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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. V.——(NEW SERIES.)——1850.

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THE
Calvinistic Magazine.

[NEW SERIES.]

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

Vol. V.

January, 1850.

No. 1.

"The Great Iron Wheel."

No. VII.

BY FRED. A. ROSS.

DEDICATED—To all who know how to think.

CHRISTIAN PERFECTION;—The doctrine of *Christian Perfection*, as taught by the Rev. John Wesley, shown to be unscriptural, false, fanatical, and of mischievous tendency—yet well suited to the despotism of the Methodist Church government.

1 THESSALONIANS, 5: 21—*Prove all things; hold fast that which is good.*"

Methodism, in its church government, is, as we have shown, a system of ministerial despotism. We will now inquire, whether the doctrines are such as naturally fall in with such a hierarchy. We think they are. For,

God is infinitely free. His will is perfect liberty. This being true, conformity to the Divine will is human freedom, and disconformity, slavery. The Bible is God revealed. That interpretation, then, which most clearly unfolds the meaning of the Scriptures, must be favorable in the highest degree to liberty. Calvinism and Arminianism are the two systems, by one or the other of which the Word of God must be explained. Whichever, then, of these views of the Bible, gives, most truly, the mind of God, will, therefore, promote in the highest degree the freedom of mankind.

The leading doctrine of Arminianism is that of *the self-determining power of the will*. This tenet, if false, must be the

germ of despotism and slavery in the soul and outward life. All teachings, therefore, which fall in with this primary idea of Arminianism, will tend to enslave the mind and actions of men.

The government of the Methodist Church will not be completely unfolded until we show its doctrines. We shall therefore examine some of them—prove that they are unscriptural, yet well suited to the ecclesiastical polity where they are found.

It would, properly, be first in order to take up the question of the self-determining power of the will. But we prefer to begin with *Christian Perfection*—because, the doctrines of the Direct Witness of the Spirit, and Christian Perfection, are, as we have frequently said, the *pillars* of Methodist *distinctive* theology. The *first* has been exposed sufficiently in our Tract on that subject, and by the writings of the Rev. Wm. Minnis in the Calvinistic Magazine. The *second* now demands our notice.

We propose then to consider—I. What is the doctrine of *perfection* as taught by Mr. Wesley. II. Show that it is unscriptural, false, fanatical, and of mischievous tendency. III. That it harmonizes well with the Methodist church polity.

I. What is the doctrine of christian perfection as taught by Mr. Wesley?

He treats upon the general subject in four sermons, viz: 13, 19, 40, 81.—[Works, First Amer. Stan. Edition.]

Mr. Wesley asks the question—"In what sense are christians perfect? It should be premised," he says, "that there are several stages in christian life, as in natural; some of the children of God being new born babes; others having attained to more maturity. And accordingly St. John in his first epistle, chap. 2: 12, &c., applies himself severally to those he terms *little children*, those he styles *young men*, and those whom he entitles *fathers*—'I write unto you *fathers*, because ye have known him that is from the beginning,—'Ye are *perfect men*.'"

"It is of these chiefly I speak in the latter part of this discourse. *For these only are perfect christians*. But even *babes* in Christ are in such a sense perfect, or born of God, (an expression taken also in diverse senses,) as

"FIRST *not to commit sin*." "Now the Word of God plainly declares that even those who are justified, who are born again in the lowest sense, *do not continue in sin*—that they

cannot live any longer therein—that they are dead unto sin and alive unto God,” &c. “The very least which can be implied in these words, is that the persons spoken of therein, viz: all real christians or believers in Christ, are made free from outward sin.” “Most express are the well known words of St. John, 1 Epis. 2 chap. 8, &c.—‘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.’”—[Vol. 2, Ser. 40, p. 358, 359.]

That we may fully understand Mr. Wesley on this head, and before we advance to his second position, we will give the following words from another sermon. He says—“Having considered the meaning of the expression, *whosoever is born of God*, it remains to inquire, in what sense *he doth not commit sin*. Now, one who is born of God, as hath been above described, who continually receives into his soul the breath of life from God, the gracious influences of his Spirit, and continually renders it back, one who thus believes and loves, who by faith perceives the continual actings of God upon his spirit, and by a kind of spiritual reaction returns the grace he receives, in *unceasing love, and praise, and prayer*: not only *doth not commit sin* WHILE HE THUS KEEPS HIMSELF, but *so long as THIS SEED remaineth in him he cannot sin because he is born of God*.

“By *sin*, I here understand *outward sin*, according to the plain common acceptation of the word; an *actual, voluntary transgression of the law*; of the revealed written law of God; of any commandment of God, acknowledged to be such, at the time that it is transgressed. But whosoever is born of God, *while he abideth in faith and love*, and in the spirit of *prayer and thanksgiving*, not only *doth not*, but *cannot commit sin*.”—[Vol. 1, Ser. 19, p. 164, 165.]

Having thus spoken of *outward sin*, Mr. Wesley continues. “This is the glorious privilege of *every christian*; yea though he be but a *babe* in Christ. But it is *only of those* who are *strong* in the Lord, and *have overcome the wicked one*, or rather of those *who have known him that is from the beginning*, that it can be affirmed that they are *in such a sense perfect*, as,

“SECONDLY, to be free from *evil thoughts, and evil tempers*.
(1.) From *evil or sinful thoughts*. But here let it be observed, that thoughts concerning evil, are not always evil thoughts.

