, this penitence and contrition, these were things his philosophy had

forgotten. And now, when they were whispered ever so soothingly, he looked at them with alarm, and saw that he had neglected them; that he had never known repentance; never had faith; never trusted in Christ; never experienced a sense of pardon and forgiveness; and if these were salvation, then was he not saved. And here, his beautiful system of philosophy gave way with a crash. Built on the sand, the tempest now beat upon it, and it fell, and great was the fall thereof. To use his own language, uttered in the accents of despair, 'God has dashed it into ten thousand shivers; there is not a vestige of it left.' And I never saw such an earnest, determined resolution that he would find Christ, and get to lay hold on him before he died. '*I must* have it; I *MUST* receive assurance of pardon,' was the language he used in prayer to God. Even when to me he seemed really penitent, contrite, and not merely agitated by remorseless fear, even then, when all my argument with him was, 'God *will* forgive; Christ *will* save; only trust.' Even then, he said, 'I can't believe.' One morning when I came in, he told me he was glad I was come." Said he, 'I want you to help me. I've been praying all night. I'm dying. I have no hope. *I'm lost.*' And his face was the picture of despair, as he turned to me to *help* him. I looked at him kindly, and said deliberately, '*I cannot help you. I cannot help you the least in the world.*' 'Can't you?' he exclaimed, and the tears rolled down his cheeks, '*Oh who can?*' Again and again I told him that he seemed to misapprehend the whole posture of affairs, and to think there was need of great importunity to prevail on God to forgive; whereas, the only question in reality was, are you truly contrite? Then he told me that those old doubts which he thought he had disposed of, revived, and came thronging. "They haunt me like evil spirits," said he, "and I have no time to reason. I cannot investigate, I cannot argue, and I *cannot believe!*" I would that all skeptics might have seen this instructive, this mournful spectacle; they would have formed some idea how those doubts they now tolerate, if not cherish in their minds, may rise like fiends to scare their dying hour. Then I addressed some of the simplest and most convincing evidences that the resurrection of Jesus is a fact. And, when he listened with eager attention, I concluded by observing that these

doubts *might be* the work of the great enemy of souls, now loth to lose his prey. I explained to him how Jesus was tempted on precisely the same principles, and exhorted him to put forth a rejection and refusal of these suggestions, and say to them, 'No,—No,—NO!' and turn from them to Jesus. And this he promised to endeavor; and through God's mercy, I hope, was enabled to perform. For, out of the third state of conviction of sin, he finally and gradually came into another,

4. Of apparent peace, comfort, and joy in trusting in Christ. So far as I could judge, it seemed like true repentance and faith. He seemed like a little child. He praised God—he spoke with wonder at the newness of his emotions towards Christ. And although God only knows the heart, and although it is possible he may have been deceived, as the living and healthful often have been, yet those that saw and heard, cannot but hope he was as a brand plucked from the burning. And the clearness of his mind, the thoroughness of his previous exercises, and his firm determination to put up with nothing deceptive, are all in favor of this conclusion."

Home Missionary Results AT THE EAST.

WHAT was meant by "desolations" and "waste places," which were visible, too, in almost every section, when the Home Missionary Society begun its operations, can now be found only after diligent search. If a new and neat house of worship has taken the place of one, whose appearance of neglect and decay only imaged forth the moral state of the church; if the assembly at the tavern on the Sabbath has been transferred to the sanctuary; if the school-house has been repaired and made comfortable, or even attractive; if intemperance no longer reels without shame through the streets; if error and profaneness retire abashed from the public gaze; if the ministry has regained its respect, and religion its moral power; if the voice of prayer and praise has succeeded to the boisterous notes of mirth, or the coarse language of licentiousness—call the scene of these changes what you may, it will afford proof,

in a radical transformation of character, that Home Missions; through the blessing of Heaven, have converted a waste; howling wilderness into a fruitful field.—*Home Missionary Herald*.

We give an extract from the "Difficulties of Arminian Methodism," a work by Dr. Annan, now, we believe, editor of a Presbyterian paper at Pittsburgh, Pa. This little volume is, perhaps, more severe on the Methodists than the Magazine has been. It is sustained by the *written* and *published* approval of such men as Dr. Alexander, Dr. Elliott, Dr. Mdsgrave and Dr. Baird. We have already given several extracts from this work. We now give a longer extract, showing that Methodists in Pennsylvania have acted as they have in the South and West, and that Presbyterians there as here were compelled to assail Methodists in *self-defence*.—EDS.

Spirit of Methodism. Unrighteous Accusations.

To the Rev. ———.

REV. SIR:—

It is now a number of months since I had the pleasure of passing an evening of friendly and christian intercourse at your dwelling near B. Amid the varied conversation which occurred at that time, some remarks were made upon the hostile character and improper spirit, exhibited in the assaults of the advocates of Methodism, upon the denomination of Christians to which we have the honor and privilege to belong. In speaking of the manner in which these assailants of our beloved church should be met, you said, if my memory serves me, that you would prever; (in imitation of Faber's celebrated works on Romanism and Infidelity,) a clear and distinct exposure of the numberless difficulties and defenceless points of the very system which is so confidently announced as superior to all others; as possessing all their excellencies and none of their peculiar defects. You seemed to admit that in every scheme of religious belief, there would necessarily be found some points, like "some things" in the Epistles of "our beloved brother Paul," "*hard to be understood*;" but in the sys-

tem of doctrine and discipline, adopted by the Presbyterian church, there were, in your view, fewer of these difficulties than pertain to any other maintained among men; and therefore there could be no hazard that in directing public attention to the weak points in other systems, we should leave unguarded our own.

Although the idea, thus incidentally suggested, impressed my mind as one of much importance, it certainly did not occur, that in the arrangements of Divine Providence, it would ever fall to the lot of him who now addresses you, to extend and apply the principle. But occurrences of a recent date, have called up the remarks of that evening vividly to my recollection, and seem to compel the *attempt* at least, to give form and substance to the thought which you then threw out. And though I sensibly feel the importance and difficulty of the task, and the demand which it makes for talents of a high order; yet as I have searched in vain for some convenient manual to place in the hands of the people of my charge, for the purpose of guarding them against the peculiar form of delusion designed to be exposed in these letters, my apology must be, the necessity of the case, together with the hope, that notwithstanding the acknowledged imperfections of this performance, it may be of *some* use, until a more able pen shall do full justice to the subject.

I am not ignorant that the office of publishing the errors and weaknesses of others is altogether a thankless one. But I also know, that it is a christian duty to "*contend earnestly* for the faith once delivered to the saints," and to obviate, repel, and expose, statements and representations erroneously and unrighteously made. Let it be remembered that we are not commencing this controversy. It has been forced upon us, from another quarter; and the only alternative left us, is, either quietly to submit to the wrongs which are heaped upon us, to witness the precious truth betrayed and insulted, and her advocates placed before the world in the most unjust and injurious light; or to endeavor, after the example of prophets, apostles, wise men, and the Redeemer himself, to fight her battles, and uplift her standard in the presence of her foes. This controversy, we repeat, has not been sought by us; it has been violently driven upon us, contrary to our wishes and expecta-

tions. Not to dwell upon the oft-repeated efforts, in the public ministrations of Methodist preachers, to disparage and *destroy* the character and influence of Presbyterians—not to speak of their attempts to impress the public mind with the idea, that our ministers are heartless formalists, who preach for the sake of filthy lucre, “*without converting a single soul for many years, nor perhaps through the whole course of their ministry,*”—not to urge the fact of their publicly naming our ministers in connection with the amount of salary received by them, thus designing to make the impression, that while *we* abound in wealth, *they* are doomed to perpetual poverty:—not to dwell upon these and many other *worse* features of practical Methodism, we adduce a single example, which is on record, as fairly representing the whole. A lady, says one of our most respectable ministers, was about uniting with the Presbyterian church. “On opening the door one morning, the letter from which the following extract is made, was found, directed to herself. The circuit rider was charged to his face with being the author of it, and never denied it.”

“My Sister—As you are about to take a step which will be of great importance to your future welfare, permit me to ask a few questions—What benefit do you expect in the Presbyterian church, you cannot find in ours? &c. Brother H.” (meaning himself) “has never got but twenty dollars, whereas the Presbyterians have collected near \$100 at one time. Whose labours does God bless the most, that of the Methodists or Presbyterians? Do not the Presbyterians admit of card-playing, going to theatres, &c. &c.? how then can they be the people of God? Take heed, my Sister, how you join that church; you may repent it, when it is eternally too late. Leaving out of view all the God-dishonoring horrors of election and reprobation, I cannot see how you can join that people. Beware, my sister, what you do; farewell till we meet at the judgment, where you will know that he who writes this is
YOUR FRIEND.”*

But to prove beyond the shadow of a doubt, that we are acting on the principle of *self-defence*, the following facts may suffice. Into the district where Providence has cast my lot, †

* See Dr. Green's "Christian Advocate," Vol. 9, p. 28.

† The writer then resided in Mifflin county, Pa.

there was introduced, some months since, a parcel of Methodist tracts, which were circulated among the families of my charge; and, in particular, were carefully conveyed into a part of the congregation (a small village) where not a Methodist resided, but where it was generally known there was some unusual attention to religious things. The same publications, I am informed by a Methodist preacher, are scattered in great numbers through our cities, and over the wide extent of our country. But before proceeding to quote from these tracts, I wish to remind you that the statements about to be given, are published, not by an individual, but by the General Tract Society of the Methodist Episcopal church, under the care and control of the General Conference. They may therefore be regarded as the unanimous verdict of that church in reference to Presbyterianism.

We are accused of believing, (I give their express language,) "that God by an eternal and unchangeable decree, hath predestinated to eternal damnation far the greater part of mankind, *without any respect to their works*; that God is the author of all sin, *working wickedness in the wicked*; that the preaching of the Gospel is a mere mock and illusion; that men are in a far worse condition than the devils in hell, and that God sends forth his servants with a lie in their mouths;" that God has taken the work of the devil out of his hands and does it more effectually; the devil *tempts*, God forces men to sin and to perish." We are charged with representing our blessed Lord "as a hypocrite, a deceiver of the people, a man void of common sincerity; as mocking his helpless creatures; as pretending the love which he had not; as weeping crocodile's tears, weeping over the prey which he himself had compelled to sin, and then doomed to destruction; as thus representing the most holy God as worse than the devil, more false, more cruel, and more unjust."

It is true that these impious statements are not all charged upon Presbyterians *by name*; yet *our doctrines* are repeatedly named, and our Confession of Faith is very often quoted in proof, and in some instances, as we will presently show, our very ministers, as a body, are introduced, in infamous connexion with these shocking blasphemies. It has indeed been said that Methodists urge these things only as objections to the Cal-

vinistic *system*; that they do not suppose that Presbyterians adopt such sentiments; but only, if they were consistent in following out their theological views to their consequences, they must receive them as the inevitable inferences. If this were the light in which these charges are to be viewed, it would, I acknowledge, relieve their authors of much of the guilt of having made them. We will see.

I confess I once thought so. I thought these sentiments were imputed to us rather as mistakes of judgment, than the errors of a corrupt and dishonest heart. But those were the days of my ignorance. Since that period, a ray from the brilliant constellation of Methodism at New York has flashed across my path, and shed light into the darkest chambers of my soul. Methodism has gone much further. She insists that we *must and do* maintain precisely what is given above as a fair exhibition of our views. And when Presbyterians have demurred and hesitated, she has fallen quite into a passion, because we will not take her word for it; and uses hard epithets, and throws out dark insinuations, and mutters something about "duplicity and artifice." And unless we openly profess and teach the sentiments, which *she says* we hold, she will feel herself in duty bound to expose our dishonesty.

This is by no means a picture of the fancy. I have now lying before me, a tract, published under the direction of the General Conference of the Methodist church, and entitled "Duplicity Exposed," in which an attempt is made to hold up Presbyterians and Congregationalists to the deep detestation of every honest man. Its very title is a sufficient index to its character. Johnson defines duplicity, "deceit, double-ness of heart and tongue." Of course, the design of this tract is to expose the "fraud and deceitful practices of Presbyterians and others, by which falsehood is made to pass for truth." But we will let the tract speak for itself. After some introductory remarks upon the importance of sincerity in religious professions, "Duplicity Exposed" proceeds as follows:

"It never comports with honesty, much less with religious integrity, to dissemble with the public, professing one thing whilst we industriously circulate another. However unwilling we are to charge such duplicity on ANY BODY of people, yet we are constrained to say the pretensions and practices of

some men are to us unaccountable. We have always understood that the Congregational churches in this country, and *all who are associated with them*, were in doctrine founded on the Assembly's Catechism, and Saybrook Platform." "Agreeably to the peculiar sentiments contained in these confessions, we have thought ourselves authorized to say the Associated Congregational and *Presbyterian* churches believe and teach, that *God for his own glory hath foreordained whatsoever comes to pass; that by the decree of God some men and angels were predestinated to eternal life and some to death, and that the number of the predestinated is so definite that it cannot be either increased or diminished.*" "But for several years the public have been entertained with pitiful complaints against the Arminians and Methodists, for misrepresenting their doctrine, and charging them with principles of fatality, reprobation, &c., all which they have gravely affected to deny. And that they may lull the people into favor, they have dwelt with seeming earnestness on the general invitations of the Gospel, free agency in man, and universal atonement of Christ; but with all their ingenuity they have not been able to conceal from the well-informed, the cloven foot of their peculiar tenets, unconditional election and reprobation."—pp. 1, 2.

In connection with the foregoing, the tract contains an abusive attack upon a certain Mr. Weeks, author of a Scripture Catechism, who is charged in three instances with duplicity. In another place they assert, "*it was not ignorance in Mr. Weeks. It was an intention to blind the eyes of the people concerning his own doctrine,*" &c.—p. 6.

Again: the author and publishers of this *religious* tract state their object to be "simply to show that the Associated Congregational and Presbyterian churches do believe and teach the same doctrines as agreed on at Saybrook, and established by law in this state more than a hundred years ago. And notwithstanding the pitiful whining about their being misrepresented, they are as high-toned Predestinarians at this day as ever they were." "We say," continues the tract, "they believe the doctrine of eternal and unchangeable decrees, of unconditional election and reprobation, of *the universal agency of God, by which he worketh all things in all men, even wickedness in the wicked*"—"because he chooses on the whole that they

should go on in sin, and *thereby give him a plausible pretext for damning them in the flames of hell forever.*" "We do not mean to blame any person for believing the above stated doctrine, if they cannot conscientiously disbelieve it; but we do and must blame them, when *they dissemble their belief by sometimes saying they do not believe what we know they industriously teach.*"—pp. 8, 9.

"If the associated Congregational and Presbyterian churches have made any material alteration in their doctrine and discipline, we think they owe it to the public to show what articles they have rejected," &c. "In short, they ought to publish a revised and improved edition of their Confession of Faith."—p. 9. Again they say—"The object of this tract is not to controvert or disprove the horrid sentiments it discloses, but simply to demonstrate that such sentiments are held and propagated, while many who *affect to disavow* them, are endeavoring to suit them to the popular taste by exhibiting them in a disguising dress. *We blame not people who honestly believe, but we blame those who disbelieve what they openly profess and teach,*" &c., &c.

Now, at this stage of the evidence, that we are writing in *self-defence*, we cannot but pause and inquire—By what authority has Methodism placed herself upon the judgment-seat, and assuming the prerogative of Him who tries the heart, dared to pass upon others a sentence of this dark character?—She has attempted to enter the secret recesses of the soul, to examine the unseen motive, and arraign conscience before her bar. She has thus branded this whole scheme of proselytism with the name of blasphemy. "Who opposeth and exalteth herself above all that is called God, so that she, as God, sitteth in the temple of God, showing herself that she is God." What could Popery do more?

The allegations of deception and fraud contained in the fore-mentioned tract, ought not to be rashly or lightly made against any individual, much less against several thousand acknowledged ministers of the Gospel. We admit indeed that it is the right, and even the *duty*, of those who regard us as maintaining dangerous error, to endeavor to guide us to the knowledge of what they think to be the truth. But no principle of religion, nor of common justice, will sanction their publish-

ing us as a set of deep and artful deceivers, or their ascribing to us a character and course of conduct, which, if generally regarded as correct, must degrade us from our ministerial standing, as unworthy of countenance among all honorable and righteous men. Not content with endeavoring to show that our system of doctrine legitimately leads to certain impious consequences, they publish us from Dan to Beersheba, as guilty of deliberate and designed dishonesty, because we are not willing to think with them in this matter, but refuse to adopt a thousand impieties of the Arminian brain. Again we inquire—From what revelation of the divine will have Methodists learned that these are the measures approved by Heaven for promoting the cause of religion, and advancing the glory of God?

“Gems of Truth.”

Life is a wasting thing; its strength is not the strength of stones; it is a candle that will *burn* out, if it be not first *blown* out.

That calling and condition in life are best for us, and to be chosen by us, which are best for our souls, which least expose us to sin, and give us most opportunity of serving and enjoying God.

Grace does not run in the blood, but corruption does.

God looks down upon them with an eye of favor, who look up to him with an eye of faith.

It concerns us to *hasten* out of our natural state, lest death surprise us in it.

When we go out of the way of our duty, we put ourselves from under God's protection.

It is just in God to deprive us of those enjoyments by which we have suffered ourselves to be deprived of our enjoyment in him.

Strong faith is often exercised with strong trials, and put upon hard services.—*American Messenger*.

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The Atonement.

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CHRIST and his work are by common consent the great central points of revelation. To Him all lines converge, and from Him all radiate. He is at once the object of supreme affection and the ultimate ground of confidence to all his true people. All who profess to be christians acknowledge Him as their Saviour. How he saves his people from their sins, what is the nature and proximate design of his work, have indeed been more or less matters of debate. The diversity of opinion on the nature of Christ's work, is no doubt in a measure to be referred to its comprehensiveness, and to the great variety of aspects under which it is presented in the Word of God.—The work of Christ accomplishes so many ends, and is set forth in so many different forms, that it is difficult to frame a statement of the doctrine concerning it, which shall embrace all these elements. It is an expiation, a propitiation, a ransom, a federal sacrifice. It is designed to bring man to God, to sanctify the soul, to manifest the perfections of God, to destroy the power of Satan, to support and honor the law and government of God. The danger is that we seize on some one of these representations, and make it, to the exclusion or subordination of all the rest, the ground of our whole doctrine, thus presenting not only a defective, but from the extent of the negative, a positively erroneous view of this great subject. Some of the early fathers seized upon the word ransom, and

made that the basis of their doctrine concerning the atonement. Men are said to be led captive by Satan; Christ is said to have given his life a ransom for many; and as a ransom is always paid to him who has the captives in his power, it was thence concluded that the ransom was paid, in this case, to Satan, and the right which he had acquired to men by their apostacy, was met and done away by the incarnation and death of the Son of God. This theory of the atonement, though it might answer to some one or more of the facts or exhibitions presented in the Sacred Scriptures, is evidently incompatible with many others. Christ, according to this view, was not an expiation, he did not propitiate God, or make atonement for sins; he was not a sin offering; he was not a priest, to offer gifts as sacrifices unto God,—there was no satisfaction rendered to divine justice; we are not reconciled to God by the death of his Son, nor are we justified by his blood. Here is a theory which for ages greatly influenced the church, founded on a most partial view of the facts in the case, and which became to the last degree erroneous and injurious, by being so defective.—Again, the gospel is presented in the Scriptures under the form of a covenant. Anciently covenants were ratified by means of a sacrifice. Christ, therefore, himself, and the apostle, in the Epistle to the Hebrews, set forth the death of the Redeemer as a federal sacrifice. The new covenant was ratified in his blood. As Moses took the blood of calves and of goats, and sprinkled both the book and all the people, saying: This is the blood of the covenant which God hath enjoined upon you, so the blood of Christ was shed and sprinkled on his people to satisfy the new and better covenant. The point of illustration, in this case, is plain. The federal sacrifice, whose blood was sprinkled on the contracting parties, being the means and symbol of the ratification of their engagement, secured to each the benefits of the covenant into which they entered. And as the death of Christ secures to his people the benefits of the covenant of grace, it is, as to that point, analogous to the ancient federal sacrifices. But as those sacrifices were not sin offerings, as they were not properly propitiatory, are we thence to infer that the death of Christ was not a propitiation for sin? Because the victim by which a covenant was ratified, was not an atonement, and Christ was a federal

sacrifice, must we infer that his death made no atonement? This is the inference which many have drawn from these premises, who insist that the design of his death was merely to confirm the gospel covenant, to give men an assurance of the love of God and of the certainty of the doctrines and promises revealed by Christ. It is true this was one design of his death; but it is a fatal error to make it the only one; to select this one truth taught on this subject, and to reject every thing else which the Scriptures teach concerning it. This then is a second false theory on the atonement, which supposes it to be simply intended to ratify a new covenant and confirm the doctrines of the gospel.

A third erroneous view of this doctrine is drawn from the symbolical character of the atonement. That the sufferings and death of Christ were symbolical is of course admitted. They were designed to set forth important moral duties, and of course to make a corresponding moral impression on the minds of rational beings. As this is an obvious fact, different theories of the nature and design of the atonement have been built upon it, according as one or another of those truths, which the death of Christ symbolically represents, is considered the most important. By his death we are taught the necessity of a death unto sin, and a new life unto righteousness. As Christ died and was buried, so our old nature, or as the Scriptures express it, the old man, must be sacrificed; and as He rose from the dead and lives unto God, so we must rise to a new and holy life. This is obviously a Scriptural view of the matter. This significancy of the death of Christ is clearly referred to by the apostle in the sixth chapter of his epistle to the Romans. Kant, therefore, and some of the modern Rationalists, make the exhibition of the necessity of this death to sin and this rising again to holiness, the specific design of Christ's death. This is the end for which he died,—and his death accomplishes the reconciliation of men to God, by inculcating that truth.

The Socinians give the symbolical character of Christ's death a wider range. It was, according to them, designed to teach the goodness of God, and his readiness to forgive. According to Grotius, it was designed to teach the righteousness of God, and to be an affecting display of the evil of sin. It

was such an exhibition of these truths, as to answer in the divine government the end that the punishment of sinners would have done, and thus open the way for their pardon. Its whole effect however was didactic. It was a symbol which arrested the attention of all intelligent creatures, and taught most impressively the lesson of the inconsistency of sin with the well-being of the government of God. This theory of the atonement is presented by Grotius in such a Scriptural dress, he retained so much of the language and forms of the Bible, that its departure from the common church doctrine, has not always been remarked. His Socinian opponents, however, detested the entire change of ground which the doctrine had undergone in his hands, and regarded him as having abandoned the real doctrine on the subject. This theory has been presented in our own times and country in a much more bold form, than that under which it was exhibited by its earlier advocates.

The error of all these forms of the symbolical theory of the atonement, is the same as that already referred to. While they teach truth, it is only a small portion of the truth revealed on this subject. It is true that the death of Christ teaches the necessity of a spiritual death to sin; it is true that it teaches the love of God; it is true that it teaches his justice and the evil of sin—but its whole office was not to teach. It is not the official work of a High Priest to teach, but to make atonement; it is not the specific design of a sacrifice to inculcate truth, but to propitiate. This symbolical theory in all its forms leaves out of view the specific idea of atonement. It substitutes a subordinate effect for the main design. It makes the death of Christ didactic instead of propitiatory. As a theory it fails because it does not embrace and harmonize all the facts and modes of representation found in Scripture in reference to this subject. We think also that every unprejudiced mind must admit that this theory does not agree with the word of God. All that the Bible teaches of the priesthood of Christ, of his bearing our sins, of his being a sin-offering, of his being a propitiation, must be explained away. The doctrine of atonement may be, and commonly is, by those who adopt this view of its nature, set forth without any of these representations. If it be true that the whole or main design

of the work of Christ, was to inculcate truth, then certainly the whole doctrine can be exhibited without considering him either as a priest or a sacrifice. He is in fact neither the one nor the other, if this be the true theory concerning his death. The unscriptural character of this view of the atonement is freely admitted by its European advocates. They say expressly that the fact that Christ died to teach certain moral truths, and thus indirectly bring men to God, and remove obstacles out of the way of their being forgiven, was set forth by the apostles out of accommodation to existing prejudices and modes of thinking, under the form of the Jewish and Heathen notion of satisfaction and sacrifice. It is also obvious that there is no radical difference between the form under which Grotius teaches this doctrine and that of the Socinians. In neither case is there any satisfaction for sin. According to Grotius, the design of Christ's death was not to atone for past sins, but to deter from future transgressions. Both views agree in making the production of a moral impression the specific end for which Christ died. The one says, it is a moral impression on men themselves; the other, a moral impression on intelligent creatures generally. Both say his death was intended to inculcate truth, the one makes that truth to be the love of God, the other his justice. It is obvious, therefore, that radically these views are the same. They make the death of Christ simply symbolical.

Without entering further into a consideration of the different theories of the atonement, we propose very briefly to exhibit that view of the doctrine which is presented in all the creeds of the Protestant churches, and which indeed in its essential features is common to all the divisions of the eastern and western churches.

In the Lutheran standards, in the Apology for the Augsburg Confession, for example, p. 93, we find this language: "Christ being without sin endured the punishment of sin, and was made a sacrifice for us. He thus satisfied the demands of the law, that it no longer accuses or condemns those who believe upon him, because he is the propitiation for them, and on account of that propitiation they are now accounted righteous."

In the Form of Concord, p. 684, it is said: "The righteousness, which out of mere grace, is imputed to faith or to believ-

ers, is the obedience, passion and resurrection of Christ, by which he, in our behalf, satisfied the law and made expiation for sin."

With these declarations of the Lutheran standards, the symbolical books of the Reformed churches perfectly agree. In the second Helvetic Confession, ch. 15, it is said: "Christ took upon himself and bore the sins of the world, and satisfied divine justice." Again in the same chapter: "Christ satisfied, in the place of the elect, God the Father, by the obedience of death. In that vicarious righteousness and obedience of his, is included the obedience which he rendered during the whole course of his life, both in doing and suffering. The Spirit of God expressly asserts that Christ by his most holy life satisfied the divine law and justice, and places the price, by which we are redeemed unto God, not in the passion of Christ only, but in the conformity of his whole life to the law."

The Gallacian Confession, art. 17, says: "We testify that Christ is our complete and perfect absolution, in whose death we receive the benefit of a plenary satisfaction."

The Belgic Confession, art. 21: "We believe that Jesus Christ is our high priest, . . . who in our name appeared before God, and propitiated the wrath of God, by his plenary satisfaction."

Westminster Confession, ch. 8, sec. 5: "The Lord Jesus Christ, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered unto God, hath fully satisfied the justice of his Father, and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him."

The principal points included in these statements are the following:—1. That Christ made on our behalf a plenary satisfaction to divine justice. The word plenary was used, in opposition, on the one hand, to the doctrines of the Romish church, which, while admitting that Christ made such a satisfaction as to free his people from eternal death, still left them under the obligation to make satisfaction themselves for the temporal punishment due to their offences. This is the foundation of their whole theory of pardons, penances, absolution and purgatory. The Reformers laid the axe to the root of this

upas tree, by teaching that Christ's satisfaction was plenary, that he left no deficiency to be made up by penances imposed by priests, or remitted for a consideration by prelates. On the other hand, the assertion of a plenary satisfaction was made by the Reformers in opposition to the doctrine of some of the Schoolmen, which was afterwards adopted by the Arminians, that the work of Christ was not a real satisfaction, i. e. did not really meet the demands of justice, but was graciously accepted in place of a full satisfaction. Neither the obedience nor sufferings of one man, it was said, temporary and limited, could be a real equivalent for the obedience or eternal punishment of the millions of men. Justice, according to this view, was not satisfied, but God was pleased to dispense with such satisfaction, because the necessity for it was superceded by the work of Christ. The Reformers taught that the work of Christ was a full satisfaction; because deriving its value from the infinite dignity of his person, it was itself infinite. It was not the blood of bulls or of goats, but the blood of the Lord of glory. It was not the obedience of a human, but of a divine person, which he offered unto God, and therefore his subjection to the law and his sufferings, though temporary, had an intrinsic value beyond the obedience and sufferings of all created beings.

It is necessary however to state more particularly the sense in which the word satisfaction was used in these early confessions. Their authors made a great distinction between pecuniary satisfaction, and a satisfaction to justice. In the case of a debt, the demand of the creditor is not on the person of the debtor, but on the amount due; when that is paid, it matters not by whom, the creditor is satisfied, and his demand immediately and of necessity ceases. He has no option in the matter, whether to receive or reject the payment. He must accept it, when tendered, or his claim ceases. As however the demands of justice, in the case of obedience or penalty for an offence terminates on the person, there is no obligation to accept of a substitute. The possibility of vicarious obedience or suffering, though illustrated variously in the dispensations of God with our race, is a matter of pure revelation. It is one of those things which the angels desire to look into. The admission of a substitute is clearly a matter of grace. And when

admitted, it evidently rested with God to determine the terms on which he was to be allowed to act. He had the right to prescribe what the substitute was to do, what was to be the result as to those for whom he acted; when or in what measure, or by what stages they were to receive the benefits of his intervention.

Most of the objections urged by the Socinians and afterwards by the Remonstrants, against a plenary satisfaction, as taught in the Protestant churches, arose from regarding it as a pecuniary transaction. Thus it was said, it was inconsistent with the gratuitous nature of forgiveness. What grace, it was asked, is there in the forgiveness of a debt for which full payment has been made? None indeed. But was there no grace in God's giving his own Son to be born of a woman, to be made under the law to redeem us who were under the law; when there was no other way in which our redemption could be effected? Are not all the benefits of this intervention entirely unmerited by us—matters of the purest grace?

Again, it was said, that on the assumption of a plenary satisfaction, we are justified from eternity, or at least from the moment when that satisfaction was rendered. There could be no justice, it was contended, in our remaining in a state of condemnation, until we believe, or in our suffering even the ills of this life after we have exercised faith. All this however proceeds on the assumption that because a debt is cancelled the moment it is paid, therefore a satisfaction to justice must *ipso facto* and immediately liberate from all the evils of sin. But there is no force in these objections, if there was no obligation on the part of the sovereign to accept the substitute, and if he were at liberty to prescribe the terms on which, and the manner in which the benefits of redemption should flow to the redeemed. According to the Protestant doctrine, or rather according to the doctrine both of the eastern and western churches, God entered into a covenant with his Son, promising him, on condition of his making satisfaction for sin, that he should see of the travail of his soul, that he would give him a seed which no man could number. But he did not promise that his people should be born into heaven, nor that they should be introduced to the full benefits of redemption as soon as they believed. He only promised that they should be

saved—that they should receive in such measure, and in such portions, the blessings purchased for them, as their Father in heaven should see to be best. Their remaining, therefore, under condemnation until they believe, and their living subject to various evils after they have received justification, are not at all inconsistent with this doctrine of plenary satisfaction. The sufferings of believers in this life are disciplinary, and not intended for the satisfaction of justice, and consequently afford no argument against the doctrine of a full satisfaction for sin, on the part of the Lord Jesus.

2. A second point included in the doctrine of atonement, as taught in the standards of all Protestant churches, is; that the righteousness or satisfaction of Christ embraces both his obedience and sufferings. This is clearly taught in Scripture. The covenant under which man was placed, demanded perfect obedience, and in the case of transgression, the penalty of death. The demands of that covenant being founded in the immutable nature of God; were themselves immutable. And therefore no human being could be saved unless the terms of the covenant were complied with. As we could not do this for ourselves, Christ condescended to do it for us. He was made under the law; he fulfilled all righteousness; he perfectly obeyed the law, and was made a curse for us, that he might by his obedience and death redeem those who were under the law. This is the plain statement of the Bible, and therefore we are said to be justified by his righteousness, or to be made righteous by his obedience. We are told that we must renounce our own righteousness and receive the righteousness of God; that is, the righteousness which is of God, which he gives and which is of faith in Jesus Christ.

There are indeed many objections made to this view of the subject, most of which however are founded in misapprehension. It is said, for example, that the righteousness of one man cannot become the righteousness of another. This is very true, if the meaning is that the moral character of the one cannot become the moral character of the other. But it is not true, if the meaning is that the perfect obedience rendered by one man, the man Christ Jesus, may not, on the ground of the covenant of Redemption between the Father and the Son, be made the judicial ground of the pardon and justification of

those who receive it by faith. Again, it is objected that the obedience of Christ to the law was due from himself as a man, and therefore could not be imputed to others, or could not have merit sufficient for their justification. This objection is founded on a two-fold mistake. In the first place, the obedience of Christ was not that of a mere man; it was not the obedience of a human person. Christ was not a human person; but a divine person clothed with a human nature. And therefore his obedience, as well as his sufferings, had a value infinitely above that which could belong to the obedience of any mere man, or of any created being. In the second place, the obedience of Christ was, in no proper sense, due from himself. He, as a divine person, was not subject to the law, and especially under the form of a covenant of works. He was not in a state of probation; he was not obliged to obey the law as the condition of eternal life. His subjection to the law was voluntary; his obedience was not rendered for himself, but for us, with the specific design of securing our salvation. The objection degrades the eternal Son of God to the category of mere men, and supposes that the relation in which he stood to his own law is the same as that which his creatures sustain to it. These objections, therefore, do not justify us in rejecting or explaining away the plain assertion of the Bible, that the obedience of Christ is included in the satisfaction which he rendered to the law and justice of God, in behalf of sinners.

3. A third point included in this view of the doctrine is, that Christ's sufferings were penal, or that he bore, in the strict and true sense of the terms, the penalty of the law. This again is according to the express declarations of the word of God. He is said to have borne our sins. But the constant sense of the expression, *to bear sin*, is, to bear the punishment of sin. The only Scriptural sense, therefore, in which Christ can be said to bear our sins, is, that he bore the punishment due to our sins. Again, it is said, He redeemed us from the curse of the law, by being made a curse for us. What is the curse of the law but its penalty? And what does, or what can it mean, to say Christ was made a curse, except that he bore the curse or penalty of the law? Again, it is said, He was made sin for us, in order that we might be made the righte-

ousness of God in Him, other than that, we are made righteous in the sight of God—that is, justified in his sight? If so, then Christ's being made sin, must mean that he was condemned. He was treated as a sinner, visited with the penalty of the law, made a curse, in order that we might be justly treated as righteous.

The objections to this part of the Protestant doctrine of atonement, are, as in the case of those already considered, founded in misapprehension. It is said, for example, that the penalty of the law is eternal death, and therefore it is impossible that Christ should endure that penalty. It is, however, no where taught in Scripture that the penalty of the law is eternal death. The penalty of the law is that amount of suffering which the justice of God demands. Because a finite person must suffer forever to satisfy the justice of God, does it follow that an infinite person, the Lord of glory, must suffer forever in order to make the same satisfaction? Is not this a gratuitous assumption, irreverent and unscriptural? We do not say that the divine nature suffered, but it was a divine person who suffered. It is not the immaterial soul that is injured when the human body is lacerated or burned, still it is the man, the one person, consisting of soul and body, that suffers. And so, though the sufferings of Christ did not pertain to his divine nature as such, they were not the less the sufferings of that divine person who was at once God and man. This being the case, it is altogether unauthorized for any man to say that because the penalty of the law, in the case of mere men, takes the form of endless suffering, it must have taken the same form in the case of God manifested in the flesh.—This is the august and awful mystery of redemption, that the Lord of glory should be crucified, that God should purchase his church with his own blood. If the blood of bulls and of goats could wash away ceremonial uncleanness, how much more shall the blood of Him, who had an etereal spirit, purge our consciences from dead works to serve, that is, so that we may serve, the living God. The doctrine of the Bible is, that the finite sufferings of an infinite person is a perfect satisfaction to divine justice. And any amount of suffering which satisfies justice, is all the law demands; in other words, is its full and strict penalty.

Again, it is objected that penalty or punishment necessarily implies guilt, and therefore it cannot be that Christ, who was perfectly innocent and holy, could suffer the penalty of the law. In answer to this it must be remembered, that the word *guilt* has two senses. It means either moral ill-desert, or simply liability to punishment. In the former sense, guilt remains even after justification; in the latter sense, guilt is removed by justification. That is, justification removes the obligation to suffer in satisfaction of justice, as it supposes justice has been satisfied. In the former sense, Christ was absolutely free from guilt; that is, he was free from all personal ill-desert; in the latter sense, he took upon himself the guilt of our sins: that is, he assumed the responsibility of satisfying the demands of the law, on our behalf. In the former sense of the word, again, we are not chargable with the guilt of Adam's first sin; but in the latter sense we are thus chargable. That is, we do not partake of the personal, moral ill-desert of his transgression, but such was our relation to him, that our sufferings on account of his sin, are neither chastisements nor calamities, but punishment. They are part of the penalty threatened against a violation of the covenant under which he was placed. These two senses of the word *guilt*, are perfectly established and inwrought into the language, and it is a mere abuse of terms to argue on the assumption that the word, whenever used, must be understood in the former of these senses. It is obvious that the objection under consideration is founded on the neglect of this authorized distinction. Because punishment supposes guilt, and guilt in one sense implies moral or personal ill-desert, therefore Christ's sufferings were not penal. That is the objection. But if guilt means, in this case, only judicial liability to suffering, the objection falls to the ground; and there is no necessity for departing from the Scriptural representations on this subject. All the difficulty arises from the ambiguity, or want of precision in the use of terms. When it is understood that penalty expresses neither the kind nor degree of suffering, but simply the relation which suffering bears to the law; that it implies nothing as to the moral character of the sufferer, but merely expresses the design for which he suffers, the matter becomes clear. When therefore the Bible says that Christ bore the curse or penalty of the

law, it neither designates the kind nor amount of his sufferings; nor does it say any thing inconsistent with his perfect personal holiness; it merely, on the one hand, denies that his sufferings were calamities, (pain considered without reference to any governmental object,) or that they were chastisements, (pain designed for the benefit of the sufferer;) and, on the other, it asserts that they were designed to satisfy the justice of God. Any suffering judicially inflicted in answer to the demands of law, is penalty; and it is in this sense the Scriptures plainly teach that Christ suffered the penalty of the law.

4. A fourth point included in the Protestant view of the doctrine of the atonement is, that the work of Christ frees his people from the law. The fact that they are thus freed is so frequently and clearly taught in Scripture, that it cannot be denied. The apostle says, Ye are not under the law, but under grace. He illustrates this point by a reference to the case of a married woman. So long as her husband lives, she is bound by the marriage contract. When he dies, she is free from that contract, and at liberty to marry another. Thus the believer, so long as the demands of the law remain unsatisfied, is bound to fulfil them; but when full satisfaction has been rendered, he is free from the law, and may be united to Christ and receive salvation through him. This is so plain that all who profess to be christians admit that in some sense Christ frees his people from the law. Pelagians say it is the Mosaic institutions, from which, as a yoke too heavy to be borne, Christ has made his people free. The Remonstrants say it is from the law given to Adam, which demanded perfect obedience, as the condition of acceptance, that Christ has delivered us, by introducing a new and mitigated statute law, requiring only faith and that evangelical obedience, which in our debilitated state we are able to render. Protestants assert the Bible clearly teaches that it is from the law considered as a covenant of works, that Christ has made us free, by being made himself under that law, and fulfilling all its conditions. We are therefore said to be thus freed by the body, by the death, the blood, the cross, the obedience of Christ, which are concise equivalent expressions for his whole, most perfect righteousness.

5. All that has hitherto been said in explanation of the Protestant doctrine on this subject, rests on the assumption that

there is such an attribute as justice in God. If this be admitted, all that has been said follows by a strict logical necessity. If this be denied, the whole doctrine of atonement as presented in the Bible, and the symbols of the Protestant churches, falls to the ground. This attribute of justice is therefore denied to God by the Socinians and by all others who reject the Scriptural view of the atonement. It is represented as a repulsive, vindictive attribute, inconsistent with the perfection of the divine Being. The whole question, therefore, resolves itself, as far as its principles are concerned, into a question of primary moral truth. Does moral excellence manifest itself under the form of justice? In other words, is justice a virtue? It is of course admitted that there are some dispositions or sentiments, which are called justice, which are praiseworthy. No one denies that honesty, which is sometimes called commutative justice, is a virtue. Nor does any one question that general rectitude, which is also at times called justice, is morally excellent. Nor is it questioned that a regard to the equity of his laws, and the welfare of those under his authority on the part of a sovereign, which is called rectoral justice, is in itself righteous. But none of these is justice in the proper sense of the word. By justice is properly meant that attribute which requires every moral agent to be treated according to his deserts, which demands that the good should be rewarded, and the wicked should be punished. Men are willing to admit that expediency, in general, requires this—that the best interests of human societies, and of the government of God, demand that this should be the general rule of action. But expediency resolves itself into benevolence, not into justice. If this be all, there is benevolence, but no justice, in the character of God. Justice supposes that, irrespective of the best interests of society, or of the divine government, there is an eternal and immutable ground of right, why men should be treated according to their works; why the good should be happy and the wicked should be miserable. Those who deny this attribute to God, say that sin is punished, either in order to secure the reformation of the offender, or to prevent the commission of crime on the part of others. Whereas the truth is, sin is punished because it deserves it. Its inherent ill-desert is the ground why it is visited with the wrath of God.

The influence of punishment on the offender, and upon others, are incidental or subordinate effects, and not its primary design. This is an intuitive truth, which is in fact admitted by all men, though often overlooked and in words denied.

As it is universally admitted that the atonement answers the end of punishment, those who make the end of punishment to be the reformation of the offender, say the design of Christ's death is to lead men to repentance. Those who say the end of punishment is the prevention of crime, make the design of the atonement the production of a moral impression on the intelligent universe. According to both these doctrines, as before remarked, the atonement is merely symbolical or didactic. On the other hand, those who remember that the true and primary end of punishment is the satisfaction of justice, that it is intended to meet that immutable demand of holiness or moral excellence, which pronounced that sin, for its own sake, ought to be visited with the penalty of the law, are constrained to teach that the primary design of the death of Christ is to propitiate God, to satisfy his justice, so that he may be just; not merely wise or benevolent, but just, in justifying the ungodly.

That there is in God such an attribute as justice, or that the ground of the punishment of sin is its own evil nature, is, as we have said, a primary or intuitive truth. It has all the characteristics of such a truth. It is recognized as existing in the consciousness of every man, who carefully examines his own heart. When he hears of a crime, he instinctively feels that it ought to be punished, not for the good of society, that is a subordinate end, but as a righteous retribution. When he is convinced of sin in the sight of God, he is made sensible of his desert of punishment, not for the sake of others, but as what is justly due to himself. What each man thus finds in his own consciousness, all men manifest. They show that this is one of those immutable and universal principles of right, which God has written upon the heart. It is expressed in all languages, embraced in the rites of all religions, and manifested in all the ways in which men spontaneously give expression to universal and necessary truths. It is inwrought into the very texture of the Scriptures. God is every where represented as hating sin for its own sake; as from his very nature

opposed to it; and as for that reason, and not for mere motives of expediency, visiting the sinner with his sore displeasure: All the symbolical institutions of the Old Testament, and the didactic statements of the New, are designed to teach men that God is just; that sin is punished, not for the sake of spectators, but for its own sake; that God cannot consistently with his holiness spare the guilty. There is therefore no theory of the atonement that can satisfy either the demands of an enlightened conscience, or the representations of Scripture, in which this fundamental truth is overlooked.

6. It follows from what has been said, that both atonement and justification are legal or forensic transactions. This, therefore, is another most important feature of Protestant theology. If the atonement was merely designed to teach as a symbol a certain truth; if its object were to make such an impression on the moral universe as to prevent any evil arising from the forgiveness of sin, and thus merely to make the exercise of mercy expedient or possible, then indeed there would be nothing of a legal or judicial character, either in the atonement or justification. The former would be a device above law; the law would be set aside, and not satisfied; and the latter would be mere pardon, the act of a sovereign and not of a judge. But if justice be an essential attribute of God; if the demands of the law be immutable as his nature; if the work of Christ be necessary to satisfy these demands, then is the atonement a legal satisfaction; the law is not set aside but fulfilled, and justification is infinitely more than sovereign forgiveness. It is a pronouncing just. It is declaring that the demands of justice are satisfied. It is a judicial or forensic; and not a mere sovereign act. This is the light in which these doctrines are every where presented in the word of God. Who, in ordinary life, ever says, a man is justified who is merely pardoned? Who does not feel that the two things are essentially distinct? Why then should men make the language of the Bible mean what the same language never means any where else? This is not to explain, but to pervert the Scriptures. It is not receiving our doctrines from the word of God, but imposing our own preconceived notions upon the Bible. Peace of conscience is not the legitimate, or even possible effect of mere pardon. It is however declared to be the effect of justifica-

tion, because the soul sees that justice is satisfied; that, unworthy as it is in itself considered, the perfect righteousness of Christ meets all the demands of the infinite rectitude of God, so that he is just even in justifying the ungodly. It is this that appeases conscience. It is this that gives that peace which passes all understanding, which the Bible represents as the fruit of faith in the Lord Jesus Christ, who of God is made unto us, wisdom, righteousness, sanctification and redemption.

The objection commonly made to this view is not scriptural; it is not drawn from any thing taught in the Bible. It is purely speculative. It is said that a legal satisfaction is impossible. If the law demands any thing, it demands that the soul that sins shall die. It knows nothing of substitution, or vicarious obedience or punishment. Justice requiring that the offender himself should suffer, it is said, cannot be satisfied by the suffering of any one in his stead. It may be admitted that this is a mystery. It is one of those things which human reason never could satisfactorily have discovered, much less determine what kind of substitution could consistently be admitted by a holy God. But, on the other hand, it is undeniable that this idea of substitution and of vicarious punishment has taken deep hold of the human mind, and whether men could theoretically explain how it was possible or not, they have had an obscure sentiment that it was the only way in which sinners can gain acceptance with God. And, therefore, all the sacrificial rites of ancient and modern systems of religion, have been founded on this idea. What the nature of man has thus taught him to hope was possible, the word of God has clearly revealed. We are there taught, that justice does admit of substitution, and that the law may be vicariously satisfied; but that there was but one Person in the universe who had the requisite qualifications for this office; the absolute independence, the perfect sinlessness, the infinite dignity, which authorized him to put himself in the place of sinners, or which could give efficacy or value to his work. That one Person is God manifested in the flesh; so united by divine constitution with his people, that his obedience is, in the eye of justice, theirs, his death is their death, and his life is their life. It is not they that live, but Christ that liveth in them. It is this doctrine which surpasses and staggers human reason,

which gives the gospel its vitality and power. It is this union between the believer and Christ, which makes the soul calm even in the presence of God's justice; which sinks it into the very dust, while it fills the heart with joy that is unspeakable and full of glory. It is this which makes Christ the centre and sum of all religion; the object of supreme affection, the object of worship, the ground of confidence, the source of life, and the absolute Lord of the soul. All the Bible, all the devotional language of the church, all the experience of true christians is full of this doctrine, and we cannot give it up because the cold speculating rationalist says, he cannot see how the demands of justice can be vicariously satisfied. Neither can he see how God can become flesh, how the Lord of glory could be crucified, nor how Christ and his people can be so one that because he lives they must live also.

7. The only other point we would notice, as involved in the Protestant doctrine on the atonement, is that it had special reference to the people of God. Christ did not die equally for all men. We say this is part of the Protestant doctrine on this subject, though we are not unmindful of the difference between the Lutherans and Reformed as to this point. We claim it, however, as a constituent part of the catholic faith of the church, for various reasons. In the first place, it is involved, and was generally intended, in the current representation common to all churches, that Christ's death was sufficient for all, but efficacious only for the elect. In the second place, it is necessarily involved in the premises held in common by all churches at the time of the Reformation. They all held that God was just; that the reason of punishment was to be found in the nature of sin; that the atonement was not governmental, but a strict, plenary, legal satisfaction for sin; that justification was not mere pardon, but a declaring and constituting just by the imputation of the righteousness of Christ, and that his righteousness consisted in the perfect obedience which he rendered to the law, and in his sustaining its penalty. These ideas are as clearly expressed and as strenuously urged in all the symbols of the Lutheran church as in those of the Reformed themselves. But it is not easy to separate from these doctrines, the almost unavoidable conclusion, that however sufficient and suitable the work of Christ might be for others, it

had a special reference in the purpose of God for those who were to receive its benefits. And in the third place, it is well known that Luther and his immediate associates were as explicit in asserting this doctrine as Calvin and the theologians of the Reformed church.

The doctrine taught in the Westminster Catechism, that God, having out of his mere good pleasure, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of an estate of sin and misery, and to bring them into a state of salvation by a Redeemer, has been to a large extent the doctrine of the true people of God in all ages of the church. It is here said that God having elected some, entered into a covenant of grace, and sent his Son to redeem them. This is the order in which those great events stand related to each other. This is their natural order; the order in which they are constantly presented in the word of God. Christ came into the world in execution of a covenant, which had for its end the salvation of his people. That was the specific object of his mission, all other designs and effects were subordinate to this. This being assumed, as his immediate and specific purposes, all other purposes and consequences harmonize with it, and admit of a simple and natural explanation; but if this special reference of his mission to his own people be denied, every thing is thrown into confusion and contradiction. We do not mean to argue this point, as our object is not to prove, but to state the doctrine of our church on this whole subject. It is however necessary even to this explanation to show how this doctrine of a special design in the mission and death of Christ to the salvation of his own people, is consistent with other and clearly revealed doctrines.