So our blessed Lord himself thought of, or understood, the things spoken by the devil, when he said, *all these things will I give thee, if thou wilt fall down and worship me.* Yet he had no evil or sinful thoughts; nor indeed was capable of having any. And even hence it follows, that *neither have real christians; for every one that is perfect, is as his Master.* Therefore, if he was free from *evil and sinful thoughts, so are they likewise.* And as christians indeed are free from *evil thoughts, so are they (2) from evil tempers.* This is evident from the above mentioned declaration of our Lord himself: *'The disciple is not above his master, but every one that is perfect shall be as his master.* But his master was free from *all sinful tempers.* So, therefore, is his disciple, even every real christian.' It remains then, that, christians *are saved in this world from all sin, from all unrighteousness:* that they are *now in such a sense perfect, as not to commit sin, and to be free from evil thoughts and evil tempers.*"—[Vol. 1, Ser. 40, p. 365, 366, 367.]

Mr. Wesley gives another confirmatory view of perfection in these words;—"What then is the perfection to which man is capable, while he dwells in a corruptible body? It is the complying with that kind command, *my son give me thy heart, It is the loving the Lord his God with all his heart, and with all his soul, and with all his mind.* This is the sum of christian perfection; it is all compressed in that one word love. The *first* branch of it is the love of God; and as he that loves God loves his brother also, it is inseparably connected with the *second*—'*Thou shalt love thy neighbor as thyself:*' Thou shall love every man as thy own soul, as Christ loved us. 'On these two commandments hang all the law and the prophets:' these contain the whole of christian perfection."—[Vol. 2, Ser. 81, p. 169.]

These are certainly broad and sweeping definitions of christian perfection, attainable in this life. But it may be asked—does Mr. Wesley make no admissions? Yes. He makes concessions so broad and sweeping, that, as we shall see by the time they are examined, nothing is left of his perfection.

First, he admits that christians are not perfect when first justified. His (13) sermon is titled, "*Sin in Believers.*" In this sermon he argues very conclusively against the idea of Count Zenzendorf, who held that "all true believers are not

only saved from the *dominion of sin*, but from the *being of inward* as well as *outward sin*, so that it no longer remained in them.”

In his reasoning against this position, Mr. Wesley says:—“I cannot by any means receive this assertion, that there is no sin in a believer from the moment of his justification: *first*, because it is contrary to the whole tenor of Scripture. *Secondly*, because it is contrary to the experience of the children of God. *Thirdly*, because it is absolutely new, never heard of in the world till yesterday: and *lastly*, because it is naturally attended with the most fatal consequences, not only grieving them whom God hath not grieved, but perhaps dragging them into everlasting perdition.” “The sum then of all is this,—there are in every person, even after he is justified, two contrary principles, *nature* and *grace*, termed by St. Paul, the *flesh* and the *spirit*. Hence, although babes in Christ are *sanctified*, yet it is only *in part*. In a *degree*, according to the measure of their faith, they are *spiritual*; yet, in a *degree*, they are *carnal*.”—[Vol. 1, Ser. 13, p. 108, 111, 115.]

Secondly.—Mr. Wesley concedes that the perfection for which he speaks is not the perfection of angels, nor that of Adam. He writes—“I do not conceive the perfection here spoken of to be the perfection of angels.” “Neither can any man, while he is in a corruptible body, attain to Adamic perfection.”—[Vol. 2, Ser. 81, p. 168.]

He *affirms* that we are not now under the *angelic* or *Adamic* law. “It is well therefore for us,” he says, “that we are not now under these, but under the law of love. Love is (now) the fulfilling of the law, which is given to fallen man. This is now, with respect to us, the perfect law.”

But he *concedes* that, “even against this through the present weakness of our understanding, we are continually *liable* to transgress. Therefore every man living needs the blood of atonement, or he could not stand before God.”—[Vol. 2, Ser. 81, p. 169.]

He *concedes* that “the highest perfection which man can attain, while the soul dwells in the body, does not exclude *ignorance* and *error*, and a thousand *infirmities*. Now from wrong judgment, *wrong words and actions* will often necessarily flow: and in some cases, *wrong affections* may also spring

from the same source." But all this is in no way inconsistent with the perfection above described."—[Vol. 2, Ser. 81, p. 168, 169, 172.]

Thirdly.—Mr. Wesley admits that perfection, as he defined it, was not attained by any man during the entire Old Testament dispensation. In reply to an objector who pressed upon him Solomon's declaration—that *there is no man that sinneth not—yea there is not a just man upon earth that doeth good and sinneth not*, Mr. Wesley replies—"I answer, without doubt, thus it was in the days of Solomon. Yea, thus it was from Adam to Moses, from Moses to Solomon, and from Solomon to Christ. There was *then* no man that sinned not." "It may be granted, *first*, that David in the general course of his life was one of the holiest men among the Jews, and *secondly*, that the holiest men among the Jews did sometimes commit sin. But if you would hence infer, that all christians do and must commit sin as long as they live, this consequence we utterly deny—it will never follow from those premises."—[Vol. 1, Ser. 40, p. 360, 361.]