It is very plain, in the first place, that the work of Christ furnishes an adequate foundation for the sincere and indiscriminate offer of salvation to all men; and in the second place, that those who reject that offer are justly condemned for their unbelief. All this is perfectly consistent with the doctrine of our church as to the design of the atonement. Neither the offer of salvation, nor the obligation to accept that offer, supposes that it was the design of God to save all men, when he sent his Son into the world. They only suppose that what Christ did, laid a sufficient and suitable foundation for the sal-

vation of all men. The work which he performed was precisely that which the law demanded should be done, for the salvation of one man, or of millions, or of the whole race. It was just as suitable for one as for another, just as adequate for all as for a single individual. The universal offer of the Gospel, therefore, is no more embarrassed by the secret purpose of God, as to the mission of Christ, than the general call to repentance is embarrassed by his secret purpose to give effectual grace to one and not to another. And as the obligation of men to repent does not rest on the knowledge of the purpose of God to give them his Spirit, so neither does their obligation to believe in Christ, rest on a knowledge that he designed their salvation in the mission of his Son. The unbeliever rejects a righteousness in every way suitable for his salvation, which is freely and sincerely offered to him, and which, therefore, it is the highest conceivable folly and wickedness in him to refuse to accept. This is never done except under the delusion that he does not need it; that he is good enough in himself, or has some other adequate ground in which to rest his acceptance with God. But this delusion supposes ignorance of himself and the rejection of all the teachings of the Bible as to the sinfulness of man, the demands of the law, and the method of salvation. So that the rejection of Christ is a complicated sin, involving impenitence, insensibility and unbelief, and therefore justly exposes the unbeliever to final condemnation. If a man knew that his own family were in a ship wrecked upon the coast, and should hasten in a life-boat to their relief, his having a specific purpose to save his family, would not stand in the way of his offering to rescue all who were on board. If his boat were large enough for all, he might offer to save all, and urge all to enter, though his special object and determination were to save his own family. Nor would the others be excusable, if from their indifference to the danger, their conceit of their own ability to save themselves, or their enmity to the owner of the boat, they should ungratefully reject his offer. Their obligation to avail themselves of the means of deliverance, would not require that the boat was provided especially for them, or as much for them as for others. It is enough that it was suited to their necessities and offered for their acceptance. So also the offer of salvation to all men does not

suppose that Christ's death had equal reference to all; nor does the guilt of men in rejecting that offer suppose that he did not come to save his people from their sins, let others do as they would. It is enough that his work is suited to all, is sufficient for all, and is offered to all.

Such in few words is, as we understand it, the doctrine of atonement as taught in the Scriptures and in the standards of the Protestant churches. We do not mean to claim it as peculiar to Protestantism. For though more closely and fully taught since the Reformation than before that great event, it is substantially the doctrine of the whole christian world; the doctrine of Augustin and Chrysostom, as well as Luther and Calvin. This doctrine supposes that there is such an attribute as justice in God, as distinguished from benevolence; that the reason why sin is punished is not primarily either the reformation of the offender or the prevention of crime, but the inherent ill-desert of sin itself; that consequently the primary design of the atonement was neither to make a moral impression on sinners, nor to instruct and affect the intelligent universe, but to satisfy the justice of God. Such being the design of the atonement, it determines its nature as a plenary satisfaction for sin, consisting in the perfect righteousness of Christ, which answers all the demands of the law, preceptive and penal. The justification of the sinner, therefore, is not a mere act of sovereign mercy remitting the sentence of the law, but is a judicial act declaring the law satisfied in behalf of every one who believes in Christ; an act of justice as it regards Christ, but of perfect grace as it regards the sinner. All this supposes that Christ came into the world, lived and died in execution of the covenant of redemption, in which God had promised to him his people as his reward, on condition of his obedience and death; and consequently, that the salvation of his own people was the primary, specific object of his mission and death.

That this is a true exhibition of the teachings of the Bible on this great central doctrine of Christianity, our limits forbid our attempting formally to prove. The best proof of a Scriptural doctrine is commonly a simple statement of it. Its conformity to the Scriptures is seen and felt by all who are familiar with the word of God. There are, however, two remarks,

in the nature of arguments, in favor of the view of this doctrine as presented above, which we feel constrained to make. First, it will be readily admitted that the doctrine of atonement is taught in the Bible, by setting forth Christ as bearing our sins, as making propitiation, as offering himself as a sacrifice, as acting the part of a priest. We are said to be cleansed from sin by his blood, to be saved by his death, to be justified by his blood, made righteous by his obedience. He is said to have been made under the law in order to redeem those who are under the law; to have been made a curse; to be made sin; to have suffered as our substitute, as the victim on the altar was the substitute of the offerer. What is to be done with all these Scriptural representations, if with the Socinians, we say, the design of Christ's death was to make a moral impression on sinners? They must all be explained away. They must all be set aside as rhetorical modes of speech, or accommodations to the Jewish prejudices and opinions. Or if with those who hold the governmental theory, we say the design of Christ's death was didactic; that it was intended to teach the truth that sin was incompatible with the well-being of the moral government of God, and could not be allowed to pass unpunished, what are we then to do with all these Scriptural representations? They must still all be explained away.—They are mere rhetorical figures, or instances of accommodation to the opinions or language of the ancient world. Of course Christ is not really a priest, if this be the true view of the doctrine. Civil government's, law, moral government, do not, as such, recognize or need a priest. The office of a priest is to propitiate, not to teach. Christ is not, according to this doctrine, a sacrifice, because the design of a sacrifice was to atone, not to inculcate a truth. Neither did Christ bear sin, nor become a curse, nor was he made sin, if this theory of the atonement be adopted. Let the reader take up any treatise in defence of the governmental view of the atonement, and he will be struck with its unscriptural air, with the absence of bible-forms of expression; with the abstract, philosophical mode of exhibiting the doctrine. Every such treatise purports to give the *rationale* of the subject, and to make it all plain to the understanding. But to do this, it must be as free as possible from the fetters of the Bible. All its characteristic modes

of expression must be discarded; its figures changed; its forms of truth rejected, and the assumed spirit alone retained. This, however is putting our opinions into the Scriptures, and not deriving our faith from them.

It is, as it seems to us, an unanswerable argument in favor of the Protestant doctrine as stated above, that it enables us to take the Bible just as it stands, and to give all its representations their usual and legitimate force. If the expression *to bear sin* means every where else in the Bible, to bear the punishment of sin, we are allowed to let it have the same sense when it is said, Christ bore our sins. If a sacrifice, according to all Scriptural and all ancient representations, was a real substitute, bearing the iniquity of the offerer, making satisfaction for sin, propitiating, and not teaching, we are not required to discard this established idea of a sacrifice, when it is said that Christ offered himself up unto God as the propitiation for our sins; we are not required to make a sacrifice in his case mean what it never meant to Hebrew, Greek, or Roman. If, according to the Scriptures and all antiquity, a priest is not a symbolical teacher, but one who mediates and makes propitiation for sin, whose work terminates on God, not on spectators, whose function it is to make atonement or satisfaction to divine justice, we are, by our doctrine, allowed to believe that Jesus, the Son of God, is in this true and proper sense, the High Priest of our profession. In other words, the Protestant or common church doctrine, is not a philosophical theory or attempted explanation of the abstract truth lying at the foundation of the Scriptural representations, but is a simple, exegetical statement of the true import of those representations according to the mind of the sacred writers. It is founded entirely on this principle of interpretation, which is the basis of all security of Scriptural truth, viz: that the Bible must be understood in that sense in which the sacred writers knew it would be understood by those to whom it was addressed. If they told the Jews that Christ bore our sins, they must be understood to mean that he bore them in that sense which Jews would necessarily put upon the expression. If they said that Christ saves us as a sacrifice; they must be understood to mean that he saves us in that way in which the Jews regarded a sacrifice as securing reconciliation with God. If we depart from

this rule, we renounce the authority of the Bible, and give ourselves up to the guidance of our own speculations.

The second remark which we proposed to make is this. It is universally regarded as the proper test of the truth of a theory, that it includes and harmonizes all the facts of the case to which it is applied. We adverted to this idea in the beginning of this paper. It was there objected to many of the current theories on the atonement, that they are partial, taking into view only one or a few of the numerous facts relating to this subject. We now urge in favor of the common doctrine as presented above, that it embraces and harmonizes them all. The Bible declares that the gift of Christ is the expression of the highest conceivable love on the part of God, so that we are authorized to infer that if God spared not his own Son, he will with him also freely give us all things. This supposes that it was not general philanthropy, but special love to his people, which led to the mission of Christ. For the apostle declares that if God so loved any as to give his Son for them, he will with him give them every thing necessary for their salvation. With this agrees the declaration of Christ that he came to save his people from their sins, that he laid down his life for his sheep. It was for them he specially interfered, and their salvation was rendered certain by his mediation and death. With this agrees again, the Scriptural doctrine that a sacrifice when accepted always propitiates, always secures the pardon of those for whom it was offered. The way to indicate that a sacrifice was not accepted, was to disregard it, and treat the offerer as though it had not been offered. This certainty of the salvation of those for whom the sacrifice of Christ was specially made, supposes that Christ came in execution of a covenant which had their salvation for its object. The conditions of that covenant, according to the Scriptures, were complete satisfaction to the demands of that holy and immutable law under which man was originally created, and whose obligation still remains. Christ accordingly is said to have been made under that law, and to have fulfilled all righteousness, and it is by that righteousness, the righteousness of God, as distinguished from our own, that we are made righteous in the sight of God. In accordance with this view, the deliverance of the believer is represented, not as a mere pardon, but

a real justification, an acquittal and restoration to the favor of God on the ground of a complete satisfaction to justice.— But as this satisfaction consisted in fulfilling the demands of the Son under which all mankind are placed, it is in its own nature equally suited to all men; and as it is the righteousness of the law of God, it is of infinite value, and therefore, sufficient for the salvation of all men. On the ground of this righteousness, therefore, we are commanded to preach the gospel to every creature under heaven. The atonement being thus at once a manifestation of the unmerited and infinite love of God, and a plenary satisfaction to divine justice, it affords the most wonderful exhibition of the divine perfections, and is designed to bring sinners to repentance, to restrain evil in all parts of the intelligent universe, and to make known unto principalities and powers the manifold wisdom of God. The work of Christ has this sanctifying and informing influence, because it is a manifestation of justice in union with love. It has all the glorious and manifold effects ascribed to it in the scriptures, because thereby mercy and truth meet together, righteousness and peace kiss each other. Now a doctrine which comprehends and harmonizes all these scriptural representations, which shows how it is that Christ's righteousness is an atonement, a propitiation and a sacrifice; how it renders certain the salvation of his people, and possibly the salvation of all men; how it satisfies the law, while it exerts such a moral influence on the sinner, and upon the intelligent universe; a doctrine which comprehends all these and like facts related to the subject, has the highest possible evidence of its truth.— We are moreover persuaded that this is the view of this great doctrine, which is taken by the people of God, whatever may be their speculative theory, when they lay hold of Christ for their own souls. This is the doctrine which underlies all their prayers and praises and religious experience. It is the doctrine by which their own spiritual life is sustained, and which, therefore, they should be careful to preserve in its integrity, and to present with all clearness to the minds of their fellow men.

THE chiefest properties of wisdom are, to be mindful of things present, and provident of things to come.

From the Christian Observer.

Michael Servetus.

“If ever a poor fanatic thrust himself into the fire, it was Michael Servetus.”—*Coleridge*.

In the latter part of the year 1552, some printers commenced printing his “*Restitutio*,” in a retired house, and he secretly corrected the press.—It was finished in January, 1553, and made an octavo of 834 pages. Beside the title, all that appeared on the title page, was in the words Hebrew and Greek, “And there was war in Heaven,” and the initials M. S. V., 1553.

Servetus was known as the author in Geneva, and a young French Protestant by the name of William Trie, living at that place, in writing to a Catholic friend by the name of Arney, first gave intelligence to the people of Vienne, that Dr. Servetus was the man. His letter contained these words: “A heretic is upheld among you, who richly deserves to be given to the flames, wherever he is found. * * * The individual of whom I speak, is a Spaniard or Portuguese, by the name of Michael Servetus. This is his right name, but he is now called Villaneuve, is a physician, and has caused a work to be published at Vienne by Armoullet.” This information led to the Doctor’s arrest, and he cheerfully presented himself before the Inquisition, and denied the charge against him. Proofs, however, soon arrived from Geneva, and the countenance so bold the day before, was wet with tears.

To free himself from arrest, he told a base falsehood, in these words—

“My Lords, I will confess the truth. Five and twenty years ago, when I was in Germany, there was printed at Hagenau, a book of a certain Servetus, a Spaniard. I know not from whence he came. Since I corresponded with Calvin, at that time, he wrote to me as Servetus, because there was a similarity in our persons, and I sustained his character. But for ten years I have not written to him, and I protest before God and these Lords, that I have never published any thing against the church or proclaimed doctrines counter to the Christian religion.”

Poor terrified man, how thou do’st prevaricate, and how chopfallen thou art!

“Early the next morning, after his last examination, Robbins informs us, that he arose, dressed himself, and putting his dressing-gown over his other clothes, and a velvet cap upon his head, asked the jailor for the key to the garden in which he had been allowed to walk. It was readily given him, and the jailor went with the workmen to the vineyard. Servetus had previously noticed that it was easy to pass from this garden upon the roof of an outbuilding, and from that, upon a wall from which he could let himself down into the court of the royal palace, and escape thence through the gate and over the bridge of the Rhone. He accordingly made good use of his time, and had been gone some hours before his absence was noted. When it was found that he had gone, a frightful tumult was about the city. Doors were broken open and houses searched; but the captive was free.”—*Bibliotheca Sacra*, vol. 3, pp. 70, 71.

Truly, in the language of Job, he could exclaim, “I am escaped with the skin of my teeth.” But though his body did not feel the flames of a Romish Auto da Fe, his effigy was hung upon a gallows, his book committed to the flames, and his wealth confiscated. From Catholic Vienne, he fled to Protestant Geneva, and stopped at “Auberge de la Rose,” a little inn upon the banks of Lake Lemman. Some one inquiring of him, whether he was married, replied—“On trouve bien assez de femme sans se marier.” In about four weeks after his arrival, on the 13th of August, 1553, just as he was about to sail for Zurich, he was arrested by the Sheriff in the name of the council of Geneva.

Nicholas de la Fontaine, one of Calvin’s students, acted as accuser. Thirty-eight articles of charges were drawn up, relating to his views of the Trinity, etc. At the first hearing, Servetus acknowledged the authorship of the books upon which the charges were based, but not the charges themselves. In the second hearing, Calvin was present, the attendance of the clergy having been requested by the civil authorities. The insolence of Servetus at this time was extreme, and unworthy of a sane man.

After four days, he had a third hearing, and the discussion was upon the use of the Greek word, Hypostasis. Servetus grew so warm, that the clergy withdrew. After many hearings,

the case was at last submitted by the Council to the Swiss Churches. They decided that he ought to be punished.

The Council now re-assembled, and their deliberations continued three days. Some were for banishment, some life-imprisonment, but the majority for death by fire. As we pen this article, we feel sad that men in those days should have been so intolerant; but because such a writ as "Hæretico Comburenda" was upon their statute-book, and such men as the Genevan Council, and Archbishop Cranmer, of England, and Massachusetts Puritans, put to death those that were deemed "Children of the Devil," we do not suppose that they were cruel; and we have every reason to think, that if we had lived in those dark ages, we would have been of the times, and concurred in recommending punishments which, in the 19th century, are considered unchristian as well as inhuman.

When Calvin heard of the decision of the Council, he was sorry, and with all the city clergy, petitioned for a milder punishment.

On the 26th day of October, 1553, the awful decision of the council, "that he should be burned alive, until his whole body became ashes," was unexpectedly announced to Servetus.—The prison that day presented a sad spectacle; at first the convict was speechless with grief, but soon his mouth was opened, and the walls of the prison-house resounded with moanings and agonizing shrieks of "mercy! mercy!" The next day was a mournful season in the city of Geneva, for it was known that Calvin's petition had been disregarded by the city officers, and that before the setting sun, the majesty of the law, which to their half-enlightened minds seemed just, would be vindicated. As early as seven, the whole-souled Farell, whose history is so beautifully narrated by D'Aubigne, entered the jail, to see if he could convince Servetus of his errors in relation to the Trinity, and afford consolation in his last hours.—The doomed man, however, clung to his heresy, with a tenacity worthy of a martyr about to be executed for the "truth as it is in Christ Jesus."

As his last hour on earth drew nigh, Farell told him that he ought to be reconciled to Calvin, whom he had treated with so much hostility.

He consented to see Calvin, and he entered the prison.—

Concerning the interview, let Calvin speak for himself. He says:

“When one of the Councillors asked him (Servetus) what he desired of me, he said he wished to ask my forgiveness. I answered, and in accordance with the real truth, that *I had never pursued any personal offence in him; with much mildness*, I reminded him that sixteen years before, I had used all my exertions, *even with apparent danger to my life*, in order to enlist him on the side of the Lord. * * * But averting the conversation from myself, I besought him rather to direct his thoughts to the attainment of forgiveness from the Eternal God, whom he had terribly blasphemed, by striving to annihilate the three persons.” * * * * *

When Calvin left, the unhappy Servetus wept, and called upon Jesus Christ for pardon—but still he persisted, with maniacal obstinacy, in denying the equality of God the Father and God the Son.

Seeing that he would not retract, he was brought before the City Council, and the staff broken over him. The sentence was now read for the last time. The excitable Farell, his eyes filled with tears, besought the authorities to mitigate the punishment, but he was unheeded.

The procession was formed at the Council Hall; with tottering steps, Servetus and Farell, both deeply affected, followed by a vast crowd of the hardy Swiss, wended their way to the pile, on the Hill Champel, at a little distance from the city.—The pile was constructed of green-oak wood, covered with leaves. Whilst they were placing Servetus upon it, Farell asked the by-standers to pray for the unfortunate man. Having been fastened by a chain to the stake, and seated upon a block, with a copy of his heretical work tied to him, the fire was applied. The executioner proved to be a bungler. The fire burned so slowly, on account of the dampness of the wood, and unfortunate Servetus shrieked so piteously, that the sympathies of the crowd were enlisted, and they brought dry wood and threw it upon the pile, to shorten his misery. Just as life was departing, the voice of the deluded victim was heard, proclaiming his heretical dogma.

We are now prepared for our questions.

Who was Servetus? We answer—A Spanish physician, of

varied talent, and insolent deportment, allied to an obstinacy indicative of insanity; who being convicted of gross heresy concerning the Trinity, was condemned and burned to death by the civil authorities of Geneva—notwithstanding John Calvin, and all the clergy of the city, implored a milder punishment.

If the *civil authorities* burned Servetus, why do men, in the face of History, assert that *Calvin* burned him? The reply is plain. It is a slander of his enemies, similar to those circulated by the courtiers of Charles II., concerning Oliver Cromwell, without foundation, and only to be eradicated by a careful study of his character.

We can but express our surprise and sorrow, that such a man as Lord Brougham should in a speech on the Maynooth grant, be so ignorant of this portion of history, as to say—"By acts of the most atrocious perfidy, BY OPENING LETTERS, Calvin entrapped Servetus to Geneva, and there, because he suspected him of Socinian doctrines, *after a mockery of a trial*, had him burned."

When such mastiffs are loose, we must expect the curs to imitate the bark. Where ignorance and prejudice and hate prevail, facts will be distorted, and we can do nothing but

"Beware of the Dogs."

N. E. D.

Anniversaries in New York.

The religious anniversaries, held the present week in the city of New York, are in progress as our paper goes to press. Reports of several of them have already come to hand—but the claims on our columns this week are so numerous, that we have space only for a passing notice of them. We have a correspondent on the ground, and our readers may anticipate whatever is most worthy of record in the proceedings, in our next.

On Sabbath evening, the Annual Sermon in behalf of the Am. Home Missionary Society, was preached in the First Presbyterian Church, (Rev. Dr. Cox's,) Brooklyn, by the Rev. E. N. Kirk, of Boston, from Matthew 5: 13—"Ye are the salt of the earth." *The Church Essential to the Republic*, was the

theme of his able and eloquent discourse. At the same hour, on Sabbath evening, the Rev. William Adams, D. D., delivered a sermon in the Mercer Street Church, in behalf of the Foreign Evangelical Society.

Text.—"Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you: And that we may be delivered from unreasonable and wicked men, for all men have not faith."

The New York Bible Society had an able sermon on Sabbath evening, in the Tabernacle, from Rev. J. Addison Alexander, D. D., of Princeton. Text—"The word of God is not bound." Tim. 2: 9.

The Rev. Dr. Lord, President of Dartmouth College, delivered an able discourse in the Church of the Puritans, in behalf of the Society for Ameliorating the condition of the Jews, from the text—

"For this Melchisedec, King of Salem, Priest of the Most High God, who met Abraham returning from the slaughter of the Kings, and blessed him."--Heb. vii. 1.

At the same hour, on Sabbath evening, the Rev. Dr. Hodge preached a sermon in behalf of the Assembly's Board of Foreign Missions in the Rev. Dr. Potts' Church, University Place, from Matt. 28: 19 and 20—

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things," &c.

These five able discourses on Sabbath evening, may be regarded as an auspicious opening of the anniversary exercises of the week.—But the weather, we learn, was not so auspicious in that city. There was a shower of rain, accompanied with thunder and lightning, about the time that the services commenced. Large assemblies were convened, notwithstanding the rain, in several of the Churches, and a deep interest was evinced in the exercises.

THE AMERICAN SEAMEN'S FRIEND SOCIETY held their anniversary on Monday evening, Capt. Richardson in the Chair. The report affords abundant proofs of great good effected by this Society. Its receipts during the past year, amounted to \$24,000.

THE AMERICAN HOME MISSIONARY SOCIETY, whose anniversary was celebrated on Wednesday, the 10th, has had more

than *a thousand* missionaries in commission during the past year in 27 different States and territories, supplying in whole or in part 1447 congregations and missionary districts. Receipts, \$140,497 89.

THE AMERICAN TRACT SOCIETY celebrated its 23d anniversary, on Wednesday. It has employed during the whole, or a part of the year embraced in the report, 397 colporteurs, who have circulated 6,987,262 publications—making 211,730,285 pages.—*Christian Observer*.

MANNER OF PRAYER.

Pray with child-like simplicity—not with strange expressions, or high-sounding words. “Be not rash with thy mouth.”—Eecl. v: 2.

Pray with earnestness.—“And he said, I will not let thee go, except thou bless me.”—Gen. xxxii: 26.

Pray in the name of Christ.—“Whatsoever ye shall ask the Father in my name, He will give it you.”—John xvi: 23.

Pray in faith.—“What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.”—Mark xi: 24.

A learned antiquary, who died in 1613, estimated that in his time Christians possessed nearly a sixth part of the known inhabited earth; Mohammedans, a fifth part; and idolaters, two-thirds, or a little less. The proportions have been greatly changed in 250 years. According to the best recent estimates, Christians, nominal and real, are nearly one-third; Mohammedans about one-eighth; and Pagans less than one-half of the population of the globe. Christianity alone is decidedly in the ascendant, a most encouraging fact to the friends of missions.

The cure of an evil tongue must be done at the heart. The weights and wheels are there, and the clock strikes according to their motion.

THE
Calvinistic Magazine.

[NEW SERIES.]

‘Earnestly contend for the faith which was once delivered unto the saints.’

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Election and Free Grace.

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BY REV. WM. MINNIS.
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“And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day.”—JOHN 6: 39, 40.

IN this chapter we have recorded a deeply interesting and instructive conversation between Christ and the unbelieving Jews. These Jews were present, at Jerusalem, when Jesus healed the impotent man on the Sabbath-day, and when Jesus went over the sea of Galilee they followed him, and witnessed the miracle of the five barley-loaves and the two fishes. On this occasion they were so pleased with the prospect of having a leader who could feed them by miracle, that they were ready to take him by force, and make him a king. From thence they followed him to Capernaum. Here Christ publicly exposed the selfishness of their hearts, in following him, not because of the miracles, but because they did eat of the loaves and were filled. He explained more clearly the work in which his followers must engage, urged the necessity of faith, and upbraided them with their unbelief. Being now convinced that their selfish ends could not be answered by following him, they are on the point of forsaking him, and following no longer. And doubtless they thought, that if they should forsake him others would not come to him, and he would be left without followers, and the work in which he

was engaged would come to naught. But Christ answered them that, though they should reject him he would still have followers, for, said he, "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out. For I came down from heaven not to do mine own will, but the will of him that sent me." On hearing this they would naturally be inclined to ask, what is the will of him that sent you? He answers, in the words of the text, as if this question had been asked—"And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." In this verse he declares the will of the Father respecting a part of the human family, designated as those given to him by the Father. The Jews might have said, you have told us what the will of the Father is respecting a part, we wish to know his will respecting the rest—those not given to you? He answers in the next verse—"And this is the will of Him that sent me, that every one which seeth the Son and believeth on him may have everlasting life; and I will raise him up at the last day." That the same persons are not spoken of in both verses, must be obvious to every attentive reader; for in the first verse the language is confined to a designated class, "all which he hath given me;" but in the next verse the language is confined to no class, but extends to all, "every one." In the first the language is positive—"should lose nothing, but should raise it up at the last day;" but in the next it is conditional—"may have everlasting life" by believing on the Son of God. We will now answer the following questions:

I. When were the persons, spoken of in the text, given to Jesus Christ?

II. Why were they given to him?

III. What is the state of those, with regard to eternal life, who were not given to Christ?

I. When were these persons given to Christ?

They were given before they came to him. This is proved by the following passage:—"All that the Father giveth me, shall come to me."—John 6: 37. The giving precedes the coming. They shall come because they were given. The certainty of their coming rests upon the fact that they were given. And as coming to Christ, and complying with the

terms of the Gospel is the same thing, they were given before they complied with the terms of the gospel. They were given before they heard the voice of the Son of God, and before they were brought into the fold of Christ. This is proved from the following passage:—"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice."—John 10: 16. Christ calls these persons, who had neither been brought into his fold nor had heard his voice, his sheep, because the Father had given them to him, and he says he *must* bring them into the fold, and they *shall* hear his voice. And as hearing the voice of the Son of God, and being made alive, is the same thing, (John 5: 25,) they must have been given while dead in sin.

They were given to Christ, or predestinated to be conformed to the image of the Son of God, which is the same thing, before they were called. This is proved from the following passage:—"For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate them he also called."—Romans 8: 29, 30.

Should it be assumed that the call here spoken of is the universal call of the gospel to the whole race of Adam, and that the whole race were predestinated, then it must follow, unavoidably, that the whole race will be saved, for the apostle adds, "and whom he called *them* he also justified, and whom he justified *them* he also glorified." All who are predestinated are called, and all who are predestinated and called are justified and glorified. But as only a part of the human family will be justified and glorified, only a part are spoken of in the passage under consideration.

They were given to Christ, or chosen in him, before the foundation of the world. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—(Eph. 1: 4.) This passage needs no comment. It is a plain, definite answer to the question under consideration. They were given before the foundation of the world. They were given to Christ in the covenant of redemption, at the same time that the Father gave the Son power over all flesh. This is plainly asserted in the following passage:—"As thou hast given him power over

all flesh, that he should give eternal life to as many as thou hast given him.”—(John 17: 2.) When did the Father give the Son power over all flesh? In the covenant of redemption, before the foundation of the world. For what purpose did the Father give this power to the Son? That he should give eternal life to as many as the Father had given him. Therefore these persons must have been given to Christ at the time when this covenant between the Father and the Son was entered into.

II. Why were they given to Christ?

They were not given to him because the Father foresaw that they would, by nature, and of their own accord, by practice, be better than others. The Scriptures throughout forbid such a supposition. The inspired apostle says:—“And you hath he quickened, who were dead in trespasses and sins. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, *even when we were dead in sins*, hath quickened us together with Christ; (by grace are ye saved.)”—Eph. 2: 1—5.

This passage alone proves, beyond controversy, that none were chosen because of any foreseen merit of their own. But we need not dwell upon this point, for no true christian ever did feel that his own goodness had moved God to choose him in Christ before the foundation of the world that he should be holy. The self-righteous pharisee may have such impressions, but he whose heart has been humbled and renewed by the grace of God, will feel like Paul, that he had been the chief of sinners, and will ascribe his salvation, from first to last, to the unmerited grace and mercy of God.

But what were the circumstances which led the Father to give a portion of Adam’s race to the Son before the foundation of the world? An atonement might have been provided for the whole race, and the free offer of salvation might have been made to all, accompanied with the proclamation, that whoso-

ever will comply with the terms of the gospel shall be saved. All this might have been done without it being rendered certain that any would come to Christ, or that any would finally be saved.

But we have proved that a portion of the race were given to Christ before the foundation of the world, and that it was rendered certain that they should come to Christ, receive eternal life, and be raised up again at the last day.

Now, what led to all this?

The great work of man's redemption was begun, and is carried on in accordance with an agreement entered into by the persons of the adorable Trinity. Evidence of this meets the eye of the attentive reader on almost every page of the Book of God, and is demonstrated by the following facts:

1. First from the fact that all the persons of the Trinity are engaged in this glorious work, and each one has his own appropriate part to perform. This could not possibly have been the case, without an agreement amongst themselves respecting the work to be done, and the part that each one should perform in it.

2d. From the fact that the titles Father, Son, and Holy Ghost, given to the persons of the Trinity, denote inequality. But these persons are perfectly co-equal in essence, and in all the attributes of the Deity no one *essentially* has the least pre-eminence. Hence these titles could not have arisen out of, or had their origin in, the nature of the essence or perfections of the persons of the Trinity; if so, it would prove that the persons are not essentially co-equal. Therefore these titles must have had their origin in the different offices sustained, and the different parts performed, by the different persons of the Trinity in the great work of man's redemption. This necessarily pre-supposes an agreement.

3d. From the fact that the Father gave the Son the work to do which he did, in the great scheme of man's redemption. He says:—"I have finished the work which thou gavest me to do."—John 17: 4. The Son must have agreed to do this work, for none will dare to say that he was required to do it without his consent.

4. From the fact that the Father had authority to command the Son, and the Son was under obligation to obey. He said:

“I have not spoken of myself, but the Father which sent me; he gave me a commandment what I should say, and what I should speak.”—John 14: 10. “And as the Father gave me commandment even so I do.” How did one of the co-equal persons of the Trinity obtain the right to command the other? To say that the right was assumed, would be blasphemy. And it could not have been obtained from a higher power, for there was no higher power. Hence it must have been obtained by mutual agreement, for there is no other possible way by which it could have been obtained. But an agreement between two or more parties is a covenant. Hence, in accordance with what we have said above, it is written, “I have made a covenant with my chosen; I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne to all generations.”—Psalm 89: 3, 4. That this declaration was made respecting Christ, and had its fulfilment in him, is evident from the fact, that in no other sense has the throne of David been built up to this time, much less to all generations. See also verses 27 and 29 of the same Psalm.

We have now proved that the great work of man’s redemption was begun and carried on in accordance with an agreement, or covenant, entered into by the persons of the Trinity; and as this covenant was respecting man’s redemption, it is correctly called the covenant of redemption. In this covenant the Son of God agreed to be sent down into our self-ruined world, to make an atonement for the race of Adam. This great and arduous work, he well knew, would involve in it unspeakable self-denial and humiliation, and immense sufferings. He must divest himself of the glory which he had with the Father before the world was. He must become incarnate, be born of a woman, and made under the law. He must live a life of sorrow upon earth, in which his visage would be “so marred more than any man, and his form more than the sons of men.” He must endure that mysterious and awful agony in the garden of Gethsemane. He must die the painful and shameful death of the cross, and his body must be laid in the place of the dead. Now the question is, would the Son of God agree to undergo all this without any certainty whether a single soul would finally be saved by it all or not? We answer without the least hesitation, he most assuredly would not.

The Redeemer had too much wisdom to perform such a work as this, in total uncertainty as to the final result. The man who would toil and labor through life, and spend his whole estate upon something, without knowing whether it would be of the least advantage or not, would justly be esteemed exceedingly unwise. Here an objector may say, we admit that he would not have undertaken such a work without knowing certainly that a sufficient number of the human family would finally be saved to justify him in such an undertaking; but he was a divine person, and must have known what reception the invitations of the gospel would meet with from man, before he entered upon his work. This is all true. What then did he know, respecting this matter? Let the answer be in Christ's own words:—"No man can come to me except the Father which hath sent me draw him, and I will raise him up at the last day."—John 6:44. The safest construction that can be given to this passage is, that no one ever *will* comply with the invitations of the gospel and come to Christ, except the Father draw him. The same truth is most forcibly set forth in the parable of the neglected supper. When the invitation was given, "they all with one consent began to make excuse;" not a soul would comply with the invitation. The Son of God then, knew, before he entered upon his painful work, that no man would come to him except the Father which sent him would draw him. Would he, then, knowing this fact, enter upon his arduous work without securing the interposition of the Father to draw a number sufficient to justify him in doing and suffering all that would be necessary in making all things ready, so that the gospel invitation could be given to the race of Adam? The objector may answer—no, he surely would not; but did he not secure the interposition of the Father for all, so that the Father draws all, and then leaves it with themselves whether they will come or stay away after they are drawn? If so, the Son of God must have entered upon his great work in a state of total uncertainty with regard to the final result, for one and all might choose not to come after they were drawn, and not a soul might be saved. This supposition, therefore, is absurd. That the Redeemer had positive assurance before he entered upon his work that a sufficient number of the human race would finally be saved to

justify him in doing and suffering all that would be required in making an atonement, is a fact which, we think, no man of sense will venture to deny.

How, then, was this assurance obtained?

In the councils of eternity, when the question was proposed, whom shall we send, and who will go for us? the Son of God answers—Lo here am I, send me; I would willingly go into yonder world, and do and suffer all that is required, in making an atonement for the self-ruined race of Adam, but such is the deep-rooted depravity of the human heart, that doubtless they will all with one accord reject the overtures of mercy, and go on and perish in their sins, and all my sufferings and death will be but in vain. The Father replies—If thou wilt agree to be bruised and to be put to grief, and that thy soul shall be made an offering for sin, thou shalt see thy seed and prolong thy days, and the pleasure of the Lord shall prosper in thy hand. Thou shalt see of the travail of thy soul, and thou shalt be satisfied; by thy knowledge, as my righteous servant, thou shalt justify many, for thou shalt bear their iniquities. Therefore I will divide thee a portion with the great, and thou shalt divide the spoil with the strong, because thou hast poured out thy soul unto death, and hast been numbered with the transgressors, and didst bear the sin of many, and didst make intercession for the transgressors.—Isaiah 53: 10—12. Therefore I have chosen in thee, for thy sake, in order that they shall become holy and without blame before thee in love, a great multitude which no man can number, of all nations, and kingdoms, and people, and tongues, whom I have predestinated to be conformed to thy image, that thou mayest be the first-born among many brethren, and it is my will that all these shall come to thee; and that thou shouldst lose none of them, but raise them up again at the last day.—Eph. 1: 4; Rev. 7: 9; Rom. 8: 29; John 6: 37—39.

Here is a positive guaranty, on the part of the Father, that a portion of Adam's race, sufficient to satisfy the Son for all his humiliation, self-denial, sufferings and death, "*shall* come to him," "*shall* become holy and without blame before him in love," "*shall* be conformed to his image," "*shall* be justified, and finally shall be saved up in glory at the last day." With this assurance that the atonement should not be made in vain,

but that a number should finally be saved thereby, sufficient to justify him in undertaking this great work, the Son of God replies, "Lo I come, in the volume of the book it is written of me, I delight to do thy will O my God; yea, thy law is within my heart."—Psalm 40: 7, 8. This guaranty on the part of the Father, in behalf of a designated number of the human family, authorized the Redeemer, when on earth, to assert so positively that all these shall come to him, and that he will give them eternal life and raise them up at the last day.

We have now given what appears to us to be a clear and satisfactory answer to the question, Why was this portion of the race of Adam given to the Son by the Father before the foundation of the world? And the Scripture proof is so plain; and full, and direct; and the whole is so perfectly in accordance with reason and common sense, and throws light upon so many difficult passages in the Book of God, that we feel confident nothing will prevent the reader from admitting its truth, except an old prejudice against illegitimate inferences; drawn from a distorted view of the doctrine under consideration.

III. What is the state of those, with regard to eternal life, who were not given to Christ?

1. For them the Son of God has died. That Jesus Christ has died for the whole race of Adam, is a truth clearly and repeatedly taught in the Word of God. Indeed, the very fact that the sinner is out of hell, and has a probation upon earth, is proof undeniable that the Son of God has died for him, for on no other ground could he have a respite from the execution of the penalty of the law. On no other ground could he have a probation under the gospel. The angels that rebelled neither had a respite from the penalty of the law, nor a probation under grace, because the Son of God did not die for them, and if there had been any part of Adam's race for whom the Saviour did not die, they could no more have had a probation under grace than the fallen angels.

Again, the fact that the invitations, threatenings, and exhortations of the gospel are addressed to the whole human family, proves that the Son of God died for all, for all these are founded upon the death of Jesus Christ, and upon nothing else. Would it not shock the most ignorant to hear the minister of the

gospel addressing the invitations of the gospel to fallen angels? And why so? Because the Son of God never died for them, there has been no ground laid in the government of God upon which such invitations could be extended to them. But it shocks no one to hear these invitations addressed to the whole race of Adam; and why not? Because the Son of God has died for all, and a ground has thereby been laid upon which the overtures of mercy can be made to all, and upon this very ground God himself does invite all the ends of the earth to look and live.

But it is useless to spend time proving by argumentation what is so explicitly asserted in the Book of God. The inspired writer says—"But we see Jesus, who was made a little lower than the angels for the sufferings of death, crowned with glory and honor, that he by the grace of God should taste death for *every man*."—Hebrews 2: 9. "And he is the propitiation for our sins; and not for ours only, but also for the sins of the *whole world*."—1 John, 2: 2. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him *might be saved*."—John 3: 14—17.

In the above passages it is declared that the gift, the death, the propitiation of the Son of God, was for *every man*, for *the whole world*, for *whosoever* will believe in him. The design of the Father in sending his Son into the world, is declared to be, that the *world* through him *might be saved*. In order to evade the truth so plainly and positively taught in the above and similar passages of Sacred Writ, the advocates for a limited atonement have ventured to add the word *elect*. This is a most daring and presumptuous step. As well might they have taken these passages away from the Book of God altogether, for as heavy a curse is denounced against those who add to, as against those who take away from the words of the prophecy of God's Book.—Rev. 22: 18, 19.

By taking this liberty with the Word of God, we may prove or disprove any thing. The Jew, by adding the word Jewish,

can prove that Jesus Christ died for none but the Jews. And the Gentile, by adding the word Gentile, can prove that he did not die for the Jews. But in the following passage the bold expedient of adding the word elect is unavailing:—"Because we thus judge, that if one died for all, then were all dead. And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them."—2 Cor. 5: 14, 15. By adding the word elect, in this passage, we prove that none but the elect were dead, and that only a part of the elect will be made alive unto Christ. Because we thus judge that if one died for all (the elect) then were all (the elect) dead. And that he died for all (the elect) that they (of the elect) which live should not henceforth live unto themselves, but unto him which died for them. This reading will be as far from pleasing the advocates of a limited atonement, as that penned by the Spirit of inspiration. Now since the Word of God teaches that the Son of God died for *all*, for *every man*, for the world, for the *whole world*, therefore he did die for those not given to him in the covenant of redemption.

What, then, did the blood, or death of Jesus Christ, secure for those who were not given to him in the covenant of redemption?

It secured for them a respite from the penalty of the law. They are living witnesses of this fact, for they are not suffering eternal death—the penalty has not been executed. And why has it not been executed? The death of Christ stayed the legal proceedings in their case, and secured for them a probation under the dispensation of grace. It provided for them a ground of pardon on condition of faith. This is evident from the fact that God, for Christ's sake, offers them pardon on condition of faith. It opened for them a door of mercy. It provided for them a strong hold. It constituted them prisoners of hope. It brought eternal life within their reach. The Father addressing the Son says—"As for thee also by the blood of thy covenant, I have sent forth thy prisoners out of the pit, wherein is no water." Then immediately addressing the race of Adam, he says, "Turn ye to the strong hold, ye prisoners of hope."—Zachariah 9: 11, 12. The covenant here referred to can be no other than the covenant of redemption;

the blood, here called the blood of Christ's covenant, is the blood which the Son of God shed in fulfilling the stipulations of the covenant of redemption. Sending forth the prisoners out of the pit wherein is no water, was removing the race of Adam from under the dispensation of law, under which, after the fall, it was as impossible for them to have lived, as it would be for one to live in a pit without sustenance, and placing them under the dispensation of grace, under which it is possible for them to live. In this state of grace, with the hope of eternal life set before them in the gospel, they are, with the greatest propriety, addressed as prisoners of hope, pointed to Jesus Christ the strong hold, and exhorted to turn in and live forever. All this is attributed to the blood of Christ's covenant, and proves most clearly that the death of Christ has rendered it possible for the race of Adam to live. In accordance with this, Christ said, "I am come that they *might* have life." And again he said, "For God sent not his Son into the world to condemn the world, but that the *world* through him *might* be saved." The non-elect are a portion of the world here spoken of. The word *might*, expresses power, liberty, or possibility, therefore we have the positive testimony of Jesus Christ, that his coming into the world had made it possible for the non-elect to be saved.

That God freely offers life to the non-elect by Jesus Christ, on condition of faith, and that they are capable of obtaining life through him, is clearly set forth in the Confession of Faith of our church. In chapter 7, sections 2 and 3, it reads as follows:—"The first covenant made with man was a covenant of works, wherein life was promised to Adam, and in him to his posterity upon condition of perfect and personal obedience. Man, by his fall, having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the covenant of grace, wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him that they may be saved."

That the whole race of Adam, both elect and non-elect, is intended in this quotation, is undeniable from the language used. The framers of the Confession are here setting forth what God has done for *man*, for sinners—both of which terms designate the whole human race. That both the elect and

non-elect are intended, is further evident from the Scripture proofs referred to, which are the following:—"And he said unto them, go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned."—Mark 16: 15, 16. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3: 16. If further proof is needed, we have it in the fact, that after stating what God has done for *man*, for *sinners*, as quoted above, they add, "and promising to give unto all those that are ordained unto life, his Holy Spirit to make them willing to believe." Here in the latter clause of the sentence, they state what God has promised to do for the elect, over and above what he has done for the whole race in common. The passage under consideration not only teaches that God offers life freely to the non-elect on condition of faith; it also teaches that they are capable of obtaining life by the covenant of grace. The reason which they assign for the Lord making the second covenant is, that man, by the fall, had made himself *incapable* of life by the first covenant. If it were true that man is as incapable of obtaining life by the second covenant as he was by the first, the reason here assigned for the second would be no reason at all; as well might they have assigned man's incapacity to pluck the sun from the heavens, as the reason why it pleased the Lord to make a second covenant. The framers of the Confession of Faith did believe, and have intended to teach, that man is capable of life by the second covenant, or they never would have assigned the above reason for the covenant being made. God has given to the non-elect his precious and holy Word, in which they are fully instructed in the way of life and salvation, and in which life eternal is freely and sincerely offered to them, without money and without price, in which also they are most affectionately invited, warned, exhorted and entreated to turn unto God and live. For instance, he says—"Repent and turn yourselves from all your transgressions, so iniquity shall not be your ruin. Cast away from you all your transgressions whereby ye have transgressed, and make you a new heart and a new spirit, for why will ye die, O house of Israel? For I have no pleasure in the death of

him that death, saith the Lord God, wherefore turn yourselves and live ye."—Ezekiel 18: 30—32.

Again he says, "Ho every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea, come, buy wine and milk without money and without price. Wherefore do you spend money for that which is not bread, and your labor for that which satisfieth not? Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me, hear and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David. Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon."—Isaiah 55: 1—7. And in the New Testament he says—"Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." "Him that cometh to me I will in no wise cast out." "Whosoever will, let him take the water of life freely." In these and other such passages, those not given to Christ are as directly addressed as if they were the only persons upon earth. God has commanded the ambassadors of the cross to go into all the world and preach the gospel to the non-elect as well as to the elect, to urge, beseech and press them, by motives the most powerful, drawn from heaven, earth and hell, to become reconciled unto God and live. Now all this would seem, indeed, to give them the most full and favorable opportunity to obtain eternal life, escape eternal woe, and finally dwell with God in glory. But God has done yet more than all this for the non-elect. He has sent his Holy Spirit into the world to reprove or convince them of sin, and of righteousness, and of judgment; (John 16: 8;) to arrest their attention, and to turn their minds and thoughts to the things which belong to their everlasting peace; to strive with their hearts, and to impress upon their conscience a deep sense of their guilt and ruin, so that if they fail of salvation and finally perish forever, it will be because they voluntarily rejected eternal life, which God in mercy had placed within their reach. It will be because they wilfully turned a deaf ear to all the kind calls and invitations.

of the gospel, and trampled the Son of God under their feet, and counted the blood of the covenant wherewith he (that is the Son of God) was sanctified, an unholy thing. It will be because they impiously quenched the Spirit, resisted the Holy Ghost, and did despite unto the Spirit of Grace. This, then, is the state in which we view those, with regard to eternal life, who were not given to Christ in the covenant of redemption. We have now given what we conceive to be a bible answer to each of the questions proposed in the outset, and in doing this we have laid before the reader what we believe to be the doctrine of election as taught in the Book of God.

What objections can be made to the doctrine as here set forth?

1. Will it be said that there is a want of Scripture proof to sustain it, or that the Scriptures have been strained and distorted from their plain and most obvious meaning? We feel confident that no candid, intelligent, honest reader will urge either of these objections.

2. Will it be said that this view of the subject presents the goodness, love, grace and mercy of God in an unfavorable point of view? If so, we are at a perfect loss to see in what respect.

3. Will it be said that the doctrine, as here set forth, represents the God of mercy as having done too little for those who were not given to Christ in the covenant of redemption?

Right here let it be remembered, that God was under no sort of obligation to have done any thing for any of the self-ruined race of Adam, and that all which he has done had its origin in unmerited love and mercy. So that if he had done nothing towards the redemption of man, but had left him to perish without hope forever, as he did rebel angels, it would be a most daring impeachment of the character of Jehovah to say that he, in that case, would have done too little for man.

But if we have failed to state every thing that God has done for the non-elect, the failure is not chargeable to the doctrine of election, for we did not go to the doctrine of election to learn what God has done for the non-elect, we went to the Bible. The fact that the Father gave a portion of the race to the Son in the covenant of redemption, determines nothing whatever respecting what God has done for those not given.

But do those who deny the doctrine of election hold that God has done more for the whole race than what we have stated he has done for those that were not given to Christ? If so, what is it? Let it be set forth, and we pledge ourselves either to prove that he has not done that for the whole race, or we will prove, in perfect consistency with the doctrine of election as we have set it forth, that he has done that very thing for the non-elect. The fact is, that in the view which we have given of the subject, we maintain that God has done as much towards the salvation of the non-elect as those who deny the doctrine of election hold that he has done for the whole race.

They maintain that there is nothing to prevent the whole race from being saved through Christ but their own unwillingness to comply with the conditions of the gospel, and that if any are lost it will be their own fault. And we maintain that there is nothing to prevent the non-elect from being saved through Christ, but their own unwillingness to comply with the conditions of the gospel, and that if they are lost, it will be their own fault. We give the non-elect as full and as favorable an opportunity to be saved, as they give the whole race. Of course then they can urge no objections to the doctrine of election, so far as respects those not given to Christ.

4. Will it then be said that the view which we have given of the subject, represents God as having done too much for those given to Christ? We reply, that we have represented him as having done nothing but what his Holy Word teaches, in the most plain and unequivocal terms, he has done. That God the Father did give a portion of our race to the Son, is a truth which no one who believes the Bible will deny; for Jesus Christ repeatedly asserts that he did. And that those persons were given to Christ before they had come to him—that they were predestinated before they were called—that they were chosen in him before they had any holiness, and that they were chosen in Christ before the foundation of the world that they should be holy, are facts undeniably taught in the Book of God. And that these persons will certainly come to Christ, and that he will lose none of them, but will raise them up again at the last day, is most positively asserted by the Redeemer himself. All of which we think we have clearly

set forth and proved in this discourse. Now, if any one thinks that God, in doing all this, has done too much, we leave him and his Maker to settle that matter.

5. Will it be said that the view which we have given of the subject makes God partial, because it represents him as having done more for one than he has done for another?

This objection is founded upon the hypothesis that it would be wrong for God to do more for one of his creatures than for another. We reply, that this hypothesis is not only utterly false in itself, but is founded upon a most absurd and corrupt principle—that man has just and legal claims upon his Maker to the full extent of all that he receives from him.—Hence it is inferred that each one has equal claims, and that if God does not fully meet those claims he is unjust, and that if he should bestow the least favor upon any one beyond the limits of those claims, he would be partial. Now any one can see that this would supplant every principle of the gospel—would exclude from the government of God every thing like grace or mercy—would place man upon the throne and set Jehovah at his feet. A principle so base and abominable needs no confutation, yet without the admission of this principle the objection becomes a perfect nullity. It is not true that God is either legally, morally, by promise, or in any other way bound, to do as much for one of his creatures as for another. It is in perfect accordance with the dictates of reason and common sense, as well as clearly taught in the Bible, that in the bestowment of unmerited favor, both God and men are at perfect liberty to give or withhold, to give much or little, to give to whom and to withhold from whom they please.

This almost self-evident proposition is founded upon the axiom so beautifully set forth in the parable of the laborers in the vineyard—that it is lawful for every one to do what he will with his own. In the next place, if doing more for one than for another makes God partial, then he is partial, and the objector cannot possibly avoid admitting it. For the fact that God bestows his favors, both temporal and spiritual, unequally, or in other words, that he does much more for some than he does for others, is too obvious to be overlooked by the most skeptical observer.

Mark the difference in the form, size and strength of the bo-

dies of men, from the deformed, feeble dwarf, up to the man of gigantic stature and herculean strength. Mark the different features of the human face, so wonderful that amongst tens of thousands no two can be found exactly alike. Mark the difference in the natural powers of mind, from that of an idiot up to that of a Newton or a Locke. Mark the different circumstances under which we are born into the world, from the child doomed by its birth to slavery and degradation, up to the son of a monarch, born heir to a throne. Mark the difference in the circumstances under which we are born into the world, with regard to the opportunities afforded for obtaining eternal life, from the child of savage parents in a heathen land surrounded with moral darkness, like the darkness of Egypt, and trained from childhood to deeds the most barbarous and abominable, up to the child of the most pious parents, in the very lap of the gospel, the child of prayer, dedicated to God in faith, trained up in the fear, nurture and admonition of the Lord, and surrounded by the most favorable means of grace. Mark all this, and then answer, has God done as much for one as for another? What will the objector say to all this? Will he deny the facts? As well deny that the sun shines in the firmament of heaven. What then? Why he is compelled to admit, on the principle of his objection, that God is partial, that God does wrong.

In confutation of the hypothesis upon which the objection is founded, we might refer to God's wonderful dealings with the nation of Israel. Surely no one will presume to say that God did not do infinitely more for that nation, both in a temporal and spiritual point of view, than for any nation under the sun. We might refer to the parable of the talents, in which one received five, another two, and another only one talent. We might refer to the parable of the marriage supper, in which some were merely invited to the supper, while others were compelled to come in. We might refer to the declaration of Christ, where he asserts that much more had been done for some cities than had been done for others. He said, "Wo unto the Chorazin, wo unto the Bethsaida, for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." We might also refer to the remarks of the apostle,

directly on this subject, recorded in the ninth chapter of Romans, where he asserts that God had determined to do much more for Jacob than for Esau, and that this was not in consequence of their works, for God had so determined before the children were born, or had done any good or evil, but that he had so determined in order that his purpose, according to election, might stand. And where he asserts that God claims the prerogative and exercises the right to show mercy to whom he pleases to show mercy, and to harden whom he pleases to harden. And where he asserts that God has the same right and power over the human family, to make one to honor and another to dishonor, that the potter has over the clay, of the same lump to make one vessel to honor and another to dishonor.—See Romans, 9: 11—21. We have no doubt but that the objector will hate this portion of Sacred Writ as bad as he hates the doctrine of election,—but we cannot help it, it is the Word of God.

We will close our remarks on this objection by stating two facts, and propounding one question for the contemplation of the objector.

1. When angels rebelled in the government of God, no Saviour, no atonement, no gospel provision was provided for them, but when man rebelled in the government of God, a Saviour, an atonement, and ample gospel provision was provided for him.

2. No true christian, believing himself to be a christian, ever did feel, think, or say, that God had bestowed upon him no more unmerited favor than he had bestowed upon those who are in the gall of bitterness and in the bonds of iniquity.

Question.—If God has done no more towards the salvation of those who are saved, than he has done towards the salvation of those who are lost, whom will those who are saved thank for their salvation?

Not God, most assuredly. For those who are finally lost are under no obligations to thank God for their salvation, which never was accomplished; and if God has done alike for both classes, their obligations to thank him in the matter of salvation are perfectly equal;—where the obligation of the one stops, the obligation of the other must necessarily stop; hence the redeemed in glory are under no more obligation to thank

God for their actual salvation than the damned in hell are to thank him for their salvation, for if he has done alike for both, he has actually saved neither. Who, then, did actually save the redeemed in glory? and whom will they thank for it?

The following parable may serve as an important illustration of the doctrine of election, as set forth in the preceding discourse:—The king of a large and populous island in the ocean, knowing assuredly that the whole population of the island must inevitably perish unless removed to the United States, and feeling a deep solicitude for their preservation, proposed to Philanthropos, an American citizen possessing great wealth, to undertake their removal. Philanthropos replied, that the removal of this multitude of people would be a great and arduous work; that it would cost immense toil and labor, and would require the expenditure of his whole estate; yet it was a work in which he would delight to engage, and he would most cheerfully endure all the toil and labor, and spend the whole of his estate to save so many lives, but he knew that the people of that island were stupid, ignorant, perverse and incredulous, and greatly attached to their native island, and should he repair to the island with a sufficient number of ships for their transportation, he might not succeed in convincing them of their danger, and of the excellence of the country to which he wished to conduct them. They might place no confidence in his proposed kindness, so that he might not be able to persuade one of them to leave the island, and he might be compelled to return with shame, having endured all the toil and labor, and having spent his whole estate for nothing. He said he should therefore esteem it exceedingly unwise and imprudent to engage in such an enterprise upon total uncertainty as to any beneficial results.

The king replied that it would undoubtedly be unwise and imprudent to undertake such a work without some assurance of success, and he did not wish him to do so; but he would agree to enter into the following engagement with him respecting the enterprise—that if he, Philanthropos, would undertake the work under his supervision and instructions, and would be subject to his commands in the performance of every thing pertaining thereto, he would give him all the assistance within his power, and he would guaranty that three-

fourths of the whole population of the island should come to him and enter his ships, and as a reward for his toil and labor, and the expenditure of his estate, he should have the satisfaction of landing that number certainly upon the American shore. But he would require him to provide shipping sufficient for the transportation of the whole population, in case they would all agree to be removed, and he would require him to give all a full opportunity to come if they would, and he would require him to receive and safely transport to the United States, all that would agree to come, whether they were included in the guaranty or not. Upon these conditions Philanthropos most cheerfully agreed to undertake the benevolent work. Accordingly he repaired with his shipping to the island. And in order that all might have full opportunity to escape impending ruin, he, under the instructions of the king, caused a book to be written and circulated throughout the whole island, in which the benevolent arrangement entered into between himself and the king for their deliverance was clearly set forth; also the absolute certainty of their ruin if they should remain upon the island; also the superior excellence of the country to which he proposed to conduct them, and the perfect safety of their transportation in his ships; also the most kind and impressive invitations to all to come and be conducted, without money and without price, to a land of safety and happiness. He also secured the confidence, and enlisted in the enterprise, a sufficient number of the best citizens, whom he sent forth throughout the whole island, to go from house to house, and to call the people together, and to read, and explain, and enforce all the facts set forth in the book, and if possible to persuade the whole population to consent to be removed from approaching ruin.

Now, can the reader discover any thing inconsistent or unreasonable in all this? Can he find any fault in the king, or in Philanthropos, for any thing that they did, or failed to do, in the benevolent enterprise? We think not. And if any or all those not included in the king's guaranty, should close their eyes to their own danger, and stop their ears to all the kind invitations addressed them, and voluntarily remain upon the island and perish, whose fault would it be? Whom could they blame? They could not blame the king, for he had

placed the means of their escape fully within their reach. They could not blame Philanthropos, for he had kindly offered to remove them, without money and without price. They could not blame the king's guaranty, for this had thrown no obstacles in their way,—they had as full and favorable an opportunity to have escaped as if Philanthropos had undertaken the work, and had done all that he did do, without any guaranty. And should they remain and perish, it would undoubtedly be their own fault; they would have no one to blame but themselves.

This parable is so plain that we think the reader will have no difficulty in applying it to the subject. We close with the following unfeigned expression of our feelings. If what we have written be erroneous, may God speedily overthrow it. And if it is the truth as revealed in the Holy Scriptures, and we confidently believe it is, may God prepare the heart of the reader to receive it.

Glance at the early history of Sunday Schools.

THE earliest trace of the institution is to be found in a Decretal of Gregory IX., about A. D. 1227, which made provision for schools on the Sabbath, conducted by laymen, in nearly the same manner as our modern Sabbath schools. In consequence, probably, of this decretal, and the usages which followed it, the excellent Borromeo, archbishop of Milan, who lived in the latter part of the 16th century, established Sabbath schools in every part of his diocese. Clergymen and laymen of the highest rank officiated as teachers in these schools, which were continued to the present century. They are thus described by an English traveller:—"In the diocese of Milan, or to speak more properly, in the vast tracts of country included between the Alps and the Appenines, and subject to the visitation of the Archiepiscopal see of Milan, in every parochial church the bell tolls at two o'clock on every Sabbath in the year, and all the youth of the parish assemble in the church; the girls are placed on one side, the boys on the other. They are then divided into classes according to their ages and their progress, and instructed either by the

clergy attached to the church, or by pious persons who voluntarily devote their time to this most useful employment; while the pastor himself goes from class to class, examines sometimes one and sometimes another, and closes the whole at four by a catechistical discourse. The writer first observed this mode of instruction at Desensano, on the borders of the Lago di Garda, then at Mantua, and finally in the cathedral at Milan, whose immense nave and aisles, almost equal in extent to St. Peter's, were then crowded with youths and with children."*

The first Sabbath school in England was established A. D. 1626. Nicholas Ferrar, celebrated alike for his talents, his virtue, and the austerity of his life, having organized a large number of his relatives into a community at Little Gidding in Yorkshire, made it the daily duty of each member of the family to commit to memory a portion of the Holy Scriptures, and on the Sabbath to recapitulate the exercises of the preceding week. This practice was found so profitable that he was desirous of extending its benefits; to effect which, he invited the neighboring children to attend at his house on the Sabbath, and take part in this family Sabbath school. Each of them received a Sabbath dinner, and a penny for each Psalm committed to memory. Forty or fifty children were sometimes collected together, and notwithstanding the injudicious use of pecuniary stimulants, so powerful was the influence exerted by the faithful teaching of Mr. Ferrar and his assistants, that "a mighty change was wrought, not only upon the children, but on the men and women at home. For the parents would naturally hear their children repeating their sacred lessons; whereas, heretofore, their tongues had been exercised in singing lewd or profane songs, or at least idle ballads. Now the streets and doors resounded with the sacred poetry of David's harp.†"

Other Sabbath schools existed in England before the time of Raikes. Miss Harrison of Bedale, a little town in Yorkshire, being on a visit to Rev. Mr. Lindsey, was much interested with his manner of teaching on the Sabbath the children of the parish, and resolved to imitate the example which she so much admired. In her autobiography, written after her

*Lustace's "Classical Tour thro' Italy," vol. 2 p. 481. †Life of N. Ferrar, p. 61.

marriage, she gives an interesting account of this school, and of the lack of sympathy, and even ridicule, which she experienced while engaged in her labor of love. She says, "I established a sort of Sabbath school at Bedale, collecting together a number of poor children whom I assisted in learning to read, giving them books, teaching them Dr. Watts' Shorter Catechism together with his devotional hymns, and endeavoring to give them such general instruction as might enable them to read their Bible with more intelligence. I had no place in which to receive them except the back kitchen, which, being small, we were exceedingly crowded. But they grew attached to me, and liked to attend; and in order to prevent confusion, I divided them into classes, which succeeded each other; so that on the Sabbath I was occupied by a succession of children nearly the whole day, except the time which I spent at church."* This was about twelve years before Raikes commenced a Sabbath school at Gloucester. The humble labors of this self-denying disciple of Christ, in the little back kitchen at Bedale, are not less worthy of grateful remembrance than the more conspicuous charities of those, whose wealth and station have given them an elevated position in the sight of the world.—*P. H. W. in Cong. Vis.*

Indulgences.

IN the "Freeman's Journal and Catholic Register," published in New York, March 4th, 1648, is a circular signed "†JOHN, Bishop of Buffalo," addressed to the clergy and laity of his diocese, in which he expounds to them their faith and duty on the subjects of fasts and indulgences. The following is taken from what he says on the latter topic, and it will be observed, purports to be in the language of the Pope himself.

"The Church, to encourage her children in labors of love, and to give, by Divine deputation, a holy efficacy to them, by our present venerable Pontiff, has addressed to us, for you, beloved children in Christ, a letter imparting many spiritual favors and ample indulgences, to add, through your Saviour, special value for remission of temporal pain, to your good

*Memoirs of the Life of Mrs. Catharine Cappe, p. 103—109.

works. No time can be more propitious than this acceptable time of prayer and fasting to lay before you the very words of his letter regarding the indulgences you may obtain.

INDULGENCES

Which the Sovereign Pontiff grants to the faithful, who having Rosaries, Beads, Crosses, Crucifixes, small Statues or Medals blessed by him, or by his delegate; shall fulfil any of the pious works hereinafter mentioned.

First, His Holiness admonishes the faithful, that each person who wishes to obtain these indulgences, must wear some of the above-mentioned Medals, Crucifixes, Crosses, &c., or if they be not worn, that they be kept in their bed rooms, or in some decent part of their house, and that the respective prayers be said before them.

Besides, His Holiness rejects from such blessing Images; Engravings or Paintings; as also Crosses, small Statues, Medals, &c., which are made of Iron, Tin, Lead, or any brittle material and easily destroyed.

Finally, His Holiness desires that the images; Statues, &c.; to be blessed, do represent Saints; either now canonized, or mentioned in the Roman Martyrology.

These remarks being made for a better understanding, the following is the series of indulgences which may be obtained; as also; the number of pious works to be performed, to wit:

Whoever will recite, once in each week, the Rosary of our Lord, or the most Blessed Virgin, or the third part of it, or the Office, whether the Divine Office, or the little office (*officium parvum*) of the most Blessed Virgin, or the office of the Dead, or the seven Penitential Psalms, or the gradual Psalms, or teach the Catechism, or visit the imprisoned, or the sick in any hospital, or assist the poor, or hear Mass, or celebrate it habitually if a Priest, being truly penitent; and having confessed to a Priest approved of by his Bishop, he or she receive the most Holy Sacrament of the Eucharist; on any of the following days, to wit: on the festivals of the Nativity of our Lord Jesus Christ, of the Epiphany, of the Resurrection, Ascension, Pentecost, of the most Holy Trinity, of Corpus Christi, as also, on the days of the Purification, Annunciation, Assumption, and Nativity of the Blessed Virgin Mary, also on the Nativity of St. John the Baptist, the Holy Apostles Peter and Paul,

Andrew, &c., &c., and will offer pious prayers to God for the extirpation of heresy, and schism, for the propagation of the Catholic faith, for peace and concord among Christian Princes, and all other necessities of the Roman Catholic Church, will obtain, on any of the fore-mentioned days, a Plenary Indulgence.

Whoever will perform the same on the other festivals of our Lord, or the Blessed Virgin Mary, will on any of them, receive an indulgence of seven years, and as many forty days."

We omit a long catalogue of similar "good works," to which indulgences are promised. It is added:

"Each person may obtain all and every one of the preceding indulgences, on the appointed days, either for himself or for the souls in Purgatory.

"Besides, the Sovereign Pontiff declares, that this, his concession of the above-mentioned indulgences, by no means derogates from the indulgences which other sovereign Pontiffs, his predecessors, have granted for some of the above mentioned pious works, wishing that the concessions of his predecessors still retain their effect.

In distributing Medals, Crosses, &c. &c. of this kind and their use, our most holy Father orders to be observed the decree of Alexander the VII. of happy memory, published on the 6th of February, 1657, to wit: 'that the Beads, Crosses, &c. &c., blessed as above, cannot pass, as to the indulgences, from the persons for whom they had been blessed, or from him, or her, to whom they had been first given, nor should any of the above mentioned be lost, could other things be substituted in their place. The same cannot be lent for the communication of the indulgences, for if lent the indulgences that have been granted will be lost.'

The above mentioned crosses, images, medals, &c.; cannot, according to the Decree of the Sacred Congregation of Indulgences, and sacred rites published on the 5th of June, 1721, be sold after the Pontifical Benediction."

To this the Bishop of Buffalo subjoins, among other things:—

"He also granted one hundred days indulgence to fathers and mothers, masters or mistresses, for every time they will teach the Catechism at home, to their children or servants.

Also, one hundred days indulgence to each Christian who

will for one half hour teach the Catechism, or strive to learn it. Also, to all the faithful, who, accustomed to confess on the feasts of the Blessed Virgin, assist habitually at catechistical instructions in the church or elsewhere, three years indulgence at each of these feasts, and seven years indulgence if they communicate. Clement XII. granted seven years and seven forty days indulgence to all the faithful, each time, that, having confessed and received the Sacrament of Holy Eucharist, they assist at Catechism, or teach it; and those who are in the habit of teaching the Catechism, or assisting at it, can gain a plenary indulgence at Christmas, Easter, and the feast of St. Peter and St. Paul."

May not these liberal concessions account for the zeal which is not unfrequently manifested by Catholic servants, in teaching, stealthily, the forms and prayers of Romanism to the children of unsuspecting Protestants, in whose families they are employed?

The following is the Bishop's definition of an indulgence:

"We will now remark that by an indulgence is meant, that the debt of temporal punishment, which often remains due to sin, after the guilt and the eternal punishment have been remitted, is released to true penitents; hence an indulgence can only be gained by such as are in the state of grace. Neither mortal nor venial sin is remitted by an indulgence, which regards solely the temporal pains remaining due to sin, and the remission of which by indulgences is applied to the Christian out of the tribunal of Penance, and independent of it, on conditions of performing certain pious works, all of which belong to one or other of the eminent good works, almsdeeds, prayer and fasting."

If we understand this, it implies that the *guilt* of sin, and the *eternal* punishment which it deserves, are remitted on the ground of penance; and that after the sinner is acquitted of these, he still owes, on earth or in Purgatory, or in both, a debt of "temporal pains," which can be paid off, for a given number of days or years, past or to come, by almsdeeds, prayer or fasting. An indulgence is a receipt for such payment.—Where, in this system, is there any room for justification from sin, by the atonement of Christ? Penance and good works are the only saviors known to it.—*Home Missionary Journal*.

Free Church of Scotland.

THE General Assembly of the Free Church of Scotland met in Canonmills Hall, Edinburgh, on Thursday, May 18, at 12 o'clock, noon. There was a large attendance of members and of the public.

The Rev. Dr. SIEVERIGHT, the Moderator of last General Assembly, preached the opening sermon, from Lamentations, ii. 14, "Thy prophets have seen vain and foolish things for thee; and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens, and causes of banishment." From the text Dr. S. deduced generally the doctrine that for the public teachers of religion not to discover iniquity nor to testify against it, and when judgments are abroad in a country, to ascribe these judgments to other than causes in Divine Providence, is a delusion and a snare:—observing that the very statement of this doctrine is calculated to awaken those to whom the charge of souls is committed to a sense of their responsibility for not warning men against their iniquities. He then proceeded more particularly, and with great effect, to apply the declarations of the prophet to the duty of ministers of the gospel in reference to various prevailing errors, and the peculiar exigencies of the times. He concluded an eloquent discourse by referring in a touching manner to the incentive to diligence in the discharge of the work committed to them arising from the disappearance from the Assembly, never to return, of some who were wont to grace it with their characters, guide it by their wisdom, and aid it with their liberalities.

The Assembly having been solemnly constituted by prayer, Mr. Pitcairn, the Clerk, read the commissions and roll of members, when the Moderator nominated Dr. Clason of Edinburgh as his successor in the chair, and he was unanimously elected. The first session of the next day was occupied in devotional exercises, with earnest addresses. The Rev. Mr. Gray of Perth made an address which opened with the following historical reminiscences.

Moderator, and Fathers and Brethren,—Five years are now completed since our disruption from the State. They have

been notable years. The first of them saw us busy with church-building as never men were busy with it before,—busy with organization,—busy with the gathering of the flocks that owned us for their shepherds. In the second, we were called to deep searchings into our spiritual state, and to extended labors of an evangelistic nature among our people; and the voice of God spoke solemnly to us in the providence which removed Dr. Welsh. The third was the year of the great manse subscription, of the Inverness meeting of Assembly, and of the commencement of more special and systematic efforts on behalf of the congregations that were suffering from the refusal of sites in the Highland and rural districts. That was the year with which the floating manse of Eigg, and the floating church of Strontian were more peculiarly associated; it was the year when the church became more acutely sensible of the hand of man lying on her. The fourth was a year of work, as its predecessors had been. A new and powerful influence was given to the Education Scheme, and a sustentation fund for schoolmasters was set on foot. But besides this, it was the year when the hand of God began to touch us, and we had to mourn the departure of Brown, and Brewster, and M^rBride. The fifth,—the year which has now expired,—what shall we say of it? It is a year that must always be sadly remembered in our annals, a year of much affliction to us, when stroke after stroke fell upon the church, and the anger of the Lord was not turned away, but his hand was stretched out still. It had scarcely begun its course, when Chalmers,—the Luthur, the Knox, and the Henderson of our day, all in one,—was taken from us, and we had to cry, “My father, my father, the chariots of Israel and the horsemen thereof.” Hamilton, Macdonald, Stewart, Spiers, and youthful Innes of Canobie,—standard-bearers all of them,—followed in stunning succession,—of more than one of whom not a few could exclaim, “I am distressed for thee my brother Jonathan: very pleasant has thou been unto me: thy love to me was wonderful, passing the love of women.”

The *schemes* of the Church, or Boards of Benevolence show an increase of receipts over any previous year; the total sum being about £57,000, or about \$285,000. Besides these there were large sums contributed for benevolent objects through

other than the Presbyterian channels. The increase is steady from year to year, the amount having been greater every year since the disruption than at any time previous.

DR. CANDLISH'S RESIGNATION.

Rev. Dr. Candlish resigned his Professorship of Theology, and begged leave to return to his former pastoral charge of St. George's church, Edinburgh. After a very solemn and interesting discussion, the request was granted, and Dr. Candlish was restored to his pastoral charge.

THE SUSTENTATION FUND.

This fund for the support of the clergy has yielded during the past year nearly half a million of dollars, which after deducting all expenses has paid to 596 ministers entitled to it, a salary of about \$500 each.

The Assembly was in session at the dates of our last papers from Scotland.—*New York Observer*.

Established Church of Scotland.

At Edinburgh on Thursday forenoon, May 18, about half-past eleven o'clock his Grace the Lord High Commissioner entered the state carriage, which was drawn by six brown horses, beautifully caparisoned. The cavalcade was then formed, and proceeded by the Regent Road, Waterloo Place, North Bridge, and High Street, direct to the High Church, where a discourse was preached by the Rev. Dr. Paul of Edinburgh, the Moderator of last Assembly, from Acts xv. 41, "And he went through Syria and Cilicia confirming the churches."

The High Street was lined from the Tron Church to the Assembly Hall with a party of the 3d Dragoon Guards.

The services in the High Church having been concluded, his Grace proceeded in his state carriage up the High Street to the Assembly Hall.

The Assembly was constituted by prayer, and the names of the Commissioners to the Assembly read over.

The Moderator nominated Rev. Dr. George Buist, one of the ministers of St. Andrew's and Professor of Ecclesiastical

History in St. Mary's College, as his successor, and he was unanimously elected.

Lord Belhaven (the Commissioner) then addressed the Assembly, and said—Right Reverend and Right Honorable, I have the honor of addressing you as the bearer of my Sovereign's commands, and I have to present you with the Royal Gift of £2000. I am at the same time, instructed to call your attention to the propriety of applying such portion of that sum as you may think it due to the encouraging and educating of young men for the preaching of the gospel in the Gaelic language in those parts of the Highlands which stand most in need of it. In this, and in every other respect, connected with the spiritual welfare of the people, Her Majesty relies with confidence in you, being assured that all your deliberations will tend to this great object. Right Reverend and Right Honorable, I have only now to assure you of my anxious desire to promote your convenience during the sittings of this Assembly by every means in my power.

Dr. Buist, the Moderator, then shortly addressed the Lord High Commissioner, expressing the satisfaction which the Church of Scotland felt at the appointment of his Lordship as Commissioner, on account of his high qualifications for the office, and his great attachment to the Church. He hoped the forbearance and moderation of the Assembly, and the loyalty and attachment of its members to the Sovereign, would be the means of still further recommending the Church of Scotland to her Majesty's favor. Her Majesty's munificent donation for promoting religious instruction in the Highlands and Islands was received with much thankfulness, and he trusted its distribution would be so arranged, as under the divine blessing, it might be made effectual in promoting the desirable end.

A FAST ON THE SABBATH.

The second *Sabbath* in July was set apart as a day of fasting and prayer in view of the deplorable state of the country.—*New York Observer*.

The British Bible Society, since its establishment in 1802, has circulated thirty-two millions of Bibles in various languages, at an expense of *fifteen millions* of dollars.

Dr. Hodge on the Atonement.

WE were fully aware that the article of the Rev. Dr. Hodge in our last No. differed in some points, from the views of some of ourselves, and many of our brethren and patrons. The views opposed to those of Dr. Hodge, we had published before; in the sermon of Dr. Anderson on the atonement. We have now presented both views to our readers. The following brief criticism on the article of Dr. Hodge, is contained in a letter to a friend written by a venerable and much loved Father of our Synod. Having seen it, we take the liberty of publishing it.—Eds.

“After reading the last No. of the magazine, I went to my store of first principles and spread them out—viz:

1. Punishment is the infliction of the penalty of law on a criminal tried and found guilty by an authorized court. (In common parlance it may be used in a lax sense—not meaning legal punishment.)

2. The Divine government authorized no court to try Jesus Christ. Had he been tried by a court appointed by God, he would have been found innocent, &c., and not a subject of legal punishment; he then suffered, uncondemned by law.

3. Christ made an atonement as high priest, an office unknown to the moral law.

4. The law could not command Christ until he came under it; but he came under it according to a covenant not founded on law, in which covenant he bound himself to offer *somewhat* as an atonement.

5. The whole law is comprehended in obedience, and the promise, “he that doeth shall live, and he who doeth not shall die”—the law, as law, cannot turn aside from this line a hair’s breadth.

6. The ceremonial atonements were typical, but not of the moral law, as the moral law preceded the ceremonial;—but it was typical of the gospel plan, laid in the covenant of redemption, which provided an atonement.

7. Legal substitution for moral obligation is an absurdity, and a substituted penalty in place of the suffering of the guilty, takes away all grace and mercy in pardon and salvation.

But enough of this. I laid Rev. Dr. Hodge’s article on these first principles, but what an effervescence, and yet no union! Well, I thought I would give it out, and leave it to better theological chemists.”

THE
Calvinistic Magazine.

[NEW SERIES.]

‘Earnestly contend for the faith which was once delivered unto the saints.’

Vol. III.

August 1848.

No. 8.

Reminiscences of our Venerable Church.

“THE MAN OF THE AGE.”

IN the year 1505, there was born in Scotland, one who was influenced by God's Spirit to be the much honored instrument of his country's greatest welfare. For a long period preceding the last thirty years, it had become fashionable among certain classes, to deprecate the actions and motives of this noble man—to brand him with the epithets of “fanatic,” “enthusiast,” “hypocrite”—yea, even “murderer.” Strange that with history's open page, christians should have been so blind. Strange that with Presbyterianism in Scotland for his monument, well read men could have been ignorant of the real character of JOHN KNOX! But it has been so, and many can remember being shown in their youth the ruined abbey, and the dilapidated cloisters, aisles and transepts, and in a mournful tone been made acquainted with the history of their downfall at the hands of the “barbarous John Knox.” How could such an impression have been given of one, whose heroism was quite as great and far more tried than the renowned Wallace? The answer is easily found. Have not the fact and the romance writer, and the adherent or admirer of prelacy, thrown a false glory around the person and religion of a beautiful but wicked queen? Yes, and more, for during the influence of the accomplished man, but very partial historian, Robertson, and his “moderates,” the embrace of the State had well nigh smothered all vital energy in her Scottish church. The time cometh, when kings will be fathers and queens nursing mothers in God's Zion, but the day has not yet dawned. We would, however, bless God, that the republican independence of the church to state privileges, is now becoming, even in monarch-

ical governments, better understood. This basis of true catholicity, has thrown a new light on many things, and the veil being lifted from the face of the past, we see it as it is.

John Knox was educated for the Romish Church at St. Andrews, and was subsequently converted, by means chiefly of the pious example of George Wishart the martyr. When the conspiracy which fulfilled God's judgments against the wicked Beaton had been consummated, Knox was called by the people of St. Andrews to be their minister. Overwhelmed with anxiety and distrustful of his abilities for such a charge, still he dared not refuse the call; so girding on his armor, he made ready to use his *one* or his *five* talents, as the Lord chose to bestow, to the pulling down the strong holds of popery. John Knox left it to others to contend about rites and ceremonies—the licentious lives of the boasted “successors of St. Peter,” &c.; he went boldly to the foundation from whence issued all these streams of impurity, and threw down the gauntlet to maintain that *the Romish church was the very Antichrist*. From that hour the real beginning of the Scottish Reformation may be dated—from that hour neither party could retreat with honor. The Word of God now must be the *alone* standard. Nothing could be retained in *form*, in *doctrine*, in *government*, that had for its authority *only the authority of Antichrist*. And did John Knox maintain his proposition in this high court of popery? Let us turn to the page of history. “A public disputation was held in the presence of the sub-prior, between Knox and the priests; the effect of which was prodigious upon the numerous audience, who now clearly perceived that the popish party were unable to maintain their cause in argument.” The prelates saw at once their danger, and as in reasoning from the Scriptures they were outwitted, they determined by stratagem to get rid of one who so much annoyed them. Assistance from France was procured—galleys blockaded the harbor. John Knox and his friends were soon on their way to a foreign land as prisoners. And now behold the “man of the age,” a slave, and working hard on board a small vessel in one of the French seaports. Has God forgotten his servant? Nay verily. The triumph of the popish party was of short duration. England declared war, and Scotland in its troubles sought more relief from France; and to insure a closer alliance with that

popish country, sent her young queen Mary to be educated at that court, and join the crowns by a marriage with the Dauphin. Peace was soon concluded, and as France was a party concerned, by the application of the English Ambassadors the galley slaves were set at liberty, and John Knox returned to England and preached there until the death of the pious young Edward VI., when he retired to Frankfort, and ultimately to Geneva.

It may be well here to mention, that while in England, he refused the Protestant Bishopric of Rochester, because he regarded prelacy as *not* sanctioned by God's word.

Thus tossed about, yet steadfast, he found his way to the foot of the Alps, and there, on the shores of the beautiful Leman, he embraced the "man of Geneva," and from henceforth John Knox and John Calvin were brothers. Much does Presbyterianism owe to this meeting. Much does Scotland owe to this meeting, for the civil as well as religious liberty which she has so long possessed. Much do her sons owe to this meeting for the warm welcome which has been, and is given them, by every free and enlightened people. From this meeting on the shores of the Leman, in the shadows of the towering Alps, have emanated "the right of private judgment," the freedom from priestly tyranny, the constant appeal to the Scriptures, the belief that no human tradition, "no human work," "no human succession," availeth *anything*, but "a new creature." Filled with these views, and his heart burning with love for the souls of his countrymen, he returned to Scotland in the year 1555.

During the absence of the reformer, the popish party continued their endeavors to suppress the growth of every seed of the Reformation. Sustained by the Queen Regent—Mary of Guise—a bigoted Papist and an unprincipled woman, they carried on their persecutions with zealous determination. Several gentlemen were banished on mere suspicion, and Adam Wallace, a teacher, being accused of heresy, was burned on the Castle Hill of Edinburgh. After this, and the reforming party seeming now to be without a leader, the persecutors breathed more freely, and hoping that they had succeeded in suppressing all heresy, they returned to their old business of political intriguing.

It was the end of harvest 1555, when John Knox returned to Edinburgh; and there and in other chief towns of Scotland, his reasonings and wonderful preaching were blessed of God to be the chief means of forwarding the Protestant cause. His fervid eloquence was like a mighty mountain stream, carrying all before it, and vivifying, strengthening, and purifying all within its reach. The priests were thunderstruck! and they would have laid violent hands upon him, when letters came from the continent pressing him to return, and in July, 1556, he was again gathering strength among his friends in Geneva.

For nearly three years did John Knox instruct and receive instruction, in close friendship with his Genevese brethren, among whom was the devoted Calvin. Once he was on the point of returning to his native land, at the earnest invitations of the Scottish Protestants, but Providence prevented him, and although his country was never forgotten, yet he found himself happy in the relation of pastor to a Genevese congregation.

Meantime, the popish party were not idle in Scotland. The priesthood, finding their own power insufficient, enlisted more and more the Queen Regent in their cause, and prevailed on her to summon the preachers of the reformed doctrines, and accuse them of sedition. This was accordingly done, but when the preachers came to Edinburgh, they were accompanied by so many of their friends, that it was judged dangerous to proceed with the accusation. A proclamation was therefore issued, ordering all to return who had not been commanded thither. The Protestant gentlemen saw through the object of this proclamation; and disobeying it, proceeded in a body to Court, forced themselves without ceremony into the presence of the Queen Regent, as she sat in the midst of her bishops. Verily the lawn was ruffled, and not only the *mitre*, but the *crown* shaken, when Esquire Chalmers of Gadgirth boldly spoke thus in the name of his brethren:—"Madam, we know that this proclamation is a device of the bishops, and of the primate of St. Andrews, who stands beside you. We avow to God, that ere we yield we will make a day of it. These *idle drones* (pointing to the bishops) oppress us and our tenants—they trouble our preachers, and would murder them and us. Shall we suffer this any longer? No, madam, it shall not be!" and at that word every man put on his steel bonnet. There

they stood in Holyrood palace, the men who spurned spiritual slavery. The Queen spoke to them fairly, disavowed all knowledge of the proclamation, and they and their beloved preachers were permitted to return to their homes in peace.

The Protestants were now so evidently gaining strength, that their enemies were fain to act cautiously. In the mean time, the chief gentry devoted to the Reformation, determined to meet at Edinburgh and consult what had best be done.— They did so, and resolved to form a common bond of union, called a “Covenant.” So on the 3d of December, 1557, they put their names to this remarkable document, which has commonly been termed “The first Covenant;” and truly it is worthy a place in the memory, and for the benefit of those who may not have seen it, we will copy the entire paper in modern spelling:—

“We, perceivng how Satan, in his members, the Antichrist of our time, cruelly doth rage, seeking to downthrow and destroy the evangel of Christ and his congregation, ought, according to our bounden duty, to strive in our Master’s cause, even unto the death, being certain of the victory in him; the which our duty being well considered, we do promise before the majesty of God and his congregation. That we, by his grace shall with all diligence continually apply our whole power, substance, and our very lives, to maintain, set forward, and establish the most blessed Word of God, and his congregation, and shall labor at our possibility to have faithful ministers, purely and truly to minister Christ’s evangel and sacraments to his people. We shall maintain them, nourish them, and defend them, the whole congregation of Christ, and every member thereof, at our whole powers, and expending of our lives against Satan and all wicked power, that does intend tyranny and trouble against the aforesaid congregation. Unto the which holy word and congregation we do join us; and also do renounce and forsake the congregation of Satan; with all the superstitions, abominations, and idolatry thereof. And moreover shall declare ourselves manifestly enemies thereto by this our faithful promise before God, testified to his congregation, by our subscription at these presents. At Edinburgh, the 3d day of December, 1557 years.

God called to witness.”

From the repetition of the word *congregation*, in this document, the chief subscribers were afterwards called "the Lords of the congregation."

It was now, that the inhabitants of Edingburgh almost in a body resolved no longer to attend mass, and it was about this time that some of the more tumultuous took the image of St. Giles, the tutelar saint of the city, from the church which still bears his name, and breaking it in pieces, threw the fragments into Nor'loch, (a small lake now filled up.) The image was replaced, and the young St. Giles, (as it was contemptuously called,) was also demolished. And now the irritated priests determined that if they were impotent in wreaking their vengeance on the chief Protestant preachers, they would be merciless on any one who did fall into their hands.

One Walter Mill, priest of Lunan, had left off saying mass for nearly 20 years. Old and inoffensive, they had not troubled him. Now, however, their eyes glared for a victim, and soon he was apprehended and sentenced to be burned at St. Andrews. At the stake he stood up and composedly addressed the multitude, while his long white hair waved in the sea-breeze. He said, "I am now fourscore and two years old, and could not live long in the course of nature; but a hundred shall rise out of my ashes, who shall scatter the persecutors of the people of God." After having prayed he arose, and standing upon the coals, said—"The cause for which I suffer this day is not because of any crime laid to my charge, though I acknowledge myself a sinner before God, but only for the defence of the truths of Jesus Christ, set forth in the Old and New Testaments; therefore, as ye would escape eternal death, be no longer seduced with the lies of bishops, abbots, friars, monks, and the rest of that sect of Antichrist, but depend only upon Jesus Christ and his mercy, that you may be delivered from condemnation." This aged servant of God was the last martyr who suffered in Scotland for *protesting against popery*. The people raised a cairn, or heap of stones, over the spot where his body was burned, on the 28th April, 1558.

It was now evident that a crisis was at hand. A league had just been entered into between France and Spain, for the utter destruction of the reformation throughout Europe, the dethroning of Elizabeth, and the bestowing of the crown of England

on a popish monarch. In order to strengthen this scheme, it was necessary that the crown matrimonial should be bestowed on the Dauphin, the husband of the youthful Mary; and the Queen Regent was deputed to employ all her artifice upon the Protestant leaders, to induce them to recognize Francis and Mary as King and Queen of Scotland, promising them protection from the hatred of the bishops, and every thing to further the Reformation. So earnest did she seem to be, and so distinctly and solemnly did she promise, that many believed that she had *herself* become Protestant.

Supposing that she had succeeded, this wily sovereign now prepared to throw off all disguise, and entrap the preachers into the hands of their enemies; and had it not been for the determination, energy and boldness of the private members of the church, the efforts for reform would now have been crushed.

Encouraged by the apparent friendliness of the Queen Regent, the Protestants had assembled at Edinburgh in considerable numbers, and had sent in a petition to the government, craving that religious worship might be performed in the native tongue, that immoral and ignorant priests should be removed, &c., &c. During this convention the Protestants were made aware of a secret treaty between the Regent and the popish clergy, in which they engaged to raise funds for her use in the maintaining of forces for the suppression of the Reformation. On being made certain of this, they immediately left the city, and no sooner were they gone, than a proclamation was issued from the palace, forbidding all to preach or administer the sacraments without authority from a bishop; and that the coming Easter must be celebrated by all according to *the rules of the church of Rome*.

The Protestants saw that they must now either take a stand for their rights, or abandon all they held most sacred. They did not hesitate, but at once determined to *disregard* the proclamation. This being done, four of the most conspicuous of the preachers were summoned to appear on trial at Stirling.—Wishing to avoid extremities, the Reformers sent a députation to the Regent, to remind her of her promises of protection; but she haughtily replied, that “it became not subjects to burden their princes with promises, farther than they pleased to keep

them." Roused by this language they answered—"If you, madam, violate the engagements you come under to your subjects, we will regard ourselves as absolved from all allegiance to you." This boldness made her pause, and at once resume her dissimulation, and she promised not to demand the trial of the preachers.

The deputation then left her, but scarcely had they departed, when her fury was awakened by the information that the town of Perth had heartily embraced the reformed doctrines. Without hesitation she broke her promise to the deputies, and summoned the preachers to attend their trial on the 10th of May.

All were now awakened to a sense of danger, and the private members of protestant faith determined to accompany their preachers to Stirling on the day appointed, with hearts resolved to conquer or perish.

The 3d of May 1560 had dawned; another week and the die would be cast for Scotland's dearest liberty—the spiritual liberty of her free Protestant church. Prayers were ascending, as well from the pent up towering houses of the capital, as from the dells and gowaned knolls of that beautiful and romantic country. For several days the council of the popish clergy had been sitting in the Grey Friars Church, Edinburgh, plotting the downfall of the Reformation. There is no doubt that Satan was in their midst, and we can almost imagine the sneer of mingled disappointment and satisfaction, when he was permitted to witness the panic which at this time took place.

The bishops were in the midst of their deliberations, when suddenly the door of the monastery was thrown open, and a poor monk, breathless with haste and pale with terror, rushed into their midst, exclaiming in broken language, "John Knox! John Knox! He is come! he is come! he slept last night in this very town!" In utter dismay they saw their plans overturned, even as the tables of the money-changers, and as if an invisible hand had wielded the whip of small cords, panic-stricken they rushed out of the temple!

The unwelcome news of the hero's arrival was soon carried to Mary of Guise, and within a few days Knox was proclaimed an outlaw and a rebel. With hearty good will he now

threw himself into the midst of the conflict, and hurried to join those who were preparing for their trial at Stirling. The day of trial came, the preachers did not appear, and were therefore outlawed by the court. In the mean time Knox preached at Perth on the sin of idolatry—the idolatry of the mass and the worship of images. The congregation was serious and thoughtful, and dismissed quietly. A priest, however, to show his contempt for the Reformer, ere the people had entirely left, uncovered an altar and prepared to celebrate mass. A boy uttered an expression of disapprobation; the priest struck him; the boy retorted by throwing something at the priest; this struck one of the images, which was thrown down and broken, and a signal was thus given for those who sympathized with the boy, and so in a few minutes the altar and its images, and all the ornaments of the church were demolished. The noise was soon the means of collecting a mob, who vent their fury on other parts of the town; and although not only the preachers, but the magistrates did all they could to quell the disturbances, the fury could not be restrained until several costly edifices belonging to Carthusian friars and monks, black and grey, were laid in ruins. Many of the sober part of the Protestants had nothing to do with this tumult, it was confined to those whom Knox aptly names "*the rascal multitude,*" the remote cause of whose anger was the perfidy of the Queen Regent; but this and much more has been laid on the shoulders of John Knox, who, by the by, cared not for it, and scarcely felt the weight of it.

In these papers we can but barely glance at the events of this honored christian's life. Those who wish to see one of the most important of histories, let him get for himself "*McCrie's life of Knox,*" and unless he is one of those untractable pieces of affectation yclept Puseyites, who will sigh more over "*the sacrilegious overthrow of a venerable structure of stone and lime,*" than over a world of dying souls, he will be highly gratified.

Of course this outrage in Perth was visited with punishment, still so strong was the influence of Protestantism felt, that the soldiers of the Queen were soon withdrawn, and before leaving Perth the "*Lords of the Congregation*" framed and subscribed another band called "*the second covenant,*" in which they

pledged themselves to mutual support in the cause of religion. Very soon after this, his old parishioners of St. Andrew's begged Knox to come and preach for them, and the Prior (afterwards the Regent Moray,) having now cordially joined the Reformers—he also sent an invitation determined with the other “Lords of the Congregation” to negotiate no longer with one so perfidious as the Queen, but to storm Popery by moral force in its very stronghold.

Soon the Archbishop hearing of this, marched thither at the head of an armed force, and sent information to Knox that if he appeared in the pulpit, he, the Archbishop, would give orders to fire upon him. Knox's friends were alarmed, and when they ascertained that the Queen had advanced at the head of an army of French troops to a place within 12 miles of where they then were, they felt it their duty to pause and consult, ere they rashly put their own lives and the life of Knox in a danger so imminent. In that assembly Knox stood up and reminding his friends that it was in this town that he had been first called to preach—that from this place he had been torn away a galley slave by the deception of the Bishops—that now the opportunity was presented to him for which he had longed, and prayed, and hoped. “Hinder me not,” said he, “from once more preaching in St. Andrews. As for the fear of danger that may come to me, let no man be solicitous; for my life is in the custody of Him whose glory I seek. I desire the hand and weapon of no man to defend me, I only crave audience, which, if it be denied here unto me at this time, I must seek farther where I may have it.”

The great man's courage communicated itself to his friends, and with earnest prayers to Heaven, they silently acquiesced.

On the next day, the 16th of June, John Knox ascended the pulpit of the abbey church, and looked upon his strange motley congregation. There sat the Archbishop in his long flowing robes. There sat his satellites or minions in the forms of monks, friars, &c. There stood the armed band with loaded muskets, waiting for the word “fire!” There sat citizens and country people, Popish and Protestant, wondering as to what would happen. And the hand of God was there restraining the fury of Satan. And the spirit of God was there convincing and converting the hearts of many. Oh! to have seen that

mighty man of God, as he rose from the footstool, strengthened and refreshed, and laid bare the secrets of Popery, and with almost superhuman energy, urged on his audience to rise and reform. His enemies were spell-bound, and without interruption he proceeded even to the end; and for *three* days more he continued preaching and praying. Conversions followed convictions, and at the close of the meeting, the magistrates and the people met in a body, and resolved to strip the churches of their images, and at once profess publicly the doctrines of the Reformation.

The Queen and her Popish foreigners now marched against the Reformers; but their friends from the adjacent counties came to their help, so she was fain to propose a suspension of hostilities. This was granted on condition the French troops be removed, and commissioners sent to settle all difficulties with the "Lords of the Congregation." The troops were removed, but no commissioners being sent, the Reformers determined to take matters into their own hands; and so mustering their strength, they advanced to Perth, expelled some soldiers sent there by the Queen, seized upon Stirling Castle, and took possession of Edinburgh. On their arrival in the capital, the chief Protestant leaders sent to the Queen Regent who had fled in fear to Dunbar, telling her that she might come back in all safety, that they would not throw off their allegiance to her, but that they were determined to worship God according to the dictates of their own consciences.

About this time, Knox was chosen minister of Edinburgh; there was but one church then in the city, St. Giles' which, however, could hold 3000 persons. On the 7th of July, 1559, he began his labors there,—and for more than a dozen years after this, did John Knox watch, and pray, and preach, and struggle for the sacred cause of physical, mental and spiritual liberty. Often was he sorely tried by the defections of those whose adoption of the Protestant cause, was for other than spiritual ends. Then, as at the present day, some were glad enough to throw off the chains of a Popish priest-hood; but they cared not to wear the "yoke" of obedience to Jesus.—The cause of Christ's church was often eclipsed by individual selfishness. How much is it so now and among a happy people with none to oppress them? How often do professors of

religion put their own puny interest before that of Christ?—Were it not so, would not each mountain village not only support its own minister, but its missionary? But we refrain from digression.

The glorious Reformation moved onward in Scotland, and there were not a few who, with Knox, looked steadily to the “pillar of cloud by day, and the pillar of fire by night,” trusting implicitly in Him who was now leading their beloved church and country out of worse than Egyptian bondage.

On the 9th or 10th of June, 1560, the Queen Regent Mary of Guise, after receiving extreme unction, gave up the ghost. For some months, war had been raging between the Scottish Papists, their French auxiliaries, and the Protestants in Scotland, assisted by the troops of Elizabeth. As soon as the death of the Regent was known, it was found an easy matter to bring about a peace.

On the 1st of August, the Parliament met in Edinburgh, and the all-important subject of religion was the first thing to which attention was drawn. A number of Protestants of different ranks in society sent in a petition begging the Parliament by some means, to procure the removal of the corruptions which had infected the church. Three things especially they craved:—1st. “That antichristian doctrines maintained, should be discarded.” 2d. “That means should be used to restore purity of worship and primitive discipline.” 3d. “That the revenues which a corrupt and ignorant set of Priests had been greedily using, should be applied for the support of pious ministers, for education, and for the relief of the poor.”

Before this petition could be granted, it was necessary in answer to the first topics, to have proved *what* doctrines were consonant with the Scriptures; and so John Knox and other five ministers were appointed to draw up a confession of faith, which in four days they did, and had it read before the whole Parliament. This confession agreed with those of other reformed churches, and it was again read and voted upon, article by article.

The Bishops were silent, and *three* noble men said, “As for us, we will believe as our forefathers believed”—no other remark was made, so the vote was carried, and on the 24th of August the Papal jurisdiction was prohibited by Parliament.

As soon as parliament had been dissolved, the ministers and leading Protestants determined to meet for the purpose of deliberating on the measures next to be adopted. Accordingly on the 29th of December, 1560, was held the first meeting of the First General Assembly of the Presbyterian Church of Scotland.

The Confession of Faith had been signed,—it was not, however, enough to say, “so we believe;” but also in accordance with this belief, “so we must act;” therefore one of the first things taken into consideration, was the *discipline* of the church, and would that we had space to give a few items from the Book of Discipline then drawn up and adopted, and which was scoffed at by worldly wise men of that day, even as it has been by those of later times, but which is engraven on the mind and heart of Presbyterian Scotland; her judgment, intellect, and warmest affections all going with it.

We need not here speak of the death of the young King of France, and of the return to her native land of his widow “Mary,” now Queen of Scotland. The chivalry of subsequent times—the partiality of Robertson and other historians—the Popish and prelatical interests to be supported, all, all have been brought to bear against our noble Reformers, and against him, the noblest and greatest.

While this beautiful and fascinating woman, whose whole conduct deviated at every step from the moral law of her Creator, is almost deified, John Knox, the noble standard-bearer for Liberty, for Reform, for Purity, for Holiness, is reviled and held up to ridicule. The poet and the painter have each vied with the other in extorting admiration for Mary, who educated at a corrupt court and in the bosom of a church, which holds forth indulgencies and pardons for all sin to any who are able to buy, must be pitied as she is blamed by all who read her guilty story; while they have thrown the dark shades of religious intolerance around the character of the Reformer, and with artistic cunning brought out and deepened the contrasts to add to the desired effect. But the day has dawned when we must look at *realities*, not pictures—when the memories of such men as Knox and Cromwell will soar far above the miasmatic region of prejudice and envy, created by the enemies of Christ and of freedom.

The intrigues and corruptions of Holyrood, while the weak minded Darnley held sway—the jealousies, the hatred connected with the ill-fated Rizzio—the awful murder of the Queen's young husband—her guilty marriage with his murderer, the abandoned Bothwell: these things and their connecting influences almost rending the kingdom asunder and throwing all things into confusion, prevented not, but only seemed to give more energy to the indomitable Knox, who preached in St. Giles' Sabbath after Sabbath to the thousands who attended his ministry. Nor were his labors confined to the pulpit, for at divers times he failed not privately as well as publicly to admonish; and like Nathan, to reprove the beautiful but infatuated woman whom he acknowledged Queen.

But we love to linger too long around the memories of one whose largeness of heart and mind, might put to shame the puny conceptions of the present day—the man who sought to plant a college in every town—a school in every village, and a pious devoted minister over every thousand of the Scottish population.

The 24th of November, 1572, was the last day of this celebrated man's earthly existence. In a small room in the high street of Edinburgh, not far from his place of public worship, lay John Knox on his peaceful death-bed. He “who had never feared the face of man,” saw the King of Terror approach without any dread. In softened accents he said, “God knoweth I did never hate the persons of those men against whom I thundered God's judgments.” For the troubled church of God, he wrestled much in prayer—“despised,” he said, “by the world, but precious in God's sight.” Among his last words were these: “Blessed is the death of those who have part in the death of Jesus.”

In the church-yard of St. Giles, (now the Parliament square,) lies the dust of the Reformer. How many a disenthralled spirit will welcome him on the morn of the Glorious Resurrection.

M.

Covenant of Redemption.

BY REV. ISAAC ANDERSON, D. D.

A covenant is an agreement between two or more parties on stipulated conditions. The covenant of *redemption* is an agreement between the co-equal persons of the one Jehovah respecting man's redemption, and all that relates to his redemption. On the ground of this covenant, Jesus Christ is constituted Mediator, and the *Son of God*. As Mediator he is represented as creating, preserving, governing and judging.—If he does these things as Mediator, then it follows, that the *covenant of redemption* is the foundation of God's sovereign actings from eternity to eternity—the sure foundation on which is built the glorious superstructure of redeeming mercy, on which it will stand through eternal duration. There is not a sparrow or a worm, but its existence and final disposition have been regulated and settled by this covenant; there is not a sun that burns, or a world that rolls, or a moral agent, whether men or angels, but their existence and use have been determined by this glorious covenant, and all in relation and subserviency to the great work of redemption. Then it is important to know, that the oracles of truth teach the existence of such a covenant.