The question of sinless perfection is here given up, as to all under the Old Testament. "There was then no man that sinned not. The holiest men among the Jews did sometimes commit sin."

We are then to find perfection in Mr. Wesley's definition, only under the New Testament. Let us hear his proof. He writes thus:—"Those who argue that, [all christians do and must commit sin as long as they live,] seem never to have considered that declaration of our Lord, Matt. 11: 11, '*Verily I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.*' In these words then our Lord declares two things:—*First*, that before his coming in the flesh among the children of men, there had not been one greater than John the Baptist; whence it evidently follows, that neither Abraham, David, nor any Jew, was *greater* than John. Our Lord, *secondly*, declares, that he which is the *least* in the kingdom of God [in that kingdom which he came to set up on earth, and which the violent now began to take by force,] is *greater* than he:—not a greater prophet, as some have interpreted the words; for this is pal-

pably false in fact; but *greater* in the *grace of God*, and in *the knowledge of our Lord Jesus Christ*. Therefore we cannot measure the privileges of real christians by those formerly given to the Jews—so that, whosoever would bring down the christian dispensation to the Jewish standard—whoever gleans up the examples of weakness recorded in the law and the prophets, and thence infers that they who have put on Christ are endued with no greater strength, doth greatly err, neither knoweth the Scriptures nor the power of God.” “So that whatsoever was the case of those under the law, we may safely affirm, with St. John, that since the Gospel was given, ‘*He that is born of God sinneth not.*’”—[Vol. 1, Ser. 40, p. 360.]

Fourthly.—Mr. Wesley admits that Peter and Paul might have committed sin—the first by his dissimulation at Antioch, and the second by his sharp contention with Barnabas.—“Well,” he says, “suppose both Peter and Paul did then commit sin, what is it you would infer from hence? That all the other apostles committed sin sometimes? There is no shadow of proof of this; or would you thence infer that all the other christians of the apostolic age committed sin? Worse and worse; this is such an inference as one would imagine a man in his senses could never have thought of.”—[Vol. 1, Ser. 40, p. 362.]

Fifthly.—Mr. Wesley admits that there are not many living witnesses of this salvation from sin, that “there are *few—exceeding few true witnesses* of the great salvation.” And he allows that “some who once enjoyed full salvation have now *totally lost it.*”

Yet he contends that “several persons have enjoyed this blessing without any interruption for *many years*; several enjoy it at this day. And *not a few* have enjoyed it unto their death, as they have declared with their last breath—calmly witnessing, that God had saved them from *all sin*, till their spirits returned to God.”—[Vol. 2, Ser. 81, p. 174.]

These quotations give Mr. Wesley’s definitions of perfection with his admissions and explanations. It consists in two grades. First, *that* in which the christian *doth not and cannot commit outward sin*. Secondly, *that state of heart* in which he will be *free from evil thoughts and evil tempers*—so that the christian, *now, in this life*, is in such a sense *perfect*, as *not to*

commit outward sin, and to be free from evil thoughts and evil tempers. In other words, he will love the Lord with all his heart, mind, soul, and strength. He may have a thousand infirmities, but these are not sins. And "are in no wise inconsistent with the perfection above described."—[Vol. 1, Ser. 40, p. 357.]

We have copied freely, that Mr. Wesley's views might be clearly before our readers. His scriptural proofs and arguments, in addition to those already advanced, we will notice in our examination. We now affirm—

II. That this doctrine is unscriptural, false, fanatical, and of mischievous tendency.

First.—It is *unscriptural*, because it is based upon a mistaken notion of the law of love. Mr. Wesley asserts that Christ's law of love is neither the angelic, nor the Adamic law. This is naked assertion. Mr. Wesley gives no proof from the Scriptures, nor an argument to sustain it. He just says it is so. We might just say Mr. Wesley is mistaken, and there leave the matter till Methodists brought something from the Word of God in support of this mere assertion. But we will expose it.

The love required in the law of Christ is certainly the same love in *kind* which fills the heart of God. That love God feels, according to their rank of existence, to the insect and the angel. Holy beings love God with all their heart. They cannot, without sin, do less. They cannot do more. And nothing more, nothing less, is, or can be, required of them. The same was the law given to Adam before he fell. The same has been the law to man ever since. The same will be the law till the end of the race. The law of love cannot, by possibility, be any thing else. This law may be conveyed in various *commandments* suited to different *orders* or *conditions* of intelligent beings, but *that law in all its fulness*, must be *entire* and *perfect* in *every such commandment*. How many such specific requirements there are in heaven we do not know. There may be hundreds or thousands; but *this law of love* must, necessarily, be *complete* in *each* obligation. This law was given to Adam, in *one simple test*, because his relations in Paradise required merely such a test. But when man became *social*, by reason of *numbers*, then, this law assumed the

obligations belonging to *that state*. Thus—there are just **TEN conditions** in which man can show love to God and his neighbor. There are neither more nor less. There are *just ten*. And hence there are *ten commandments* to suit these *ten conditions* of humanity. God himself, be it said with reverence, cannot express these conditions in *nine* commandments—nor can he make an *eleventh*. *There are just ten*. But *the law of love* is perfectly enclosed, so to speak, in *every one of the ten*. So then, he who *covets*, has broken, *not merely the tenth part of the law*. *He has broken the whole of the law*. And should he go on to violate the *nine* remaining commandments, he would have *violated the law of love ten times*. On the other hand, should he perfectly keep with his heart *any one* of the precepts, he would for the time being, have the heart to keep all the commandments. He would, in that condition of mind, love God with all his heart, soul, mind, and strength. He would then, in that state, fulfil the law of love as perfectly as Adam, or Gabriel. He might not exhibit so *much* love, because his *capacity* would be *less*; but he would comply with *the same law* that prevails in heaven, and was in Eden, *as perfectly* as the angels obey, or Adam loved, for he would love with *all* his heart. *Adam did no more*, and Gabriel *can exhibit nothing more perfect*.