Although it is no where said in the Bible, in so many words, that the persons of the Godhead entered into a covenant from eternity, respecting the redemption of our race, yet no truth can be more clearly demonstrated from the word of God.—The Bible teaches there is one God; yet there are three persons in the Godhead, the Father, Son and Holy Spirit; co-equal, co-essential, and co-eternal. This doctrine is at the foundation of the whole christian scheme. Take away this doctrine, and there can be no divine Saviour, no atonement, no regeneration by the Holy Spirit, no justification by faith. No christian church denies this doctrine. But grant that there are three persons, then the doctrine of the covenant of redemption follows as certainly, as that two and two are four. *Among equals there can exist no inherent, original superiority, which would give a right to one to send and command the other.* If such a right exists, it must be founded on consent or agree-

ment. But God, the Father, did send God, the Son, into our world and commanded him to do certain things. "My meat is to do the will of him that sent me, and finish his work"—John 4: 34. "He that honoreth not the Son, honoreth not the Father which hath sent him"—John 5: 23. "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me"—John 5: 24. "Unto you first, God, having raised up his Son Jesus, sent him to bless you"—Acts 3: 26. "When the fullness of time was come, God sent forth his Son"—Gal. 4: 4. "The Father which sent me gave me a commandment what I should say"—John 12: 49. "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me; but I lay it down of myself; I have power to lay it down, and I have power to take it again; this *commandment* have I received of my Father"—John 10: 17, 18. "But that the world may know that I love the Father, and as the Father gave me *commandment*, so I do"—John 14: 31.

The Father sent the Son, and commanded him, is the repeated language of the Bible; then the Father's right to command, and the obligation of the Son to obey, must arise out of agreement. And there is no way to escape this argument, except by denying the equality of the persons in the Godhead, or by asserting that among equals one may have an inherent right to command the other—which, from the very constitution of our mind, we are incapable of believing.

We prove the existence of a *covenant of redemption*, by another argument equally conclusive. *Works performed by a person, or sufferings endured, which were not required or commanded, cannot give a just claim to a reward.* No man feels bound to reward his neighbor for works he did not employ him to do, or for sufferings he did not require him to undergo.—But the works and sufferings of the Redeemer are rewarded by the Father, and a reward was promised. Then the works and sufferings of the Messiah were such as he covenanted to perform and endure, and such as the Father had covenanted to reward. "Yet it pleased the Lord to bruise him, he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. He shall

concerning the salvation of mankind. Out of this covenant arose the renovator and purification of the human soul, the light, comfort, peace, hope and joy, which it receives in the present world; and in the end, its admission into heaven.—Finally, out of this covenant will arise the glory, peace and happiness, which will be found in that pure and exalted world by the whole assembly of the first born. All these, and all things pertaining to them, result obviously from the wonderful transaction called the covenant of redemption.”

Jesus Christ as Mediator, will judge the world, and determine the eternal condition of all men and angels—Acts 17: 31.

Inferences.—1st. We infer from the foregoing scriptural facts, that the plan of redemption is the most important of all God’s works. The heavens and the earth were created for the sake of this plan; and a mysterious and wonderful system of providence is carried into execution. The universe is upheld as the theatre on which God will manifest his purposes and perfections through this glorious scheme of redemption. For its accomplishment the *Son of God* became incarnate, suffered, died, rose again, ascended into heaven, sat down at the right hand of the Majesty on high, and makes continual and effectual intercession. For the same end the Spirit of truth comes into the world to renew and purify the hearts of the elect, and conduct them to heaven. For this end, angels and men will be tried and sentenced to hell or heaven. Surely then, the covenant of redemption well deserved the covenant arrangements of the infinite wisdom and goodness of the sacred persons of the one Jehovah. This covenant did not grow up out of a contingency; it is not a remedy provided for unforeseen evils; a thing grafted on the accidental fall of man. Paul says, “the Father created all things by Jesus Christ to the intent, that now unto the principalities and powers in heavenly places might be known by the church, the manifold wisdom of God, according to the eternal purpose, which he purposed in Christ Jesus, our Lord”—Eph. 3: 9, 11.

2d. We infer from the facts that belong to the covenant of redemption, that the doctrine of election and the final perseverance of the saints stand on a foundation as immoveable as the throne of God. We have seen that the Father gave a certain definite portion of the human family to the Son. This

number is the elect. It must be definite, as wisdom forbids that the Saviour should obey and suffer for a reward, while it was uncertain whether that number would be one, or one hundred. Beside, he has said those who were given to him "shall come to me"—John 6: 37. If they shall come, it must be by some influence from the Saviour, "Thy people shall be willing in the day of thy power"—Ps. 110. 3. But whom shall he make willing? Those who were given to him. But how many? All in uncertainty. Would the Saviour suffer and die on such uncertainties? Or will he make willing in a day of his power, those who were not given to him? Has he no rule by which to proceed? Will he make some *willing* that were not given him, and claim them as part of his reward, although neither given nor promised him? Who will dare either to say, or think such a thing of the Holy Redeemer.

3d. The doctrine of the final perseverance stands on as firm a foundation as the doctrine of election. The Son agreed to save all the Father gave him, and loose none of them. Should he fail to make any one of them willing in the day of his power, by the washing of regeneration and the renewing of the Holy Ghost, or should he fail to keep them, and suffer them to fall from grace, and finally perish, he would fail to fulfil his covenant engagements with the Father. Suppose on the day of judgment, one who had been given to the Son, should be found on the left hand of the Judge, who had never been regenerated; and one, who, after he had been renewed, fell away and was now to be doomed to endless despair. Suppose the Father asks the Son, were not these also given to you in the covenant of redemption, on condition, that you should not lose one of them? The Son admits they were. Would he not be convicted of being a covenant breaker before the vast universe of God's intelligent creatures? Better the universe had never been made, or that now it should be blotted out of existence. God the Spirit, is bound to the Father and the Son to regenerate all that were given to the Son, and he has no right to renew any others.

4th. Whatever Christ did as Mediator, he did as fulfilling the conditions of the covenant of redemption. The oracles of God say in language that cannot be misunderstood: "Jesus, who was made a little lower than the angels for the suffering

so great as to satisfy his boundless benevolence, on condition that he gives unto them eternal life, and lose none of them. I further agree to accept the atonement my Son will make as a propitiation for the sins of the world, to anoint him by the Holy Spirit with the oil of gladness, to exalt him to my right hand, and give him a name above every name, that every knee may bow to him, on condition he finishes the work, that I have given him to do.

I, Jehovah, the Son, of the other part, do covenant and agree, that Jehovah the Father, be the *first person* and have the title *Father*, and that he have the right to send me into the world, and command me as to my work as Mediator. I do further covenant and agree to become incarnate, to obey the commands of the Father, and pour out my soul as a ransom for *the many*. Moreover, I do accept as a reward, what the Father has covenanted to give; and bind myself to save every soul of the human race given to me by the Father, and not lose one of them. And when I have finished the work of redemption, and subdued every enemy, then will I deliver up the kingdom of nature to the Father, that God may be all, and in all.

I, Jehovah, the Spirit, covenant and agree to be the third person in the one Jehovah, to proceed from the Father and the Son, and to be distinguished by the title of *Holy Spirit, as the name of office*. I moreover covenant and agree to anoint the Son with an holy unction without measure; I also agree to renew every individual given to the Son by the Father, and to sanctify them, and make them meet for heaven, and no others, to the glory of the one Jehovah.

Agreed and entered into from eternity, witnessed and sealed by the persons of the undivided I AM, THAT I AM.

This eternal covenant is the basis of all God's purposes and works of creation, providence, and redemption.

The Lord Jesus Christ created all things as the Word, or as *Mediator*—John 1: 3. But as Mediator he acts in subordination to the will of the Father. "All power is given unto me in heaven and earth"—Matth, 28: 18. Then his right to create, uphold and govern, is derived from the appointment of the Father, and the Father's right to appoint must be traced to the covenant of redemption. Paul says, "By him all things were

created, that are in heaven and that are in the earth visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and he is before all things, and by him all things consist, and he is the head of the body the church"—Col. 1: 16, 17. In his letter to the Corinthians he says, "To us there is but one God, the Father of whom are all things, and we in him; and one Lord Jesus Christ by whom are all things, and we by him"—1 Cor. 8: 6. He says to the Ephesians, "Hath put all things under his feet, and gave him to be the head over all things to the church"—Eph. 1: 22. We learn from these passages that Christ or the Messiah is the Creator of all things in heaven and earth; that all things by him consist; and that he is the head of the body the church; and that the Father put all things under his feet; and gave him to be head over all to the church. Paul also says, "Upholding all things by the word of his power"—Heb. 1: 3. Then, creating, upholding, and governing all things, are the works of Jesus Christ, as Mediator. For the Father gave him to be head over all things to the church.

God's purposes and counsels are expressed by the terms *decrees*, *election*, and *predestination*; these are all made in Jesus Christ as Mediator; but he has his whole character as Mediator, with all the offices necessary to a Mediator by the covenant of redemption. "Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will"—Eph. 1: 3, 4, 5.

Dr. Dwight has said with great propriety, "Out of this covenant arose the mediation of Jesus Christ; his incarnation, life, preaching, miracles, humiliation, suffering and glorification. Out of this covenant rose the mission of the Spirit of grace, who came into the world to execute the purposes of Christ's redemption. Out of this covenant arose the Gospel, or the Scriptures of the Old and New Testament, which that Spirit taught the prophets and apostles which communicates to us all the knowledge which we possess of the will of God,

co-equal persons of the one Jehovah, respecting man's redemption.

In the 89th psalm, it is said: "I have made a covenant with my *chosen*—I have sworn unto David my servant.—Thy seed will I establish forever, and build up thy throne to all generations. * * My mercy will I keep for him forevermore, and my *covenant* shall stand fast with him; his seed will I make to endure forever, and his throne as the days of heaven. * * My *covenant* will I not break, nor alter the thing that has gone out of my lips. Once have I sworn by my holiness, that I will not lie unto *David*, his seed shall endure forever, and his throne as the *sun* before me."

David was a type of Christ, hence his name is used in this psalm for Christ, as is evident from the fact, that things are said of David in the psalm, that will not apply to him, but apply exactly to the great antetype Christ. "His throne shall endure as the sun before me." This is literally true of Christ, but not true of the literal David. In this psalm it is expressly said by the Father, that he has made a covenant with his *chosen*, although it is not said a covenant of redemption, yet the tenor of covenant is stated in the plainest terms. The most solemn language is used to set forth the engagement: "I have sworn unto David my servant."

The Scripture as indubitably teaches, that the sacred persons the Godhead from eternity entered into a covenant respecting the redemption of man, as it teaches, that there are three co-equal persons in the one Jehovah. It is important to know, what the Bible teaches respecting *the tenor of this covenant*—and its teachings are in no doubtful language.

The Father agreed to delegate to the Son all power in heaven and earth, to be used in promoting the designs of redemption—John 17: 2.

The Father agreed to uphold the Son by the right hand of his righteousness, while the Son brings in everlasting righteousness—Is. 41: 10, 11, and 42: 1, 7.

He also agreed to give the Son a definite number of the human family, as the reward of his obedience, on condition, that he make an atonement, and give unto them eternal life—Is. 53: 11, 12. John 17: 2.

The Father moreover agreed to accept the atonement, as a

ground of pardon, and to anoint his Son with the oil of gladness above his fellows; to exalt him to his right hand, and give him a name above every name—Is. 42: 21—Matth. 3: 17.—Phil. 2: 7, 11.

The second person, the Son of God, agreed to become incarnate, to obey his Father's commands, and the moral law, and to pour out his soul unto death, as a ransom for sinners.—Ps. 40: 6, 7—Heb. 10. 5, 9—John 10: 15, 18.

The Son also agreed to accept the number the Father gave him as a reward, and to give to every one of them eternal life, and lose none of them—John 6: 37, and 17: 4, 24, and 19: 30.

He moreover agreed to exercise his mediatorial offices forever, for the church militant, and the church triumphant—Heb. 4: 14, and 5: 5, 9, 10. He also agreed to resign his delegated power over the kingdom of nature to the Father, when he had subdued all enemies, and wound up the purposes of grace—1 Cor. 15: 24, 28.

Jehovah the Spirit, the third person of the divine essence, agreed to proceed from the Father and the Son, to reveal the will of God; to anoint the Son with an holy unction without measure, and consecrate him to his holy ministry. He also agreed to make an effectual and saving application of the blood of Christ to the hearts of all the elect for the glory of the one Jehovah—Is. 61: 1—Luke 4: 18, 2—Pet. 1; 21—1 Cor. 2: 13—John 6: 15—1 Cor. 2: 10, 12. In a word, he agreed to perform all the work ascribed to him in the Word of God respecting the redemption of man.

In order to impress this sublime subject on the mind of the reader, we will now present it in the form of a covenant.

The Covenant of Redemption between the co-equal persons of the One Jehovah.

I, Jehovah, the Father, on the one part, do covenant and agree to delegate to Jehovah, the Son, all power in heaven and earth, to be used in promoting the designs of redemption. I, Jehovah, the Father, also covenant and agree to uphold Jehovah, the Son, by the right hand of my righteousness, while he is accomplishing the work of Mediator, by obedience and suffering. I do moreover covenant and agree to make him my first born, to appoint him *Prophet, Priest and King*, and give him as a reward, a definite member of the human race,

see the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many, for he shall bear their iniquities. THEREFORE, will I divide him a pottion with the great, and he shall divide the spoil with the strong—because he hath poured out his soul unto death, and he was numbered with the transgressors”—Isaiah 53: 10, 12.

“Let this mind be in you which was in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took on him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross;—WHEREFORE, God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee might bow, of things in heaven and things in the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father”—Phil. 2: 4, 11.

Why was the God-man Mediator, exalted, given a name above every name; yea, made Lord of the Universe? Because he was obedient unto death. To what was he obedient? He tells us himself, to the Father’s commands. What right had the Father to command the second co-equal person? Or what obligations was the second co-equal person under to obey?—These questions are easily answered by saying the Father had the right to command, and the Son was under obligations to obey from covenant engagements—and they cannot be answered on any other scriptural principle.

The persons of Jehovah antecedent to the covenant of *redemption*—(or rather on the supposition no such covenant existed,) had an equal claim to the creatures of their creative power. But if the Bible plainly teaches, that one sacred person had a right to give or withhold any part of creation; the right must be derived from covenant. The Father did give the Son a right to exercise authority over all things, and gave him such a portion of the human family as a reward for his work, obedience and death, as satisfied his infinite benevolence.

“Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth”—Matth. 28: 18

“All that the Father giveth me, shall come unto me, and him that cometh to me, I will in no wise cast out, for I came

down from heaven, not to do mine own will, but the will of him that sent me"—John 6: 37, 38.

"My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me, is greater than all, and none is able to pluck them out of my Father's hand. I and my Father are one"—John 10: 27, 30.

These texts prove, that the authority which the Son exercises in the universe, which he himself created, is derived from the Father; of course, his right to create was derived from the Father, and given to him as Mediator. The Father gave him as a reward for his obedience, a portion of the human family, such a portion as would satisfy him. How are these facts accounted for on scriptural principles? Is it by supposing, that the Father has an inherent superiority over the Son, or that the son is essentially inferior to the Father? These suppositions would destroy the doctrine of three co-equal, and co-essential persons in the Godhead. But on the supposition of the covenant of redemption all is plain and easy. The Son agreed to be appointed Mediator, and in this character to act in subordination to the will of the Father.

Christ Jesus offered an atonement as high priest—see Heb. 7: 27. But no one has a right to act as high priest, unless appointed to the office; and when appointed, he can do no official act, except what is prescribed by the proper authority:—"No man taketh this honor unto himself; but he that was called of God as was Aaron; so Christ glorified not himself to be made an high priest, but he that said unto him, thou art my Son, this day have I begotten thee—called of God an high priest after the order of Melchisedec"—Heb. 5: 4, 5,—10.

Now on the supposition of the equality of the persons of the one Jehovah; the Father would have no right to appoint the Son to the office of high priest unless the Son had consented. Nor would the Father be bound to acknowledge the Son in the character of high priest, nor accept of his atonement, unless he had commissioned the Son, and prescribed his work. Then, if we will examine the subject in all the views the Scripture has given of it, we are necessarily led to the conclusion, that an eternal covenant exists between the three

of death—that he by the grace of God should taste death for every man”—Heb. 2: 9. “We thus judge if one died for all, then were all dead, and that he died for all, that they who live, should not henceforth live unto themselves”—2 Cor. 5: 14, 15. “He is the propitiation for our sins, and not for ours only; but also for the sins of the whole world”—John 2: 2. It would never have been said or thought by any intelligent reader, with these and similar texts before him, that the atonement was limited; or that it was not made for the whole human family; but for some erroneous theory with which these texts clashed; for example, the debt and credit theory which is, the atonement was paying the debt of the elect and if the atonement was for all, then the debt of all was paid, and all must be saved; or some theory as false and unscriptural. Is it not rather presumptuous to make such plain texts the subject of torture, to make them say what they have not said by amending the text, by inserting some word, as he tasted death for every one only who believes, or he tasted death for all the elect only. “Let God be true, but every man a liar,” whose theory plainly contradicts God’s word. If our doctrines are scriptural, we will be under no necessity to alter or amend the words of God. The doctrine that the atonement was made for all, leaves the non-elect without excuse. They cannot say no provision was made for me. The atonement is all-sufficient; it is placed within their reach, and they have power to accept; nothing hinders, but they will not come. If they will open their eyes which they are commanded to do, they will see the Saviour, “and this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day”—John 6: 40.

LET GOD DECIDE.—Let it be our constant care to be ready for heaven, and let us leave it with God to order the circumstances of our removal thither; and that with so much deference to his wisdom, that if he should refer it to us to choose, we would refer it to him again. Grace teaches us in the midst of life’s greatest comforts to be willing to die, and in the midst of its greatest crosses to be willing to live.

Letter from Mr. Bridgman, April 13, 1848.

PLEA FOR CHINA.

Mr. Bridgman is now at Shanghai, engaged, with a number of missionaries, in preparing a new translation of the Scriptures. The more he knows of the Chinese empire, the deeper is his conviction of the importance of greatly increasing our missionary force in that wonderful country. Hence he has felt constrained to make in its behalf the brief appeal which follows:

On the fundamental principle of loving others as ourselves, it might be argued that the churches of Christendom, instead of keeping at home so many (say ninety-nine hundredths) of those who are consecrated to the gospel ministry, ought to send abroad large numbers into foreign pagan lands. But for China a very strong plea can be made without taking this high ground. Were missionaries to be sent hither, so as to bear the same proportion to the population of this empire, as those who have been sent to the rest of the pagan world do to the whole number of its inhabitants, there would be a great addition to our ranks immediately.

That a scale of missionary operations approximating to this ought to be adopted and urged in behalf of China, cannot, it seems to me, be denied, if the circumstances of the case are duly considered. Without attempting any lengthened argument, allow me briefly to state two or three of the considerations that weigh on my own mind.

1. The immense population of this empire is a strong reason why there should be a very large increase of missionaries, and that without delay. The present population may safely be estimated at four hundred millions! This number of souls is annually increasing. On a moderate estimate, the population of this country must be considered equal to that of the whole of the rest of the pagan world.

2. The fact that one and the same language is read throughout the whole of this wide and populous empire, is another very strong reason for augmenting the number of laborers.

3. The fact that the Protestant Church has hitherto undertaken so little in behalf of China, is another very cogent rea-

son which ought to induce Christians at once to come up to the help of the Lord against the mighty.

These considerations seem to me quite sufficient to form the basis of a very strong plea. Will not some of those who may be present in Boston at your next annual meeting, and who long to see missionary operations greatly extended, take up this subject, and plead for China, as the magnitude of the case demands? When famine was abroad in Europe, and the bodies of our fellow men were famishing, how many and how urgent were the pleas! And how generously and speedily came the relief! For want of food many were distressed; and not a few were actually dying. And is the body—man's mortal part—of more value than his immortal soul? Is man's destiny in time more momentous than that for eternity? Let the example of Christ and the doctrines of the gospel teach us our duty. "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." He that forsaketh not all for Christ, cannot be his disciple.

I can write no more on this topic now; and if I could, it would be impossible for me to tell you the distress of mind which the forlorn condition of China often excites within me. The darkness and the misery here are truly dreadful.

POWER OF HINDOOISM.

To illustrate the difficulty of casting away the shackles of superstition, even where the gospel has been preached so long, Mr. Meigs describes a recent occurrence at Manepy.

I mentioned in my last communication the case of an interesting and intelligent young blacksmith near me, who has been accustomed for several years, in fulfilment of a vow that he made in sickness, to break a thousand cocoanuts before the idol car of Pulliar, which stands near the church in Manepy. During the past year he has repeatedly assured me, that he would never break any more cocoanuts in honor of this deity. I have not the least doubt of his sincere desire to get rid of this painful and expensive ceremony. Still he has not moral power to do so.

The annual festival at the temple closed this morning, and he was found in his place, as usual, breaking his thousand cocoanuts on a stone placed before the car, which stops in the

street, just in front of our church, for this purpose. Before breaking them, he carries one to the car, and offers it to Pulliar. The officiating brahmin, who is seated on the car, breaks it and holds a little incense before the blacksmith. He then returns to the heap of cocoanuts, and commences his work in earnest. His friends hand them to him, and he breaks the thousand in rapid succession, except the last, which he also offers to Pulliar.

He came to me, late last evening, to converse upon the subject. He told me that the people had collected the cocoanuts, and insisted upon his breaking them as formerly. I said all that was proper to prevent him, but to no purpose. I saw that his mind was wavering, and that he had not sufficient resolution to resist the influence that was brought to bear upon him by the rich and powerful friends of Pulliar in this neighborhood. I was not, therefore, at all surprised to find him in his place, as usual, this morning. The pride of the people would have been greatly wounded, and the dishonor to Pulliar would have been very great, had he refused to break the cocoanuts. This is only one instance, to show how very difficult it is for this people to resist public opinion, and break off the yoke of heathenism. Nothing but Christian principle and the power of God will enable a man to do this. They are, indeed the slaves of Satan; and his fetters are fetters of iron and brass, not easily broken.

Mr. Meigs makes the following statement, which is of some interest in this connection:—"Among the signs of the times, it deserves to be mentioned that the supporters of heathenism manifest considerable alarm for the safety of their superstitions. They have commenced delivering lectures in defence of Sivism, in several temples in the province, especially in the temple of Siva, at Vannarponny, and in one of the temples at Manepy."

LETTER FROM MR. CHERRY, MARCH 15, 1848.

Periacoolum.

Mr. Cherry is now stationed, in connection with Mr. Ford, at Periacoolum, which is fifty miles west of Madura, thirty-five miles southwest of Dindigul, and five miles south of the Pulney Mountains. The place was selected as a missionary

residence, on account of its affording convenient access to the village congregations in that region. The character of these congregations, which is not very well understood in this country, will appear in part from the following extracts.

In Periacoolum there are nine families, containing thirty-eight souls, which have professed to renounce idolatry.—These have never all at one time come to church. The women and children have usually attended regularly; but the men have been very irregular; and sometimes only two or three have been present.

Several of the men (and, I am sorry to say, some of the most intelligent among them) have shown themselves to be well practiced in roguery. Lying and cheating are as familiar to them as their food; and what motive has induced them to forsake idolatry and attend Christian services, is to me mysterious. Is it from the hope of employment? This has been offered to them, for we needed laborers. They could not come, however. Once I sent and asked for four men for a single day. They came, did their work, and went off without their pay. I sent it to them, and doubtless they were glad to get it. They say if they work for me, they shall lose the employment of the farmers; and then they must suffer for food.

Occasionally some of them have been employed to carry articles up the mountain; and then they have shown themselves as perverse and wicked as the heathen who took other loads, and have sometimes even induced them to deceive us.

If asked whether such men belong to our village congregation, I reply in the affirmative; and I also say that I should be glad to have a hundred large congregations of such men to preach to, if better ones will not come. The Spirit of God is able of these stones to raise up children unto himself; and if they do not attend heathen temples, nor perform heathen ceremonies, but, on the other hand, hear the word of truth, and bear the reproach of their heathen neighbors for so doing, may we not hope that some of them will be born again? Will our bread cast upon the waters never be found again?

ANOTHER VILLAGE CONGREGATION.

Mr. Cherry next introduces us to a people of a somewhat different character.

On the 9th of February, I visited our congregation at a place

lying 14 miles south-east from Periacoolum. On my way thither the country appeared much more like the rolling land in some of the western counties of New York, than any thing I had before seen in India. When I was about 2 miles from the village, I met three men who, with smiling faces, came up to me and made their salaam. I asked them who they were.— They replied, “We are your children, and you are our swamy; and, thinking you might not find the way, we have come to show you the path.” While passing on with them, I could get them to say scarcely any thing but “praise God, praise God.” They seemed to be full of joy, and could express it only in this way. We reached the place, and I halted in front of the catechist’s house, which is outside of the enclosure which contains the village. About a dozen women came and made their salaam, and then ran into their houses. The place looked so singular that I resolved on knowing their manner of living. A thickly set and well thorned hedge guarded the place. I asked the reason of this, and they said it was for safety from wild beasts, which came and took off their sheep and calves in the night. I went from house to house, looking in at the small place through which they crawl in and out; and as I passed on to the next house, a woman would come creeping out of the one I had just left; and then two or three children would creep out also and follow on. By the time I had looked at 20 houses, (the whole number,) I had all the women and children around me; and the only men to be seen, were those who came to escort me through the jungle. I asked where the men were, and I found that all had gone to work. It being then sun-down, they soon began to come in from every direction, whither they had been to seek for food. They all looked very weary; but they seemed pleased that their padre had come. One man had something tied in a corner of his cloth, which he slung over his shoulder. I asked him what it was. He immediately sat down, untied the bundle, and showed me two measures of gram, which he had earned by working all day. Gram is a small grain (not unlike the pea or bean in taste) which is given to horses in this country. The worth of the gram was about four cents. This had been earned by hard work; and not only the man himself, but his wife and children, had eaten nothing since their breakfast.—

But he seemed to be glad that he had been so fortunate as to get so much, and told his wife to take a part of it and prepare food. We were to have a meeting in half an hour; and I almost felt that I ought to tell them that they need not come; but I concluded to let them do as they wished.

In the evening we had our meeting, under an awning, in front of the catechist's house. All were present, being twenty men, twenty-two women, and thirteen children. They gave strict attention, and seemed eager to know the truth. After meeting I saw the man who showed me his gram; and he pleasantly told me that now he had seen and heard me, he would go home, and praise God, eat his supper, and go to sleep. On inquiry I found that several persons had been less fortunate than this poor man, for whom I had felt so much sympathy. Notwithstanding all their hardships and their weariness, however, they came to meeting.

CLOSE OF THE FINANCIAL YEAR.

The receipts of the Board for the financial year which ended on the 31st of July last, from all sources, amounted to \$254,056. The expenditures during the same period were \$282,330; and the debt on the 1st of August, 1847, was \$31,616. Hence the balance against the treasury on the 1st of August, 1848, was \$59,890.

It may be interesting to the readers of the Herald to know what have been the receipts for the last twelve years. The following table presents the facts in a condensed form; and it will be seen, at a glance, how little progress we have made in this department of benevolence.

<i>Years.</i>	<i>Receipts.</i>	<i>Years.</i>	<i>Receipts.</i>
1837,	\$252,076 55	1843,	\$244,254 43
1838,	236,170 98	1844,	236,394 37
1839,	244,169 82	1845,	255,112 96
1840,	241,691 04	1846,	262,073 55
1841,	235,189 30	1847,	211,402 76
1842,	318,396 53	1848.	254,056 46

The indebtedness of the Board has now become so great, that measures must be taken to discharge a considerable part of it during the coming year. This is the only prudent course; and the question is, "How can such a reduction of the debt be effected?" The answer is obvious. The contributions

must be materially increased, or the expenditures must be diminished. And unless the Prudential Committee shall be satisfied that they can count upon such an increase, they will feel themselves constrained to cut down the appropriations to the missions, knowing, at the same time, that the consequences cannot fail to be most disastrous. As the usual time for making the annual allowance to the different missions is soon after the meeting of the Board, they are looking forward to the next meeting with very great solicitude. In fact, the question of "*reduction or no reduction*" must be decided by the friends of missions who shall have come together on that occasion.—*Missionary Herald for Sept.*

Pride is the dainty occupant of our bosom and yet ever feeds on the meanness and infirmity of our kind.

When young, we are apt to trust ourselves too much, and we trust others too little when old. Rashness is the error of youth, timid caution that of age.

There is many a wounded heart without a contrite spirit.—The ice may be broken into a thousand pieces; it is ice still; but expose it to the beams of the Sun of Righteousness, and then it will melt.—*Middleton.*

NOTE.—The "Great Iron Wheel" No. 6, has been delayed by the many engagements of the author, and when it was prepared for the Aug. No., the length of the article and its character made it desirable to have it arranged in a different form, and in more than one "Wheel." The 6th No. will appear in September.

The above note was prepared when we expected to issue the August No. in August. We afterwards determined to wait longer for the "Wheel." But the author has been so occupied it has been wholly out of his power to finish the "Wheel."—It will appear as soon as possible. Mr. Ross is now absent on a preaching tour of several weeks in Knoxville and vicinity.
Eds. Cal. Mag.

THE
Calvinistic Magazine.

[NEW SERIES.]

“Earnestly contend for the faith which was once delivered unto the saints’.

Vol. III.

September, 1848.

No. 9.

Reminiscences of our Venerable Church.

—
“CHRIST’S CROWN AND COVENANT.”
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Perhaps the writer of these “Reminiscences,” carried away by the deep interest of the subject to a heart early imbued with a love of their peculiarities, may tire the patience of editors and readers, by such poor lucubrations as have appeared over this signature. None can regret more than the writer, that these remembrances of brave and righteous men, should appear in a garb so common-place as this poor pen has given them. To waken the curiosity of the young, so that they shall make themselves well acquainted with the church of their fathers; to point to some of the beacon lights of the reformation from popery and prelatric persecution; to rouse the enquiring and ingenuous mind of youth, so that it may seek the spiritual good of that church which God has so signally honored—these have been the motives which have thus far governed. These, and the pleasure given to the writer by such reviews of the past, are the motives which will guide the thoughts, and give impulse to the head, if they should be continued.

Few countries are so rich in religious associations as Scotland. Volumes upon volumes have been written, but still the half has not been told, of the devotion, the love, the heroism of those who willingly gave up all for conscience sake. In these “Reminiscences” the question is not what shall we write? but what shall we *not* write?

The Scottish Presbyterian Church, has had her own peculiar work to perform; and not only has her wealth been sacrificed, but her blood has flowed freely, rather than give up one iota of what *she believed to be truth*. The peculiar work of

this church has been, to testify before kings, nobles, and prelates that she will never acknowledge any head but Christ Jesus. The white banner with the motto "For Christ's Crown and Covenant," she unfurled at an early day: and, although it has been often almost wrested from her, because of the weakness or the unfaithfulness of the standard-bearer; although it has been trodden down by the foot of despotism, and drenched in the gore of the murdered ones; although it has been hidden among the ashes of the martyrs, or plunged in the waves of the German Ocean; still it is safe; still it streams in triumph over the mountain tops of Caledonia, glorious in its beauty.

In four ways has she been honored to give her testimony, that, as a church, she has *no King but Jesus*, namely: 1st. Her testimony against Popery. 2d. Her testimony against Prelacy. 3d. Her testimony against patronage, and 4th. Her testimony against Erastianism. Our last few reminiscences have been examples of the first; and, if we have not entered fully into particulars—if we have not spoken more of Knox and Henderson, and other heroes of the Reformation, it is not for want of material, or of love for the subject, but because we preferred, in the humble attitude of a mere index, to point to the works of such men as McCree and Hethrington, and such a noble spirit as Dr. Merle D'Aubigne.

A few of our earlier "reminiscences," Welch, Brown, &c., belonged to the era of the church's testimony against Prelacy, and this is so rich a field for the intelligent and discriminating young reader, that we would again draw him thither, and again press on his attention the importance of being well acquainted with the history of the church of his fathers.

When, along with others at the Reformation, this church threw off the supremacy of the Pope, she did so, because she maintained that the Pope had usurped Christ's place in the church; and it was not only because he had *overstepped* his bounds of authority, that she rejected the Prelate of Rome. No. But because *he had ever put himself on that throne where none but Christ may sit*. The substance of her anti-papal testimony belonging to the period of her first Reformation, and sealed as it is, with the blood of such men as Hamilton, Wishart and Mill, is, that the Pope is that man of sin, who opposing and exalting himself above all that is called God, or

that is worshipped, so that he as God, sitteth in the temple of God, shewing himself that he is God, usurps the place of Christ, as head of ordinances, of knowledge, of influence, and of authority in the church.

The most distinguished minister raised up by God as an instrument to guide the church into the position of a witness for Christ and his perogatives, against the apostate Roman church, was John Knox. Yes, it was he, who, from his acknowledged talents and influence in society, might have stood in one of the high places of Scotland's popish, or of England's partly reformed church; if his conscience could have rested in either situation. It was he who appealed to the people against an ecclesiastical sentence, which, if carried out, would have trampled upon the rights of the civil magistrate. But the days of Knox had passed away, and so far as the church of Scotland was concerned, the Pope had been driven from the throne.

Five national covenants had been formed and signed, and in 1560 the separation from Rome was formally effected; and lest the language of these should not be strong enough, in 1580 or '81, another paper was drawn up called the "National Covenant," which was subscribed by the King, his household and persons of all ranks, throughout the country, in conformity with the acts of the General Assembly. This, and the permanent standards of this church, as found in the "Westminster Confession," exhibit her testimony against popery down to the present day.

But there was another form of denying Christ to be the Head of the Church, which came next to be testified against; and that is the system which vests "the government of the church and the power of ordination, in the hands of prelates, or pastors of a *superior order*;" thereby depriving ordinary ministers of the ecclesiastical power of discipline and authority which Christ, as head of ordinances, has attached to *their* office. The men of this church went upon the principle that, although they discarded the monarchy of One Man, yet, if they admitted the aristocracy of a certain few, *named Bishops, par-excellence*, who were to be looked up to as "the head of ordinances, of knowledge, of influence, and of authority; who could decree rites and ceremonies; who could fix and determine

the meaning of scripture by ecclesiastical interpretations; who had the faculty of conveying Christ's commission and the gift of the Holy Ghost to all on whom they please to lay their hands, if they admitted all this, verily they felt that they could no longer, also, declare "There is no other Head of the Church than the Lord Jesus Christ." Whatever some may think of their logic, this was the reasoning of those earnest Scotchmen. And, although they have been sneered at, and laughed at, by novelists and romance writers—although the historian has often failed to do them justice, still they stand erect, and openly despising both mitre-worship and law-worship, they point to their standard in high-souled, yet humble thankfulness.

Three times during her history has this noble church cast out from her constitution the seeds, or the plants of prelacy, which cunning princes and other oppressors introduced, and would fain have made to flourish there. On the establishment of Presbyterianism in 1592, and again in 1638, and at the revolution in 1689, by God's grace she was enabled to see the quick-sands and avoid them. But her protest against prelacy belongs more especially to the period of the 2d reformation, for it was then that her antagonism to it was most decisively developed; it was then that the bulwarks of solemn national covenants were reared against it; and the position then nobly taken, has had a bearing on all her after testimony.

During the periods of those attempts to draw the Scottish church into prelatial bonds, there was severe persecution.—A packed assembly held at Perth in 1618, passed five articles, introducing the observance of certain holy days, the rite of confirmation, &c., &c., &c. The majority of ministers and people would not comply with these. They thought that there is a scripture warrant, and command, and example, for *one* stated holy-day, namely, the Sabbath; that there is also a scripture warrant for *occasional* days of religious observance, whether as days of humiliation or thanksgiving, according to the Lord's dealings with His people; but that beyond this, the authority of scripture does not go; and they considered it an assumption of the powers of the Lord of the Sabbath—the Head of the Church, for any one man, or set of men, to establish annual holy-days.

As to confirmation in the prelatie sense, these ministers and people considered it (after examining their Bibles from beginning to end,) as *wholly* of human origin; and that their duty to Christ, as head of *ordinances*, required them to *reject* it. They considered it, also, as having a *tendency* to promote *self-deception*, and *false peace* among the people, and a *superstitious reverence* for the prelatie order. Whereupon, from that day to this, many have curled the lip at these *long-faced* Presbyterian Scotchmen, for as they say, making so much ado about nothing. Ah! but they point again to their banner, and with an enthusiasm which brings tears over those high cheek bones, they press to their heart of hearts that precious Bible, which is, and has been to them, their rock of liberty and national exaltation.

During those days, there were the summary punishments for non-conformity; there were imprisonments and banishments, and it was then and subsequently, that North Carolina welcomed to her hospitable shores, those emigrants who brought with them a spirit of liberty, which caught and echoed the first breathings of the "Declaration of Independence."*— It was then that "the attempt to introduce, by Bishop Laud, his semi-popish service-book," brought about what is emphatically denominated the 2d reformation. And, it was in that era under the sanction of prelacy, that the Presbyterians of Scotland endured the hottest and bloodiest persecutions that christian history records. It is from this latter period that we shall select other "reminiscences," and, if spared, we will try to catch a few glimpses of those dear servants of the Lord, who were honored by His Spirit to bear the cross so nobly. May we, as we write, and as we read, feel the reality of that religion, which can sustain in every extremity.

M.

*See Sketches of North Carolina, by Rev. Wm. H. Foote, a work, in its subject, replete with interest, and in its execution, an honor to the head and heart of the author.

Nothing is so consistent, as truth; nothing so lovely as virtue, and nothing so subduing as kindness. He who possesses all these can but triumph in the end.

Review of the Rev. Dr. Hodge on the Atonement.

Messrs. Editors:—We wish to lay before your readers a few objections to a theory on the atonement advocated by Dr. Hodge in the June No. of the Calvinistic Magazine.

But as the theory is not fully set forth in that article, for this was not the design of the writer, we will state the theory as set forth in doctrinal tracts published by the Presbyterian Tract and Sunday School Society. The theory is as follows:

1. That Christ stood as the substitute of his people, assumed their obligation to obey the law, and as their substitute did render a perfect obedience to the law for them.

2. That this substitutional obedience rendered to the law by Jesus Christ for his people, is imputed to, bestowed upon, or so made over to them as to become actually and legally their own, as fully as if they had rendered it in person themselves.

3. That Christ as the substitute of his people, was charged with their sins, and in their room and stead, suffered the full penalty of the law for them.

4. That the penalty of the law thus suffered by the substitute, is imputed to, or bestowed upon them so as to become actually and legally theirs.

5. That on the ground of this perfect obedience rendered to the law by the substitute, and for the sake of the penalty of the law thus suffered by Christ for his people, they are pardoned and accepted as having a perfect righteousness in their substitute.

See tracts on the atonement by Janeway and Symington, and tract on justification by Dr. Alexander.

1. Our first objection to this theory is, that it has no scripture authority to sustain it.

The passages commonly quoted in proof of the theory, prove, to be sure, what no bible reader can deny, that the Son of God, in accomplishing the great work of man's redemption, obeyed, suffered and died, and that all this was for self-ruined man; but the Scriptures no where represent him as man's substitute.

Dr. Janeway quotes the following passages to prove that Christ was the substitute of his people:

“The Son of man came not to be ministered unto, but to

minister, and to give his life a ransom for many." "For when we were yet without strength, in due time Christ died for the ungodly." "Scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die." Now the reader must see that these and similar passages are as far from proving that Christ became the substitute of his people, as the three first verses in the book of Deuteronomy.

Not only has this theory no support from the Bible, but the whole tenor of scripture respecting the work and offices of Christ forbid such a supposition. Christ is the mediator between God and man, but in case of a substitute there is no need of a mediator. If I should propose to a master to become the substitute of one of his servants, and the master should accept of me as the servant's substitute, surely in this case there would be no need of a mediator. And if there were need of a mediator in the case, it is very evident that I could not be both substitute and mediator, for so soon as I become the substitute, I become one of the parties, and one of the parties cannot be mediator. Hence, if Christ has become the substitute of his people, and has assumed their legal obligation, he has become one of the parties and cannot be the mediator.

Again, Christ sustains the offices of Prophet, Priest and King, but of what use are these offices to a substitute for man under the law, man under the law sustained no such offices, and why should the substitute sustain them? Christ had no need of these offices in order either to obey the law, or to suffer its penalty.

Again, Christ is our surety, but security is required of the person or persons upon whom the obligation rests, so that if according to this theory, Christ has assumed our legal obligation, the responsibility to meet it lies upon him, and if security is required, it must be required of the substitute and not of the original party. A substitute and a surety are totally different. A surety is one that is bound with and for another. A substitute is one put in the place of another to answer the same purpose. A substitute releases the original party from the obligation, hence it is impossible for the same person to be substitute and surety in the same case, unless he could be surety for himself. Hence, the offices which Christ sustains are inconsistent with the theory under consideration.

2. The theory assumes that a substitute is admissible in a case of obligation in which the affections of the heart are involved, which is grossly absurd.

Obligations are like rights, some are alienable and some are inalienable, that is, some obligations may be transferred to, and met by a proxy or substitute, and others never can. No obligation or duty, the discharge of which, involves the affections of the heart, ever can be discharged by a substitute.—The supposition of a substitute in such cases is perfectly ridiculous. A child is under obligation to love and reverence a parent. Now would it not be absurd and ridiculous to assume that a substitute could assume this obligation and love and reverence the parent for the child, in its room and stead?—The most stupid must see that a substitute in this case, is not only inadmissible, but utterly impossible.

The same is true of all cases in which the affections of the heart are involved. But in no case is it more absurd and ridiculous than in the very case in question. I am bound by the moral law to love God with all my heart, and soul, and strength, and mind, and my neighbor as myself. Can this obligation be transferred to another? Can this duty be discharged by a proxy? Is a substitute admissible here? Yet the theory of atonement under consideration, assumes that a substitute has been admitted in this very case; that Christ has become the substitute of his people; has assumed their obligation to obey the moral law, and has actually loved the Lord their God, and their neighbor for them to the full amount required of them by the moral law!!! Is there need of argument to prove the absurdity of this? We think not. You might as well ask me to believe that a substitute could eat, and drink, and sleep, and breathe for me, as to believe this. Yet this is the chief corner-stone upon which this whole theory of atonement is built. But we are told that this is one of the mysteries into which the angels desire to look! Why, it is no mystery at all, it is a gross falsehood, and the angels never desire to look into a falsehood.

3. This theory unavoidably releases the elect from all obligation to obey the moral law.

The very design of a substitute is to release the original party. In fact there can be no such thing as a substitute with-

out releasing the original party, for a substitute is not a surety, assistant, or copartner; it is one person or thing put in the place of another to answer the same purpose. For instance, here stands a post which supports a heavy beam. Suppose a marble pillar is placed by the side of the post, so as to bear up part of the weight of the beam; in this case the pillar would not be a substitute for the post. Before the pillar can be a substitute for the post it must bear up the whole weight of the beam, and then the post is released from bearing any part of the weight of the beam.

Christ could not become the substitute of his people to obey the law for them, without sustaining the whole weight of their legal obligation, and then, of course, they would be released from bearing any part of it.

Again. A is laid under obligation by a military draft to serve six months in the defence of his country. B offers himself as the substitute of A to serve in his place, and is accepted by the proper authorities. Does not this release A from every part of the service? It would be most unjust and tyrannical to require A and his substitute both to serve the six months.

If, then, Christ has been accepted by the proper authority, as the substitute of his people to obey the law for them, how can they, in justice, be required to render any obedience to the law?

Right here we will give an extract from Dr. Janeway, to show that we are not misrepresenting the theory:—"Not for himself, but for us, Christ became subject to the law, and obeyed all its requisitions. He assumed our obligation, and yielded that obedience which we failed to yield. That in doing this our blessed Lord acted as the substitute of his people, seems obvious from the nature of the case. If he were not their substitute, how could he become subject to the law and obey it for them."—*Tract on the Atonement*, p. 7.

If the advocates of this theory maintain, that notwithstanding Christ as the substitute of his people, has assumed their obligation to the law, and has obeyed it for them, yet this does not release them from the obligation to obey, how can they maintain that his people are released from suffering the penalty of the law in consequence of Christ, as their substi-

tute, having suffered it for them? For if the substitute does not release the original party in the one case, it cannot in the other. But Dr. Alexander asserts that there is not the least foundation for the objection under consideration. He says:—"It is again objected to the doctrine of the imputation of Christ's righteousness, especially his active obedience, that it releases the sinner from all obligation any longer to obey the law. If this were a just inference from the doctrine, it would indeed be an unanswerable objection, for it should be received as a first principle in theology, that the obligation to be conformed to the law of God can never cease. But there is not the least foundation for the objection."

Here you will observe, that the Dr. admits, that if the objection were a just inference from the doctrine, it would be unanswerable,—he also admits that obligation to obey the law never can cease;—hence, any theory which by just inference would release man from obligation to obey the law, must be false.

After these admissions you would expect the objection to be answered in a most clear and forcible manner. Well, you shall have his answer. He says:—"Suppose that the first Adam had continued to obey until his probation was finished, would any one think that afterwards either he or his posterity would be freed from the obligation to be holy? Well, what he failed to do, the second Adam has performed, but the obligation to be holy is immutable."—P. 35. There it is, but it proves not to be an answer to the objection at all—the objection is totally evaded.

The objection is not that after the period of Christ's substitutional obedience to the law for his people is ended, that then they would not be required to be holy. The objection is, that while Christ, as the substitute of his people, is sustaining their obligation to the law, and is obeying it for them, they cannot be required to obey it themselves. This objection he has not answered at all.

But the Dr.'s answer is valuable, notwithstanding; for we learn from it when Christ's substitutional obedience for his people commenced, and when it closed. It commences with Adam's probation in the garden, and closes where he would have finished his probation had he continued to obey. Hence

it covers a whole probation under law. For he says, "Suppose the first Adam had continued to obey until his probation was finished, would any one think that afterwards he would be free from the obligation to be holy? Well, what he failed to do, the second Adam has performed." That is, the substitutional obedience of Christ has carried his people through a probation under law, and has brought them to the same point, and has placed them in precisely the same state and condition in which Adam would have been placed if he had continued to obey until his probation was finished. That this is the meaning of the writer is not only evident from the language here used, but also from the fact, that himself and others who advocate this theory, maintain that Christ, as the substitute of his people, wrought out for them a perfect legal righteousness. But this could not be done without obeying the law through a whole probation under law. The obedience which Adam for a while rendered to the law, did not constitute a legal righteousness. In order to this, he must have obeyed until his probation was finished. Hence, the obedience of Christ for his people must have run through a whole probation under law, in order to constitute a legal righteousness.

But how does this substitutional obedience of Christ for his people, through probation under law, become available to them, so as to place them in the same state and condition, in which Adam would have been, had he continued to obey until his probation was finished? Dr. Alexander says, "Whatever Christ has done or suffered for our salvation, in order that it may be available to us, must in some way become *ours*, or be set down to our account. The act of God by which this is done has long been called *imputation*, which is, simply, reckoning to us what Christ, as mediator has done, and treating us as though we had done or suffered the same."—Page 31.—Again he says—"When God imputes the righteousness of Christ to a sinner, he actually bestows it upon him for all the purposes of his complete justification by it he is accepted as fully as if he had in his own person rendered a complete righteousness."—P. 33. Again he says—"What he (Christ) has done and suffered for his people becomes actually and legally theirs in virtue of their being one with him."—P. 49.

Now it is clear to a demonstration, that when this perfect

substitutional obedience of Christ for his people through a whole probation under law, "is set down to their account," is "actually bestowed upon them," "becomes actually and legally their own," and they are treated as though they had in their own persons done the same,—we say it is clear to a demonstration, that when all this is done, it must place them in precisely the same state and condition in which Adam would have been placed if he had continued to obey until his probation was finished. Or, which is the same thing, it must place them in precisely the same state and condition in which they would have been placed, if they themselves in person had rendered a perfect obedience through a whole probation under law. This is undeniable.

4. According to this theory, the elect have a legal claim to heaven before they are born—or, more properly speaking, they would be born into heaven.

For we have proved above that, according to this theory, the substitutional obedience of Christ for his people has placed them in precisely the same state and condition in which Adam would have been placed, had he continued to obey until his probation was finished. And had Adam done this, he most assuredly would have had a legal claim to heaven. The law would have had no claims against him—he would have had no sin to be pardoned—he could not have been the subject of either grace or mercy, and immediately on the close of his probation, he would, on principles of law and justice, have been admitted to the full enjoyment of heaven. Hence, if the theory be correct, it follows, unavoidably, that all this must be true of the elect.

In fact, in all cases of substitution, when the substitute has assumed and met the obligations of the original party, it is the same to all intents and purposes, freeing him from the same forfeitures, and entitling him to the same emoluments, as if it had been done by himself in person.

For instance, A is drafted to serve in defence of his country. B is accepted as his substitute and serves in his place. Does not the service of B release A from every forfeiture, and entitle him to every emolument, as if he had served himself?

Now would it not be grossly absurd to suppose A, in this case, a transgressor of law, and that if freed from the penalty

imposed in case of failure to meet the call, it must be by pardon through grace and mercy?

Yet it would not be a whit more absurd than to suppose that the elect, according to this theory, need grace, mercy, and pardon.

5. According to this theory, Christ, as the substitute of his people, has not only perfectly obeyed the law in their room and stead, but has also suffered its full penalty for them. Dr. Janeway says—"Christ stood as the substitute of his people, charged with their sins, and consequently he was justly required to bear the penalty due them."—Page 6.

But why, we ask, in the name of common sense, was the substitute required both to obey the law and to suffer its penalty, in order to secure for his people eternal life? Perfect obedience to the laws is all-sufficient, in any government, to secure to the subject the privileges and emoluments of the government.

Was it ever heard of, except in this theory, that any law-giver ever required the subject to obey the laws and suffer their penalties both, in order to enjoy the blessings and advantages of the government?

If Adam had continued to obey until his probation was finished, would he have been required to suffer the penalty also, in order to constitute a legal claim to heaven? The supposition is most preposterous. His perfect obedience would have been all-sufficient. But we have seen, that according to this theory, the substitutional obedience of Christ placed the elect in the same state and condition in which Adam would have been placed if he had continued to obey.

We have seen that Christ's perfect obedience to the law is "set down to their account"—that "they are treated as though they had done the same"—that it is "actually bestowed upon them for the purposes of their justification"—that "it becomes actually and legally theirs, and that by it they are accepted as fully as if they had in their own persons rendered a complete obedience." What more, then, do they need to constitute as perfect a legal right to heaven as Adam would have had if he had obeyed perfectly to the close of his probation? or as the angels had who kept their just estate? The obvious, undeniable answer is, nothing more.

Why then should the penalty of the law be suffered in their case? And on what principle of justice can the government require the law to be perfectly obeyed, and its penalty endured also, in the case of the same subjects?

Suppose that after B has served a six months tour in the army, as the substitute for A, the government should require either A or his substitute B to pay the fine of fifty dollars, imposed in case of non-compliance with the call. Could the government, or any friend of the government, give a satisfactory answer to the questions—Why was the fine demanded? and on what principle of justice could its payment be enforced, after the substitute had been accepted, and had really performed the service? Will it be said that the penalty of the law was inflicted upon Christ for the personal sins of the elect, that while they obeyed the law through their substitute, they transgressed directly themselves?? But this is a direct contradiction, and is supposing an absolute impossibility. Obedience rendered by a substitute, is really obedience rendered by the original party through the substitute. To say that A, when drafted, obeyed the call of the government through his substitute B, and disobeyed the call in himself, is a direct contradiction. It is to say that which is nonsensical, false and absurd. It is saying that A performed an act, and did not perform it.

Therefore it was absolutely impossible for the elect to have transgressed the law while Christ their substitute was obeying the law for them.

When, then, did they transgress the law?

Was it before the substitutional obedience of Christ for them commenced? or was it after his substitutional obedience for them had closed? If so, his obedience could be of no avail to them, for at neither of these periods was Christ their substitute. And this would suppose that during a portion of their probation no obedience was rendered to the law, neither by themselves directly, nor through a substitute, which would as completely cut them off from a legal righteousness, as if no obedience had been rendered during any portion of their probation, for it requires perfect obedience through the whole probation to constitute a legal righteousness. Hence it will not do to say that the penalty of the law was inflicted upon

Christ for sins which his people committed, either before he became their substitute, or after he ceased to be their substitute. If, then, the elect ever did transgress the law, it must have been at the very same time that they were perfectly obeying the law through their substitute. But this, as we have seen, was utterly impossible. For what, then, according to this theory, was the law inflicted upon the substitute?

6. According to this theory of atonement Christ was charged with the sins of his people.

Dr. Janeway says, "Christ stood as the substitute of his people, charged with their sins, and consequently he was justly required to bear the penalty due to them."—P. 6.

By the assertion here, that Christ was charged with the sins of his people, the writer must mean something more than that he was charged with having committed those sins, for no one, upon the ground of the mere charge, or imputation of a crime, could be justly required to suffer the penalty of the law—he must be judicially condemned before he can be justly executed. Hence, before Christ could be justly required to suffer the penalty of the law, the sentence of condemnation must be passed upon him by the judge.

If we understand this theory, in the first place, the sins of the elect were imputed to Christ. Then, because these sins had become his by imputation, he was judicially condemned, and in consequence of his condemnation he was required to bear the penalty of the law. And we are told that all this was in strict accordance with law and justice. If so, in accordance with what principle of law and justice was this charge or imputation made? Will it be assumed that a judge or court of justice may impute crime to an innocent person, and then condemn and execute him on the ground of the imputation? If law and justice will admit of this, they may admit of any thing under the heavens.

One grand design of law is, to protect the innocent and to punish the wicked, but, according to this theory, the just is condemned and the wicked exonerated.

The charge or imputation of the sins of the elect to Christ must be a false charge, and if we correctly understand the advocates of the theory, they admit that it is a false charge. They deny that there was any transfer of sin, or moral charac-

ter, from the elect to Christ. Dr. Janeway says, "Were imputation to involve a transfer of moral character, so as to represent Christ as actually a sinner, it would be absurd enough."—P. 8. The sins of the elect did not pertain to Christ in any shape or form before they were charged to him, and they were not transferred to him by imputation; hence the charge is unavoidably false.

But we are told that this charge, or imputation, was made with the full consent of Christ that it should be made. What if it was? This would not alter the injustice and falsehood of the charge. A has committed murder in the first degree, and the evidence is full and clear before the court. B comes before the court and agrees that the murder committed by A may be imputed to him. Could the court release A, and order a bill of indictment to be written, charging B with the murder, merely because B had agreed that they might do so? We ask, could they do this without the grossest violation of law, justice and truth?

But Dr. Janeway says, "Union is the principle on which imputation is founded. This is the very ground on which sin is imputed to Christ. He and his people are united."—P. 8. But the union which exists between Christ and his people, takes place entirely too late to be the ground on which this imputation is founded, if what is taught on this subject in the catechism of our church is true. The 66th question is as follows:—"What is that union which the elect have with Christ?" *Answer*—"The union which the elect have with Christ is the work of God's grace, whereby they are spiritually and mystically, yet really and inseparably joined to Christ as their head and husband, *which is done in their effectual calling.*" There exists no union between Christ and the elect while they remain in an unregenerate and ungodly state. The union is formed when they are effectually called, and not before.—Hence, at the time when the sins of the elect are said to have been imputed to Christ, there existed no union whatever between him and them. So that if a union between the parties could justify the imputation of the separate personal acts of the one to the other, the union itself in the case under consideration is wanting. But it is not true that union lays any justifiable ground for such imputation. If the reader should

believe the assertions of Dr. Janeway, he would be tempted to believe that little else is done with sin than to impute it to those who never committed it. He says, "Imputation of sin depends on a principle interwoven with the very framework of civil society, and essential to some of its most important transactions."—Page 8. If liars and slanderers are interwoven with the very framework of civil society, and essential to some of its most important transactions, the above assertion may be true, but by no other class of persons in civil society is sin imputed to those who did not commit it.

In order to prove that the imputation of the personal acts of one agent to another, is a matter of daily occurrence, he says, "The acts of an attorney are imputed to his client—the acts of a woman to her husband—the acts of a representative to his constituents—the acts of an ambassador to the nation from which he has received his commission." We see nothing in any of these cases bearing the most distant resemblance to the doctrine of imputation of sin, as taught in the theory of atonement under consideration. An attorney, a representative, and an ambassador, are legally authorized agents, employed to transact business for, and under the directions of those by whom they are employed, and the business which they transact in this capacity stands good in law. This is the naked truth respecting all these public officers. But it is not true that their acts in any other sense are imputed to those by whom they are employed.

If my attorney, in the transaction of business for me, should be guilty of falsehood, fraud and perjury, these criminal acts of his would not be imputed to me—I could not legally be punished for them. If it could be proved that I had been accessory in the commission of the crime, my own acts would be imputed to me, and I might be legally punished, not for the acts of my attorney, but for my own act. Another fact, respecting attorneys, representatives and ambassadors, is, that unless they have been legally authorized to transact the business, those for whom they may claim to act cannot be bound by any thing that they might do. Were the elect, during their state of sin and rebellion, the agents of Christ? Were they legally authorized to transact the business of sin for him, under his instructions? Was Christ the client, and the ugly

elect his attorneys, to manage the business of sin? Were they his representatives in the kingdom of darkness? Were they his ambassadors to the prince of darkness? And if the elect, while in their ungodly state, sustained no such relationship to Christ as any of these, and to maintain that they did is shocking blasphemy, why are these cases adverted to in proof of the doctrine of the imputation of sin to Christ? for, between this doctrine and the cases referred to, there is not the most distant shadow of resemblance. It is not true that in any of these cases the act of one agent is imputed to another, nor can it be done in any case without falsehood. But the case of husband and wife is also adverted to. The Dr. says, "The acts of a woman are imputed to her husband." To what acts of a woman the writer refers we know not, for he has not told us. But if the acts of a woman are legally imputed to her husband in any government upon earth, we know not where it is. We know that the law requires the husband to pay for the necessaries of life purchased by the wife upon credit, because he is compelled by law to provide these things for his wife, and if he fail to do so, the law grants to her the right of procuring them at his cost. But in this case there is no *act* of the woman charged or imputed to the husband. The acts of purchasing and receiving the articles are not charged to the husband by the creditor; if they were he would lose his debt, for the charge would be false. The husband is charged with the price of certain articles purchased and received by his wife, and because these articles were necessaries of life, purchased and received by his wife upon credit, the law requires him to pay for them. But surely no man properly at himself could ever imagine that in this case the acts of the woman are charged or imputed to her husband.

The Dr. thinks he finds proof for his doctrine of imputing the sins of one agent to another, and for substitutional punishment, in the sacrifices prescribed by the ceremonial law. After describing the ceremony of offering a victim, he says, "What was the meaning of this symbolical transaction? Did it not signify that the offerer wished his sins to be transferred from himself to the victim which was slain as his substitute, and symbolically bore his punishment?"—Page 9. We answer *i. o.*, it signified no such thing. We cannot suppose that the

most stupid of the Jewish worshippers were so ignorant of the nature of sin, as to believe that it is a tangible substance that can be transferred from one agent to another, much less could they believe that the sins of a man could be transferred to a goat.

The victim offered in sacrifice was not the substitute of the worshipper. The victim was a type of Christ. Was it a substitutional type, in the room and stead of the worshipper? We have never learned that the worshipper was required to be a type of Christ, and if not, of course the victim could not have been his substitute. The Dr. says, "Union is the principle on which imputation is founded." But what union existed between the Jewish worshipper and the ox or goat which he offered in sacrifice? The victim was not put to death as a criminal—it was neither prosecuted, tried, nor condemned—its death was typical, but not penal. If it had been put to death as a criminal, its flesh could not have been eaten, much less offered upon the altar.—Ex. 21: 28.

Again. If Christ was justly required to suffer the penalty of the law, he must have been legally condemned. But how could a just judge pronounce the sentence of condemnation upon one whom he knew never had transgressed the law?—"Condemnation is the judicial act of declaring one guilty, and dooming him to punishment."—*Webster*. Dr. Alexander says, "Justification, or condemnation, is the sentence of a judge declaring the true condition of a person in relation to the law. In a human court the judge is bound to proceed in his judgments according to the law of the land, and when a person has been arraigned, and found to have been guilty of no failure of obedience in the matters charged against him, he is acquitted, or in other words, he is justified. So when God pronounces sentence upon any one, it will be strictly according to his own righteous law."—Pages 10 and 11. Now the *true* condition of Christ in relation to the law, is that of perfect obedience. When arraigned, if he ever was arraigned, before the judge of all the earth as a criminal, he was found most undoubtedly to have been guilty of no failure of obedience in the matters charged against him. How, then, could the judge of all the earth, acting *strictly* according to his own righteous law, pronounce him guilty and doom him to suffer

the penalty of the law? It must be obvious to every mind that this would be utterly impossible—it implies a positive contradiction. A judge, acting strictly according to a righteous law, never could condemn one proved and known to be perfectly innocent.

But we are told that while it is true that Christ was perfectly innocent, free from all criminality, having never violated any law, yet he was guilty by imputation. That he was charged with the sins of the elect, and on the ground of this charge he was condemned. This does not in the least remove the difficulty. The false charge, or imputation, of the sins of others to the innocent person, does not make him guilty. How then could a righteous judge, acting strictly according to law and justice, pronounce sentence of condemnation upon an innocent person, merely because he was falsely charged with crime which the judge knew he had not committed? But Dr. Hodge says, "It must be remembered that the word *guilt* has two senses. It means either moral ill-desert, or simply liability to punishment." Again he says, "These two senses of the word guilt are perfectly established, and inwrought into the language."—P. 172. In reply to this, we would barely remark that the word guilt has not these two senses in the Scriptures, and Webster's large dictionary, which is a standard work, does not give the word these two senses. Neither does Walker, in his dictionary, gives it these two meanings.—Doubtless the Dr. only means that these two senses of the word guilt are established and inwrought into the language of the advocates of the theory of atonement which he advocates. But what is gained by assuming that one meaning of the word guilt is simply liability to punishment? The question returns again, how could a perfectly innocent person, in strict accordance with law and justice, become liable to penalty or punishment? This theory does really, in the single matter of imputation, suppose a much greater departure from law and justice than there would have been in passing by the sins of Adam's race with total impunity. For, in the first place, it supposes that the elect are released from the just imputation of sins which they have actually committed. This undoubtedly would be a great departure from strict law and justice. In the second place, it supposes the sins of the elect

to be charged to an innocent person who never did commit them. This also would be a great departure from strict law and justice. In the third place, it supposes that the sentence of condemnation is passed upon this innocent person, merely upon the ground of this false charge or imputation. We cannot well conceive of a case in which law and justice would be more completely set aside and trampled under foot than in the above supposed case of imputation.

And can we believe that this is the plan adopted by Infinite Wisdom to magnify the law and make it honorable? That all this was done for the express purpose of satisfying divine justice?

7. The next point in this theory is, that Christ, as the substitute of his people, suffered the penalty of the law for them.

A proposition more grossly false, unscriptural and absurd, perhaps never was advanced on any subject. In the first place, the penalty of a law which involves personal punishment, never can admit of a substitute. The admission of a substitute in such cases would totally defeat the ends of punishment. Would it not shock the feelings of every one to learn that the court had admitted an innocent person to be hanged as the substitute of a criminal condemned to die for murder? Every one would, instinctively, feel that it was an outrage upon law, justice, and common sense. Sufferings inflicted upon any other than the person proved guilty, would not be penalty at all. No more than the murder of an innocent man, without any trial at all, would be penalty. No suffering can be penalty, unless inflicted legally, or according to law. And since neither the laws of God nor of man have made provision for a substitute in case of personal punishment, hence no suffering can be *legally* inflicted upon an innocent person as a substitute for the guilty, therefore no such suffering could be penalty.

2. It is no where intimated, either in the Book of God or in the Confession of Faith of our church, that Christ endured the penalty of God's law.

3. The hypothesis, that Christ has suffered the penalty of God's law, is grossly absurd, and implies a direct contradiction, for such is the nature or character of the penalty of God's law, that it is utterly impossible for any person, either human

or divine, ever to have completely suffered it. As well might it be affirmed that some person had already lived throughout the endless ages of eternity.

The penalty of God's law is eternal death, by which is meant, everlasting separation from the comfortable presence of God, and most grievous torments in soul and body, without intermission, in hell fire forever. This is the import of the word death itself in the Scriptures, when applied to the penalty of the law. Webster says, death, in theology, "Is perpetual separation from God, and eternal torments, called the second death." Walker says, death, in theology, "is damnation, eternal torments." So that the adjective eternal, connected with the word death, adds nothing to its import when used to designate the punishment of the wicked, or the penalty of God's law. Divines have employed the adjective merely to distinguish this death from other deaths. The penalty of the law, with which our first parents were threatened, was death. "In the day thou eatest thereof thou shalt surely die." The penalty of the law of God is declared, in the 18th chapter of Ezekiel, to be death—"The soul that sinneth it shall die." Paul declares that "the wages of sin is *death*."

That the penalty of God's law is eternal death, that is, eternal separation from the comfortable presence of God, and everlasting punishment in hell fire for ever, is as clearly taught in the following passages of Scripture as language can teach it:—"Then shall he say also unto them on the left hand, depart from me, ye cursed, into *everlasting* fire, prepared for the devil and his angels."—Matt. 25: 41. "And these shall go away into *everlasting punishment*, but the righteous into life eternal."—Matt. 25: 46. Here we are told that the judge, in the day of judgment, will sentence the wicked to banishment from his presence, and into the torments of *everlasting* fire, their separation from the comfortable presence of God the judge, and their torments will be eternal as *everlasting* fire. Then we are told that they shall go away into *everlasting punishment*. This is the penalty of God's law, for the judge will not doom the wicked to a punishment more severe than the penalty of the law. And this is eternal death. "Who shall be punished with *everlasting* destruction from the presence of the Lord, and from the glory of his power."—2

Thess. 1: 9. This is the penalty of God's law, and this is eternal death.

The Catechism of our church teaches, that the penalty of God's law is eternal death, as explained above. The answer to the 29th question of the Larger Catechism, is as follows:—"The punishments of sin in the world to come, are, everlasting separation from the comfortable presence of God, and most grievous torments in soul and body, without intermission, in hell fire forever." This is the penalty of God's law.

Now did Christ suffer this penalty? Was he *everlastingly* separated from the comfortable presence of God? How shocking is the supposition. Yet the advocates of the theory of atonement under consideration, assert that he did suffer the penalty of God's law!!! Did Christ suffer most grievous torments in soul and body without intermission *in hell fire forever*? Why, such a declaration would not only be preposterous and absurd, it would be blasphemous. Yet the advocates of this theory of atonement say he did suffer the penalty of God's law. Dr. Hodge asserts, in the June No. of the Calvinistic Magazine, "that he (Christ) bore in the strict and true sense of the terms, the penalty of the law."—Page 170.

The advocates of this theory of atonement maintain that spiritual death is a part of the penalty of God's law. Spiritual death is separation or alienation of the soul from God, a being under the dominion of sin, and destitute of grace or divine life. Was all this true of Christ? Was he the subject of spiritual death? If not, then he did not suffer the penalty of the law, that is, if spiritual death is penalty,

We will here insert Dr. Janeway's answer to this objection. In his tract on the atonement, page 14, while contending most strenuously that Christ did suffer the penalty of the law, he says, "Although spiritual death must necessarily seize on the transgressor, yet the law did not require the infliction of *this part* of the *penalty* on the surety of sinners." It seems strange that he did suffer the penalty, and at the same time that he did not suffer the penalty!! But the writer doubtless views this as a mystery, rather than a contradiction.

The reader may ask, do the advocates of this theory admit that Christ is now, and will be everlastingly, separated from the comfortable presence of God?—that he now is, and will

continue to suffer, in hell fire forever? No, they do not. This would be too bad. Their plan is to explain away, deny, and pare down the penalty of the law, until they make it fit their theory of atonement. Dr. Janeway says, "All men are subject to one and the same penalty, yet it operates on different men in ten thousand different ways."—*Tract on the Atonement*, p. 11. He then tells us that the penalty of the law operates so severely upon man as to amount to spiritual death, but that its operations upon the substitute are so much milder, that spiritual death is not at all the result!!! That it so operates upon man as to protract his punishment through eternal ages, but that in the case of the substitute the punishment is limited to a given time!!! What is this but an effort to explain away the penalty of God's law?

Dr. Hodge, in the communication already referred to, says, "It is said that the penalty of the law is eternal death, and therefore it is impossible that Christ should endure that penalty. It is, however, no where taught in Scripture that the penalty of the law is eternal death."—P. 171. Here in the face of God's word, and in direct contradiction to the Catechism of his own church, the Dr. denies that the Scriptures any where teach that the penalty of God's law is eternal death!!! Is not this Universalism? For, if the Scriptures no where teach that the death which is the penalty of the law is eternal death, what ground have we for believing that those doomed to suffer the penalty of God's law, will die eternally or suffer everlastingly? For they will be doomed to no greater punishment than that included in the penalty of God's law. But the Dr. is not an Universalist—he merely wished to remove the penalty of the law out of the way, to make room for his theory of atonement. If the penalty of the law is not eternal death, what does the Dr. tell us it is? Why, he says, "The penalty of the law is that amount of suffering which the justice of God demands. . . . Any amount of suffering which satisfies justice, is all the law demands; in other words, is its full and strict penalty."—*Cal. Mag.* p. 171.

Has God annexed no definite penalty to his law? Is the penalty of his law nothing in particular? May it chance to be of one kind and degree of punishment, or of a totally different kind and degree? May it chance to be of longer or shorter

duration? Has God no where in scripture taught us, definitely, what the penalty of his law is? Is this what the Dr. means in the above quotations? If not, why does he shroud the penalty of the law in such darkness? Why did he not tell us what the penalty of the law is, and what is taught in the Scriptures respecting the kind and duration of the punishment with which the transgressor is threatened? Ah! here is the difficulty;—suppose he had told us what God in his Word has told us, that the penalty of the law is eternal death, is everlasting punishment in hell fire for ever, then we would have asked him—did Christ endure this? And he must have answered, no, he did not. And this answer would have demolished his theory of atonement. Suppose he had told us what God in his Word has not told—*that the penalty of the law, as to the kind and duration of suffering, is that which the Son of God endured while upon earth.* Then we would have asked him, is this the kind and duration of the suffering that will be endured by the finally impenitent? And he must have answered, no, it is not. And this would have proved that he had totally missed the penalty of the law.—What then could he do, but either abandon his theory of atonement, or disguise the penalty of the law, make it out to be nothing in particular, in order to sustain his theory.

On the next page the Dr. gives us a most strange explication of penalty. He says, “When it is understood that penalty expresses neither the kind nor degree of suffering, but simply the relation which suffering bears to the law; that it implies nothing as to the moral character of the sufferer, but merely expresses the design for which he suffers, the matter becomes clear.—Page 172. What! the penalty of a law express neither the kind nor degree of suffering? The penalty of a law express simply the relation which suffering bears to the law? The penalty of a law imply nothing as to the moral character of the sufferer? The penalty of a law express merely the design for which the criminal suffers? Did ever mortal man hear of such a penalty as this before? But the penalty of God’s law must be explained away, denied, and pared down to make way for this absurd, unscriptural theory of atonement.

Again. The Dr. says, “Because a finite person must suffer for ever to satisfy the justice of God, does it follow that an

infinite person, the Lord of glory, must suffer forever in order to make the same satisfaction?" If the penalty of the law were merely a limited amount of pain to be suffered, without any regard to the kind of pain, or the place where the pain should be endured, without any regard to the length of time that the sufferer should be separated from the comfortable presence of God, or the length of time that he should suffer, then in that case, we admit that a divine person might suffer that limited amount of pain in less time than forever. And if the penalty of God's law were nothing more than a limited amount of pain, then the period would unavoidably arrive, in eternity, when the finite creature man would have finished his penal suffering. But such is not the penalty of God's law. The place of suffering is specified—hell, or the prison of the universe. The kind of pain or suffering is also specified—the suffering occasioned by banishment from God into hell fire. The length of the time of his banishment and imprisonment is also clearly specified—for ever and ever. The length of time in which he shall suffer is also specified—everlastingly. Such is the penalty of the law as clearly set forth in the Book of God, hence it follows that a divine person, the Lord of glory, would suffer this penalty in no shorter time than the finite creature man. A strong man in the prime of life could pass through ten years' imprisonment in no shorter time than a feeble boy could. A divine person could suffer everlasting punishment in no shorter time than a human person could. Therefore Christ never did suffer the penalty of God's law.

8. The theory of atonement under consideration, is purely a legal plan of salvation. It supposes the elect to be justified by the deeds of the law, gives them a legal claim to heaven, to the total exclusion of grace, mercy and pardon. To be justified and saved by the law, or by the deeds of the law, is to be saved upon the ground that the law has been perfectly obeyed; this perfect obedience constitutes a legal righteousness; this righteousness not only frees the person from condemnation, but gives him a legal claim to the reward of obedience. In this case there can be no mercy, for the persons thus saved are not the subjects of mercy. There can be no grace, for their reward is of debt, it is their legal due. There can be no pardon, for they have not transgressed the law.

This theory maintains that the elect have perfectly obeyed the law through their substitute, and that this obedience is

“actually and legally theirs;” of course this obedience constitutes for them a perfect legal righteousness, which not only frees them from condemnation, but gives them a legal claim to the reward of obedience. The ground of justification and salvation in both cases is precisely the same—perfect obedience rendered to the law. The only difference is, that in the case of the elect, the obedience is rendered through a substitute. But this is the same to all intents and purposes as if it had been rendered by themselves in person. This is fully admitted by the advocates of this theory. Dr. Alexander says, “The righteousness of another is so charged to his account, that by it he is accepted as fully as if he had, in his own person, rendered a complete righteousness.”—*Tract on justification*, p. 33. Hence this substitutional obedience gives them as perfect a legal claim to the reward of obedience as if they had rendered it in person. With this legal righteousness, with this legal claim to heaven, can they be the objects of *mercy*? No more than the angels in heaven. Mercy can have no place here. With this legal righteousness, this legal claim to the reward of obedience, can they be saved by grace? Can their justification be an act of free grace? No. They are justified by the deeds of the law,—they are saved by works of righteousness which they have done through their substitute;—their reward cannot be reckoned of grace, but of debt.

But this legal righteousness, constituted by perfect obedience, is not the only legal ground upon which the elect may claim acceptance. According to this theory they have, through their substitute, suffered the full penalty of the law. This they have as a work of supererogation, over and above what they need to constitute a legal ground of justification, for without this they have the same ground of justification that Adam would have had if he had continued to obey until the close of his probation.

According to this theory how can pardon, in any shape or form, be connected with the salvation of the elect?

They have no sins to be pardoned, for they have perfectly obeyed the law through their substitute; the law can have no demands against them. To suppose that while they obeyed the law through their substitute, they did at the same time personally transgress it, is to suppose an impossibility, an absurdity—it is a direct contradiction. The law cannot be perfectly obeyed and a pardon granted for disobedience in the same case. For instance, A is drafted to serve a tour of duty, B is accepted by the proper authority as his substitute, and serves in his place. Is there any thing in this case for which A needs pardon? He has obeyed the call of his country as fully as if he had served in person. How then can there possibly be any pardon in his case? And to say that while he

obeyed the call of his country, through his substitute, he disobeyed personally, is the first-born of absurdity and nonsense.

Take Dr. Alexander's illustration. He says it is "Just as if a man owes a debt to a merchant, and some rich man deposits a sum and has it set down to his account." Again he says, "His debt is cancelled, because another has paid it and has caused it to be set to his credit."—Pages 32, 48. Could the merchant in this case forgive the debt after receiving the full payment? The same debt never can be both paid and forgiven. Obedience rendered to the law and a pardon granted for disobedience, never can both be true in the same case.—But perfect obedience rendered to the law is not the only thing that excludes the possibility of pardon in the case of the elect. This theory maintains that the elect have fully suffered the penalty of the law through their substitute. This of itself, if the law never had been obeyed, would render pardon impossible in their case, for the penalty of the law never can be inflicted and the criminal pardoned for the same offence. Pardon releases the offender from suffering the penalty, but he cannot both suffer the penalty and be released from suffering it. It is quite too late to pardon a man for a crime after he has been hung for it. According to this plan of salvation, the elect, through their substitute, have perfectly obeyed the law and fully suffered its penalty, and then through mere grace and mercy they are pardoned!!!

After B has served the tour, as the substitute of A, he is required to pay, and does pay, the fine of \$50 imposed in case of not complying with the call of government, as if A had totally failed to meet the call, then A, on his bended knees, obtains pardon through mere grace and mercy!!!

Now, if any thing is to be found to match this in absurdity, it must be sought for in heathen mythology.

9. This theory unavoidably limits the atonement, or the work of Christ, to the elect and to them alone. We are aware that of late years the advocates of this theory admit that the work of Christ has laid a sufficient and suitable foundation for the salvation of all men. But the addition of this bible truth to the old theory, is putting a piece of new cloth to an old garment, which will not only make the rent worse, but will aid materially in rending the old garment to a thousand shreds. For the admission of this truth is of itself a sufficient confutation of the whole theory of substitutional atonement. This truth did not originally belong to the theory, nor can it ever be wrought into it.

Dr. Hodge, after admitting that the work of Christ "was just as suitable for one as for another, just as adequate for all as for a single individual," by way of illustration says, "If a man knew that his own family were in a ship wrecked upon

the coast, and should hasten in a life-boat to their relief, his having a special purpose to save his family, would not stand in the way of his offering to rescue all who were on board. If his boat were large enough for all, he might offer to save all, though his special object and determination were to save his own family."—Page 180. This is all true *if his boat were large enough for all*. But the theory which the Dr. advocates gives us the exact dimensions of the life-boat, and the precise size of the family to be saved, and there is not an inch of room for a single soul over and above the family.

According to this theory, Christ stood as the substitute of *his people*, obeyed the law for *them*, was charged with *their sins*, and suffered the penalty of the law for *them*. This, according to the theory, is the sum and substance of the atonement. This, we are told by the advocates of this theory, is the way, and the only way, by which justice ever could be satisfied—the only way by which a legal righteousness could possibly be wrought out for the elect, and that the imputation of this substitutional obedience and punishment is the only possible ground of justification. But the theory maintains that Christ did not stand as the substitute of the non-elect—that he did not obey the law for them—that their sins were not charged to him, and that he did not suffer the penalty of the law for them. How then could the work of Christ lay a *sufficient* and *suitable* foundation for the salvation of the non-elect, any more than for the salvation of fallen angels?

To maintain that the substitutional service of B in the room of A, was a sufficient and suitable foundation for the release of C and D, for whom B was not a substitute at all, is superlative folly. The payment of one man's debt by a friend, never can lay a sufficient and suitable foundation for the release of debtors whose debts were not paid. The Dr.'s life-boat is not large enough for *all*. It is utterly impossible for the theory of atonement under consideration to be either sufficient or suitable for any but the elect.

10. This theory of atonement has led to very erroneous views of the justice of God, and the design of an atonement. Dr. Hodge says, "By justice is properly meant that attribute which requires every moral agent to be treated according to his deserts, which demands that the good should be rewarded and that the wicked should be punished. Justice supposes that irrespective of the best interests of society, or of the divine government, there is an eternal and immutable ground of right why men should be treated according to their works."—Page 174. This definition of justice precludes the possibility of an atonement on any plan. It debars Jehovah from the exercise of grace, mercy or pardon altogether, for grace, mercy and pardon never can be extended to any person without

treating that person better than his works, and better than his deserts, and to suppose that the sinner is treated according to his works and deserts, and at the same time saved by grace, is a direct contradiction. Hence if this definition of justice is correct, the sinner must be saved by works, for he cannot possibly be saved by grace, for an eternal and *immutable* ground of right, why men should be treated according to their works, cannot be changed. The Dr.'s definition of justice applies precisely to the salvation of the elect, after the whole arrangement for their justification has been made, according to the theory of atonement which he advocates. For after they have perfectly obeyed the law through their substitute, they have, as we before proved, a legal right to be justified and saved, there is neither grace, mercy nor pardon connected with it; hence their justification and salvation are indeed treating them according to their deserts and according to their works. But according to the Dr.'s definition of justice, the supposed arrangements for their justification never could possibly have been made—God never could have provided a substitute for the elect, for this would be treating them better than their works and deserts. He never could have charged Christ with the sins of the elect, and inflicted upon him the penalty of the law in their room and stead, for this most assuredly would have been treating them better than their works and deserts. Where was justice, that attribute which requires every moral agent to be treated according to his deserts, when all this was done? Where was that eternal and immutable ground of right why men should be treated according to works, when all the above arrangements for the justification of the elect were gone into? Such are the gross absurdities, inconsistencies and contradictions, into which men are driven while attempting to sustain a false theory.

The Dr. says, "The primary design of the death of Christ is to propitiate God"—Page 175. To propitiate is to appease one offended, and *render* him favorable. His doctrine evidently is, that the design of Christ's death was to produce a change in God, to render him favorable to man;—that, before the death of Christ, God had no love to fallen man, was not disposed to be merciful and gracious, and pardon his sins, if it even could have been done without his own character and perfections, his law or his government, sustaining thereby the least injury. But that the death of Christ *procured* the love and mercy of God for sinners, rendered him *willing* to pardon, changed him from wrath to kindness. For, on page 176, he denies that the design of the atonement was to prevent any evil arising from the forgiveness of sin. He denies that it was designed to *make the exercise of mercy expedient or possible*. Hence, according to this hypothesis, the death of Christ was not designed to

open a channel through which the love and mercy of God might flow to sinful man consistently with the honor and glory of God, the honor of his law, and the best interest of his intelligent universe, but its grand design was to produce a change in God himself, from vindictive wrath to love and mercy.— Now all this is so obviously and egregiously false that we can hardly feel that it deserves to be noticed at all. But we will let Mr. Symington, who belongs to the same school and advocates the same theory of atonement that the Dr. does, reply to it. In a tract published for the (Old School) Presbyterian Tract and Sunday School Society in 1833, Mr. Symington says, “It is never supposed, by those who understand the subject, that the work of Christ is in any sense the *cause* of divine love, mercy or grace, but the *medium* through which these perfections of God find expression to guilty creatures. It is never regarded as necessary to *produce* in God love toward men, but as necessary to his love being manifested. It is not looked upon as that which renders the *exercise* of his placability consistent with the other perfections of his nature. It does not *procure* the divine favor, but *makes* way for this favor being shown in the pardon of sin. The true view of the matter is this, that divine love is the cause of the atonement, and not that the atonement is the cause of divine love. . . . And all such views of the doctrine as are inconsistent with Jehovah’s original disposition to be merciful, or which represent him as changed by the Saviour’s sacrifice, from wrath and fury to kindness and grace, are either the misconceptions of friends or the misrepresentations of enemies, which are to be viewed with unmingled disapprobation and regret.”—Page 13. Now can it be possible that the theory of atonement which we have had under consideration, with its complication of absurdities and inconsistencies, with its multiplicity of contradictions to the plainest truths taught in the Bible, can be sustained in this enlightened age as the truth of God? Can a people, with the Book of God in their hands, be prevailed upon to believe that the infinitely wise, grand and glorious plan of redeeming love and mercy—that most wonderful work of Jehovah, which as far surpasses the wonders of the material universe as the soul surpasses the body—that mystery of Godliness into which the angels desire to look and which the mind of man upon earth can no more comprehend fully than it can comprehend the boundaries of space,—we say, can they be prevailed upon to believe that the whole of all this is at last nothing but the mere matter of substitution!! Nothing but the plain simple matter of placing a substitute in the room and stead of the elect, to obey the law and suffer its penalty for them, that they may thereby be legally saved!! Will an enlightened public believe that the benevolent and merciful plan of salvation,

through which man is saved by grace without the deeds of the law, is nothing more than a patching up of the broken law, a reconstruction of the old covenant of works, and that after all man is saved by substitutional works, is justified by the substitutional deeds of the law, to the entire exclusion of grace, mercy and pardon? We trust not. We are persuaded better things of a bible-reading people. We venture to say that there is not one in a thousand of the members of the Old School Presbyterian churches, who will believe this theory of atonement when clearly and fully explained to them.

We will close our remarks with a quotation from a tract by Rev. Wm. Symington, already referred to, in which the writer advocates the theory of atonement which we have had under consideration, that the reader may see in what light the doctrine of substitution is viewed by a friend and advocate of the doctrine. He says, "The substitution of Christ is a case which is absolutely peculiar. Such a case could never be justified as a matter of ordinary or frequent occurrence. It could only be when something extraordinary called for its introduction, when such a combination of requirements met as could seldom come together, that it could be warrantable to admit of the innocent being substituted in room of the guilty. Its frequent occurrence could not fail to have a most injurious influence in weakening the sense of moral obligation. That the bad should be pardoned at the expense of the good, the virtuous sacrificed that the wicked might be spared, and those who are a blessing to society cut off that such as are a curse might be perpetuated, are what no wise government could tolerate. The punishment of crime would, in this case, be so dissevered from the perpetration of crime, as to impair the motives to obedience, and take away all fear of offending against the law. The purposes of good government thus require that the principle of substitution shall be but rarely introduced. It cannot take place in the common course of justice; it must be an extraordinary interposition—not contrary to law, but above law, departing from the letter but maintaining the spirit. . . . It is strictly and literally an extraordinary proceeding. We have no reason to conclude that the like ever existed before, or shall ever exist again."—Page 29.

Such are the admissions of Mr. S. respecting the substitutional theory of atonement, which he himself advocates. We cannot suppose that he would represent his own theory in a more unfavorable light than the truth would justify. We ask then, can any theory respecting which the above statements are true, be the true bible theory of atonement? Most assuredly it cannot.

May God deliver his church from error. Amen.

WILLIAM MINNIS.

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“The Great Iron Wheel.”

No. VI.

BY FRED. A. ROSS.

DEDICATED—*To all who have the spirit of seventy-six.*

METHODISM.—*Fanatical—Despotic—and beginning to show itself willing to use the political and spiritual sword against all who oppose it.*

GAL. 5: 1.—“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.”

I. METHODISM—FANATICAL IN ITS ORIGINAL COMPOSITION.

The *fanaticism* of Mr. Wesley was the great and essential principle in his native character. And *fanaticism was, and is, the corner-stone* of the system of polity and religious training he established and left behind him for Methodists. What then? It behooves all to know, that, *the fanatic is necessarily a despot*. For, he exhibits *the sublimation of self*. He claims to hold miraculous converse with heaven and hell—with God and Satan. *He will then seek to govern men and subdue the earth.*—We will come at once to some of the facts to illustrate our position.

Mr. Wesley believed that christians might, and do, under favored circumstances, see the *Three Persons of the Godhead*, in *miraculous vision*. This he teaches us, by his acknowledging as true the religious experience of Charles Perronet, and that of the Marquis de Renty; the latter a Roman Catholic.—The experience of Perronet, and the Marquis was this—“I beheld,” says Perronet, “the distinct persons of the Godhead, and worshipped *one undivided Jehovah*, and each person *sepa-*

rately. In one of these interviews the FATHER *spoke* while I was in an agony of prayer. I was overwhelmed; body and soul were penetrated through with the rays of Deity."—Mr. Wesley gives this experience more fully in a letter to Miss Hetty A. Roe. [Wesley's Works, First Amer. ed. vol. 7, Letter 735.] And he believed this experience. He affirms his faith in it in several places. He writes as follows to Lady Maxwell. [Vol. 7, Letter 329 and 330.]—"I think there are three or four persons in Dublin who speak clearly and scripturally of having had such manifestations of the several persons of the ever-blessed Trinity. Formerly I thought this was the experience of all those that were perfected in love, but I am now clearly convinced that it is not. Only a few of these are favored with it. Mr. Charles Perronet was the first person I was acquainted with who was favored with the same experience as the Marquis de Renty with regard to the ever-blessed Trinity." Mr. Wesley then did believe this experience of Perronet. And that experience is the wildest possible delusion of fanaticism—flatly in contradiction of God's Word. Charles Perronet says he *saw God the Father*, and that *He spoke to him!!* And Mr. Wesley believed *that!!*

But we are not near done. Mr. Wesley claimed that we might be converted in dream and vision.—[Vol. 5, p. 460.] He believed there is now connection with the devil in witchcraft.—[Vol. 4, p. 279.] He taught that we now have intercourse with spirits from heaven and hell, visible and audible to the eye and ear.—[See the story of old Jeffry and Elizabeth Hobson, vol. 7, p. 475, and vol. 4, p. 280, &c. &c.] He affirmed that God now interferes miraculously to decide questions by *lot*.—[Vol. 5, p. 316, vol. 3, p. 121.] Philips, in his life of Whitefield, asserts that Mr. Wesley decided the important question whether to preach and print against Calvinism by *lot*.—[p. 191.] Mr. Wesley believed that God, in his day, worked open miracles.—[Vol. 6, p. 564, vol. 3, p. 683, vol. 5, p. 447.] In these places the reader will find among other wonders, that Mr. Wesley claimed to be favored *to heal the sick*, and *to cast out devils*. On a certain occasion, he says, he was immediately and miraculously cured of a head-ache, and his horse of lameness in the same instant.—[See our *Tract* on the "*Direct Witness of the Spirit*," in which Mr. Wesley's fa-

naticism, as above intimated, is fully exhibited, beginning at p. 64, &c. &c. &c.]

Mr. Wesley's views of celibacy were absolutely fanatical, and strongly Roman Catholic. He did not, like the Romanist, “*forbid*” to marry. Nor did he “*despise or condemn*” marriage. Nor did he “*doubt but many persons may be as holy in a married as in a single state.*” Nor would he “*dispute whether the married or the single life, be the more perfect state, since perfection did not consist in any outward state,*” &c. But notwithstanding these concessions, he calls upon the “*happy few*” who could “*abstain from marriage,*” “*to know the advantages they enjoyed*”—“*having only to care for the things of the Lord.*”

Before we proceed, we will present to our readers what a distinguished Methodist has written in regard to Mr. Wesley's views on celibacy. Dr. Whitehead, who wrote the life of Mr. Wesley, at the request of the executors of Mr. Wesley, and the preachers representing the British Conference, says, [vol. 2, p. 163,] that Mr. Wesley “*considered Paul's advice to the church at Corinth, as a standing rule IN ALL CIRCUMSTANCES OF CHRISTIANS.*” Dr. Whitehead adds—“*It is really wonderful he could fall into this error.*”

Truly, it is wonderful! Listen, while we read what Mr. Wesley wrote about celibacy. “*But who is able to 'receive this saying?' In general, I believe every man is able to receive it, WHEN HE IS FIRST JUSTIFIED. I believe every one THEN RECEIVES THIS GIFT; but with most it does not continue long. Thus much is clear, it is a plain matter of fact which no man can deny. It is not so clear whether God withdraws it of his own good pleasure, or for any fault of ours. I incline to think it is not withdrawn without some fault on our part.*”—[p. 540, vol. 6.]

Reader, is not this astounding from a man calling himself a Protestant? No wonder after this Mr. Wesley could go on to give the old stereotype *Roman Catholic advice* how to preserve “*THIS GIFT*” of *celibacy* which *every one receives when first justified*. No wonder he exhorts thus:—

“*You need therefore to use every help; and first of these is earnest prayer. Let no day pass without praying that God would work what with man is impossible;—that he would*

vouchsafe to preserve HIS OWN GIFT, and that you may not suffer any loss this day, either by the subtlety or power of devils, or men, or the deceitfulness of your own hearts. A second help may be the conversing frequently and freely with those of your own sex who are like minded. It may be of infinite service to disclose to these the very secrets of your hearts; especially the weaknesses springing from your natural constitution, or education, or long contracted habit, and the temptations which from time to time, most easily beset you. Open your hearts without reserve. By this means a thousand devices of Satan will be brought to nought. Yea, and if at some time you should have suffered a little, the wound will speedily be healed. I say of your own sex; for in the third place, it will be highly expedient to avoid all needless conversation, much more all intimacy with those of the other sex; so expedient that unless you observe this, you will surely cast away THE GIFT OF GOD. Say not—"but they have much grace and understanding." So much the greater is the danger. There would be less fear of your receiving hurt from them, if they had less grace or less understanding."

No wonder after all this stuff, and very much more of the same sort, that Mr. Wesley should sink so low, as to write as follows:—"I advise you *fourthly*, need I say, to avoid *the sin of *****.* [Here Mr. Wesley mentions by *name* a sin so gross, that the vilest men blush to name it to each other—yet he feared his purest men might commit it. And then adds]—"Seeing Satan will not cast out Satan!!!!"—[Vol. 6, pp. 541, 542, &c. &c.]

Alas! Mr. Wesley knew what Rome reveals, yet his fanaticism took him there!

We owe our readers an apology for the words we have copied from Mr. Wesley. We have long kept them from the public. But, so much has been said and written by Methodist preachers, all over the United States, in denunciation of our exposure of the *band-meetings*, that this farther exhibition of their true character, as INTENDED by Mr. Wesley, is proper, although at the expense of giving his indelicacy to the public. We ask, then, will Methodist preachers now dare deny that Mr. Wesley did intend to make his band societies *the*

*Genesis, 38: 9.

places where the disclosures of “*the very secrets*” of Methodist hearts, on the subject of *celibacy* were to be made?

Observe.—The bands are to be composed of all men, or all women—all married, or all unmarried. Notice, then, the four famous band questions, required to be asked at “*every meeting*”—“*once a week at least*.”—

“1. What known sins have you committed since our last meeting?

• 2. What particular temptations have you met with?

3. How were you delivered?

4. What have you thought, said or done, of which you doubt whether it be sin or not?”—[Discipline, pp. 81, 82, 83.]

We ask, in view of what we have quoted from Mr. Wesley, if it is not clear that, whatever other subjects might be before the bands, Mr. Wesley designed them to be *confessionals*, reaching to “THE GIFT” OF CELIBACY. Verily, we think Methodist preachers will be less ashamed of Sister Sally Slanderwink’s *Latin*, when they compare it with Mr. Wesley’s *English*.

It is an appropriate conclusion to this subject, to remark—that, Mr. Wesley remained single until an old man. He then formed the resolution to marry Mrs. Vizelle—“a woman,” according to Dr. Whitehead, “more unsuitable he could hardly have found had he searched the whole kingdom.” Charles Wesley interfered, and prevented the connection for a time. But his brother John, like most old gentlemen, bent on wedlock—married would be—and married was. He reaped as he sowed—a termagant’s harvest; a fitting commentary upon his notion of “*the gift*” of celibacy from God when we are justified, and his advice how to preserve the same.

Mr. Wesley was, surely, a fanatic. We have said, that a fanatic is necessarily a *despot*—that he exhibits the sublimation of self—holds converse with heaven and hell, with God and Satan—that he will, then, seek to *govern men*, and *subdue the earth*. This brings us to—

II. METHODISM—DESPOTIC, AS IT WAS ESTABLISHED BY MR. WESLEY.

The government which Mr. Wesley usurped, and established over the Methodists, was a pure despotism. We will let him tell himself the story of his usurpation. He says:—

"(1.) In November 1738, two or three persons who desired to flee from the wrath to come, and then a few more came to me in London, and *desired me to advise and pray with them*. I said—'If you will meet me on Thursday night I will help you as well as I can.' *Here commenced my power*—namely, a power to *appoint when and where and how* they should meet; and to *remove* those whose lives showed that they had not a desire to flee from the wrath to come. And this *power* remained the same, whether the people meeting together were twelve hundred, or twelve thousand.

(2.) In a few days some of them said—'Sir, we will not sit under your ministry for nothing, we will subscribe quarterly.' I said I will have nothing for I want nothing. My *Fellowship* supplies me with all I want. One replied—'Nay, but you want a hundred and fifty pounds to pay for the lease of the Foundery, &c.' On this I suffered them to subscribe—and I asked—who will take the trouble of receiving this money and paying it where it is needful? One said—'I will do it,' &c. So, here was the first steward. Let it be remembered, it was *I myself*, NOT THE PEOPLE, who *chose these stewards, and appointed to each the distinct work wherein he was to help me, as long as I desired*. And herein I began to exercise another sort of power: namely, that of appointing and removing stewards.

(3.) After a time, a young man, named Thomas Maxfield, came and *desired to help me*, as a son in the Gospel. Soon after came a second—and then a third. These severally desired to serve me as sons, and to labor, when and where I should direct. Observe, these likewise desired me, not I them.—*But I durst not refuse their assistance*. And here commenced *my power to appoint to each of these, when and where and how to labor*; that is, while he chose to continue with me. For each had a power to go away, when he pleased; as I had also to go away from them, if I saw sufficient cause. The case continued the same when the number of preachers increased. I had just the same power still, to appoint *when and where and how each should help me*; and to tell any, if I saw cause—'I DO NOT DESIRE YOUR HELP ANY LONGER.' On these terms, and no other, we joined at first: on these we continue joined. But they do me no favor in being directed by me. It is true my reward is with the Lord. But at present, I have nothing from

it but trouble and care, and often a burden I scarce know how to bear.

(4.) In 1744 I wrote to several clergymen, and all who then served me as sons in the gospel, desiring them to meet me in London, and to give me their advice concerning the best method of carrying on the work of God. And when the number increased—I wrote to those with whom I desired to confer, &c. Observe—*I myself sent for these of my own free choice.* And I sent for them to ADVISE NOT GOVERN me. Neither did I at any time divest myself of any part of the power above described, *which the providence of God had cast upon me without any design of mine.*

(5.) What is that power? It is *the power of admitting into, and excluding from, the societies under my care, of choosing and removing stewards; of receiving or not receiving helpers; of appointing them, when, where and how TO HELP ME, and of desiring them to confer with me WHEN I SEE GOOD.*—Vol. 5, pp. 220, 221.]

This was Methodism under Mr. Wesley—the picture drawn by himself. The cool self-satisfaction with which the worthy man confesses how he usurped his power, makes us actually lean back and laugh outright. Just look at the thing:—Some people desired Mr. Wesley to be their spiritual *adviser*—to *pray with* them, and to let them pay the expenses of the society—others requested to be his helpers in preaching the gospel. What then? Why, he, humble man, agreed to help them “as well as he could.” He “durst not refuse their assistance.” What then? Why, he then ONLY “*framed,*” as he says in another place, “A FEW PLAIN RULES,” *in which* he made himself their DESPOT. For, the power he assumed to himself, might be expressed in the very words which historians use in describing the power of Loyola, the general of the Jesuits. “His power,” that of Loyola, “was simply ABSOLUTE—*absolute* as to the *appointment* of *officials*—the disposition of money, other property, and all temporalities—*absolute* as to the *admission* of fresh members to the society. To the Pope alone was he subservient.”—[Noviciate, p. —.] Mr. Wesley was even *more absolute*, in some respects, than Loyola. He was *subservient*, in the points before us, to no superior. He was above all control whatever. He was THE POPE OF METHODISM.—

Well might Mr. Wesley say—"Not while I live shall there be a *Free Conference*—that is a meeting of all the preachers wherein things shall be determined by most votes. It is possible after my death something of this kind may take place."—[Vol. 5, p. 221.] Well might Mr. Wesley write to Mr. J. Mason—"As long as I live, the *people* shall have no share in choosing either stewards, or leaders, among the Methodists. We have not, and never had such a custom. *We are no republicans, and never intend to be.*"—[Vol. 7, p. 98.]