Mr. Wesley, then, in saying that the law of love given to fallen man is not the angelic, or Adamic law, has made a naked assertion. He has given no proof to maintain it. The exposure we have made may suffice until something like vindication of this position be advanced.

Let it be remembered, in the mean while, that this whole doctrine of perfection, as taught by Mr. Wesley, is reared upon this unscriptural assumption, that the law of love given by Christ is not the law which angels obey, and which was in Eden. Why, it may be asked, has Mr. Wesley made this assumption the basis of his doctrine? The answer is plain. Mr. Wesley believed that fallen man has a *corrupt nature*, and that *it remains till death*. Hence he knew that the soul is ever beclouded with ignorance, and rendered weak in comparison with what its facilities and exercises would be if that corrupt nature did not exist. Of course, while *this nature* remains, that is to say, till death, it is impossible for man to exhibit the

perfection of love which flows from the *nature* of angels, or was felt by Adam in holiness. Mr. Wesley, then, without authority from the Bible, *brings down God's law of love to suit this degraded nature*, and to meet *that love* which man can render, *marred as it ever will be by that corrupt nature!* That is Mr. Wesley's theory. He first *makes a law of love to suit fallen man*. He then *invents a perfection to harmonize with that law!* But we have exposed his assumption. His doctrine of perfection founded upon it is consequently not true.

Secondly.—Mr. Wesley's perfection is unscriptural, because, by his confession, it is not found in the Old Testament. He admits, as we have seen, that perfection in his sense, was not attained by any man from Adam to Moses, from Moses to Solomon, and from Solomon to Christ. He tells us there was not during all that period of four thousand years, a man that sinned not—that the holiest men among the Jews did sometimes commit sin. Very well, Mr. Wesley. But the Old Testament certainly speaks about *perfection*—about *perfect men*, and shows them to us. If you will not acknowledge one of them to have been *sanctified*, in *your sense*, then, by your own admission, your doctrine *is not the perfection of the Old Testament*. This, then, is one settled fact. Mr. Wesley surrenders the question as to two-thirds of God's dispensation to man. It will prove a fatal admission to him.

Thirdly.—Mr. Wesley's perfection is unscriptural, because his *main argument*, for its being in the New Testament, *rests on a mistaken interpretation* of the words of Christ, about John the Baptist, in the 11th chapter of Matthew, 11th verse, &c. His argument is this. The Saviour, he says, declares two things in regard to John. *First*, that "among all the children of men, there had not risen a *greater* than John—that neither Abraham, David, nor any other Jew, was *greater* than John." And *secondly*, "that he which is *least* in the kingdom of God [the Gospel dispensation] is *greater* than John—i. e. *greater* in the *grace* of God and in the *knowledge* of our Lord Jesus Christ." Hence, Mr. Wesley argues, *we cannot measure the privileges* of real christians by those formerly given to the Jews, &c.

This is a specimen of Mr. Wesley's exposition of Scripture. It is perfectly absurd. The whole stress of the passage is on

the words “*greater*,” and “*least*.” If then Mr. Wesley’s commentary be correct, it follows that every christian, even the *least in grace*, and *knowledge of Christ*, is *greater in grace* &c. than John, David, or Abraham! Just think what this leads us to believe. Here is a Methodist class-leader,—the *least*, of his order, in *grace*; yet he is *greater in grace* than John Baptist, David, or Abraham! Here is a Guinea negro, converted at a camp-meeting. He has the least imaginable *piety*—the merest mustard-seed of *faith, hope, love*—yet, *forthwith*, he is *greater*, in *religious character*, than John. Nay, he is more *holy* than Abraham, the friend of Jehovah, or David, the man after God’s own heart! Now, Christ, we are sure, never taught such absurdity as that. We think the class-leader would hardly admit, even upon Mr. Wesley’s interpretation of this Scripture, that he was more holy than any servant of God from Adam to Christ. We believe the Guinea negro would know better; and that he would say:—“No, no, Massa Wesley, me no so good as John Baptist; me no hab faith like Abram; me no lub God like King Davy, tho’ he do vera bad, when he kill *Goliah** and took his wife.”

Mr. Wesley’s version of this passage is so erroneous as to be thus palpably ridiculous. We are glad to be spared any farther examination of the verse, by Dr. Adam Clark, whom we offer as good authority against Mr. Wesley. He says on this passage:—“It is *not in holiness or devotedness* to God that the *least* in the kingdom is *greater* than John—but it is merely in the *difference of the ministry*.” In other words—the least in the christian ministry is *greater* in the *knowledge of the way of salvation* than John, or all who went before him. This is true, and meets the scope of the Saviour’s words.