Mr. Wesley was certainly very candid in writing all this. And surely no king ever declared with more unblushing assurance, that he had authority to rule the people, *given him by God!* No usurper of human rights ever went beyond Mr. Wesley, in canting hypocrisy, when he said—"They do me no favor in being directed by me!—my reward is with the Lord!—I have nothing but trouble!—and a burden I scarce know how to bear!" Alas! we feel for you, Mr. Wesley! But did you not love power? Did you not seize it when within your reach? And did you not hold it with the grasp of death? Did you not deride the idea of self-government? Did you not scoff at the American colonies when struggling for the right to vote for those who were to govern them? Did you not say to them—"You are the descendants of men who either had no votes or resigned them by emigration. You have exactly what your ancestors left you: *not a vote in making laws, nor in choosing legislators; but the HAPPINESS of being protected by laws, and the duty of obeying them.*"—[Vol. 6, p. 296.] Alas! Mr. Wesley. Did you not slanderously charge John Hancock, the President of the American Congress, with having *smuggled TEA* at noon-day into Boston! and then not to lose by his cargo, that he employed, and paid, some persons, in disguise, to bury, in the sea, *the other tea* which came from London? Alas! Mr. Wesley. And when you were asked, in view of this charge—"What! Do you compare Mr. Hancock to a *felon!*" Did you not, Mr. Wesley, answer thus—"I do in this respect—I compare every smuggler to a felon—a private smuggler to a sneaking felon, a pick-pocket—a noon-day smuggler to a bold felon, a robber on the high-way. And if a person of this *undeniable character* is made President of a Congress, I leave every man of sense to determine what is to be expected of

them!”—[Vol. 6, p. 303.] Alas! Mr. Wesley. Did you not write, and preach, in scorn, against all the principles of liberty contended for by Hancock, Adams, Jefferson and Washington?—[See Mr. Wesley’s *Calm Address—Observations on Liberty, &c.*, vol. 6, from p. 293 to 321.]

Will Methodist itinerants tell the American people in the hearing of all this, that Mr. Wesley was an Englishman, and only spoke the sentiments of his country? Not so, sirs. For we ask, did all Englishmen hold the views of Mr. Wesley? No. Thousands in England, as well as in Scotland and Ireland, headed by Chatham, Camden and Burke, sustained the American principles, [denounced by Mr. Wesley,] as *the very spirit of the British Constitution*. Nay; does not Mr. Wesley himself say, that the *Calvinists* were against him? Yes. For he tells us, there were “*not a few*” who “*hated the king and his ministers only less than they hated an Arminian.*”—[Vol. 6, p. 330.] *Mr. Wesley was, we think, as false to English freedom as he was to American liberty.*

Will Methodist preachers as an offset to these facts tell us to look and see? What? Why, that Mr. Wesley was *eminently pious*—that he *cared nothing for money for himself*—and like his Master *went about doing good*. Let all this be granted, and it avails nothing in the premises. For the more we acknowledge Mr. Wesley’s PERSONAL WORTH, *the more dangerous* THE FACT, *that he was a fanatical man, and made himself a despot over the Methodists.*

III. METHODISM—FANATICAL, IN AMERICA.

We have heard that the *celibacy* of the Methodist itinerants, *in some form*, has been mooted, in certain Conferences. We have not the proof, and it may not be so. But aside from this feature in Mr. Wesley’s mind, we may say, that the fanatical leaven of his character, in *the other particulars enumerated*, has been *greatly imbibed* by his followers in this country, however modified by various existing influences. We cannot dwell upon this broad fact, and must restrict ourself to what may be considered the *concentration* of the fanatical principle of Methodism existing in DOCTRINAL FORM, *and its necessary result on character and conduct*. Thus,

The fanaticism of Mr. Wesley’s mind led him to the doc-

trines of the "*Direct Witness of the Spirit*," and "*Christian Perfection*."

The Direct Witness of the Spirit, as taught by Mr. Wesley, is, that, "*God directly witnesses to my spirit that I am a child of God*." This is, as he explains it, a *miraculous message*—and he holds to such *continued* intercourse with heaven.—"*Christian Perfection*," as inculcated by Mr. Wesley, is the *counterpart* to the idea of a direct witness, and belongs to the same class of delusive experience. *These two tenets*, be it observed, *constitute the peculiarity of Methodist faith*. *Arminianism* is held by Methodists, *in common* with various other sects. It is the *Direct Witness*, and *Christian Perfection*, which are the *feet of Methodism*. Having then this faith, Methodists must entertain sublimated notions of their personal religion. They are thus necessarily liable to "*despise others*," or, at least to regard all who do not agree with them, in their "*experience*," with *doubt*, and *pity*, if not with *aversion*. The most they can *consistently* believe, as to the piety and salvation of those who reject the *Direct Witness* and *Christian Perfection*, is that their "*religion*" may be *better* than what they give as their *inward experience*. *This is what consistent Methodists must necessarily think*. And *this is what they do widely believe*. *It is then demonstrably certain, that the Methodist church is herein fanatical, and must go forth as such in the world*.

If this *fanaticism* should have *despotic power*, then, we see *two political principles* at work, which from their combined nature must spread and become stronger and stronger. And so certain as malaria will rise and float in the air, so sure will *fanaticism wielding power* go abroad to do harm—cunning, daring, and unprincipled.

IV.—METHODISM, DESPOTIC IN AMERICA.

The same power over the people as usurped by Mr. Wesley, is claimed and exercised by the General Conference. Listen! The Methodist Bishop Hamline affirms that the General Conference *derived its right* to govern the Methodist people *from God*. "The General Conference," says he, "is the sun in our orderly and beautiful system. Look into the Discipline. First, you have our articles of religion, in which *God appears*."

What next *in order*? *The General Conference*, which like the orb of day, rises to shed light on the surrounding scene. *It* is first shaped or fashioned, and then like Adam by his Maker, *is endowed with dominion*, and made *imperial* in its relations; and saving the slight reservations of the constitution, it is *all-controlling in its influence*.”—[See his speech before the General Conference of 1844.]

Where, we ask, are the *people* in this system? Answer. No where. The General Conference, we are told, is not from the people—*it is next in order to God*—endowed with *dominion*, made *imperial and all-controlling*. This is, exactly, the power claimed by Mr. Wesley. This is just the old right which kings have always said they had—that is, the right *to be born, boot.d and spurred, to ride men* BY THE GRACE OF GOD. This is just the old notion affirmed by priests, that the people *came into the world, with saddles on their backs, passively to be ridden* by their *legitimate LORDS*. This is just the idea, with a *slight alteration*, which we have before us in the “*Southern Methodist*,” a paper published by Russell Reneau, at Rome, (!) Georgia. The *motto* of the paper runs thus—“*Methodism is RELIGION mounted on HORSEBACK!!!*” We suggest an improvement by a mere change of words. Let the *motto* read this way—“*Methodism is, the PREACHERS mounted on the PEOPLE’S back.*” This would express the *truth, the whole truth, and nothing but the truth*, exactly as it is disclosed by Bishop Hamline, and as it is in the Methodist Discipline. For, Bishop Hamline goes on, in the same speech, to demonstrate from the Discipline—that, Methodists must, and do submit, to removal from office without check or responsibility in the intervals of Conference.—[See speech and Discip. South, pp. 37, 39, 41.] What farther? Answer. We see that Methodists are required to submit to the merest mockery of trial as private members.—[Dis. pp. 96, 98.] They are required to submit to exclusion from the church if they neglect to meet their class.—[Chap. 4, sec. 3.] They are required to submit to be turned out of the church if they “observe not the rule,” which teaches them to *trade* with “the household of faith or those groaning so to be.”—[Chap. 4, sec. 4.] They are required to submit to “expulsion from the church,” if they “inveigh against either the doctrine or discipline.”—Chap. 4, sec. 3.]

They are required to submit, [if travelling preachers,] to be controlled in what books they shall publish, as to "obnoxious matter or doctrine."—[Part. 2, sec. 8.] They are required to submit to be told how to dress, and be directed in various other matters of private liberty.—[Chap. 3, sec. 8, and other places.] They are required to submit into the hands of the itinerancy the entire church property, without responsibility, estimated to be worth, in all the United States, not less than four millions of dollars.—[Dis. sec. 2, 2 part, 3 part, &c.]—They are required to submit to these itinerants the control of other immense funds—the Chartered Fund, Book Concern—all contributions and collections, and to permit these preachers to provide for themselves a more ample support than that possessed by the ministry of any other denomination in the United States.—[Dis. part 2: sec. 4, sec. 5.]

The facts brought together under this head, have been heretofore given to our readers in expanded form in the 1, 3, and 4 "Great Iron Wheels." We have condensed them here to enable us to reach our ultimate position with unbroken argument. Before we pass on, we will now give to our readers the confession of Methodist leaders themselves, that their church government is *anti-republican, despotic, and dangerous.*

The Southern Christian Advocate says—"We find in the statute book of Methodism a system of laws which *did not originate in the will of the people.* It follows of course, that Methodism is opposed to republicanism.—[Smyth on ecclesiastical republicanism, p. 150.]

Dr. Jennings. He was a distinguished Methodist preacher, in full connection when he wrote what follows, although afterwards he was compelled to leave the church on account of his liberal views. He writes thus:—"Many perceive distinctly, the *tendency* of the present system *to prepare the people, some day, to approve aristocratical and monarchical principles, IN CIVIL GOVERNMENT.*"—[Mutual Rights, vol. 7, p. 174.]

Henry B. Baccom, D. D., who was for a time a co-laborer with Dr. Jennings, but who still retains his connection with the Methodist Episcopal Church, thus expresses himself, touching the power of the itinerancy, in a paper entitled "*Declaration of Rights:*"—"Whenever therefore it happens that the legislative, judicial, and executive powers are in the hands

of the same body of men, and these men, [not representatives of the people,] first make the laws, then execute them, and finally are the sole judges of their own acts, *there is no liberty*—the people are VIRTUALLY ENSLAVED, and liable to be ruined at any time,”

The Methodist system, then, by the testimony of these witnesses is not only *anti-republican*—it is a DESPOTISM, which has *virtually enslaved* the Methodist people, and is threatening the ruin of our civil institutions.

V. METHODISM—BEGINNING TO SHOW ITSELF WILLING TO USE THE POLITICAL AND SPIRITUAL SWORD AGAINST ALL WHO OPPOSE IT.

Methodism, thus fanatical and despotic, is admirably suited to be a great *political power*. No political organization, any where, is so perfect. The preachers have known this long ago. All they wanted, from the first, to make themselves felt as a political party, was *numbers*. And *numbers* they have secured. How? Answer. By the working of their *seeker system*. What is that? It is *the door into the Methodist church*. Through that door every person may “*join the church*,” upon *the one only condition*—namely—“*A desire to flee from the wrath to come, and to be saved from their sins.*”—[Dis. p. 23.] Here is an *invitation* to every body to become Methodists. And vast *allurements* are held out to *the world to come* and “*get religion*” by *joining* the Methodists, and *seeking for it* AMONGST THEM. Under these promises great numbers have been secured. See, now, how the thing works in forming *political power*. Once in the Methodist ranks, these *seekers* may remain there for *ten, twenty, or fifty* years; for they will never be turned out so long as they have “*a desire to flee from the wrath to come and to be saved from their sins.*” But, suppose the *seeker* falls away from that “*desire*,” and is struck from the roll of membership? What then? Why, he may be, and usually is, just as valuable a Methodist, *for political results*, as if he was a full member. How so? Answer. *From the peculiar charm of Methodist excitement* TO MAKE METHODISTS. Let any one go into that church under its excitements. Let that one be drilled in *class*, with or without the *band-meetings*, and in most cases *the charm of Methodism* is ever after at work up-

on that mind. Let the man, woman, or child, now be called *to act in society*, and you will see instantly the *drill* of Methodism. And these persons, out of the church, added to the vast numbers of mere seekers, in membership, *constitute an immense political power*.

Methodists boast of having in Holston Conference, some 35,000 members, and we reckon for them some 500 preachers, including the local. Add to these 35,000, the thousands who are Methodists *out of the church*. Here, however exaggerated, is a great army, and the more dangerous if 20,000 are, as we think, mere seekers, and of the *outer thousands*, many are *hardened sinners*.

Here then are MUNITIONS OF MISCHIEF. Namely—*Fanaticism armed with despotic church authority, wielding great numbers under a drill perfect to secure obedience*.

Have Methodist preachers ventured yet to use the power of numbers? Let us see.

We will, for the present, confine our testimony to *one broad fact*, which reveals in clear light, that Methodist preachers have attempted to use their numbers, to secure POLITICAL POWER, *that God and Christ might be honored in the exaltation of Methodism, and the PUNISHMENT of all gainsayers*. Now read.

The Methodist Episcopalian, a weekly paper, under the control of Holston Conference, published in Knoxville, Tenn., of date October 12, 1847, contains various *resolutions*, intended to organize Methodism into a political party in East Tennessee, and elsewhere, and as such, to be used, to put down, at the polls, the present exposure of Methodism, in the Calvinistic Magazine, and a certain tract on the Direct Witness of the Spirit. These *resolutions* have now been more than twelve months before the public. Elections have been held, and Methodists have acted under these avowed principles. Two meetings of Holston Conference have also passed. But we have not heard from the Conference, nor from any quarter, rebuke, or disclaimer, of this Methodist movement to unite *church and state*. We shall, then, until farther advised, hold the Conference, collectively and individually, responsible before the American people for this outrage on their rights.

The first resolutions we will notice, are those of the Jonesborough Quarterly Conference, convened at the Brush Creek

Camp Ground, headed—“Jonesborough Circuit vs. Fred. A. Ross & Co.” This paper in its preamble, sets forth—“That whereas, there dwells in the Methodist bosom of this country a deep seated and widely extended sense of injury, from the *slanderos* TRACT of Fred. A. Ross against John Wesley and the Methodists, and *the wholesale abuse of public and private character* in THE CALVINISTIC MAGAZINE. And whereas, the Synod of the New School Presbyterian Church, composed of ministers and ruling elders, at its session in Athens, in October, 1846, did with ‘*absolute unanimity*,’ that is to say, without a dissenting voice, endorse both the ‘*Tract*’ and ‘*Magazine*,’ and recommend them to the favorable notice ‘of all the members of their churches.’ And whereas, the ‘bench and the bar,’ or the ‘judges and lawyers’ are appealed to, to unite with the opposition to Methodism to put it down, and to do it away *now*, because it is ‘*dangerous to civil and religious liberties*,’ and ‘*death to all the institutions for which Washington fought and freemen died*.’ And whereas, it is understood that certain gentlemen of the legal profession, together with others, not members of any church, but mere politicians and citizens, have subscribed their money to pay for the re-publication of the abuse and slanders above alluded to, and said that such publication ought to be made, therefore—*Resolved*, that the gentlemen, one and all, who have contributed their money and influence to what is called “*the secret fund for putting down Methodism*,’ and have in this way endorsed the many hard things said against the doctrines, Discipline and morality of our church, are hereby respectfully required to furnish the public with a list of their names, that we may know *who* we are to contend with.” The next resolution “regrets the state of things,” &c. Then—“*Resolved*, that in view of the endorsement of all Mr. Ross has published in his ‘TRACT,’ and in the ‘MAGAZINE,’ against us, we cannot soil our consciences and mock our God, by participating in a celebration of the Lord’s supper, when administered by a member of the late Synod at Athens, ’till said Synod *rescind* the resolution we complain of.” The other resolution contains reasons for defending themselves, being no more than encomiums on Methodism. The last two resolutions are unimportant.—[Signed by thirty-one names.]

Again. "A portion of the official and private members of the Methodist Episcopal Church, convened at the Stone Dam Camp Ground, in the Rheatown Circuit, this 21st September, 1847"—write thus—"Whereas, there is now an extensive and heated controversy in progress, in all upper East Tennessee, &c., growing out of the bitter and slanderous publications of F. A. Ross against the doctrines, government and morality of the Methodist Episcopal Church, and against the private characters of the membership of said church—both male and female; And whereas, the Synod, &c. * * * most heartily recommended Mr. Ross' 'Tract' against John Wesley and the Methodists, and the still more vulgar and slanderous and infamous 'Calvinistic Magazine,' in which, the *civil authorities* are called upon to put down Methodism in the country *forthwith*, because it is anti-republican, its ministers and members are tories, it is not the Gospel, but the equal and partner of Romanism, intending the world to understand that our *creed* is the creed of Pope Pius IV., which is universally admitted to be the true standard of that faith"—&c. &c.

"*Resolved, That in future, we cannot and will not support men for offices of honor and profit who endorse Mr. Ross' slanders, or who agree with him that the civil authorities of the country should interpose their influence to put us down. And that we advise our brethren and friends to act upon the same principle, and to know for themselves the opinions and views of candidates for office on this subject, before they give them their support.*"

The next resolution declares. "That until the members of the notorious Athens Synod rescind their infamous resolutions, or draw black lines around them, we are bound to regard them as *slanderers of the Methodist Episcopal Church*—that we cannot partake of the broken body and shed blood of our Lord Jesus Christ, at their hands—and that if they are not deceitful, or hypocritical, or both, they will not invite the 'Methodist common masses' to meet them around the Lord's table, after having published them to the world as destitute of honor and integrity of character."

Resolved—[Here follows a resolution not to patronize Washington College—because the authorities had invited Mr. Ross there—and allowed him to "villify and misrepresent Metho-

dism for two days,” and the President “had recommended said filthy and abusive Magazine to the favorable consideration of the large audience present, and to the students of the Institution.”] The other resolutions are vague threats and obligations to one another, “to defend in public and in private, at the ballot-box and elsewhere, irrespective of political parties, our wives, daughters, sisters, mothers, and our sacred religion.”—[Signed by thirty-seven names.]

Again. The Quarterly Meeting Conference of the Greenville Circuit, Sept. 27, 1847, in their preamble, say, among other statements similar to the above—“And whereas, said Magazine, not content with having invaded the chambers of the dead—has entered with equal recklessness the sanctuary of female innocence, dealing broadcast, wholesale, *obscene slanders upon the entire female membership of the Methodist Episcopal Church,*” &c. They then resolve, in similar tone, “that all persons who have aided and abetted, directly or indirectly in the circulation of said slanders, have forfeited their right to a communion with us in the celebration of the Lord’s Supper.” They then say, “Resolved 3, That though we seriously deprecate any thing like a religious party in politics, nor would we, under any circumstances, consent to the position that a man should be a member of any religious communion as a condition on which he should receive our suffrage, yet from the past history of the Presbyterian Church, and the spirit now evinced by their leaders, we have cause to look well where we cast our suffrages, in view of the proposed destruction of the cherished institutions of our church.”—[Signed by the President and Secretary.]

Once more. The preachers in charge of the Blountville Circuit, and others, at Rockhold’s Camp Ground, after various statements like the above, and calling upon the editors of the Magazine for the names of those who had subscribed for “the republishing of the Tract with numbers of the ‘Great Iron Wheel,’” have these words—“Give us the names of those who would stab us in the dark, inasmuch as there is a solemn call on the pulpit, the bench, the bar, and all thinking men, *to put us down,* we want to know the number of our assailants, especially as some of them occasionally come before us asking office at the hands of the people, and we do not intend to

elect men either to make laws or execute them, who have pledged themselves for our destruction."—[Signed by seven names.]

We have made such extended quotations, lest it might be thought we had done injustice to the full meaning of these papers. The only injustice we have committed is, that we have left out the *complimentary* things said of us, and thereby failed to show the full spirit which animates these charges and resolutions. But our readers have enough given to enable them to see Methodism, as she now stands, with the unsheathed sword of *political* and *spiritual* VENGEANCE in her hands.

For, Methodist preachers, and people, here CHARGE—*First*, that Mr. Ross, in his "*Tract*," and in the *Calvinistic Magazine*, has *slandered* Mr. Wesley and the Methodists. *Secondly*, that he has, in the *Calvinistic Magazine*, called upon the CIVIL AUTHORITY to *put down Methodism*. *Thirdly*, that he has been endorsed in all this by the Synod, and other persons in various ways. The preachers and people then RESOLVE, *that they will not support men for offices of honor and profit, who EITHER ENDORSE MR. ROSS' SLANDERS, OR WHO AGREE WITH HIM, that the CIVIL AUTHORITY shall interpose TO PUT DOWN METHODISM. This is Methodism wielding the political sword.*

Again. Methodist preachers and people, here CHARGE, *Fourthly*, that, as the Synod of Tennessee did endorse both the *Tract* and the *Calvinistic Magazine*, they, therefore, RESOLVE, that they cannot soil their consciences, nor mock their God, by participating in a celebration of the Lord's Supper *when administered by a member of the late Synod*, until said Synod rescind the resolution they complain of. They also RESOLVE, that all persons who have *aided or abetted* in the circulation of said slanders, have forfeited their right to a communion *with them*, in the celebration of the Lord's Supper. *This is Methodism wielding the spiritual sword.*

Here we have THE MANIFESTO of the *Methodist Episcopal Church* represented by Holston Conference, which the preachers and people have carried out in elections, and other actions. Our readers will the better understand it by examining with us the following propositions:—(1.) That the *charges* are not true. (2.) That the *resolutions* are an outrage on American rights, and christian obligations. (3.) That the *tendency* of

the whole movement, and all belonging to it, is to hide the system of Mr. Wesley, and the power of the preachers, as disclosed in the *Tract* and the Magazine, from Methodists, by forming them into a political party, for the spoils of office, and punishment of all opposers.

FIRST.—*The CHARGES are not true. It is not true, that we have slandered Mr. Wesley, or the Doctrine and Government of the Methodist Episcopal Church. It is not true, that we have been the author of wholesale abuse of public and private character—both of male and female—obscene slanders upon the entire female members of the Methodist Episcopal Church. It is not true, that we have called upon the civil authority to put down Methodism. These charges are not true. They are recklessly made, without honest reference, any where, to the Tract or Magazine, for a single passage to sustain them. These charges are deliberate falsehoods, wilfully made. The things they assert were never thought, said, or published by us, or by any other writer, in the Tract, or Magazine. And all these charges have been disavowed and explained again and again. But the things we have thought, said and published, are all true. There is no slander in the Tract or Magazine. There is no misrepresentation. There is no mistake in any one fact, of the slightest importance. Here we might leave the charges, as they are not sustained by a particle of proof. But, in this connection, it may be satisfactory to our readers for us to say farther, that, if we have slandered Mr. Wesley and the Methodists in the Tract and Magazine, then some of the greatest and best men in the United States are implicated in that slander. For, this TRACT, so much denounced, is our work, entitled—“The Doctrine of THE DIRECT WITNESS OF THE SPIRIT as taught by Rev. John Wesley, shown to be unscriptural, false, fanatical, and of mischievous tendency.”*

This TRACT is recommended unanimously by the Synod of Tennessee, at its session in Athens, October, 1846. And more recently at its meeting in Rogersville, October, 1848, by the entire vote to print the sermon of Rev. Wm. Minnis, in the Calvinistic Magazine, in which the views of the Tract are adopted, and vindicated with great ability.

Again, The Christian Observer, of Philadelphia, says of this Tract:—“The author has done, and well done, all he

promises in the title page. He has done more. He has pointed out and exhibited in the sunlight of truth, the sources of fanaticism in various forms of its development in connection with truth," &c.

Again. The *New Englander*, one of the first quarterly publications of the day, says of this work—"The evils of Wesley's system are fully exposed, and the true scriptural statement of this doctrine, set forth and defended."—[Vol. 4, p. 452, &c.]

Again. Rev. Dr. Fairchild, in the *Presbyterian Advocate of Pittsburgh*, [Sept. 1846,] says—"The doctrine as held by Mr. Wesley, is shown by Mr. Ross, with great and overwhelming force of argument to be, (1.) Unscriptural. (2.) False. (3.) Fanatical. And (4.) Mischievous in its tendency."

Again. Rev. Dr. Elliot, Professor of Theology in the Theological Seminary at Pittsburgh, writes in the same paper, [Dec. 1846,] as follows:—"The judicious reader of this pamphlet, whose mind is not warped by prejudice, or attachment to system, can hardly fail to perceive, that the ground occupied by the author on the question at issue, is the only scriptural, and for that reason, the only safe one."

Again. The *Princeton Repertory*, a quarterly of high and established character, thus notices our *Tract*: [Jan. 1847:—] "The doctrine of Wesley on the Direct Witness of the Spirit, is carefully stated by Mr. Ross, from the writings, and in the words of Wesley himself; the several epithets applied, in the title page to the doctrine, are then made the heads of the discourse; and the charges involved in them are sustained with great clearness and force. Mr. Ross is an excellent controversial writer; cautious in his statements, cogent in argument, and lucid in his order. This little work is well adapted to correct a very mischievous error, and to open the eyes of the christian public to the leaven of fanaticism which entered into the original composition of Methodism, and which it is to be feared is by no means yet purged out."

These are the opinions of some of the gravest and best men in the land. We may add that the *Princeton* notice of our *Tract*, which we have copied entire, is a fair view of the full opinion in all the other recommendations, from which we have taken only the extracts above. And what have we? Why,

we have the most perfect and *unqualified* ENDORSATION of the *Tract*. We may, indeed truly say, that no polemical work, in the last twenty years, has been received with an approval so entirely without objection. It is sustained as the true, Scriptural, Presbyterian, Calvinistic doctrine of "*The Witness of the Spirit*." And at the same time it is recommended for its *careful* statement of Mr. Wesley's views, and the exposure of the same, as *unscriptural, false, fanatical, and of mischievous tendency*. So much for the *Tract*.

Now for the Calvinistic Magazine. This work is read and approved by a body of subscribers, and others, not surpassed in any christian community for refined intelligence, and religious weight of character. It is approved not only by Presbyterians of various names, but by Baptists, Lutherans, Congregationalists, many Protestant Methodists, some Episcopal Methodists, and by very many reading and reflecting men of the world. It was recommended unanimously by the Synod of Tennessee at Athens, October, 1846, and again at Rogersville, October, 1848. "*The Great Iron Wheel*" has been reprinted in various Presbyterian, Baptist and Congregationalist papers. Numerous requests are being made for the numbers to be in a book. In the mean time, certain gentlemen of Pennsylvania have proposed to print, at their expense, in pamphlet, the series already written.

We ask, are all these our "*aiders and abettors*," slanderers of Mr. Wesley and the Methodists? Verily, verily, they do not think so. Read what one of them says—a distinguished man—in a distant State—not of our church, and who has no personal acquaintance with us. He writes—"My ministerial brethren all around me are delighted with your "*Wheels*." At least ten or a dozen peruse them as soon as they appear, and no one of them has yet intimated to me any other feeling in regard to them than that of *unmingled satisfaction*. All are disposed to cheer you on in your exposures of Methodism.—*It cannot be pretended that there is ought of malice in your writings*. And the sole reason of the outcry against you, from certain quarters, is that *you tell the truth, and the WHOLE TRUTH, rather more plainly than is common in these days of squeamish sensibility!*" So much for the Magazine.

May we not again ask—is this wide, and noble christian ap-

probation of our *Tract*, and of the *Calvinistic Magazine*, SLANDER of *Mr. Wesley and the Methodists?*—*wholesale abuse of the public and private character of the men and women of the Methodist Episcopal Church?* Verily, these men of clear minds and honest hearts, *have seen no slander in all we have written.* Verily, verily, *God sees no slander in the Tract, nor in the Calvinistic Magazine.* WE ARE CONTENT.

SECONDLY.—*These RESOLUTIONS are an OUTRAGE on American RIGHTS and christian OBLIGATIONS.* It is an *outrage* on the rights of every American citizen, when Methodist preachers and people RESOLVE not to support men for offices of honor and profit who *endorse* Mr. Ross' slanders. It would be an *outrage*, so to RESOLVE, even if we had slandered Mr. Wesley and the Methodists. For, shall a man be deprived of his political rights because he has slandered Mr. Wesley and the Methodists? But it is a *greater outrage* when they *fabricate the charge*, and then so RESOLVE. It is an *outrage* when these men tell us they will *vote against every man* who sustains the *Tract*, or the *Calvinistic Magazine.* THE PRINCIPLE set forth is *this*—that Methodists *will vote out of office or keep out of office*, every man who *prints* a book, who *subscribes* for it, who *reads* it, who acts as *agent* for it, and *sustains* it as true, or who *upholds* it at all—if Methodists choose to consider it *slander of Mr. Wesley and the Methodists; or, as even saying hard things of the doctrines, the Discipline and the morality of the Methodist Episcopal Church!* Here, then, Methodists *dare to tell American freemen*, that they will PUNISH at the *ballot-box*, liberty of thought, liberty of speech, liberty of action, liberty of the press, liberty of giving our money to print a book, IF IT BE OBNOXIOUS TO THEM! Of course they will also *punish* at the *ballot-box*, EVERY MAN who *prints, subscribes for, or reads and believes*, Toplady, Hervey, Southey, Annan, Musgrave, the writings of the Protestant Methodists, or any, or every book, tract, or paper, which has ever been, or may ever be, against Methodism, and *deemed slanderous* BY THEM. Nay, upon the same principle, they will *punish* at the *ballot-box* EVERY MAN who might give *the labor of his hands* or a *cup of cold water*, to the editors of the *Tract* or *Magazine*, or to a member of the late Synod, or to any one of our "*aiders and abettors*," in *approbation of their sentiments against Methodism!* Yes, Me-

thodists tell us, that they will forego politics, if needs they must, and will *unite as a church* AT THE POLLS, to *punish ALL*, and EVERY ONE, who shall presume to *slander, as they make think*, Mr. Wesley and the Methodists—or even say “*hard things*” of their *doctrines, Discipline or morality!!*

Again. What an *outrage* in these men to *fabricate* the charge that we, and others, have called on the *civil authority* to put down Methodism, and then make this *falsehood* the pretext for political proscription! Why, in the name of common sense, cannot these men see that they are thus preposterously *doing THE VERY THING* they *falsely charge, and as a crime*, upon the author of the “Great Iron Wheel” and his friends? Cannot they see, that *they, themselves*, are thus attempting to *put down, by political power*, Presbyterians, and all who oppose Methodism?

Need we say more to prove that these *resolutions* are the sheerest *outrage* on all we hold dear in liberty of thought, speech, and action. The anti-communion BULL, based on the same *false charges*, is, for like obvious reasons, an *outrage* on christian *obligations*. For, it is nothing less than the EXCOMMUNICATION, by the Methodist Episcopal Church, of every Presbyterian, and every other christian in the land, *if they read and believe a BOOK deemed slanderous by Methodists!!*

We thus see that these RESOLUTIONS are the attempt to UNITE CHURCH AND STATE. Methodists, in the avowal of these principles, tell, not only Presbyterians—they tell Baptists, they tell Lutherans—yea, they tell every sect, and every man—that *they will aim to control every county and every state in the union, and make every office, from that of the constable to that of the President, accessible only through subserviency to Methodism*. What think you of this, men of East Tennessee—men of Western Virginia—men in all our country?

We will only add—that these RESOLUTIONS were carried out in the elections, especially the past season, with the same impudence and insolence which dictated their publication. *Committees* were sent to question candidates, whether they *read, or sustained, or even acted as agents* for the *Tract and Magazine!* Methodists, and especially preachers, were run for office in various counties, and some of them elected, on the *question* fully understood. The anti-communion RESOLUTIONS

were also brought to bear when circumstances were deemed favorable.

Here then is the *political* and *spiritual* sword unsheathed in the hands of Methodism. Here is the *Young Romanism* we have been telling the people to see in "The Great Iron Wheel." *We are sure the people do see, and will show* THE SPIRIT OF SEVENTY-SIX.

THIRDLY.—*The ultimate result and evident intention* of the PREACHERS who framed these RESOLUTIONS, *aside from personal objects*, was, to form Methodists into a POLITICAL PARTY, for the spoils of office, and *punishment* of all opposers; thereby to *hide the system of Mr. Wesley, and the power of the preachers, as disclosed in the Tract and Magazine, and TO SAVE THEM FROM RUIN.*

This must be the result of the RESOLUTIONS, *if they could be carried out.* For, what have the *preachers* accomplished, or aimed to do, as actually seen? Answer. *They have spread every where, in every form of appeal to the worst passions of human nature, THE GREAT FALSEHOOD, that Mr. Ross, in the Tract and Magazine, has SLANDERED Mr. Wesley and the Methodists; and especially dealt in wholesale abuse of their men and women, dead and living, in their public and private character—that he has called on the CIVIL AUTHORITY to put down Methodism—that he has been ENDORSED in all this by Presbyterians, and others, leading men in political life, &c. What next?* Answer. They have attempted to *blind* by this FALSEHOOD, the Methodist mind, under a deep sense of *personal insult and injury.* *What next?* Answer. They have thus striven to *bind* Whigs and Democrats together *simply AS METHODISTS.* *What next?* Answer. They have planned to make this *union PERMANENT*, by the *spoils of office.* [In some of the counties of East Tennessee, there are fifty offices in the gift of the ballot-box!] *What next?* Answer. They have thus labored to create a *political power* to ELEVATE METHODISTS, and to *punish* and *overawe* Presbyterians, and others. *What next?* Answer. They have attempted to *sow discord* in Presbyterian churches by the *anti-communion resolves*, and in this way, also, to *break down* the harmony of Presbyterian action in the exposure of Methodism. *Now, this is IN FACT, what the preachers HAVE DONE, OR ATTEMPTED TO DO.* What then must be THE ULTIMATE RESULT

of these movements, *if consummated?* Will they end merely in infusing hatred towards Mr. Ross, towards his Presbyterian, and other “aiders and abettors?” No! Will they terminate merely in the discord which might be fomented in Presbyterian churches? No! *Where then must THE RESULT BE?* ANSWER. *It must be TO HIDE THE SYSTEM OF MR. WESLEY AND THE POWER OF THE PREACHERS as disclosed in the Tract and Magazine, AND SAVE THEM FROM RUIN.*

These movements *cannot stop short of this.* And *this* clearly was the *intention* of the *resolutions.* For, we are aware that the Methodist leaders *have* they have *not met,* and *cannot meet,* the *truth* in the *Tract* and the *Calvinistic Magazine.* THEY FEEL THEN THEIR DANGER, *if these publications are read by their people.* WHAT MUST THEY DO? DO! Why, *they must attempt to PREVENT* THEIR PEOPLE FROM HEARING AND READING THE THINGS AGAINST METHODISM. How? ANSWER—BY DOING AND ATTEMPTING *just what they have done and attempted.* The preachers have felt, that if they could accomplish THIS, then the structure of Methodism *would stand, for a time at least, without examination, and consequent ruin, at the hands of their people.* BUT THE PREACHERS WILL BE DISAPPOINTED! They may carry a few elections. WE HOPE THEY MAY! *They may vainly attempt to sow tares in the Presbyterian wheat. All will be for naught.* THE END WILL BE, *and they themselves by THESE RESOLUTIONS, will have hastened it, THAT, PUBLIC SCRUTINY, AND PUBLIC JUDGMENT, such as never was in the United States, WILL GATHER UPON THE SYSTEM OF WESLEY, UNTIL IT WILL FINALLY FALL.*

And meanwhile the preachers have, themselves, *established as true,* what we have said of them. *They have showed the spirit of Rome.* Nay, in the *heart* with which they have acted, they have disclosed *the very heart,* which led Jesuits to feel it was “EXPEDIENT” to use the *knife* or *poison* to sustain their order, with the “INTENTION” to glorify God, and exalt Christ Jesus.

We conclude by saying—that, the ministry and people of other churches, as well as the world at large, have not properly regarded Methodism. Many have confided in its smooth exterior, and fair professions. Yet, *Methodism is the ecclesiastical influence we have to fear.* Admit its missionary zeal,

and its accomplished good. Admit its many great and pious men. All this will in the end be counterbalanced by PRINCIPLES, which are *fanatical, despotic, and dangerous* to American liberty. *Old Romanism* is too gross as yet for this land, and our people are aroused to abhor and watch it. *High Church Episcopacy* is a thing of exclusiveness, has no affinities for the people, and will hurt none but the select few, who may rely upon sacraments and genuflections. But this *Young Romanism* has not yet the gewgaws, and paint, we see upon the drunken *grandmother*. Nor has she the old-fashioned head-gear, the smirking fan, the stays, the hoops, the satin-spangled train, and high-heeled shoes of the Puseyite *mother* of England. She is, on the contrary, attractive in vigorous fanaticism, and in many appeals to the condition of things in the present day. She will nevertheless, become gradually the old Roman woman. Rome was not built in a day. And Methodism will exhibit, more and more, its tendency to religious and civil slavery. It must then be understood. *It must be done away, BY THE INFLUENCE OF TRUTH, or we have the work of the FATHERS to do over again.*

In vain we make pilgrimage to the rock of Plymouth, and to the mouldering ramparts of York. In vain we rear the funeral granite on Banker Hill. In vain we bid the marble gleam, every where, over the hero-dust of the Revolution. In vain we think to pile up some huge Egyptian structure upon the delta of the Mississippi—fitting monument to him who saved the city. In vain, day after day, we hail the sun in his morning light, upon that obelisk at Boston, and see him go down, like "battle target red," behind that imagined pyramid to the victory of Orleans. In vain we thus garnish the sepulchres of the mighty, and sculpture hieroglyphics to their fame, if the American people allow ecclesiastical aristocracy to accustom them to priestly sway, unnoticed, and unrebuked, by the eye, and tongue, of freedom.

REV. MR. ABBOTT, Baptist missionary to the Karens, writes that Tway Poh, a native preacher, had baptized 1,600 persons since his ordination. About 500 others had been baptized in Burmah.

Missionary Zeal.

A farmer in Norfolk, England, some time back, made a great improvement in the common plough. He thought that if he could get Prince Albert to approve his new plough, it would sell all the better; so, having procured through his landlord the necessary introductions, he went to the palace with the model of the plough. Prince Albert was very much pleased with the farmer's invention, and he was willing that it should be called "the Albert Plough." After this was over, the honest farmer drew out his pocket-book, and said, "Please your Royal Highness, I sometimes write a little poetry. When Her Majesty came of age, I wrote a little about that; when Her Majesty was crowned, I wrote a little about that; when Her Majesty was married, I wrote a little about that. I have had them all copied out, if you would please to give them to Her Majesty." With great good nature, Prince Albert took the poetry. What sort of poetry it was, I do not know; the rhymes may not have been very good; but it was the poetry of a Christian, and it was full of such wishes and prayers that the Queen may be enabled to govern in the fear of God, and that she may wear an eternal crown.

The good farmer had not been home from London many days, when there came a large paper parcel, sealed with the royal seal. The innkeeper wondered, and the porter wondered, what it could mean, and how such a parcel as that came to be sent to John Smith! When it was opened, what do you think was there, but a copy of Bagster's Comprehensive Bible, sent down by the Queen in return for the poetry? The farmer and his wife rejoiced, because it looked as if the Queen liked the good desires and prayers which the poetry contained.

All this happened in the year of the Missionary Society's Jubilee, and just at the time when the good people who lived at the same place with the farmer, were building a room for a Sunday School. "Now," said John Smith, "if we could get Prince Albert's name written in the Bible, we could show it for a shilling, and give something to the Missionary Jubilee fund, and we might give something to the Sunday School."—So he wrote a letter to ask if his Royal Highness would please to put his name in the Bible. There came back a letter to say that, if he would send the Bible, it should be done directly.

“No,” he said, “I shall not send it; I will go.” So to London he journeyed, and then finding that the royal family were at Windsor, he went down there. After a few days, he was admitted to the presence of Prince Albert. He went in with his Bible in his hand. The Prince put his name in it, and then the farmer said, “Do you think Her Majesty would put her name in it?” Prince Albert very kindly said, “I will ask her.” He went out of the room with the Bible, and soon came back with Queen Victoria’s signature in it.

John Smith went back, and asked his neighbors to come and look at his Bible on one condition, namely, that they should pay a shilling each. By this means he raised no less than between forty and fifty pounds, part of which he gave to the Sunday School, and part to the Missionary Society. Let us imitate John Smith. Let us think, and plan, and do something to help the missionary funds. We may not be able to get the Queen’s autograph, but we may think of something else; and “where there’s a will, there’s a way.”—*Miss. Rep.*

The Bible.

How comes it that this little volume, composed by humble men in a rude age, when art and science were but in their childhood, has exerted more influence on the human mind and on the social system, than all the other books put together? Whence comes it that this book has achieved such marvellous changes in the opinions of mankind—has banished idol-worship—has abolished infanticide—has put down polygamy and divorce—exalted the condition of woman—raised the standard of public morality—created for families that blessed thing, a christian home, and caused its other triumph, by causing benevolent institutions, open and expansive, to spring up as with the wand of enchantment? What sort of a book is this, that even the wind and waves of human passion obey it? What other engine of social improvement has operated so long, and yet lost none of its virtue? Since it appeared, many boasted plans of amelioration have been tried and failed; many codes of jurisprudence have arisen, and run their course, and expired. Empire after empire has been launched on the tide of time, and gone down, leaving no trace on the waters.

But this book is still going about to do good—leavening society with its holy principles—cheering the sorrowful with its consolations—strengthening the tempted—encouraging the penitent—calming the troubled spirit—and smoothing the pillow of death. Can such a book be the offspring of human genius? Does not the vastness of its effects demonstrate the excellency of the power of God.—*Dr. McCullough.*

Contributions to the American Board.

MARION, Va., Nov. 14, 1848.

Messrs. Editors:—Please insert in the Calvinistic Magazine the following donations for the A. B. C. F. Missions, from the churches belonging to the Synod of Tennessee, viz—

Abingdon church, Virginia,	284.84
Rev. J. McChain,	20.00
Glade Spring church, “	15.95
Marion “ “	9.43
Rev. J. King,	20.00
Cold Spring church, Tennessee,	14.00
New Market “ “	6.88
Athens “ “	19.45
Cleveland “ “	7.93
Harrison “ “	4.25
Chattanooga “ “	24.00
Calhoun “ “	8.25
Kingston “ “	31.25
Spring Place “ “	12.00
Knoxville 2d “ “	140.00
Rev. J. H. Myers,	10.00
New Bethel church “	21.27
Elizabethton “ “	17.60
Jonesborough “ “	112.20
John Smith,	20.00
Greenville “ “	63.75
“ Female Academy,	10.00
Mount Zion church, Tennessee,	5.71
Meadow Creek “ “	4.77
Timber Ridge “ “	10.00
St. Paul’s “ “	8.00

Mt. Lebanon church, Tennessee,	8.00
Westminster " "	10.30
Hopewell " "	8.02
Kingsport " "	84.31
Paperville " "	8.70
Blountville " "	45.90
" S. Rhea,	34.10
Washington church, "	16.50
Chestna " "	8.00
Rogersville " "	36.00
Tellico Plains " "	5.55
L. Wood, \$10. A Friend, \$5.	15 00
J. Wood, \$1, Wm. Clift, \$1, R. C. McCree, \$1,	3.00
Mrs. L. Phipps, \$3, Mrs. M. Lyons, \$2,	5.00
Wm. Armstrong,	3.00
Rev. A. G. Taylor, \$1, C. Cariger, \$1,	2.00
	<hr/>
	996.95
Received for Day Spring and Herald,	30.79
	<hr/>

\$1027.74

P. WOOD, *Agent.*

P. S.—About \$175 have been sent direct from the churches to the Board, and are not included in the above sum.

What is God?

When the committee of the Westminster Assembly, who were appointed to prepare an answer to the question, "What is God?" were engaged in the business, and it came to be decided which of them should prepare it, all stood aloof, incompetent for the duty. At length it was agreed, that it should be performed by the youngest man among them, whoever he should turn out to be. When the individual was selected, he would not consent to engage in the duty, except on the condition, that, while he was so employed, the whole of his brethren should separately betake themselves to silent and earnest prayer, that he might be specially guided by the Divine Spirit in his work. To this they consented, and within a short time he produced that memorable answer, which for comprehensiveness and brevity has never been surpassed:—"God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth."

Obituary.

DIED, at the residence of her son, (Rev. H. F. Taylor,) near Madisonville, Monroe co., E. Tenn., on the night of the 27th ult., Mrs. NANCY TAYLOR.

The deceased was a native of Rockridge county, Va., a daughter of George Weir of that county, an officer in the Revolutionary war, an ardently pious elder in the Presbyterian church, and a citizen of note and influence. Early in life the deceased became a member of the church of her father, with the doctrines, government and policy of which, she afterwards made herself quite familiar, and for which she manifested a growing attachment 'till death. In early life, also, she became connected in marriage with Wm. L. Taylor, extensively known as a successful practitioner of medicine. In this relation she became the mother of nine sons, each of whom she dedicated to God with the first strength she recovered after its birth, in silent, prayerful consecration. She lived to see all her sons members, and two of them ministers, of the church of her preference.

It needs not to be said to those who knew the deceased, that her piety was of the most pure, refined and growing character. Ever and anon did the silent grove witness her retirement for communion with God at the twilight of evening, when pressure of business or inclemency of weather would have kept at home the subject of a sicklier piety. She often spoke, in her latter years, with the deepest concern, of the growing laxity of church members, as well her own as others, in the observance of the Sabbath, the training of their children, &c. As with her the all-absorbing concern was the glory of God in the spiritual welfare of men, she mourned exceedingly over the present remarkable suspension of the Spirit's influence from the churches, and still, in the darkest hour, she derived the sweetest consolation from the oath and promises of God respecting the triumph of his kingdom, the salvation of a mighty multitude, and the undoubted security of every soul that stayed itself upon God.

Amid a life of great affliction and toil, her favorite tune was that entitled "*Exultation*," set to the words—

"Come away to the skies.
My beloved arise." &c.

May her holy example long be remembered and emulated by her numerous surviving kindred and friends, and "being dead" may she long "speak" to the multitudes who "took knowledge of her that she had been with Jesus," in tones of encouraging hope and yet of dreadful warning to poor, perishing sinners, and of encouragement and consolation to every child of God, especially to those who are more emphatically "soldiers of the cross."

FILIUS.

October 14, 1843.

DIED, at the residence of her husband, on Long Creek, in Jefferson county, on the 25th of Sept., 1843, in the 43d year of her age, Mrs. MARGARET MOSER, consort of Samuel Moser, Esq. Mrs. Moser was the eldest daughter of Robert and Margaret Russell, of Greene county, Tenn.

Mrs. M. was born near Greeneville, on the 7th day of November, 1805, and on the 7th of September, 1830, she and her husband were united in marriage. She embraced the religion of the Bible at an early age; and was for some years, before her marriage, a consistent member of the Methodist Church. Shortly after her marriage, she united herself with the Presbyterian Church, at St. Paul's, in Jefferson county, and up to the time of her demise she maintained the character of an humble and devoted christian, a loving, confiding wife, an affectionate mother, and kind neighbor. She gave to her bereaved family and friends very satisfactory testimonials of her interest in the atonement and merits of Jesus Christ, for immortal life beyond the grave.

The last words she was enabled to articulate, she told her husband that she could trust her soul in the hands of her Saviour, and that it gave her comfort to know that Jesus is the friend of sinners, and that He said—"In my Father's house are many mansions." She was confined only for the brief period of eight days, during which time her bodily sufferings were intense, yet she bore her afflictions with Christian fortitude. She has left a husband and seven children, with numerous relatives and friends, to mourn their loss. But their loss is her infinite gain. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

THE
Calvinistic Magazine.
[NEW SERIES.]

"Earnestly contend for the faith which was once delivered unto the saints."

Vol. III.

November, 1848.

No. 11.

Reminiscences of our Venerable Church.

WITNESSES FOR CHRIST.

ALL christians are witnesses for the truth as it is in Jesus. A professor of religion, who, for the sake of worldly gain, or honor, or the smiles of those whom he fears to offend, gives up an iota of what he knows to be the truth—whose ground of expediency has its horizon bounded by his selfish interests—who will skulk from his standard, and hide till the sun of earthly favor shines upon it,—such an one is no witness, and deserves not the name of christian. Was Peter a *witness*, when with darkened brow he shivered by the fire of the outer court, and said again and again, "I know not the man?" Oh! if he then had one thought that his conduct was innocent, a mere expedient, till he saw whether Jesus by miracle would save himself, or whether he must go and call again the recreant disciples, and with the people who felt for him, deliver their Master: if such thoughts excused for a moment this falsehood to his poor deluded heart, how soon was he undeceived, as the language of a son of Belial came from his lips, bringing incontrovertible proof that Satan's chain was round him. God be thanked that the Saviour was near! That look from the buffeted one brought the wandering disciple to the rock. The chain fell from him, he stood once more a free man, a witness for Christ.

In every situation of life, if we do our duty, we are witnesses for Christ. In this age, it is chiefly in the common ways of life that we can become witnesses. Liberty of conscience is too well understood to permit the fire and the faggot to do their work of death, but the fire of tongues kindled from below, and the faggots of malice, are still rife, and it is

well known that such are hard to face. Not merely the nerves of physical strength, but moral courage from above, is requisite for those who would march firmly up to the stake of a hostile public opinion.

The parent who stands before the congregation and dedicates that lovely blossom of immortality to the adorable Giver, who, while the man of God sprinkles the water of baptism on the unclouded brow, sends up the prayer that God would take the babe and make it His forever—that parent, whether father or mother, is a witness for Christ. Yes, if they are in earnest, and a parent's responsibility is felt, they say by this act, "We have come here to bear testimony to God's goodness. All we have comes from His benevolent hand. He is waiting to take dedicated children into his arms and bless them now, as he did when on earth, and we seal our testimony to his gracious covenant, that he will on the principle of that covenant, be a God to believing parents and their offspring with them."

Again, we have seen a household witnessing for Christ; and this is indeed a beautiful sight. The candle of the Lord shines brightly in the dwelling where father and mother and children and servants, all witness for Christ. In that happy family intelligent religious conversation is no unfrequent enjoyment. The interests of Zion are studied thoughtfully, and well understood. Evening and morning the song of praise and the earnest prayer go up as incense. The arts of *denying self*, and *giving freely* for benevolent or religious purposes, are kept continually in practice. In that household there is no pomp, but *there is a prophet's chamber*; and open-hearted patriarchal hospitality is a perpetual charm in the mansion. Oh, we have seen such homes, and they are indeed oases in this world's deserts. They are nurseries where many a witness is raised for Christ.