Christ did not teach what Mr. Wesley asserts. The Saviour did not say, that there are in the new dispensation, *privileges so far above* those of the Old Testament, that the *least christian* has *more grace* than any of the holy men from Adam to John. The Lord asserts here nothing about *grace of heart* whatever. So far, then, as this passage is concerned, perfection in the New Testament cannot be considered any thing different from what it is in the Old Testament. And of course Mr. Wesley’s

*Cuffy may be excused for mistaking *Goliah* for *Uriah*. Methodists of higher attainments than Cuffy have like blunders.

doctrine has no more to uphold it since the days of John than before.

His acknowledgment, therefore, that the sinless state was not attained by any man from Adam to Moses, from Moses to Solomon, and from Solomon to Christ, settles the question not only as to that four thousand years, but for all time.

Fourthly.—Mr. Wesley's perfection is unscriptural, because the Bible gives us a *great fact*, and a *great warning*, which decide the question against him. *The fact* is, that all the men called *perfect*, in the Scriptures, *committed sin*. *The warning* is, that there is *no man* that *sinneth not*.

Here is, first, the *fact*:—"Noah was a just man and *perfect* in his generations, and Noah walked with God."—[Gen. 6: 9.] Yet Noah committed sin. "And the Lord said to Abram—walk before me and be thou *perfect*."—[Gen. 17: 1,] Yet Abram committed sin. Isaac and Jacob committed sin. "The heart of Asa was *perfect* all his days."—[Chron. 15: 17.] Yet Asa committed sin. "Job was *perfect* and upright."—[Job 1.] Yet Job committed sin. "It is God that maketh my way *perfect*."—[Ps. 18: 32.] Yet David committed sin. Moses and Aaron were eminent in righteousness. Yet Moses and Aaron committed sin. But we need not extend this test of the perfect men of the Old Testament. The matter is too plain. God tells us that they committed sin. They confess, themselves, that they committed sin. Mr. Wesley acknowledges that they committed sin. Here then is Old Testament *perfection co-existing with the commission of sin*. The proof is complete. This is the *great fact*, established under the old dispensation.

God, then, as if on purpose to guard us from thinking that there was, or might be in this life, *perfection without sin*, gives us this broad and unqualified *warning*:—"There is no man that sinneth not."—[1 Kings, 8: 46—1 Chron. 6: 36.] "There is not a just man upon earth that doeth good and sinneth not."—[Ecc. 7: 20.] "If thou Lord shouldst mark iniquity, who should stand."—[Ps. 130: 3.] "Who can say, I have made my heart clean, I am pure from my sin."—[Prov. 20: 9.] This is the word of the Lord. And Mr. Wesley says—"I answer, without doubt thus it was in the days of Solomon—yea thus it was from Adam to Moses, from Moses to Solomon, from Solomon to Christ. There was, then, no man that sinned not.

"The holiest men among the Jews did sometimes commit sin." This is the *great warning* of the Old Testament.

Let it be considered, here, that the Jews from Abraham down, through many generations, were a religious people, under the special and miraculous training of God himself—therefore, we should expect more marked examples of individual holiness among them than we should look for at first in the christian churches, founded by the apostles, among the degraded Jewish, and yet more depraved heathen population of the days of Nero. And the facts sustain this expectation. The words, *perfect*, *perfection*, and kindred expressions, as to the character of good men, do occur *more frequently* in the Old Testament than in the New. *Many* PERSONS, also, are represented *by name* as *perfect*, in the history of the Bible from Genesis to Malachi, while from Matthew to Revelation *there is not one person so presented*. These facts are vindicated by the nature of the two dispensations. *Religion*, under the patriarchal economy, was especially to be exemplified, by men, raised up, by miracle, to show forth marked obedience to God in peculiar circumstances. And such men, *after the Mosaic law*, would represent, in their individual lives, the splendor of the tabernacle, or the temple services. They would thus stand forth, highly distinguished, as holy before the Lord. They would be pointed to, by God himself, as *the perfect men*. But the religion of the Gospel is not like the patriarchal system, nor has it the temple and its magnificent rites. It cannot, then, have *such men* to represent *such holiness*. It permits us to worship God every where in spirit and in truth. It is the simple exhibition of faith and love. Hence there are none in the New Testament pointed out *by name* as the *perfect men*.

We may safely affirm, then, that no reader of the Bible but Mr. Wesley, and his followers, will dare to say, that, God did not raise up, and make *more holy*, such men as Abraham, Isaac, Jacob, Joseph, Job, Moses, Aaron, Joshua, Samuel, David, Isaiah, Daniel, than *many*, even among the *most righteous*, in the churches of Jerusalem, Ephesus and Corinth. It is all vain for Mr. Wesley to tell us of the *superior privileges* of the new, over the old dispensation. We know, and bless God for, them. They are privileges of *knowledge*, *freedom*, and *the Spirit*. And we rejoice that *grace* is given, with these inesti-

mable privileges, in such measure, that the piety of the Gospel is far wider and more elevated than the services of the temple. Still, *the highest grace will not always be found where there is the greatest privilege of light and liberty.* The Roman Catholic may be more holy than the Protestant. The village church may be more pious than the city. The servant may be more pious than the master. The unlettered christian may have more of Christ than his pastor. So, *many* under Moses were more holy than *many* under Christ.

When we turn to the Gospel day we find our *great fact*, and *great warning*, equally conspicuous. Peter was more highly honored than all the apostles. He was called the rock. The church in a distinguished sense was to be built upon him. The keys, to open the doors of the kingdom, to the Jews and the Gentiles, were given to him. Yet Peter committed sin. Paul was called to be an apostle by miracle. He was converted in the light of the presence of the risen Son of God. The Saviour came from the right hand of the Father to reveal the Gospel to him. He was caught up to the third heaven, and saw, and heard, things unutterable. He was the greatest of the apostles. Yet Paul committed sin. These were the holiest men among the apostles—the *perfect* men of the Gospel. Yet God reveals that they committed sin. They confess, themselves, that they committed sin. Mr. Wesley is compelled to admit that they committed sin. Here then is the *great fact* found under the New Testament.

Mr. Wesley felt the force of this proof against his doctrine of perfection; and with great simplicity makes the attempt to scare us by sneeringly asking—"Would you *infer* from this, that *all* the other apostles committed sin sometimes? Would you *infer* that *all* the other christians of the apostolic age committed sin? This is such an *inference* as one would imagine a man in his senses could never have *thought of.*" Truly, Mr. Wesley, we are in our senses, and we have *thought of that very thing.* Truly, Mr. Wesley, we are not to be scared by your questions; for your interrogations show that *you* are dreadfully frightened by the fact that Peter and Paul committed sin. Yes, sir, we do *infer* that very thing. We do *confidently infer* that, if Peter and Paul committed sin, then none of *the other*

apostles, and none of the other christians of the apostolic age were sinlessly sanctified.

Finally, and to stop forever the mouths of all believers in Mr. Wesley's perfection, God declares, by John, the beloved disciple—“This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth from all sin. *If we say that WE HAVE NO SIN, we deceive ourselves, and the truth is not in us.* If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *If we say that WE HAVE NOT SINNED, we make him a liar, and his word is not in us.*”—[1 John, 1: 5, 6, 7, 8, 9, 10.] Here *the great warning* is seen to close, as it were, the New Testament.

Mr. Wesley tries to escape from this passage in his usual flip-pant manner. He says—“As great a difficulty as this may at first appear, it vanishes away, if we observe, *First*, that the tenth verse fixes the sense of the eighth—*If we say, WE HAVE NO SIN*, in the latter being explained by—*If we say, WE HAVE NOT SINNED*, in the former verse. *Secondly*, that the point under present consideration is not whether *we have or have not sinned HERETOFORE*; and neither of these verses assert that *we do sin, or commit sin NOW*. *Thirdly*, that the ninth verse explains both the eighth and the tenth. *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness*: as if he had said, I have before affirmed, the blood of Jesus Christ cleanseth from all sin: but let no man say, I need it not;—I have no sin to be cleansed from. If we say, that *we have no sin, that we have not sinned*, we deceive ourselves, and make God a liar; but if we confess our sins, he is faithful and just, not only to forgive our sins, but also to cleanse us from all unrighteousness. that we may go and sin no more.”—[Vol. 1, Ser. 40, p. 364.]

Very good, Mr. Wesley. Sometimes you conceal all the truth of Bible texts, to carry your point. You were generous on this occasion: and content to hide only *half* John's meaning. You make him declare, that, if any man say, he *had NE-*

VER sinned, and therefore did not need the cleansing blood of Christ, he made God a liar and the truth was not in him. This is truly *half* of John's meaning. But he tells us just as much more, namely—"If we say we HAVE no sin we deceive ourselves and the truth is not in us." That is the other half of John's doctrine. He tells us that the truth is not in us, if any say we have not SINNED, at any time HERETOFORE, and have therefore no need to go to the cleansing blood of Christ at all. And he also informs us that the truth is not in us, if we say we HAVE no sin, NOW, after we had gone to the blood of cleansing. John assures both classes of persons, that the truth is not in them. And he exhorts both to go, and confess their sins, and that Christ was faithful and just to forgive them, and to cleanse them from all unrighteousness. John is just as hard upon believers in your perfection, Mr. Wesley, as he is upon those who said they did not need a Saviour's blood.

And, Mr. Wesley, you have yourself admitted so much as fully to sanction this interpretation. For, you acknowledge, as we have quoted, that there is *sin* in all believers except an "exceeding few." And you denounced Count Zinzendorf and his followers, who held that all "true believers are saved from inward, as well as outward sin from the moment of justification." You tell us that this is an "unscriptural" doctrine and is "attended with most fatal consequences," &c. Very well. Then, according to your own showing, John ought to have exposed this unscriptural and most fatal doctrine. He ought, surely, to have declared, as he has declared—"If we say we have no sin we deceive ourselves and the truth is not in us." Your own confession, then, Mr. Wesley, proves that John must have intended to expose as liars all who believe in sinless sanctification, except those who hold after your notion. But, verily, Mr. Wesley, you cannot show, [and the burden is upon you,] that John made any such exception. Verily, we are satisfied that John's rebuke is to you, also, and to all those who say, as you have told them to say—"We have no sin."