Yes, all may witness. The pious merchant witnesses for Christ when he dashes from him the temptation to make money, in violation of conscience and without God's blessing. So does the upright lawyer, when he refuses a fee in an unjust cause. The devout man, woman or child, is an influential witness, who refuses to dishonor God's holy day. All these, and thousands more, are witnesses for Christ. But we must revert to the historic records of our church, and tell of

those who lived in times when the witnessing for Christ was often unto death.

Our next sketches bear different dates, during the seventeenth century; a period, the latter half of which, has been emphatically called in Scotland the era of the 2d Reformation. We have spoken somewhat of an attempt to introduce prelatie notions into the Scottish Church, by a packed Assembly, held in Perth in 1618, and we have hinted at a previous leaning that way in 1572. This last, however, is scarcely worth mentioning, as prelatie authorities disown it, the superintendents or bishops never having received consecration, and being subject *to trial and censure by the General Assembly*.—There can be no difficulty at any time in recognizing the church of Knox, of Melville, of Henderson; the Protestant Church of 1560; the Presbyterian Church of 1592 and 1638; the Covenanted Presbyterian Church of the present day. No, amid all her wanderings, her hot and bloody persecutions, we see our church moving steadily onward and upward.

In consequence of what were significantly called "The Black Acts," passed in 1581, giving all ecclesiastical power to the king, violent procedurs followed, which compelled many ministers to leave their charges; and, in this unsettled state of things, no wonder that a coldness, and a carelessness, crept into many hearts. It was at this time that the Rev. John Davidson, as related in a former paper, while moderator of the General Assembly, convened his fellow-laborers and others, for the purpose of confession of sin, and covenanting anew with the Lord their Saviour. It was about this time that the holy John Welsh, ere he was banished to a foreign land, wrestled days and nights alone with his God in the church of Ayr for his beloved people; and, indeed, amongst those who at this period witnessed most boldly against prelacy, were to be found the most faithful ministers; those whose labors were more abundantly blessed in Scotland by the influence of the Holy Spirit, and whose names to the present day are held in reverence throughout Christendom. A few of these worthies we will now introduce, by an extract from "McCree's Sketches of Scottish History."

An English merchant who had occasion to visit Scotland about the year 1650, happened to hear three of the most emi-

ment of the Scottish ministers of that age, Robert Blair, Sam'l Rutherford, and David Dickson. Being asked, on his return, what news he brought from Scotland, the gentleman, who had never shown any sense of religion before, replied, "Great and good news! I went to St. Andrews, where I heard a majestic-looking man, (Mr. Blair,) and he showed me the *majesty of God*. After that, I heard a beautifully fair man, (Mr. Rutherford,) and he showed me *the loveliness of Christ*. I then went to Irvine, where I heard a well-favored old man with a long beard, (Mr. Dickson,) and that man shewed me *all my heart*." "The whole Assembly," says Wodrow, "could not have given a better character of the three men."

Of Blair we know but little, except that he was a man of polite and affable manners, of a mild and amiable disposition;—that being settled in Bangor, Ireland, he refused to be ordained according to the prelatie form; that the bishop of the diocese agreed to be present only in the character of a presbyter; that a less complying bishop succeeding, he took refuge from persecution in his native country; that he was first settled in Ayr, and afterwards removed to St. Andrews.

Of David Dickson we may speak more at large. He was called to preach in Irvine, a town of Ayrshire, in 1618, but, through the rage of the bishops, was in a few months banished from his home. In 1623, by the influence of the pious Countess of Eglinton, he was restored to his people. So remarkably blessed was his ministry, "that all along Stewarton-water, (a branch of the river Irvine,) souls were awakened, and seemed to grow up like willows by the water courses." Every Monday, (market day,) he delivered a lecture to the crowds who attended, and on Sabbath there were scores of people assembled, after preaching, in a large room at his own house, crying out, "What shall we do to be saved?" By means of these discourses, public and private, on Sabbaths and week days, one of the most famous revivals on record began, and spread from house to house, and from neighborhood to neighborhood, for many miles along the fertile valley of Ayrshire, through which the Stewarton-water flows now, as then, in limpid beauty. Many persons removed from distant parts of the country, and came to reside in Irvine, that they might be under the power of his ministry. Such was the suc-

cess that attended Mr. Dickson in Ayrshire. After some years he was called, by the united voice of his church, to fill the chair of divinity, first in the University of Glasgow, and then in Edinburgh. In the beginning of 1662, when he was in his seventieth year, he was interrupted in his holy work and turned out of his charge, because he would not conform to episcopacy. Soon after this we find him on his death-bed; but, as might be expected, all was peace. "I have," says he, "taken all my good deeds, and all my bad, and have cast them together in a heap before the Lord, and have fled from both to Jêsus Christ, and in him I have sweet peace." He died, December, 1662. The cotemporaries of this useful minister have preserved many of his sayings, which show that he was a man of great shrewdness and sagacity, with a peculiar vein of innocent humor. But his forte was the power which he had of laying open the human heart, showing men the root and spring of all their actions, and persuading them to come to Jesus.

At the death-bed of this saint stood one, who was another eminent witness of this period; and who, though not mentioned by the English merchant, we will here introduce. The first we hear of John Livingstone, was in 1630, standing upon a tomb-stone preaching, in the church-yard of the "Kirk of Shotts," while the snow fell thick and fast, on a Monday after the communion. He was then a young man, not yet ordained, but with the love and devotion of a beloved disciple, he had sought, during the whole of the preceding night, the bosom of the Saviour, and there obtained such a blessing as could never be forgotten. While preaching from Ezekiel 36: 25, 26, there was such an outpouring of the Spirit, that *five hundred* persons dated their conversion from that snowy day. Afterwards we find him in Ireland, attending a communion held at Holywood. At that place there was then such an outpouring of the Holy Spirit, that *one thousand* persons were either converted or remarkably confirmed. *He had, with a few friends, spent the whole of the preceding night in earnest prayer.* He was soon called to Ancrum, in the county of Roxburgh, where his ministry was greatly blessed. While laboring night and day for the salvation of souls, he was at the same time determined in his opposition to any thing that would interfere with Christ's headship in the church. Soon he was summoned be-

fore the council, and required to acknowledge the king's supremacy in ecclesiastical courts. This he refused to do, and was in consequence banished from his native land. He went to Rotterdam, and there continued till his death. Some of his last words were—"I die in the faith that the truth which God has helped the church of Scotland to own, will be owned by Him as truth, as long as the sun and moon endure." "If ever my heart was lifted up, it was in preaching Jesus Christ."

Among these "witnesses," none, however, occupied a more prominent part than Samuel Rutherford. "Samuel Rutherford," says Dr. McCree, "is one of those characters whom every one thinks he should know by his writings, as familiarly as if he had seen him face to face. Eager, ethereal, and imaginative, ever soaring and singing, the high notes of his devotion fall down on the ear with a singular effect, as if the music came from heaven rather than from earth. Rutherford was the most popular preacher of his day; but it is not so generally known, that he was as much distinguished for his learning and metaphysical attainments, as for his eloquence and devotion." His letters, with all their faults, which are those of the age, have excellencies which must be felt to the end of time. "Hold off the Bible," said Richard Baxter, "such a book the world never saw."

During Mr. Rutherford's life time, more than one of the foreign universities sent him invitations to fill a professor's chair; but his love to his native country would not let him desert her in her day of trouble. The most minute particulars concerning such a man are interesting; and the following, from one of his cotemporaries, an aged pastor, may, with all its quaintness, be read with pleasure:—"I have known many great and good ministers in this church, but for such a piece of clay, as Mr. Rutherford was, I never knew one in Scotland like him, to whom so many great gifts were given, for he seemed to be altogether taken up with every thing excellent and useful. He seemed to be always praying, always preaching, always visiting the sick, always catechising, always writing and studying. He had two quick eyes, and, when he walked, it was observed, that he held aye his face upwards. He had a strange utterance in the pulpit. Many times, I thought he would have flown, when he came to speak of Jesus Christ; he

was never in his element but when he was commending Him."—Although Rutherford excelled in controversy, yet it was not akin to his nature to enjoy it. One day, when preaching, after dwelling for some time on the differences of the day, he broke out with, "Wo is unto us for these divisions, that make us lose the fair scent of the Rose of Sharon!" And then he went on commending Christ, going over all his precious styles and titles for about a quarter of an hour. A Scottish Laird, who was present, could not resist saying in a loud whisper, "Ay, now you are right—*hold on there.*"

Mr. Rutherford first entered public life as a professor in the University of Edinburgh. Soon after he became minister of Anwoth in Galloway; and here he labored with wonderful diligence, rising usually at three in the morning, and passing all the day in reading, studying, praying, and visiting his people. So great was the impression made by his writings, that they provoked the bishops to procure his exile from his parish and people, and his confinement to the town of Aberdeën. His place of imprisonment, however, became a palace, for Christ his king was with him. It is mentioned that he often fell asleep talking of Christ. He has given this testimony—"I know no sweeter way to heaven than through free grace and hard trials together."

In 1638 he was released, and restored to his beloved people, after an exile of two years. He had but a short time returned to Anwoth, when the General Assembly thought that it would be more for the benefit of the church that he should be appointed Professor of Divinity in the University of St. Andrews. He offered strong, though ineffectual opposition to that movement; for he loved his dear people of Anwoth most fervently. In St. Andrews he preached regularly as the colleague of Mr. Blair. In 1643, he was appointed by the Assembly to meet the English commissioners, when the "solemn league and covenant" was formed; and in the same year he was sent, as one of the commissioners from the Scottish Church, to attend the Assembly of Divines at Westminster. It is in connection with the assistance he rendered that venerable body, that his name is most honorably mentioned by Hethrington and others.

While in London he wrote several works against different heresies which were then rife in England; and also, a cele-

brated work, entitled "Lex Rex," which Charles II. complimented so far as to say, that it was not likely it would ever be answered. On pretence of its containing treasonable matter, this celebrated book was, by order of the government, burned in Edinburgh in the month of October, 1660.

The death of this great and good man took place just in time to save him from an ignominious trial and execution. It was in the beginning of March, 1661, that we find Samuel Rutherford lying within the walls of St. Andrews College, on his death bed. Friends, many and fond, are around him, but theirs are only tears of joy. When Mr. Blair asked him if they should give thanks to God, he said—"O, for a well tuned harp." And again—"Now I feel, I enjoy, I rejoice." "I feed upon manna. I have angel's food—my eyes shall see my Redeemer. I know that He shall stand at the latter day upon the earth, and I shall be caught up in the clouds to meet him in the air." While praising God he was interrupted by the sound of strange footsteps in his chamber, and by his bedside stood several armed men, who summoned him to appear at Edinburgh on a charge of high treason. The old man listened, while his meek and now dimmed eye rested on the face of the speaker. When he had heard all, lifting his thin and pale hand, he said—"Tell them I have got a summons already before a superior Judge and Judicatory, and I behove to answer my first summons; and, ere your day arrive, I will be where few kings and great folks come." The soldiers having departed, he said, "I sleep in Christ; and, when I awake, I shall be satisfied with his likeness." When some one mentioned his successful labors in the ministry, he cried out in a loud voice, "I disclaim all—the only port I would go in at, is redemption and forgiveness of sins through Christ's blood."—His last words were—"Glory, glory dwelleth in Emmanuel's land." "And thus," says an admiring cotemporary, "the ransomed eagle took his flight to the garden of spices." Shall we add more? shall we go from this chamber of glory to the chamber of the council, and speak of the fangless malice, which, with a few dissenting voices, voted that this saint should not be permitted to die within the walls of the college! It is done, but ere the messenger can execute his commission the ransomed one is with his Saviour. M.

The Probable Destiny of our Country, and the Means to attain that Destiny.

BY REV. JAMES M'CHAIN.

WE propose briefly to discuss THE PROBABLE DESTINY OF THESE UNITED STATES, AND THE MEANS BY WHICH THIS DESTINY IS TO BE ATTAINED. We will argue, *from the great things which God has done for us as a people, and from other considerations, that ours will probably be a glorious destiny.* We will then prove, *that the way to secure this end, is by the living ministry of reconciliation..*

There are three passages of Scripture which, if applied to our own country, so fully present these leading thoughts, that we will quote them. God's promise to Abraham, "and I will make of thee a great nation, * * and in thee shall all the families of the earth be blessed," predicts, we believe, forcibly, the future which lies before us as a people. The declaration of the Psalmist, "He hath not dealt so with any nation," as true of us as of the Israelites, is one chief ground of hope that the Lord will bless us as he promised to bless Abraham. The parting command of the Saviour, "go ye into all the world, and preach the gospel to every creature," points out the means, the only means, and the sure means, by which our high destiny is to be reached—they are, the living ambassadors of the cross preaching Christ throughout our whole land.

I. WE are first TO SHOW WHAT WILL PROBABLY BE THE DESTINY OF THESE UNITED STATES.

In what we advance on this interesting and important point, we will of course be understood as making no pretensions to the seer's insight into futurity. At most, we only attempt to weigh probabilities, and thence infer the probable result. We are fully aware of the great dangers which threaten our union as one people, and our prosperity as a nation. But, not too sanguine we trust, we see heaven's bow of hope, bright and resplendent, arching over our whole land, the fit emblem of the career which opens before us. This is the picture of the future which imagination paints out to us, and our reason warrants. We behold our vast territory extending from Canada to Mexico, from the Atlantic to the Pacific. We see the

American Anglo-Saxon race, with their numbers swollen by large streams of foreign immigrants, spreading itself over this immense region,—the forest falling before them as if by the might of the tornado—green fields and waving harvests taking the place of the primeval wilderness, like a new creation, and villages and cities springing up around them, as if by magic. We behold the country school-house, the village academy, the buildings of the college, and the sanctuary of the Lord, keeping pace with the improvement and onward flow of population. In the close of the next century we stand on some Pisgah, like Moses looking over Canaan, and from the bleak hills of New England, to the broad prairies of the West, and the sunny plains of the South, we gaze upon **FOUR HUNDRED MILLIONS**, (the actual number at the present rate of increase,) peopling the hillsides, and vallies, and plains. We see but few remaining vestiges of frontier life and American forests, while the cultivated farm, with its comfortable dwelling, its orchards, its harvests—the village, with its smiling beauty, its quiet business, its school, its sanctuary—the city, with its thousands or millions, its deafening hum of trade, its noble edifices, and splendid churches—the college, and university, with their classic halls, their professors, their professors, their students—are the objects which everywhere meet the eye. We behold too the products of our agriculture, our mines, our manufactures, on their way to the ends of the earth, loading our noble steamers to the water's edge, and making our railroads tremble beneath their weight. And the whole country, from Mexico to Canada, from ocean to ocean, is brought into close neighborhood by magic wires, conveying intelligence on the wings of lightning, and by the cars of the iron horse, rendering a thousand miles a short journey. Our people as a mass are industrious, enterprizing, educated, virtuous and religious. Our commerce encircles the globe, our ships spread their sails in every sea, visit every port, and bring home the treasures of every clime. Our philosophers, our statesmen, our professional and literary men, establish for themselves a character, and for their country a national literature, which the world holds in high esteem. Our nation feels that her high mission is not only to be great, but to be good; not only to traverse the earth in quest of knowledge,

wealth, and glory, but to carry with her civilization, liberty, and christianity. Above all, we mark this crowning beauty in this magnificent picture. Our churches are well furnished with well qualified ministers of the gospel, and blessed with glorious revivals of religion. Our benevolent institutions relieve the wants of the needy at home. Our missionary, bible, tract, and education societies, give the minister, the Scriptures, and the church, to the destitute of our own land, and send millions of dollars annually, and many missionaries of the cross, and bibles, and religious books without number, to convert the world to Christ.

Such is the splendid prospect of our country, which the future opens to our view. We say not that it shall certainly become reality. We say not that, if realized, it will not be amidst dangers which seem ready to overwhelm us, and sins for which God may justly abandon us. We say not that there will not be to the last, much, very much over which the patriot and the christian weep, and for which they fear the righteous vengeance of heaven. We say not that there will not still be fierce and bitter strifes between political parties, heaving the entire nation like the tempest sweeping the ocean. But, we believe we may reasonably expect, that it will then be as it now is, as it was a few months since with rival candidates for the Presidential chair, after the canvass is over, the successful candidate and the unsuccessful sit down in friendship, at the social board of the President, in the White House. We say not that we will certainly continue one people, under one constitution. But, we are fully persuaded that, if we separate, it will be without civil war, without bloodshed; that we will then be two sister, neighboring republics, bound together by a common descent from the same honored ancestors of the old world, by a common interest in the glories of our Revolution, by a common christianity, by the same noble old mother-tongue of English, by similar free institutions, and by an honorable rivalry in the career of advancing our respective nations, and blessing our race. This, in our own view, is the high destiny which probably awaits these United States, notwithstanding the dangers which encompass us, and the evils which will exist till the millenium comes.

We will now briefly give some of the reasons on which we

ground our belief that such are the probable prospects which lie before us in the future.

The first consideration in support of this opinion is presented in the words of Scripture, "He hath not dealt so with any nation," We argue from the *great things which God has already done for us, that he will bestow upon us some such great things as we have described.* What then, we ask, has the Lord done for us as a nation? He left this western world, for many ages, in the northern part of it, to be the home of the wild beast and the red man, and, in the southern part, to be the abode of savage tribes, and a race semi-civilized. He prevented it from being discovered by the European until, in his providence, our fore-fathers were ready to immigrate to these American wilds. He kept for their possession the best portion of this grand continent, a vast territory, embracing almost every variety of climate, soil, and product, and watered by the finest rivers, and beautified with the noblest mountains and scenery of America. "He sifted three nations to sow these lands with the choicest of the wheat." He sent the Puritans of England, the Huguenots of France, some of the best blood of English chivalry and nobility, and many of the choicest spirits of Holland, Scotland, and Ireland, to people these States. He permitted Great Britain to oppress our ancestors, and prepared them for the revolutionary struggle. He concentrated in the American Congress of those years, an amount of mind, eloquence, patriotism, virtue, and piety, which no merely political body ever had before, or has had since. He gave us Washington, the wonder of the age, to carry our armies triumphantly through the Revolution. After peace and freedom, he framed for us a constitution, the best ever framed by man, to unite us together as one. Since that time, he has poured prosperity and happiness into our bosoms, as from the open clouds of heaven.—Schools, and colleges, and churches are, to a considerable extent, scattered over the land. Education, virtue, and piety, are more widely diffused among the masses, than in any other part of the globe. The Lord has made the American branches of the church of Christ, an example and light in the world, blessing them with revivals of religion unknown in other portions of Christendom, and sending, through their benevolent institutions, millions of treasure annually, and many of the choicest

sons and daughters of America, to carry salvation to the ends of the earth. And to-day, a stripling in years as we are, we stand up among the nations of the globe, the freest, the most prosperous, the most religious, the happiest among them all, surpassed only by our mother country in greatness, and fast outstripping Great Britain even in magnitude, in glory, and usefulness.

These are some of the great things which God has done for us. In many of them his providence has been as marked as when he opened the Red Sea for the Israelites, and sent them bread from the skies, and water from the rock. We now ask, if he has thus wonderfully blessed us, from the hour in which our fore-fathers landed on these western shores, down to this hour now passing by, are we not warranted in believing that he will continue to grant us similar blessings in time to come? Will he raise us up so high, only to let us sink to a lower depth of ruin and degradation? Will he make us so conspicuous among the nations, merely to make the blotting out of our name, like the blotting out of the sun from the firmament? The Most High, having favored us so wondrously, from first to last, if he fail to do this in coming generations, surely the sole reason will be, that we fail to have that virtue and piety which are necessary to the continuance of his favor. If we forsake him, he will, no doubt, forsake us. If we cleave to him, he will, no doubt, cleave to us. This, then, is the momentous inquiry, in discussing the future prospects of our country—will we, as a people, continue to honor and serve God? Will we continue to have that measure of virtue and piety which we must have to secure his continued smile? Or will we, by our sins, compel him to curse and leave us?

We are now proving that we will probably realize that high destiny which we have before described. In showing this still farther, we will show that there is good ground for the presumption that we will have that degree of morality and religion, which will preserve the approbation of the Most High.

The first argument on this point is this, *we are one of the most important branches of the Anglo-Saxon race*. It seems to be the purpose of God to give to this race the supremacy of the world. It would appear to be his plan to make this portion of mankind his chief agents in civilizing and evangelizing

the globe. This is the race which has a higher degree of energy, enterprize, and perseverance, than any other. This is the race which is, with remarkable rapidity, spreading its conquests and its power over the earth. This is the race which has the best free institutions. This is the race which, above all others, seeks to lay the foundations of national prosperity, in the education, and virtue, and piety of the people. This is the race among which are the only strongholds of pure, Protestant christianity. This is the race which is doing almost all that is done, for the conversion of the world. This therefore is that race, the Anglo-Saxon, which God seems to have purposed mainly to employ in turning and overturning, ruling and over-ruling, till he whose right it is to reign shall come. Now, we, the American nation, are as important as any part, if not the most important part, of this division of the human family. If now, Jehovah's plan is to make use of the Anglo-Saxon as his chief instrument in subduing man to himself,—if we are, perhaps, the most important branch of that race, then we may reasonably infer, that God will give us so much morality and piety as is necessary to secure his blessing, which we must have to do the work he has assigned us. It is his purpose to employ us as his principal agents in revolutionizing and evangelizing the globe. We cannot do this without his blessing. We cannot have his blessing without a good degree of virtue and religion. Therefore, he will preserve among us that amount of virtue and religion which will secure his smile, and enable us to do what he has given us to do.

We present another reason to prove the probability of our being virtuous and religious, to such an extent, that God will bless our nation as he has done. Education and religion were the first foundations on which our government was built. Education and religion have kept pace, in a good degree, with our growing greatness. Education and religion are universally felt to be the only salvation of our country. Education and religion are the two great objects which the most influential classes of our people are earnestly laboring to promote. Since this has always been the case, and still is, we have strong ground for the belief that education and religion will still be so cherished that the Lord will continue to favor us. Our infancy and youth were trained in this school. We have enter-

ed upon our manhood with this training unimpaired. We are now prosecuting it with more than former vigor. Therefore, we may reasonably expect the fruits of this course, such morality and piety that God will prosper us in time to come, as he has in time past.

We have thus imperfectly sketched the magnificent picture of that destiny, which probably awaits these United States. We have endeavored to show the probability, that it will be re-realized. Our arguments are, first, the great things which God has always been doing for us, justify us in anticipating these other great things, if we have that virtue and piety which are necessary for the continuance of his blessing. Our second argument is, we will probably have such a degree of morality and piety, that God will build us up as he has done. Such, in our view, is the prospect before us as a people, and such are some of the grounds on which we rest its probable realization.

II.—We are now prepared to discuss the second point proposed, and show how *this destiny is to be attained*.

Ask us then, in what way is this brilliant future to become reality? We will give you one brief, comprehensive, emphatic, positive answer. "Go ye into" every part of the land "and preach the gospel to every creature." It is to be done *by the living ministry of reconciliation*. If this will not save us from ruin, then nothing can do it. If this does not carry us up to that high elevation, then nothing can. But the gospel ministry can do, and we believe, under God, will do both. We proceed therefore to show, that our great destiny is to be achieved, by means of *a sufficient number of the right kind of ambassadors of the cross*.

1. Our first argument in support of this position is, *that without such a ministry our country cannot be saved*. You may build school-houses and academies in every community, and furnish them with the most competent teachers. You may erect colleges at all suitable points, and supply them with the best professors, and fill their halls with students. You may put up a church for every five hundred of our inhabitants, and the glittering spire may point men upward to the skies, and the tones of its Sabbath bell may summon them to the worship of the Lord. You may print Bibles and religious books, and place them in the hand of every one in the land.

You may educate each individual of the masses of the people. You may do all this, and yet, without the living ministry of reconciliation, our country would degenerate, it would gradually become corrupt and ignorant, until the end would be slavery, barbarism, and utter extinction. We take the ground, which but few now dispute, that no free government can permanently exist and prosper, without the influence of the Bible generally pervading the different classes of the commonwealth. We also boldly take the ground, that the Bible will become more and more powerless, till it becomes utterly powerless, unless it is accompanied by the living minister to preach the gospel, and go from house to house, and from heart to heart. You demand the proof. It is written, as with the finger of God, in all the history of the past. Among the Israelites there were periods when no prophet raised his voice, and the priests failed to proclaim the law of the Lord. Then it was that Israel departed the farthest from God, and sunk the deepest into idolatry and pollution. This too is a fact which cannot be questioned. In our own country, where there are no ambassadors of the cross, there Sabbath-breaking, profanity, vice and crime, most prevail—there ignorance most abounds, or if it does not at first, it certainly will at last. Suppose that all the ministers of Christ should remove from your town and county, and none come to take their places. Suppose you were entirely shut out from the holy influences of the ministry, in other parts of the country. We still leave you your schools, your academies, your colleges, your sanctuaries, your Bibles. Soon the call of the church-going bell would be unheeded. Soon, its Sabbath summons would cease. Ere long, the Sabbath would only be a day for visiting, horse-racing, hunting, gambling, and similar employments. At length, your church edifices would fall down for want of care, and none would rebuild them. In two or three generations, christianity would die out, the Sabbath be a by-word, and the Bible a laughing stock. Yours would be a town and county of infidelity and heathenism in the heart of christian America, and the fame of its immorality and crime would spread far and near. Such has always been the result in proportion as the experiment has been tried. Such would be the result, only more rapid and awful, if this trial were made on the grand

scale of every town and county in our land. All experience and observation prove this. Facts like the following are the proof:—"The majority of the people in a village in Massachusetts declared they would dispense with religious worship. Property consequently declined in value, and the habits and character of the people speedily degenerated. After the disastrous experiment was satisfactorily tried, the observance of the Sabbath and public worship of God were resumed, and the moral character and prosperity of the place were again visible. A shrewd and energetic, but worldly man in a manufacturing town gave sundry lots of land for the erection of churches. Three things, he said, were requisite for such a place; an abundance of water, good air, and plenty of orthodox preaching. Some leading men in Lowell have remarked, that if every church in that city should be destroyed, it would well repay the manufacturers to rebuild them, even at an expense of \$100,000." Therefore, we boldly take the ground, that our country cannot reach her high destiny without the living ministry of reconciliation. Without this, she must be ruined, enslaved, and extinguished.

We now bring forward a second argument, to show that a sufficient number of the right kind of ministers of the gospel is the means by which we, as a nation, are to rise to this eminence which we have described. We have proved negatively by facts, that we *cannot* attain this end *without* such ministers. We now *argue positively*, that, *with this ministry, we can attain this object*. King David in his day reorganized the priesthood, which was the ministry of the Jews, and imparted new energy to that office, and the priests waited faithfully in the sanctuary, and proclaimed the law to the people. The consequence was, a great increase of national morality and prosperity. The living minister went to imperial Rome, to polluted and polished Ephesus and Corinth, and traversed the then known world. As the result, in a little more than three centuries, christianity revolutionized the globe, and sat down on the throne of the Cæsars. These triumphs were afterwards lost because ministers became corrupt. If the first preachers of the gospel could conquer the nations for Christ, as the world then was, surely their successors could have retained the nations for Christ *after* they were conquered, if the latter

ministers had been like the former. The living minister went to our forefathers in the mother country. Then they were fierce, barbarous, wandering tribes. Now they are the greatest empire of the earth, leaving far behind those European countries which have the Bible, and not the ambassador of the cross. The living minister came with our ancestors to these American wilds, and now this western wilderness buds and blossoms as the rose. The living minister went to the Sandwich Islands. He found their inhabitants the most polluted and blood-thirsty savages. We behold them, in less than one generation, a civilized, christianized people, with a regular government, and an acknowledged name among the nations.—The living minister has gone to the new and destitute parts of our own territory, and wherever he has continued to labor, there schools, and academies, and colleges have sprung up—there the sanctuary is built, the Bible is circulated, the Sabbath is honored—there the community is educated, moral, religious. We boldly say then, train up a sufficient number of the right kind of heralds of salvation, scatter them and settle them through the length and breadth of our country, and their influence, under God, will make those hundreds of millions, who are one day to people this broad land, worthy citizens of this mighty republic, such as will perpetuate her glory, and preserve her free institutions to the end of time.

We have been using the expression, *a sufficient number of the right kind of ministers*. We mean by this, that this ministry must be *able*, else it cannot grapple with Anglo-Saxon mind and heart—it cannot have weight with American character. It must be *educated*, else it cannot cope with infidelity and sin of every form in high places and low places—it cannot bring forth from its treasure things new and old, and not wear out, only wear brighter. It must be *holy*, else it will not make those sacrifices which are called for, it cannot obtain the blessing of God. It must be *common sense and practical*, else it will not do for this most practical nation, of this most practical age. It must be a *settled* ministry, not itinerant, like one always travelling—not revolving like a wheel—not migratory like some birds, but *settled*, with *the permanent relation of pastor and flock*, else its efficiency and success must be like that of men who are always moving somewhere, and never

staying anywhere. It must be *numerous*, else it cannot reach all the teeming millions of our population. Such must be those who proclaim Christ among us, if we would realize the splendid prospects spread out before us.

We have thus given our own views respecting the future destiny of our country, and the means by which we are to attain it. We urge one brief reflection. The thought is this—*no American christian or patriot can set too high a value on the enterprise of supplying, and keeping supplied, our whole land with an ABLE, EDUCATED, HOLY, COMMON SENSE and PRACTICAL, and SETTLED ministry.*

A splendid career is no doubt opened to us as a people. We deem it no vain-glorious, to believe that we have it in our power to become a more mighty, a more glorious, a more useful nation than any other that has existed, or now exists. No such prospects were held out to Greece and Rome. No such destiny was within the reach of the Jews. No such advantages as we have for national greatness, happiness and usefulness, are at the command of Great Britain. We may be emphatically “the light of the world,” and “the salt of the earth.” The momentous questions are, *shall* we rise to that noble elevation? *Can* we do it? and *how* can it be done? The answers are, we *can* do it,—it can be done by means of a *gospel ministry of the right kind and sufficient in numbers.* Such a ministry, under God, can do the mighty work. Without it, our experiment of a free government must prove a failure, and our end be anarchy, slavery, and extinction. We ask, then, can any lover of his race, above all, can any American patriot or christian place too high an estimate on the scheme of supplying our whole land, and keeping it supplied, with able, educated, holy, common sense, practical, and settled heralds of the cross? Will we not, one and all, do what we can in aid of such an object? And let it never be forgotten that we, of this generation, are probably to determine what is to be the fate of our republic. The west, the south-west, and the north-west, are soon to have the reins of power in their hand. Their character is now in its forming state. In one generation, it will be formed good or bad, for weal or woe. Those who are at last to control the whole country, are now in our hands for us to control them. As we shape their character now, they

will shape our destiny hereafter. If we give them the ambassadors of the cross of whom we have spoken, then the west will be saved, the country will be saved, the world will be saved. The ministry of reconciliation now given to the west, is its salvation. The salvation of the west is the salvation of America. The salvation of America is the salvation of the globe. But if we will not do our duty to those swelling millions while the forming process is going on, they will pay us back with a fearful retribution—they will ruin themselves and ruin us. We will not, however, contemplate such a result. We will not fear for the final issue. We will trust in God. We will trust in the patriotism and piety of American christians. We will believe that the church of Christ will do her duty. Then shall this promise be fulfilled in regard to us, as it was to Abraham—"I will make of thee a great nation; in thee shall all the families of the earth be blessed." Then shall the declaration be emphatically true of our country—"Thou hast not dealt so with any nation." Thus shall we best obey the command—"Go ye into all the world and preach the gospel to every creature."

Medicus.

The appearance of Medicus, as a theological writer, a great marvel. Calvinism receives its everlasting quietus. Strange sounds in New York. His profound reasoning against the Confession of Faith equally cogent against the Bible and Providence. Some knotty questions asked by Ipecac, and answers anxiously looked for.

The year 1848 will be ever memorable in the annals of history. Its wars, its revolutions, its flights of kings and princes, its "Iron Wheels," will render it conspicuous above all other years. But pregnant as it is with events that are to tell on the future history of the race, there is one that rises far above all others in importance,

"As some tall cliff that lifts its awful form,
Swells from the vale, and midway leaves the storm,"

and that is—the appearance of Medicus as a theological writer. Calvin, and Luther, and Knox, and Edwards, and Dwight,

and Chalmers, and Wesley, and Watson, and Clark, have given their views to the world, and, we doubt not, honestly; but *they* were men of small brain and insignificant, and Providence, as if determined to crowd into this year events that shall surpass all others, has given us a Medicus, whose powerful mind is capable of taking hold of the errors of Calvinism, and holding them up to the detestation of the world.

In reviewing a work, not long since, upon Clement XIV., "*et le Jesuites, par I. Critinean Joly,*" the Quarterly Review remarks—"Men have sacrificed their children, their sons and daughters; men have abandoned their country at the call of duty, have given up place, have vacated seats in parliament, have neglected profitable investments of capital;—but who has ever suppressed a book which he expected to make a noise in the world?" By some, a disposition to make a noise in the world, is supposed to be the cause of the various publications of the learned Medicus, and especially his *last* and *greatest* production upon "Election and Reprobation." This may or may not be true, but even before it appeared in the Episcopalian, and was published in pamphlet form by the erudite editor of that paper, we became convinced that Calvinism was about to receive its everlasting quietus. This fact was made evident from the unearthly sounds heard upon the borders of New England, and about midway between Princeton and Yale—the two strong-holds of that strange doctrine in this country. Read the following, from the New York Sun, of Jan. 21st, 1848:—"End of the world almost.—The old ladies about the city, and in Williamsburgh and Brooklyn, are in a tremendous fright, on account of a strange, low, long, tin-horn kind of a sound, which was heard pretty generally on Sunday evening. We *did not* hear it, but some of our acquaintances who did, state that it was continued for at least half an hour, and was heard in all parts of the city and over the river. It seemed to be up in the air, and yet close by—in the middle of the block and at the corner—and sounded like every thing doleful. Some translated it into wo-o-o-o, and some into a wonderful mingling of sepulchral voices. Of course disastrous fires, cholera, and the end of the world, is predicted."

Now, although Calvinism is about to die under the withering sarcasm and profound reasoning of this modern prodigy,

“Medicus,” we cannot but think that it will carry with it into oblivion the Bible, and all the dealings of God with man from the beginning of the world. If this be true, we are not to wonder at the wailings heard about New York, and in fact we will not do Medicus the injustice to suppose that he would not join in lamenting such an awful catastrophe. But let us examine, for his benefit as well as our own, whether such is not the fact.

In the 1st chapter of Ephesians, 11th verse, we find recorded the following startling truth:—“In whom also we have obtained an inheritance, being predestinated according to the purpose of *Him who worketh all things after the counsel of his own will.*” The Calvinist’s creed states the same fact in the following words:—“God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass.” In James, 1: 13, 17, we find the following:—“Let no man say when he is tempted, I am tempted of God; for God cannot be tempted, neither tempteth he any man.” Now the same creed, after stating as above that God ordains whatsoever comes to pass, goes on to state the fact given by James in these words:—“Yet so as thereby neither is God the author of sin.” But we are told in Acts 4: 27, 28, that the greatest act of wickedness ever committed, was done as the hand and counsel of God had before determined to be done. This fact is stated in the following words:—“For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together for to do whatsoever thy hand and thy counsel determined before to be done.” Notwithstanding they did, as God had before determined, they did it *freely* and wickedly, for we learn from Acts, 2: 23, that “Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by *wicked* hands have crucified and slain.” Hence, the same creed, after stating that God is not the author of sin, says further “Nor is violence done to the will of the creature, nor is the liberty or contingency of second causes taken away, but rather established.”

Let us now contrast with these quotations, from the Bible and the Confession of Faith, a passage from Medicus:—“*After*

sin has been committed, to overrule it for the greatest good, would be wise, just, and reasonable; but, on the other hand, deliberately to plan and scheme to permit sin, which had *no previous existence*, to take place, for the alledged purpose of producing greater good, would be a positive violation of that fundamental principle of eternal righteousness, which forbids doing evil that good may come. It would be an overt act, a direct commission of sin, the Lord himself being judge; for he has declared that the damnation of those that thus act, would be just. Hence it seems *morally* impossible that this doctrine can be true."

We make no comment upon this quotation, but leave the reader to judge which is most like the Word of God, Medicus and Arminianism, which he represents, or, the Confession of Faith, which teaches Calvinism. But as this measuring of things by the only true standard—the Bible—may prove to be profitable to those honestly in search of truth, we will give a few more quotations.

Every reader of the Bible remembers the beautiful history of Joseph. His brothers became jealous of him, and while they were feeding their father's flock at Shechem he came to them, and they said one to another, let us slay him and cast him into some pit. and we will say some evil beast hath devoured him; and we shall see what will become of his dreams.—Gen. 37. His brother Reuben objected, but proposed that they should put him into a pit, in order that he might rid him out of their hands and deliver him again to his father. This was agreed to. "And they took him and cast him into a pit; and the pit was empty, there was no water in it." Here we have before us *the intention to murder, and the lie made up to conceal it!* "And they sat down to eat bread; and they lifted up their eyes and looked, and behold a company of Ishmaelites came from Gilead, with their camels bearing spices, and balm, and myrrh, going to carry it down to Egypt." How like accident! "Then there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver; and they brought Joseph into Egypt." "And they [Joseph's brethren,] took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood." This they did to make their father believe that he had been

slain by some wild beast, thus perpetrating a wilful lie, and increasing their guilt. It is not necessary to follow all the details of the history of Joseph in Egypt. Suffice it to say, that he was advanced to great power, and that during a famine his father Jacob sent his brothers to Egypt to buy corn, which had been hoarded up through his instrumentality. They arrived in Egypt, "and Joseph said unto his brethren, come near to me I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore, be not grieved nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life. So now it was not you that sent me hither, but God."

The "Confession of Faith" says, (chap. 5.) "God, the great creator of all things, doth uphold, direct, dispose, and govern all creatures, actions, and things, from the greatest even to the least, by his most wise and holy Providence, according to his infallible foreknowledge, and the free and immutable counsel of his own will, to the praise of the glory of his wisdom, power, justice, goodness and mercy."

"Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly, yet, by the same Providence, he ordereth them to *fall out according to the nature of second causes*, either necessarily, freely, or contingently."

In Dan. 4, we find the following passage:—"And all the inhabitants of the earth are reputed as nothing: and He doeth according to *his will* in the army of heaven, and *among the inhabitants of the earth*, and none can stay his stand, or say unto him, what doest thou?"

Now take a quotation from our modern theological giant, Medicus:—"According to the scheme we are considering, (if we understand it correctly,) the Lord from eternity *foreordains to permit* certain acts of iniquity to take place, through the agency of wicked men. He does not put this wickedness in their hearts—it is already there, nor does he impel them to commit it; by no means, but he so orders his providential arrangements, that they will *infallibly* choose to accomplish these foreordained plans. True, this does not make the Lord directly the author of sin, and they hardly do our brethren justice who assert this. They only make him the *pioneer* and

coadjutor of the Prince of Darkness, removing difficulties and obstructions out of the way, so that perceiving a clear field before him, he (Satan) gladly avails himself of the opportunity to execute the proposed iniquity, &c. Now, as to the difference in the criminality of the person who commits a crime, and the one whose plans and schemes infallibly and *designedly* lead to its commission, each reader will decide for himself, for we can see none."

We confess that we feel some doubt whether this quotation should be given, but concluded to do so, as it may serve to show how naturally the mind runs into blasphemy, after rejecting one of the plainly revealed truths of God's Word, and embracing an erroneous theology.

Our Saviour, addressing his disciples, says:—"If the world hate you, ye know that it hated me before it hated you. *If ye were of the world, the world would love his own*; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

Calvinists have said:—"The world hates the doctrines of grace taught by Calvin, and this is strong proof that Calvinism is taught in the Bible; it *exalts* God and abases man. Arminianism abases God and exalts man, it makes Jehovah dependent on his poor feeble creature man, who can thwart his designs, so that he cannot do all his pleasure." Medicus replies:—"Well, sirs, the world, bad as it confessedly is, also hates theft, murder, forgery, and the like, or it would not make laws for the suppression and punishment of these offences, therefore this is *strong proof* that these iniquities are all taught in the Bible." The early disciples of our Saviour, it seems, were not so well informed as to the likes and dislikes of the world as this modern disciple Medicus, for *they* made no such reply to him as Medicus does to Calvinists.

But enough of quotations. We will conclude our article by asking one or two plain questions. Does Medicus believe in a millenium? If so, does he believe this promised period, for which all pray, is as fixed in the Divine Mind as was the period of Christ's crucifixion? Will not God convert all that are born during that long period?

Now, if he answers all these in the affirmative, we will get him to tell us how he can reconcile this with his idea that con-

verting one man and leaving another, no worse, to perish "for his sin," is "partial and cruel"—seeing that he believes God will convert the millions that are to be born during the millenium, and has left so many, no worse, to perish in the generations that precede it.

Does he endorse the following, from Methodist Doctrinal Tracts, No. 93, page 16? Some NATIONS have been *elected* to enjoy peculiar privileges, others have been *reprobated*. Among the former may be mentioned the ancient Jews, England, America, &c. &c. And among the latter, the ancient Gentiles, especially the Edomites, and the Hottentots, Laplanders, &c., of the present day." If he endorses this, we would ask in all candor, if more are saved in the nations that are elected to *peculiar privileges*, (which none can doubt,) than in those that are reprobated; have we not here the same odious and cruel partiality, so much despised by the learned Medicus? Modern infidelity seeing that this is the inevitable result of this doctrine, of the Methodist church, denies all *election*, and contends that all nations have equal privileges, and are equally good. Take a quotation from the "Philosophy of Evil," a work recently published by G. B. Zieber & Co., Phila. After alluding to the idea that christian nations have greater privileges than the heathen, this work says:—"To me it bears but one aspect. It charges the Father of our common brethren with the most unaccountable and incredible partiality." The fullest and most impartial distribution have been made over the world, of physical development, of light, heat, food, passions, social tendency, language, &c." "If an *equivalent* distribution of *moral light*, suited to the various constitutions of men, has not been made, it stands a solitary exception to the whole laws of the universe."

Before closing this rather long article, we would affectionately caution the great Medicus to beware of his steps. The road he travels may be "broad and easy," and adorned with many a flower, but it ends inevitably in the pit of infidelity.

IPECAC.

SUNDAY CONTRACTS.—A case has been decided by the Supreme Court of Massachusetts, on the ground that a contract made on the Sabbath-day has no legal force or obligation.

From the Protestant Methodist.

The Answered Prayer.

A FEW evenings since we found our way to the basement of one of the sister evangelical churches in this city, where a protracted meeting was in progress. A stranger was to preach. At the appointed hour he arose, and delivered an impressive address on the efficacy of prayer.

The chief point intended to be illustrated was this, that we are not to infer that God does not hear prayer, because our prayers may not always be answered at the time, and in the manner we may prescribe.

After the close of the sermon, a tall and somewhat elderly gentleman walked from the congregation to the pulpit, and desired the attention of the audience. He said he had been forcibly reminded, during the delivery of the sermon, of a real occurrence which came under his own observation, and which strikingly illustrated the doctrine which the preacher had taught. We listened and were instructed; and for the excellence of the lesson have determined to narrate as well as we may be able, the substance of the incidents he so feelingly mentioned.

In the year 18—, said the speaker, I had occasion to visit the town of my nativity. Absence had not obliterated the memory of departed joys, and though changes had passed over all things around me, it was pleasant, once more to look upon the scenes of my childhood. Many were the enquiries propounded in relation to the past. After one and another of my old friends were these enquiries made. Some were dead.—Some were far absent. Among others, I enquired with some interest after my old school-fellow, Samuel Willis.

“He is a desperate man,” said the lady to whom I addressed myself—“a swearer—a gambler—a drunkard—and is now far in the South.”

I was astonished. I knew that his parents were strictly religious people, and that Samuel had not needed for parental advice. I expressed my surprise, when my friend rejoined—

“That is not all, sir. His old mother, once so pious, has become quite skeptical about religion. She says she has prayed for Samuel until she is quite satisfied that God does not

hear her prayer. The more she has prayed, the more wicked has her rebellious son become. Once she had felt assured that her prayers would be answered, and that her son would be converted; but now her faith had been too strongly tested.—She thinks God has disappointed her, and despite the promise to the contrary, that her trust has been confounded.

“What a pity that she should so soon doubt God’s goodness.”

“Nor is that all, sir,” continued she. “His two younger brothers, impressed with what the mother openly declares, are quite disposed to infidelity. The whole family seem to be on the verge of spiritual ruin.”

My heart was sad with the recital. It cast a gloom over my spirits, which for days could not be penetrated. I felt that “God moves in a mysterious way, his wonders to perform;” yet I was assured that in his infinite wisdom all would yet be made plain.

A few years after the above interview, I was one day seated in my study, when my attention was arrested by a tap at the door. I walked to the entry and opened it. A stranger stood before me.

“How do you do, my old friend,” said the stranger, a tall, graceful, and elegant looking man.

“I do not know you, my dear sir,” said I. “Possibly we have met before, but I cannot recall your appearance.”

“Look at me attentively;” said the stranger.

I did look, but not the slightest trace of recognition was the result. He perceived my embarrassment.

“I am your old school-fellow, Sam. Willis,” said he.

We embraced. For some moments not a word was spoken by either of us. At length, recovering from my surprise and emotion, I invited my old friend into my study.

“My dear sir,” said I, “I hope there was some mistake, but I had heard a bad account of you. Your personal appearance does not credit it; but I heard that you were a gambler and a spendthrift.”

“I was worse,” said he.

“Then you are so no longer, I trust.”

“No, thanks be to the Almighty, he gave me to see the error of my way. I had gone very near to the pit of hell. But his mercy was greater than my sin. I am no longer, I hope,

'numbered among transgressors,' but I am an unworthy, though sincere, elder in the Presbyterian church at ——."

Our interview was delightful. I found my old friend to be a man of fine accomplishments, sterling intelligence, and devoted piety. Before we parted I desired him to give me some account of the wonderful change that had been wrought in him.

"I was," said he, "indeed a very wicked man. I had gone far in the ways of iniquity. Having married a Roman Catholic lady, I became acquainted with the priest, her confessor, and many a time have I played cards and drunk wine with him until midnight, after his religious visitations to my lady. This gave me additional contempt for religion. I became an open infidel. I despised what I believed to be unant hypocrisy, or ignorant delusion in all professions of a religious character. It so happened, however, that the Rev. Mr. ——, a distinguished revivalist of the Presbyterian Church passed through the place where I lived. He held a protracted meeting during his stay. It was said that he was powerfully eloquent, and I determined to go and hear him, for the sake of his reputed oratory. I went and listened. His voice was charming, his gesticulation scrupulously correct; but I soon lost sight of the speaker, and forgot his oratory, in the alarm with which he filled me. He spoke as one having authority. He seemed to feel his mission to be divine. As he presented the terrors of Sinai, and dwelt upon the inexorable justice of Jehovah, I saw my sins with fearful distinctness, and I trembled before the majesty of the law. Presently he held up Jesus as the Great Sacrifice. Oh! how wretchedly I was oppressed with my shameful ingratitude. I remembered my home. The instructions of my early life, the advice of my father, the prayers of my mother, the pleadings of God's ministry—all contributed to my affliction. In short, God was dealing with me. I became a penitent. I sought mercy, and God, for Christ's sake, did not reject the prodigal."

It was sometime after the above interview, that I again visited the place where the parents of Samuel Willis resided. I fell in once more with my female friend, of whom I had learned the sad course of life which he had led. After some conversation I mentioned his case, and stated that I had seen him.

“Yes,” said she, “he has become quite pious.”

“And his mother—what of her?” I enquired.

“Oh,” said she, “she has been dead for some months. Her history is full of warning and encouragement. She continued to be skeptical in reference to the efficacy of prayer, until she was taken sick. Many of the sisters of the church called upon her, and exhorted her to prayer, but she declared it to be useless. She had once believed, she said, in its power; but her own case proved that she had been deluded. Every effort was used to awaken her to a sense of its necessity, but all seemed in vain. At length she was requested to allow a few of her female friends to hold a prayer meeting in her chamber. With reluctance she consented. About half a dozen christian women, full of faith, assembled; and God, true to his promise, met with them. The Spirit was indeed there; and its operation touched the heart of the mother. She had been elevated in her bed, and seemed, at first, insensible to any impression. But as the prayer meeting progressed, an overpowering sense of the presence of God came upon the little band. Tears and strong entreaties were not disregarded by the Being who hears and answers prayer. The Spirit of God was doing its office in the heart of the back-slidden mother, and presently tears indicated that even in the hardness of her heart Jesus had touched her. It was a time long to be remembered.”

Now she began to pray—to pray for forgiveness. Oh! how bitterly she reproached herself for her inconstancy and infidelity. Oh! how sincerely did she lift her eyes and her hands and her voice before her Maker, and plead with him for acceptance. And the Lord heard and answered her! Who shall describe the thrilling emotions that filled every heart when the enfeebled and afflicted one cried out in transport, “Oh! Lord, I will praise thee, for though thou wast angry with me, thine anger is turned away, and now thou comfortest me.” Verily, it was good to be there.

Nor was the son forgotten. Once more was that little room made vocal with the voice of the mother pleading with God for her rebellious son. All present joined in her supplication, and responded, Amen. *At that moment, far, far away, the heart of a strong man was trembling under the preaching of Christ crucified!*

It was but a few days afterward that a letter reached the village addressed to this mother. It was from a minister in the South. Brief was it, but to the purpose. It brought to her the glorious tidings that her "son once dead was alive again—once lost, was found."

Madam—Allow me to break to you "glad tidings of great joy." Your son, Samuel, for whom you have prayed many years to God, has "become partaker with us of like precious faith." I rejoice to inform you of his hopeful conversion. On last Sabbath evening he presented himself at the anxious bench, and God was pleased to grant him the forgiveness of his sins. Yours in Christ, _____

The effect of this news arrested the attention of the skeptical brothers. They now felt that there *was* something in prayer. They renounced infidelity; they became christians; they are this day pious and influential members of the church.