We have examined Mr. Wesley's criticism on this passage the more carefully, because he evidently felt *all was lost* unless he could resist it. He has failed to defend his position. John re-affirms the great warning declared in the Old Testament, that *there is no man that sinneth not*.

To render Mr. Wesley's defeat on this point ir retrievable, we will consider another place in 1 John, 3: 9—"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." Mr. Wesley would gladly have made a stand here. But after eyeing the text carefully he saw that if he *loaded it* with *sinless perfection* it would *burst* and spread ruin all round him! He therefore has put in a very light charge of *powder* only, to scare away a timid adversary. To drop the figure—Mr. Wesley was sadly puzzled with this text. He could not make it teach that whosoever is born of God, hath his seed in him, in such a sense, as that he *doth not* and *cannot sin*, either in *heart* or *life*, for this would prove not only sinless perfection in all christians, and all the time, but also that no christian can fall from grace. Mr. Wesley did not believe either of these propositions. He would fain, then, put this gloss upon the passage—[see our extracts]—that, "Whosoever is born of God, *while he abideth in faith and love, and in the spirit of prayer and thanksgiving*, not only *doth not* but *cannot commit OUTWARD SIN.*"

This is a more miserable commentary upon John than the former one. For while it is truth, to be sure, it is not *the truth* taught here. It is certainly true that he who will *abide in faith and love* will not commit *outward sin*. That is all true Mr. Wesley. But that is not John's doctrine in this text. John reveals, here, the glorious fact, that *whosoever is born of God hath his seed remaining in him*. And, from the parable of the sower, and every other Scripture bearing on the subject, we learn that this "*seed*" is the *Word of God* made *vital* by the *Spirit*. That "*seed*," John here tells us, ever remains in whosoever is born of God, that is, every christian; and *therefore he doth not commit sin and cannot sin*. The question then to be settled is—in *what sense* is this declaration true. It is *not* true, in the sense that every christian, through life is *sinlessly perfect* in *heart*. The Bible, and the common experience of every body, *including* Mr. Wesley, deny that to be the meaning. It is *not* true in the sense, that every christian through life *doth not commit outward sin*. The Bible, and the common experience, *excluding* Mr. Wesley, deny that to be the meaning. Some explanation, then, must be found, which is true, of *all*

christians, *from the time they are born of God till they die.* And here is the interpretation—namely:—every christian being born of God, is his spiritual child. "His *seed*," that is, the Word, and the Spirit, giving divine filial life, ever remaineth in the christian. His *character*, then, will be that of a child. He will always have that character, because thus born of God; therefore, *he doth not HABITUALLY commit sin.* And, hence, also, *he cannot sin so as finally to fall away.* This is the meaning of John, because this only expresses what is true of every christian, from the moment of his spiritual birth until the end of his life. This interpretation meets the question, for it admits what we all see, that the child of God, like any other obedient child, is not *sinless* in love, but can be led astray to do what is wrong in heart and life.

The great Bible fact, then, that all the men, called *perfect*, in the Scriptures, *committed sin*—and the great Bible warning, that *there is no man that sinneth not*, stand out everywhere from Genesis to Revelation, and contain the meaning of the Scriptures on the subject of perfection. These revelations are like two batteries whose terrible cross-fire sweeps over the whole field of controversy, and destroys every rock and refuge of retreat.

Mr. Wesley is thus driven into very narrow quarters. Compelled to confess that *his perfection* was not seen on earth from Adam to Christ—compelled to admit that the greatest of the apostles committed sin—verily he has been obliged to yield so much Bible ground that his defeat is certain.

Fifthly.—Mr. Wesley's perfection is unscriptural, because he cannot sustain himself by the *promises*, the *commands* or the *christian experience* of the Bible.

(1.) The *promises.*—Mr. Wesley admits, and says, "If there is no promise of perfection [in his sense] we must give it up. But surely there is a very clear and full promise that we shall all love the Lord our God with all our hearts. So we read, [Deut. 30: 6]—"Then will I circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart and with all thy soul." Equally express is the word of our Lord, which is no less a *promise* though in the form of a *command*. [Matt: 22: 37]—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy

mind.’ ‘I will put my law in their minds, and write them in their hearts.’ This general and unlimited *promise* turns all the *commands* into *promises*. ‘Let this mind be in you which was also in Christ Jesus.’ The *command* here is equivalent to a *promise*, and gives us full reason to expect, that *he will work in us* what he requires of us.”—[Vol. 2, Ser. 81, p. 170.]

These are certainly very strange *promises* of *sinless perfection*. The Lord *promised* to circumcise the heart of Israel “to love the Lord,” &c.—therefore, according to Mr. Wesley, Israel did, in fact, all of them, love the Lord with all the heart, soul, and mind—they did all of them exhibit salvation from *all sin!* When that was we should be glad to know?