What a lesson does this narrative teach to parents—to children—to all! It is unquestionably the christian's privilege to expect *immediate* answer to his prayers; but if our heavenly Father see that it is better for us that the answer should be delayed, let us not falter, but lean upon him with unwavering confidence.

We might moralize an hour upon this point, but the moral will be seen and read of all. It needs no amplification. Reader, art thou a parent? Despair not. Jesus hears prayer.—Continue to look to him. He will do right—and "in due season thou shalt reap, *if thou faint not!*"

Testimony from the Methodists.

The Methodist Quarterly Review for October, which, by the way, is the most able and scholar-like journal of that large body of christians in this country, in an article on the Westminster Assembly of Divines, bears the following candid and honorable testimony to our noble standard of faith. Referring to the Confession of Faith, it remarks:—*Presbyterian*.

"That famous Confession is, in many particulars, a remarkable production. As a well written instrument, it may challenge a comparison with any similar work. Its style and lan-

guage are forcible and perspicuous, easily intelligible, and hard to be misconstrued. It is known to be most thoroughly Calvinistic, setting forth the more objectionable features of that system with un-disguised frankness."

After some remarks on the supposed temerity of the Divines in stating the doctrine of Pre-destination, the Reviewer proceeds to say: "As to the fundamental doctrines of christianity, apart from the vexed question of the decrees, that Confession is worthy of all praise. Respecting the nature of the divine government, and of sin—the federal character of Adam, his fall, and the consequent original depravity and condemnation of his progeny—the nature of the atonement, justification by faith, regeneration, and sanctification—on all these points its statements, though occasionally dimmed by its Calvinistic drape, are eminently orthodox and evangelical. Whoever adopts it as the formulary of his faith, though he may err as to certain speculative points, will be sound in all things essential to a saving appreciation of the way of salvation."

In regard to the Larger and Shorter Catechisms, the Reviewer remarks: "To those who approve of the peculiarities of their theological views, these simple manuals of christian doctrine must be above all price, and deservedly rank next to the Bible. It is not the least praise of this renowned Assembly, that they did not consider it beneath their dignity to simplify their doctrines and adapt their statements to the young and illiterate. It justly claims our admiration, to see this great Synod of learned and dignified persons, and the Parliament of England, amid the tumults of civil war, concentrating their intellectual and moral energies upon such a task."

NOTICE TO SUBSCRIBERS.—We have a few more payments to acknowledge, and some for 1849, which we will publish in the December No. Those who wish to discontinue the magazine, should remember that all arrearages should be paid, and the discontinuance ordered before the January No. is issued.

New subscribers for next year will please send us their names without delay.

THE
Calvinistic Magazine.

[NEW SERIES.]

“Earnestly contend for the faith which was once delivered unto the saints.”

Vol. III.

December, 1848.

No. 12.

Thanksgiving Sermon.

BY REV. IRA MOREY.

“The lines are fallen to me in pleasant places; yea, I have a goodly heritage.”—*Psalm 16: 6.*

THIS passage of the Word of God expresses the conviction that forced itself upon the mind of the Psalmist, as he mused upon the happy condition of those who place their confidence in God, and who have the God of Jacob for their portion. He is not congratulating himself on account of any thing peculiarly good in himself, or in the race of man. He is not lifted up with pride because of his kingly power and glory. He does not boast because many fall down and do him reverence. He does not feel strong because of the affections of a mighty people. But all his glorying is in the Lord. His language is:—“Their sorrow shall be multiplied to them that hasten after another God: their drink offerings of blood will I not offer, nor take up their names into my lips. The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places: yea I have a goodly heritage.”

This day, my hearers, has been set apart by the chief magistrate of this state, as a day of public thanksgiving to God for his manifold blessings.

I might confine myself to our home blessings, and speak only of these. Even then I imagine that it would be no difficult task to show that, as a state, we have many and peculiar blessings, which call loudly for gratitude and giving of thanks. But I propose to-day to take a wider range, and speak of the blessings that we enjoy in common with the other members of

this great, this mighty, this blessed assemblage of confederated states.

What wonderful rapidity has characterized the settlement and growth of this country. To-day we are thirty states. But yesterday, as it were, there were only thirteen small colonies. *Then* our fathers were the oppressed subjects of a king. *Now* we, their descendants, are an extended nation of free-men. Then rulers were sent from lands beyond the sea. Now we choose them from among ourselves, and no power on earth dare say—this man shall be your governor.

Forests have melted away before the onward tread of advancing civilization. But a few days ago, had you stood upon any high eminence, commanding the whole view of the great valley of the "Father of Waters," you had not been able to see any where a single sail to invite the breeze. You could not have seen one *steamboat*, moving without effort down the meandering stream, or laboring up against the opposing current. No church spire glistened in the morning sun. No Sabbath bell rang to break the stillness of all this majestic region. There was nowhere to be found either *engine* or *water-wheel*.

How changed the prospect, as you look upon it to-day. Look upon the Mississippi—look upon the many noble streams that pour their waters into its bosom. Upon all these, to-day, you may hear the laboring engine of the swift-moving steamer, as it hurries up and down. All is life, and bustle, and active enterprise. Every river is teeming. Cities have sprung up upon every stream. In many a field you behold the waving grain. On every hill-side you see the grazing flocks. Forests have given place to cultivated fields. The wilderness has become a fruitful field.

Where the red man once stood, solitary and alone, upon the border of the far-reaching prairie, and found the buffalo an easy prey to his unerring bow, now there are towns and cities, peopled with another race. The Indian and his prey have alike disappeared. Instead of the wandering savage, there are millions of white men. Instead of the canoe, the magnificent steamer. And where the man of the forest pounded his hominy, may now be heard the steady motion of the merchant mill with its ship load of flour.

Again I say, how changed the scene! Everywhere, as the eye

wanders over all this almost interminable valley, from the Alleghanies to the Rocky Mountains, it sees evidences of civilization, of comfort, and wealth. The earth returns abundant harvests to reward the tillers of the soil. Commerce and manufactures pour their treasures into the lap of industry. Prosperity is everywhere. And everywhere are there evidences of the fostering care of a most beneficent Providence. He has caused every enterprise to prosper. And the fruitfulness of the soil, and the many facilities of competence and wealth, have given motion to a tide of emigration that has swept over this entire valley, and which even the snow-capt summits of the Rocky Mountains have not been able to restrain. It has broken over their tops and rolled down upon the plains beyond.

But recently the population of the whole country scarcely exceeded three millions of people. Now some of the states number nearly that amount, and the population of the entire union exceeds twenty million souls, scattered over the most interesting portion of the globe. That American but poorly appreciates his blessings and his privileges, who is not disposed to exclaim, in the language of my text, "the lines are fallen unto me in pleasant places: yea I have a goodly heritage."

Enlarge now the horizon of your vision. Look over the mountains that separate the waters of the Mississippi valley from the waters of the Atlantic slope, and see the country that lies beyond. In the north you find New England, crowded with people, all busily employed. Here are no loungers, and no lookers on. All are employed. Some are rich. And none are poor. Some are learned. And none are ignorant. On every side you behold neatness and comfort. The iron track of the rail-road runs in every direction, and the heavily laden car is continually passing by. You have scarcely passed the suburbs of one manufacturing city before you enter another. You can stand upon the steps of one school-house and look into the vestibule of another. Look which way you will, the church spire rises before you. Industry and enterprise have caused a soil, not naturally productive, to return an ample harvest, and *thus*, a country, poor originally, has become exceedingly fruitful. I may not, however, detain you here too long. But stay long enough to take the number

of the schools and seminaries, the colleges and universities, that have been planted here to educate the people. Of this the settlers of New England have taken especial care, and have made the most ample provision. The intellectual wants of the young and the old are abundantly provided for. All have the means of education,—the poor as well as the rich. No child grows up in ignorance but the child that will not learn. Put down, now, the money expended for purposes of education;—add to this the money paid to sustain a preached gospel, and the money paid to send the Bible and the Missionary to those who have them not, and you can but come away with the impression that New England furnishes other things besides cold winters and granite rocks.

A little to the south are the Middle States. There is N. York, with its luxuriant soil and peculiar facilities for commerce. And close by her side is Pennsylvania, with her mountains of coal and her growing villages and her increasing wealth. I cannot detain you to speak of all the States that lie between these and the orange groves of Florida. But I may not pass unnoticed the "Old Dominion," the home of Washington. She may not, it is true, be what she once was. Still, however, she is a noble state.

Think now of the extent of your country, stretching from the great lakes on the North to the Gulf on the South, and extending from the Atlantic to the Pacific. In geographical position your country is unsurpassed. It is unsurpassed, also, in soil, climate and productions. It stands first among the nations of the earth, even in a physical point of view. Its resources are absolutely immense. The mind can scarcely think of anything that conduces to substantial wealth and permanent prosperity, not produced in greater or less abundance, in this land so peculiarly favored of heaven. Every thing is here. And not only is the land such—not only are its resources such—so manifold and so vast—it is peopled, too, by an enterprising race. By a race noted for industry.

Americans excel in perseverance and indomitable energy. The day for the election of President lately had scarcely closed, the hour of midnight had but just come, before it was known in Philadelphia how eighteen States had voted. And the returns were in Washington from the State of Massachu-

setts before they had been received from the adjoining counties of Maryland and Virginia.

Little did our *fathers* think, as they made their way through pathless forests, from settlement to settlement, (and a journey of thirty miles occupied days, and when safely performed, a note of thanks was offered for the protecting care of Providence,) little did they imagine that their children would stand and converse from city to city with lightning speed. But so it is. Distance has vanished. The man in New Orleans is now close by the man in New York. And the man in Philadelphia absolutely knows what is now doing in Charleston. But the richest blessings of an American citizen do not appear in anything that I have yet said. Many of the things of which mention has been made, are found elsewhere. France and Italy have a luxuriant soil and a salubrious climate. And the telegraph, and the railroad, and the steamboat, and the common school, and the college, and the church, and the preacher, are found in other countries. But your form of government, guaranteeing *absolute* civil and religious freedom to every citizen, from the President in his chair of state, to the obscurest son of the mountain, can be found *nowhere else* upon the earth.

It is your government, fellow-citizens, that distinguishes you the world over. No power, either ecclesiastical or civil, dare say to any son or daughter of this republic—thou shalt worship God *thus and so*. No iron despotism binds you to the support of an established church, with whose members you do not symbolize in heart, and the doctrines of which you repudiate. Others may suppose themselves to be free, and some are struggling to be free. But you are free *indeed*; free to *think* and free to *speak*; free to *know* and free to *do*; free to *resolve* and free to carry your resolves into execution. Elsewhere the young man may be fettered by his position in society. But it is not so here. Here he can find ample room and verge enough for the exercise of the greatest powers. No castle confines him. No poverty is too abject to crush the uprising of the soul within him. The mill-boy may become the honored statesman, and stand highest among senators. And he who crosses the mountains, the lonely emigrant, may represent his country at a foreign court, and stand candidate

for the highest honors and offices that freemen can confer. There is nothing here to repress the outgoings of the most noble enthusiasm, to *do* and *be* all that is good and great. In whatever department one may desire to excel—to leave the impress of genius on an illustrious example of heroic virtue and manly excellence, the way is plain. Plain to all. Plain, not to the rich and noble alone, but plain to all, of every condition.

Freedom is the blessed boon of the American citizen;—a freedom unlike any thing called by that name elsewhere. It is one thing to be a freeman in these United States, and another to be a freeman in France. Well may the citizen of Tennessee, and of every other State in this blessed Republic, thank God for *freedom*. For he has given it to us as he has given it to no other people on the globe. If any have it in *kind*, none have it in *degree*. Let us then appreciate our freedom, and rejoice in it. Let us thank God for it, and remember that, “eternal vigilance is the price of liberty.” And let us remember who went forth with the army that fought and bled for freedom, and whose hand hath gotten the victory.

Remember this *thanksgiving day*, my friends, the manifold blessings of a kind and indulgent Providence. Remember and feel that the lines are fallen to you in pleasant places, and that you have a goodly heritage. While you behold the commotions that are rocking thrones and driving the blood from the cheeks of *royalty*, think of your own quiet and peaceful homes, surrounded by the impregnable fortress of *law* and *order*, and the sure defences of *religion*. Be reminded of your blessings, and the *peculiar* privileges of an American citizen. And in the *manifoldness* of these, read the length and breadth, the height and depth of that gratitude that should this day pervade your bosoms. Read, too, your obligations to Him whose beneficence has provided all your good things for you. God, my hearers, has strewed your path with many blessings, rich and precious. Upon these you may not shut your eyes. You should see them. You should think of them, much and often. It is proper to do this to-day. Any American, who does not feel it a privilege to set apart one day in a twelvemonth, to render public thanksgivings to Almighty God for the blessings bestowed upon him, ought to blush for very shame. The

man who is not willing to do this, but poorly appreciates and but poorly understands his blessing.

It is proper that we set apart days to think of the goodness of God, and give him thanks. It is proper to do this, for the more highly we appreciate his blessings, the more may we expect to be blessed. And the more we *think*, the more highly we shall appreciate, and be constrained to praise, the strange goodness of God.

But let us spend a little season in thinking of our *home* blessings. I have been speaking of our common blessings. I hope you will not grow weary of the word blessings. I love its sound.

Let us now look over our own "hill country," and see what God has done for us, whereof we should be glad to give him thanks. To the people of East Tennessee there has been given, in the Providence of God, a climate as salubrious and healthy as any on the globe. You are not, it is true, exempt from sickness and death. It is true, moreover, that within the last five years there has been an unusual amount of mortality in this region. This has, however, in all probability, been owing to local and peculiar causes. This climate is not a sickly climate. The pure water that gushes from the sides of these mountains, and the pure air that fans the cheeks of him who climbs these steeps, cannot but be conducive to health. And the many tender plants that spring up by the sides of our houses, and the many little ones that come crowding around our hearth-stones, tell, in emphatic language, of the healthiness of the climate.

The scenery, too, is rich and varied. Your mountain views are hardly surpassed anywhere. There may be less of sublimity, but there is certainly more of beauty than can be found in mountain scenery elsewhere. This, at present, may not be the most propitious region for the accumulation of wealth. But if we are remote from the emoluments of commerce, we are remote also from the corruptions of *trade*. Nature has, however, dispensed her bounties throughout this region of country with a lavish hand. The means of wealth are at our very doors, in the greatest abundance, though in a great measure undeveloped. You have a fruitful soil, and one susceptible of the highest degree of improvement. I should tire you

were I to enumerate the many articles that might here be brought into market. Let him who has leisure count them up. Think of the ore that lies imbedded in your mountains. Think of the water power daily running to waste in your mountain streams. Think how little your soil is cultivated, and how little the cultivated portion produces, compared with its capabilities to produce. Think how much labor is altogether unemployed, or but partially made available. Think of all this.

Now, when your soil shall be cultivated according to its capabilities—when the entire energies of the people now here shall be aroused—when the tide of immigration shall roll over your mountains and along your valleys—when your mountains shall all be covered with the bleating sheep—when manufacturing villages shall spring up along your streams—when the din of the ore-digger shall be heard in every ore-bed, and when the iron arms of the railroad shall take up and bear away all your manufactures, and all the products of your soil, and a wave of gold shall roll back upon the land, then, and not before, will it be known what East Tennessee is. Then will the tremendous energies of this now sleeping giant be aroused, and his dormant powers be seen and appreciated. And then will the dweller among these mountains understand, that the lines are fallen to him in pleasant places, and that he has a goodly heritage.

In conclusion, let us call to mind the blessings of the past year. The early and the latter rain have been granted to the husbandman, and his labor has been bountifully rewarded. His barns and his store-houses are filled with the products of the soil, and there is food for man and beast. The past has been a year of health. Some, it is true, have disappeared from among us, and some are orphans, and have on the weeds of mourning. Still, it has been a year of health and comfort. Let us thank God for the blessings of health.

During the past year, too, war has been ended and peace concluded. The soldier has returned to his deserted home and family. Let us thank God for the return of peace. Let us be grateful that the sword has ceased to devour, and that blood has ceased to flow.

Let us call to mind, too, what God has done for Zion. The past year, it is true, has not been a year of the ingathering of

souls, but mercy-drops have fallen here and there. Let us be grateful for all that has been done to enlarge the borders of Zion. Let us be glad if her cords are at all lengthened, or her stakes in anywise strengthened.

But while we are grateful to God for his manifold goodness and mercy, we may and ought to think of our own unfaithfulness, and be humble. God grant that we may so lay his blessings to heart, and so praise him for his mercy and grace—so praise him for what he has done for us, for our state and country, and for Zion; and so humble ourselves before him, and so submit to his will and seek his *favor*, that the coming year may be a year of the right hand of the Most High.

[This article was received several months since, and we now deem it a suitable time to publish it, as proof of what was advanced in the last "Iron Wheel."—*Eds. Mag.*]

Methodism and the Ballot-Box.

THE election for county officers has just passed off;—the first one since the controversy between Presbyterianism and Methodism has become so strong and violent. After a calm and candid retrospect of the whole matter—the canvass with its necessary attendants, intrigue and demagogism—the election with its log-rolling, &c., there is much to call forth the calm and serious attention of every good citizen—of every lover of his country—of every friend of pure and uncontaminated religion. We will state a few facts as they have revealed themselves, in the progress of the canvass and the election, and leave a candid public to judge of their influence, if carried to their full extent, upon our free institutions and the religion of Christ.

The Methodists have, with an unanimity scarcely paralleled, succeeded in electing some of their candidates to office. A Methodist local preacher was elected to the office of County Court Clerk. Had he not been a Methodist, or local preacher of that denomination, he would not, probably, have received fifty votes out of nineteen hundred. But he was a poor Methodist preacher, who labored for the good of religion among the common people, with, perhaps, a sick wife and a

dozen helpless children, and a few other poor mouths, and he was elected. Delightful qualifications, without doubt. But why astonished at this? An aged minister proclaimed, at a meeting in the Forks, that Calvinists were devoid of reason and sense, and to cap the climax, were not fit for office either in church or state. A man who has been in the itinerancy, as they call it, for thirty years or upwards, proclaims to a congregation of freemen—(oh! we had like to have forgotten)—Methodists, that Calvinists were unfit for office either in church or state!

But again. Prior to the day of the election, a class-leader, not a dozen miles from here, went round to the different classes, no doubt under the direction of the circuit rider, and drilled the members how to vote. Yes, sirs, he told the members they must vote for their men, their candidates for office—and they did it. And of what is all this the legitimate offspring? Primarily of the Devil, literally these *manifestoes* that have lately issued from the kingly sanctum of the Methodist circuit riders. We have too much confidence in the honesty of the Methodist membership, to believe they knew what they were doing. It was the nod of their itinerancy, and the membership did it without knowing the evil results. As a mass, they do not think or act for themselves, but are under the peculiar care and guidance of their circuit-riders, local preachers, exhorters, class-leaders, &c. It is not strange, then, that their superiors exercise such a tremendous influence over them.

We assert it, then, as an undeniable truth, that the Methodist ministry have and exercise, really, more power over that denomination of christians, than any other ministry on earth have over their church, with, perhaps, the exception of the Catholic priest,—a necessary consequence, in fact, of their mode of church government. And we speak what we know to be the fact, when we say that the ministry of the Methodist Church has an almost unlimited control over their members, whether it be in ecclesiastical or civil affairs. Hence, they are persuaded, as far as prudent, to buy their goods of the merchant who is a member of their church, to employ the lawyer who is a member of their church, and lastly, though not least, to vote for the candidate for office who is a member of their church.

And just in this connection we wish to say a single word in relation to electing preachers to office. The Methodists have had a local preacher as a candidate for the office of Clerk in three several counties, (Sullivan, Washington and Greene,) and have succeeded in electing two of them. How many other local preachers they have had in the field we are unable to say. We speak of that only that has come under our own observation. We believe that they are a people who claim to have calls for the ministry, i. e. some supernatural demonstration to that effect. Indeed, we have heard one, at least, say that he believed he would have died had he not responded to the Divine call, and turned his attention from amassing *filthy* lucre to the salvation of souls. Now, we have great reverence for the office of a minister, and we think that with this divine commission in his hands he should never stoop to petty offices for the paltry consideration of a few dollars. But, alas for poor human nature, he throws his commission to the winds, and grabs the shiners!

But again. It is establishing a dangerous precedent—dangerous, we say, to the civil and religious liberty, especially of the American people. The convention that framed the constitution of the State of Tennessee foresaw this, and wisely forbade the preacher from entering the legislature as a representative of the people. We believe they erred in not disqualifying preachers from all kinds of office, from the constable to the representative. A Methodist local preacher has been elected to the office of trustee for four years immediately preceding the last election, and a reverend gentleman of the Baptist denomination was elected to the same place, and we now sport two *poor* preachers as county officers.

To such a degree has this mania of electing attained, even within the past few years, that a great many people think no one else is fit for the office of Trustee;—and so it will be at the end of the next four years, and then we shall have some more *poor* preachers who have sick wives, &c. &c. It is giving them power that does not rightfully belong to them—a power that is certain to be exercised for the promotion of their peculiar denomination. We are opposed to preachers being fed and clothed from the public store-house or public office, for the promotion of the principles of this or that

denomination. It is emphatically an affiliation of church and state—a rock that may wreck our noble ship of state.

But again. Who ever heard of a Presbyterian minister striving for office? We repea', who ever heard of a Presbyterian preacher as a candidate for office? Are they not as talented as any other body of divines in the world? Are they not as learned? Are they not as capable as any men on earth of filling the high office of legislator? Are they not, in fact, as a body, taken in the mass, equal to any other body of divines on earth? And yet, with perhaps a few isolated exceptions, they are never candidates for office? Come, you who accuse them of seeking for power—you Methodists, who accuse them of being aristocrats, men who wish to have every thing in their own hands, why is it they are never candidates for office? On the other hand, why is it that local Methodist preachers have come out in such numbers as candidates for office? Why do they leave the sacred desk, the highest, the holiest, the most responsible office that mortal man can hold, and descend from their high station and *beg*, literally *BEG* office at the hands of the people? Ah! 'tis the love of power. 'Tis the love of power, and money combined.

There are, within the precincts of this county, some twelve or fifteen local preachers of the Methodist persuasion, and they are, with a single exception or two, poor men with sick wives, &c. &c., who have labored zealously for the salvation of souls, and have never received a dollar for their services. We are almost tempted to become a local preacher. We could preach occasionally, kick up a racket now and then at a camp-meeting, pray loud and groan fervently, and to wind the whole up, be elected to a little fat snug office worth \$600 per annum.

But aside from all this, there is a disposition to drown all political parties, if they have the one thing needful—Methodism. It makes no difference, what may be their political creed, whether whig or democrat, whether they are in favor of this or that principle of national policy, so their sentiments are of the right sort in religious matters. And we know of men who are trying to ride this hobby into office:—"The Presbyterians are trying to put you down; they say you are destitute of principle, of honesty, and of integrity. It is in your power

now to elevate our men to office, and you are bound by the calls of self-defence and your Discipline to do it." We believe in the benefit of political parties, more especially in republican governments. The one acts as a check upon the other. They are calculated to do away abuses and to enlighten the public mind in relation to all matters of public interest, and thus exercise a healthy and salutary effect upon the government. But where the tenets of this or that church are made the stepping-stone to office, it abolishes all political distinction, and in this way brings about a connexion of church and state. What, then, is our duty under existing circumstances? To fold our arms and look idly on? Certainly not. There is an enemy in the field, dangerous certainly, if numerical strength be taken into consideration, one who knows no sort of fair dealing and honesty in the accomplishment of his purposes. In the words of another,

"The Devil, Calvin, and Tom Paine,
May hate the Methodists in vain.
Their doctrines shall be downward hurl'd—
The Methodists shall take the world."

This is their watchword—"the Methodists will take the world." Their aim is, the elevation of their church to all offices of honor, profit or trust—the subjugation of all other churches to their own. We believe sincerely they have undertaken a conquest, that is as ungodly and unholy as ever emanated from the Papal chair. Shall we appeal to the honesty and candor of the mass of the Methodist membership? You are the dupes of designing men. Their aim is their own elevation upon the wreck of your liberty. Elevate them to office, and they will rule you with a rod of iron in civil matters, as they now do in religious affairs. Be up, then, and doing. Think for yourselves. Decide for yourselves. Act for yourselves.

To the intelligent of all churches, or of no church—you who value your civil and religious liberty as the dearest boon that God ever gave to man—we appeal to you to examine these things and act accordingly. We are not crying out, wolf, wolf, when there is no danger. There is danger, and that of the most appalling kind. You are the public conservators of the well-being of society, good order, and good government. You are concerned—your posterity are concern-

ed. It becomes you then to act as men who think and act for themselves.

One word in conclusion. We are not in the habit of writing articles of a public character of any kind, much less those that appertain to religion, but the plume of Methodism has been donned, the glove thrown, in fact the lance already couched, and if we have done so much as to have turned the attention of a few to this important subject, we shall have accomplished our task.

ONE WHO KNOWS.

A Narrative of the state of Religion

Within the bounds of the Synod of Tennessee, for the Synodical year, ending October, 1848.

TO THE CHURCHES UNDER OUR CARE:—

Beloved Brethren:—In submitting to you the result of the labors of another year, it is proper that we should first record, with thankful hearts to the great Head of the church, the fact that, through His distinguishing mercy, no signal mortality has visited any portion of our extended boundary. Synod is called upon, however, to mourn the affliction of a few of her members, and the death of the Rev. David H. Mason. This brother, together with some of your number, who have died within the last year, has, we trust, entered into the enjoyments and employments of a higher and holier world, and we yet live to record the event, and to occupy, a while longer, a place in the vinyard of the Lord. What may not another year bring forth?

And we feel it to be our duty, also, to record, that peace has been once more restored to our borders, and that the rich bounties of a beneficent Providence continue to be so abundantly poured into our granaries.

Another fact, promising good to the church of Jesus Christ, we will notice in this connection. It is, that Presbyterians seem to have been drawing nearer to each other in love and communion,—a token, we hope, of a closer and happier union, when all hindrances shall have been removed out of the way.

We regret that we are not permitted to report any thing of very special interest as having occurred in connection with our

churches during the last year. Not more, probably, than three-score members have been added to our communion within that time; but these, we trust, have been "of such as shall be saved." If so, then sixty times within the last year, have heaven's high arches resounded with the acclamations of angelic joy, over sinners that have been brought to repentance by the Word and Spirit of God, through the instrumentality of the church. And there has been joy upon earth, also, among those who have witnessed and experienced the converting and sanctifying influences of God's grace upon their hearts.

For the encouragement and imitation of others we would state, that those churches where the "distinguishing doctrines of grace" have been more abundantly taught and preached, have been the most signally blessed. As evidence of this we point you to the church at Kingsport, under the pastoral care of the Rev. F. A. Ross, which has been made to rejoice over the hopeful conversion and addition to its number of twenty-seven promising members, during the progress of one delightful communion.

A regular and growing interest has been manifested in most of the churches, in attending on the ordinary means of grace. A laudable and encouraging emulation in building and beautifying houses of public worship, and in reforming and elevating the standard of vocal music, also, prevails among the churches. A persevering attention to the benevolent operations of the age, especially to the cause of home and foreign missions, has been also maintained, and we are encouraged to hope for much, in addition to the good that has already been accomplished, from the operations of home missionaries and colporteurs in our bounds.

Notwithstanding these encouraging tokens for good, it is obvious to all, it is confessed by all, that a lamentable and sinful apathy upon the subject of vital religion prevails, in some, if not in most of our churches. Whence the cause? One thing is certain, it is not in God. It must, therefore, be in us. We have not space to enumerate all the probable causes of this spiritual dearth. We will venture to suggest, however, whether worldly-mindedness has not been one of the most prolific sources of the evil? This is a stingy spirit. Has it not driven the work of six days into the seventh? Has it not induced

you to neglect to train your children in the nurture and admonition of the Lord? Has it not absorbed some of your thought and affections to such an extent, that you would be more properly denominated worshippers of Mammon than worshippers of God? Has it induced you to stint the cause of Jesus Christ? Has it induced you to withhold more than is meet, from him who ministers to you in holy things? Let us inquire. Have you paid your ministers as liberally as you have or would be willing to pay your lawyer or your physician, for a similar amount of service? Are the services of the lawyer or the physician of more real advantage to you than those of the minister? Are the enduring riches of heaven of less value than the things of this world which perish in the usage? Is the life of the perishing body worth more than the life of the immortal soul?

Let us search our own hearts, brethren, for the causes of this spiritual declension, and let us ask God that he would search us also, and if there be found any wicked spirit in us, that he would enable us to bring it forth and slay it before him.

In conclusion, Synod would commend once again to your favorable notice and regard, "The Calvinistic Magazine." This work has already accomplished great good, and, with your continued co-operation, and the Divine approbation, is destined to accomplish a much greater good. The project of a weekly paper is, for the present, postponed. The editors of the Magazine receive nothing for their services, nor do they wish any pecuniary whatever. All they desire is, to advance the cause of truth and righteousness, and that in their efforts to do so, you may bear with any unavoidable delays which may occur in publishing the work, and give to it that liberal patronage which may be necessary to sustain it.

WM. A. TAYLOR, *Committee.*

CHINA is represented as having a population of 365,000,000. Canton and Peking are supposed each to contain 2,000,000 of inhabitants. Opium furnishes the greatest hindrance to the progress of the Gospel among the Chinese. Sixty-seven foreign missionaries are laboring among them, and 5000 natives are instructed every Sabbath.

Mission to California.

ON Friday, December 1st, two of the three missionaries under appointment from the American Home Missionary Society, for California, sailed from New York in the steamer *Falcon*. They are Rev. JOHN WALDO DOUGLAS, from Trenton, N. Y., and Rev. SAMUEL HOPKINS WILLEY, from Goffstown, N. H. They expect to proceed to Chagres, in New Grenada, and cross the Isthmus of Darien, thirty-six miles, to Panama on the Pacific coast, where they are to take the steamship *California* for the newly acquired territory. Mr. Willey is designated for Monterey, the present seat of government, and Mr. Douglas for San Francisco, as the town formerly called Yerba Buena is now called.

As this is the beginning of what promises to be an important and extensive movement, it may be proper to state more at large than we have already done, what are the grounds which have caused the Committee to send missionaries to that country, at a time when the Society is heavily embarrassed, and so many portions of our country, as yet but partially occupied, are crying for relief.

The addition of California to our country is one of the most remarkable facts of the age; not because of the transfer of so many square miles from one people to another, but because of the great social and moral results which are likely to ensue.

Compared with the previous area of the United States, Upper California brings us an addition of more than one fifth. A general resemblance in its physical character may be found between it and some portions of the old world. For example, it is about the size of the territory anciently covered by Persia and Assyria. Like Persia, it has an interior desert—a basin surrounded and intersected by mountains, from which flow down streams, that form oases, and are then lost in the sands of the plain. The Sierra Nevada, or Snowy Mountains of California, divide this basin from the rich valleys of the Sacramento and the San Joaquin, just as the Mountains of Assyria, (now Koordistan,) divided Persia from the Plains of the Tigris and the Euphrates. The natural capabilities of the new territory are not inferior to those of the ancient countries named, while in salubrity; and especially in geographical po-

sition, it has a great superiority. Fremont, whose recent report to the U. S. Senate, is the latest and most authentic source of information, compares the part of California between the Sierra Nevada and the sea, with Italy, from the Alps to the southern termination of the peninsula. "It is of about the same length and breadth, and consequently has about the same area—100,000 square miles." Like Italy, it lies north and south, and presents much similarity of climate and productions. But unlike Italy, its large rivers seek a common valley and form a great central bay, that of San Francisco, one of the noblest in the world. In a political and commercial point of view, California has a position of great advantage, fronting Asia, and as near, by Cape Horn, to London as to New York. The *native* population is comparatively of small account, being only some 8 or 10,000 persons of civilized origin, and 25,000 Indians.

The acquisition of this territory has suddenly devolved upon the American churches a new duty, the greatness and consequences of which are as yet but imperfectly realized even by the most sagacious among us. The magnitude of this duty does not, we apprehend, consist in the *extent* of the country, or even its admitted *resources*—though *every day* is developing facts that may change this opinion—but chiefly in its *position* on the globe.

When we look upon a map of the world, it is apparent that the efficiency and intelligence of the human race is lodged in nations lying north of the equator. Again, we find the globe marked by four grand distinctive lines, having the general direction of North and South. These are the four Ocean shores of the Eastern and Western Continents. One of these shores is occupied by our own United States; another by Great Britain and the States of Western Europe; the third—that of Eastern Asia—is covered by China and Japan; while the fourth—the North West Coast of America—is yet comparatively vacant. Now, a moment's consideration shows, that upon two of these Ocean shores—the European and American sides of the Atlantic, which are the nearest together—is concentrated almost all the regenerative elements on the globe. Whatever of science, invention, mechanical skill, commercial or religious enterprise, can be brought to bear on the conver-

sion of mankind, is found in the nations of Eastern America and Western Europe—which, considering the frequency and closeness of their intercourse, may be regarded as lying together. Thus, the great depositories of *means* for human improvement are concentrated on this side of the globe; while the mass of heathenism lies as far off as possible, on the opposite side of Asia, and in the Islands of the Pacific. And what more probable than that the next step of Providence towards enlightening the heathen world, will be to take some *advanced position*, far on towards the strong holds of Paganism, from whence those great auxiliaries of the Gospel, commerce and civilized intercourse, may act with directness and vigor? Such an advanced post is the vacant coast of Western America. It has for many centuries been the order of human progress, that light should move in that direction. “Westward the star of empire takes its way.” Westward came letters and revelation from the land of their birth to the Atlantic side of Europe. From thence, they travelled westward with the Pilgrims to America; and now they are about to go on, in the same direction, in another of those grand stages which mark the providential history of the world. If the problem were submitted, by a single movement, at once immensely to set forward the cause of human improvement, what can be imagined more likely to do it, than the sudden development of a christian population of hardy and enterprising stock, on our Pacific border? If we can plant there a people with our civilization, our Bible, our Puritanism, our zeal for spreading what we know and believe to others; it will be a direct and certain means of pouring light upon the Isles of the Sea and the land of Sinim that lies beyond. There are on our Pacific shore such resources and capabilities of trade, as must speedily link the Asiatic and American coasts in neighborly intercourse.

A paper published at San Francisco, remarks:—“Half a century has passed away since the first settlement of California, and, although the mountains and plains were covered with cattle and horses, yet the land remained almost entirely uncultivated; the inexhaustible and unparalleled mineral wealth lay untouched in the bowels of the earth. The Indians made their houses of it, without knowing that it was more valuable than other yellow dirt. The whole commerce was

carried on by half a dozen ships called 'hide droghers,' and received in payment a few hides and some tallow. Our towns (for cities we had none) consisted of a few *adobe* houses, built with very little regard to arrangement, regularity, elegance or convenience; with no other public improvement than the churches and missions. Not a road in the territory, except such as nature, in her exceeding beauty, had made for us. All the beautiful locations on the great bay of San Francisco left unoccupied, showing no other signs of life than the herds of cattle and wild game which occupy its shores."

That it is the will of God to make some great use of the new movement towards Oregon and California, may be inferred from several considerations. Why has the world been so long allowed to slumber, and has but just now waked up to the commercial and other elements of importance in that region? Why has not the grasping hand of Britain long ere this seized on the fat vales of the Sacramento, the San Joaquin, and the Salinas, and the broad uplands that skirt them, for her starving multitudes? Why have those gigantic forests, those herds of cattle, those rich mines, those fisheries, those great agricultural resources, been left so long to a few inefficient Indians and Spaniards? Does it not seem as if Providence had been keeping these regions from the attention of the great nations, until a thoroughly *Protestant* people could occupy them?—a *missionary people*—a people who speak the *missionary language*—a people, too, just now in the flush and prime of their *missionary age*? It is moreover worthy of note, how God has prepared the country for Protestant effort, by sweeping from it the organizations of Romanism. A few years since, the Jesuit missions were so numerous and wealthy, as to cover and divide among them the entire coast for hundreds of miles.—Their prosperity became the occasion of their downfall. Their riches attracted the rapacity of their Mexican rulers, and after a series of oppressions and confiscations, the priests, impoverished and disheartened, abandoned the country in disgust. According to our latest information, only some three or four Catholic priests remain in Upper California. And now, that the country is prepared for occupancy, who can view without astonishment, the overruling power of God in filling it with people? Besides the usual motives which lead men to seek

new territories, commercial enterprise, political aspirations, and the love of adventure, he has let loose upon the human soul some of the most exciting and powerful impulses that can awake its intensest action—the hope of sudden wealth from the gold recently discovered there—causing men to rush thither by thousands; not merely the refuse of eastern society, but, in an uncommon degree, the young, the robust, the skilful, the educated, and even the religious. So that there is a prospect that States will there spring up, which shall know no infancy, and scarcely any youth; which shall leap into being almost full grown, possessing at once the literature and the arts of their Atlantic sisters, and, ere long, we trust, their institutions of religion. See we not in all this the hand of God! The most that man can do in the way of missions, is to send out *individuals*; God's method of working, seems to be by sending *nations*. And thus, by the colonization of that western coast, he is about to MOVE FORWARD CHRISTENDOM ITSELF, and set it down over against Pagan Asia, face to face—at the nearest point—where no pathless desert nor other obstacle shall intervene.

Such, if we mistake not, is the tendency of the divine arrangements. And if such be the mission of our Pacific States, what a work is devolved on us on these eastern shores!

The problem now is, to follow up these rushing multitudes, before they shall forget the God of their fathers; before the minions of Rome shall come back again to re-occupy, under the shelter of our flag, the positions from which they were driven by Mexican oppression. No one can doubt that this is our duty; no friend of the Society can hesitate to approve the prompt action of the Committee in the premises. But *shall they be sustained?* This is a question of great practical interest, since, if our plans are carried out, even without the reinforcement which we propose to send in a month or two, a generous increase of the resources of the Society must be realized.—*Home Missionary Journal*.

OF all kinds of men, God is the least beholden to *kings*; for he doth most for them, and they do ordinarily least for him.—*Bacon*.

From the New York Observer.

Sacred Scenes and Characters.

BY J. T. HEADLEY.

IN my "Sacred Mountains" I endeavored to sketch some of those scenes which have transpired on the hill-tops of Palestine. There are others, however, equally interesting, which have no such associations. Often as the reader contemplates these in imagination, the profoundest depths of the heart are stirred, and it seems *wrong* that we should never endeavor to portray them just as they must have appeared to the actors in them. We ought to remember that in the majority (I do not say all) of the cases in the Bible where it is said the Lord did thus and so, no *direct* agency is intended—every thing transpired in accordance with natural laws precisely as would now happen in similar circumstances. We are accustomed to speak of a pestilence, a shipwreck, or any great and sudden catastrophe, as the work of the Being who made us. The only difference between such events and those narrated in the Bible as the work of heaven, is that in the former the will and purpose of God *were revealed*; whereas to us they are hidden, and we are left to conjecture. They occur in the same *way*, but the causes why, and the end to be obtained, are not developed. Hence we make a great mistake when we read of those wonderful occurrences, and imagine them to be unlike those which constantly make up the world's history.

ELI.

Eli was a high priest of Israel, possessing great goodness of heart, but wanting firmness of purpose and energy of action. Of tender feelings and vacillating will, he appears to me like one who would rather submit his neck to the executioner's axe, than himself inflict the blow on one every way deserving his fate. This weakness of character was exhibited in the manner in which he educated his sons. He allowed their bad passions to grow unchecked, so that from wayward children they became wicked men. His conscience compelled him to reprove them, while he failed in energy to enforce his rebuke. This was the more culpable, since as a high priest, his sons would necessarily themselves be priests, and hence it became

him to see that they did not minister with impure hands. Instead of this, however, he let their evil tendencies have such scope that when they assumed the sacerdotal robes, they used their office for selfish ends and the gratification of their base passions. When a man came to offer a sacrifice they appropriated a great part of it to themselves, and insulted the women assembled at the door of the temple. So gross and open was their conduct, that the people turned with disgust from the sacrifice, feeling that no good could come from such mercenary and brutal priests. These enormities were told to Eli, but the dotting old man only said, "Why do ye such things?—nay, my sons, it is no good report that I hear." A very safe remark of his, and no doubt fully appreciated by his contemptuous sons.

At length a man of God came to Eli, and placing before him his past conduct, and recounting in concise but plain language, the solemn obligations that lay upon him, and the sin he had incurred in not restraining his vicious children, pronounced the doom of utter extermination on his family. Not long after, the same malediction was uttered by the Lord to Samuel, to which the old man bowed his head saying, "It is the Lord; let him do what seemeth him good." He had done wrong, and he knew it, and now he would meekly suffer the penalty of his deeds.

Time wore on, and at length war was declared between the Israelites and Philistines, and a battle was fought in which the former were beaten, with the loss of four thousand men. Attributing their defeat to the absence of the ark of the covenant, they sent for it, and Hophni and Phinehas, the sons of Eli, of course accompanied it. The two armies lay opposite each other, awaiting each the onset of his antagonist, when the Israelites saw the ark slowly approaching over the plain, the mercy-seat of solid gold glittering in the sunbeams. In a moment despondency gave way to courage, despair to triumph, and there went up a shout that rocked the mountains. "*The Ark of God! The Ark of God!*" rolled in deep Hebrew accents from tens of thousands of lips over the field of battle, sending terror and dismay to the hearts of the enemy. "What shout is that?" ran from lip to lip, and when it was told that the ark of the Lord was in the camp of Israel, they exclaimed

"We are lost! These are the mighty gods which smote the Egyptians and strewed the way from Egypt with dead armies, and how shall we escape?" Their leaders, however, encouraged them saying, "Be men and fight bravely. Will you be the Hebrew's slave as he has been yours? Quit yourselves like men!" Rousing their courage by such appeals they led them to the onset.

What a terrific sight did the battle-fields of old present. Not in solid columns flanked by clouds of cavalry and headed by fierce batteries, did they advance slowly to the work of death, but ten times ten thousand men rushed suddenly and savagely upon each other's bosoms, and the battle became so many fierce hand to hand contests. Hence it was longer protracted and more murderous than now.

As these two immense hosts, like two dark clouds, closed on each other, the shout of each drowned for a moment the braying of trumpets and clash of instruments of music. Straight on the ark of God went the Philistine thousands, bearing down every thing before them. Israel saw it, and all over the tumultuous field arose the cry—"To the rescue!" Begirt with ten thousand foes, the sacred emblem stood still on the plain, while that strong Hebrew shout rolled like thunder to the heavens, and the countless masses went pouring forward. Around the holy Shekinah swords dripping with blood flashed and waved, spears glanced, and banners rose and fell. The mercy-seat tottered to and fro in the doubtful fight—the cherubim shook, while clouds of dust rolled over the combatants, and all was rage, terror and confusion. Wicked but brave, Hophni and Phinehas, true to their sacred trust, fell pierced with a hundred wounds, and the boldest of Israel's warriors sealed their fidelity with their blood. Vain valor—trampled under foot, borne backward by the on-rushing thousands, the defenders of the ark broke and fled. With a shout that fell like a death-knell on their brave spirits, their enemies seized the ark and bore it triumphantly away. Faint terror and utter despair seized every heart,—the shriek rang out over the din of combat—"The ark is lost! The ark is lost!" and that magnificent host became a herd of fugitives, sweeping hither and thither over the plain. How well they fought, how freely they

bled, we know from the fact that there fell of Israel that day *thirty thousand footmen.*

On this same terrible day of battle and of defeat, far off in the beautiful plains of Shiloh, sat an old man by the wayside, listening eagerly to every passing footstep. Bowed over his staff, with pallid cheek and lip, the venerable high-priest of Israel was filled with gloomy forebodings. The ark of God, the idol of his heart, the more than his life, had gone to the dreadful battle-field. Ah! was the long-impending curse now to be fulfilled, and the approaching night to be the one which should close on him a withered trunk, with every green branch lopped away? Each passer-by regarded the blind old man with pity, and spoke cheering words which fell on unheeding ears. His heart was far away with the host of Israel, and the ark of God, and on his dreaming-excited spirit there came the noise of conflict and sounds of alarm. Thus he sat till evening, and as the glorious sun of Palestine stooped behind the western hills, flooding the valley below with beauty, his melancholy face took an expression of intenser anxiety. The gentle breeze lifted his thin silver locks from his temples, but still he sat like a statue cut from stone, and listened. Hour after hour had worn heavily away, but now just as the last sunbeams fell in a shower of gold on his venerable head, the sound of hasty footsteps smote his ear. Not the startled deer lifts his head in more eager attitude than did that blind old man when first roused from his reverie by that rapid tread which his heart foreboded too well brought heavy tidings. It was one of the fugitives from the battle-field, still crimson with the slaughter,—his clothes rent, and dust on his head, and despair in his eye. And lo! as he sped onward with the sad news, a cry of distress and anguish followed him. Eli heard it and asked its meaning. The next moment the messenger of evil stood before him and cried, "I am just from the army, and all is lost. Israel is fled before the Philistines, and her bravest lie dead on the field. Thy two sons Hophni and Phinehas are slain, and the ark of God is taken." Under the defeat of Israel the patriarch bore firmly up: even the death of his two only sons did not shake his aged frame; but when it was told him that the ark of God was taken, he fell dead to the earth. All, all else could be borne: the slaughter of his people, his

own and his sons' death, were nothing in comparison to the honor of his God. This last blow broke his heart as with a sudden crash, and he died without uttering his sorrow. Ah! who can tell the tide of feeling that swept over him at the fatal news. That his sins should be visited on the people and his sons was natural—the prophetic curse had prepared him for this; but that the honor of God, which was nearer to him than life, should suffer for his misdeeds was more than he could bear. The curse had struck deeper than he had anticipated, and in that day of terrible suspense, and in that moment of unspeakable anguish, he received the punishment of a fond but erring father.

Of a noble heart, full of all gentleness and love, pure and upright himself, yet he did not fulfil the responsibilities of a parent. His defects were rather mental than moral, and his crime consisted in not restraining others instead of not controlling himself. All his thought, wishes and desires were pure, but he refused to arrest the vices of his children.—Too easy in his temper and doting in his affections, he would not see the evil he was bringing on them, on the people, and on himself. Thus does the fondness of parents, when allowed to blind their eyes to the faults of their offspring, or prevent them from punishing their misdeeds and checking their passions, always end in the misery of both. This is the lesson intended to be taught in this chapter of history, and it must be confessed that it is a fearful one, accompanied with fearful warnings.

How little we know of the designs of heaven and how completely contradictory do they often appear to passing events. Around that ark of God—the symbol of love and mercy—and for the silent tomb of the Son of God, who came to preach peace on earth, more blood has been shed than for any warlike banner that ever floated over a field of slaughter. The frightful wars of the Israelites, and the millions slain in the Crusades, to deliver the Holy Sepulchre, are strange facts in history. Yet the ordering of the one, and the permission of the other, are equally parts of that great plan whose origin is perfect wisdom, and whose result will be the greatest good that could be accomplished. The maudlin philanthropist of the present day, like Eli of old, cannot look upon severity or

death, and would much rather that crime should go unpunished, freedom fall, and justice be trampled under foot, than that men should be slain. These are they who would abrogate all law but that of kindness. To them the Old Testament is an antiquated book, and the history of God's dealings with wicked men rather a curious relic of the barbarous past, than the stern and right action of their Maker and Judge.

Schools at the Sandwich Islands.

IN no part of the great missionary field, perhaps, has more good been accomplished by schools than in the Sandwich Islands. Hence the children who read the Dayspring, especially those who contribute to the Children's Education Fund, will doubtless be glad to learn their present state and prospects.

These were commenced by the missionaries, a few years ago; and for some time they were managed wholly by them, being paid for by christians in this country. But now the Sandwich Islands Government pays the expense of all the common schools; and they employ a man to superintend them; the missionaries, however, doing all they can to help him.—The first superintendent was the Rev. William Richards, once a missionary at Lahaina; and since his death the King has requested Rev. Richard Armstrong, who has been some years at Honolulu, to take his place.

These schools now amount to about three hundred and fifty; and the number of scholars is more than sixteen thousand. Indeed, nearly all the children on the Islands, of a suitable age, go to school. Is not this a wonderful fact? A great many children in this country have never beheld the inside of a school house. So we see that the Sandwich Islanders are ahead of some parts of the United States in the matter of education.

But this is not all. The missionaries tell us, that a child over ten years of age, can rarely be found, who can not read more or less fluently. True, the language is much easier than ours; for it has only twelve letters, five vowels, and seven consonants; and these always have the same sound. Yet it is a

great thing to be able to say, that hardly a child over ten years, can be found in the Sandwich Islands, who may not read God's holy word! No wonder the missionaries write: "The change is great, and we cannot contemplate it without admiring the power by which it has been wrought."

Besides the common schools, there are several boarding-schools for native children and youth, which have been very useful.

1. The seminary at Lahainaluna. This institution is of a very high order; and it has eighty pupils. It is intended to educate lads and young men thoroughly, so that they may become good teachers and preachers. The missionaries say that it "is annually sending out streams of the best influence to every part of the nation. To it our churches owe much of their prosperity. It supplies many of our schools with teachers; and some of the under-officers of government have received their education at this seminary."

2. The female boarding-school at Wailuku. The object of this institution is to elevate the women at the Islands by giving them a good education. It has forty-three scholars at the present time.

3. The school for young chiefs. This is a very interesting seminary, in which there are thirteen children.

4. The Hilo boarding-school. In this institution there are fifty-two boys. It has been very useful.

5. The Waioli select school. In this there are forty-six pupils. It has done a good work.

Of all these schools something may be said hereafter. But there is another institution at the Islands, about which the readers of the *Dayspring* will be glad to hear.

SCHOOL FOR MISSIONARIES' CHILDREN.

This is kept at Punahou. It is under the care of Rev. Mr. Dole, Mr. Rice, with their wives, and Miss Maria M. Smith. It has been greatly blessed, especially within the past year. In May last, nearly all the missionaries met at Honolulu, which is near Punahou; and they were made very glad by what they saw and heard concerning the children in this school; some of them, it is hoped, have given their hearts to the Saviour.—*Dayspring*.



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