Again.—All God’s *commands*, Mr. Wesley says, are *promises*: and hence, his *command* in the Old Testament and the New—to love him with all the heart, and to let the mind of Christ be in us, is equivalent to a *promise* that *he will work in us what he requires of us*. So then all Israel, at Sinai, were assured of perfect freedom from sin in this life! And all christians have been, and are promised the same thing! This is news indeed. Mr. Wesley knew all this to be false and ridiculous. And he confesses it to be so, when he speaks more expressly of,

(2.) The *commands* of God. For he says—“The *command* given by Peter—‘Be ye holy, as he that hath called you is holy, in all manner of conversation,’ implies a *promise* that we *shall be holy*, *if we are not wanting to ourselves*. Nothing can be wanting on God’s part: as he has called us to holiness, he is undoubtedly *willing*, as well as *able* to work this holiness in us. That he does call us thereto, is undeniable; therefore, he will give it, *if we are not disobedient to the heavenly calling*.”—[Vol. 2, Ser. 81, p. 171.]

Exactly so, Mr. Wesley. But your *if* makes an *unco* difference between the *command* of God, and our *obedience* to it. Your *if* is a very *long* one. It is *so long* that you make it stretch from Adam to Moses, from Moses to Solomon, and from Solomon to Christ! For in all that time God called men to be holy as he is holy; and you believe he was willing and able to work this holiness in them, *if they had not been wanting to themselves*. But, Mr. Wesley, you say, that, *they were, all of them, wanting to themselves*. You tell us, that there was not

one of your sort of perfect people, among the whole of them. And, sir, you have not shown us, yet, that since the Gospel, the same difficulty has not been in the way of our seeing your holy men. Give us, if you please, the proof, that God has *promised* that *we shall not be wanting to ourselves* in the matter of sinless perfection?

Mr. Wesley anticipated this demand, and, as is his way, he encounters it, reckless of the consequences to his honesty in the interpretation of Scripture. "But," he says, "the great question is,—whether there is any *promise* in Scripture that *we shall be saved from sin*. Undoubtedly there is. Such is that *promise*—'He shall redeem Israel from all his sins.'—[Ps. 130] Exactly answerable to these words of the angels—'He shall save his people from their sins.'" Mr. W. then refers us to Ezek. 36: 25—27, and continues:—"Such, to mention no more, is that *promise* pronounced by Zechariah.—[Luke, 1: 73—75]—'The oath which he swore to our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, *all the days of our life*.'" The last part of this promise is peculiarly worthy of our observation. Lest any should say—"True, we shall be saved from our sins *when we die*;" that clause is remarkably added, as if on purpose to obviate this pretence,—"*all the days of our life*." With what *modesty*, then, can any one affirm that none shall enjoy this liberty *till death*."—[Vol. 2, Ser. 81, p. 171.]

Verily, if we did not know that Mr. Wesley was remarkable for *modesty*, we should be tempted to say, "with what *modesty* can Mr. Wesley affirm all this?" There was once in this country a man so perfect in electioneering *brass*, that he would *lie*, and then call on the man he knew could prove he had lied, to *vouch* for the *truth* of what he had said. So here, Mr. Wesley has the assurance to mark with *Italic letters*, to sustain his notion of perfection, *the very words*, which establish the absolute falsehood of his pretension—"all the days of our life." Surely this is a promise to *all* christians. If the passage, then, proves absolute holiness in *any*, it establishes that *all* christians, are delivered out of the hands of their enemies, and serve God, in *sinless sanctification*, *all the days of their life!* But, Mr. Wesley did not believe that *all* chris-

stians serve God, *sinlessly, all the days of their life*. He says “there are not many—there are *exceeding few* true witnesses of the *great salvation*—that is, *salvation from all sin*.”—[Ser. 81, p. 173.] Of what use, then, to Mr. Wesley, were all these passages in the Bible, to prove his *perfection*? None, under the sun. Mr. Wesley was a reckless man in the use of the Word of God. He scorned all regard to the scope of the inspired writers as it might suit him. He would cull out sentences, or words, without any sort of regard to their connection, and meaning, if these sentences, or words, could be tortured to look like his doctrine; and he would write this nonsense, as gospel, to his followers, treating them as ignorant children, who he knew, dared not question any perversion of the Word of God, he might make, however weak, impertinent, or shameful.

The plain meaning of all this Scripture is—Jesus saves his people from their sins, by dying for them, renewing them, sanctifying them by his Spirit, and preparing them for heaven. This salvation, they experience, in more, or less, of its power, *all the days of their life*. Do they all serve God in sinless perfection? No. Do some of them, an “*exceeding few*” attain, in this life, to *salvation from all sin*? No. And if any *say* they have *no sin* they deceive themselves and the truth is not in them.

(3.) Driven to his last corner of defence Mr. Wesley writes—“But a still more plausible objection remains taken from *experience*: which is—that ‘*there are no living witnesses of this salvation from sin*.’ In answer to this, I allow—*First*, that there are *not many*. There are *not many fathers*. Such is our hardness of heart; such our slowness to believe what both the prophets and apostles have spoken; that *there are few, exceeding few* true witnesses of the great salvation. *Secondly*, I allow that there are *false witnesses*, who either *deceive their own souls*, and speak the things they know not; or *speak lies in hypocrisy*. *Thirdly*, I allow that some who once enjoyed full salvation have now *totally lost it*.” After these admissions, [in reply to some *pious and sensible men*, who did not, it seems, deny that some of the children of God might enjoy all the holiness and happiness which he spoke of, but *only for a time*, &c.,] Mr. Wesley discourses after this manner:—“This you af-

firm. But—is God not *able* to give to us the most precious of all his gifts on this side heaven, *always*, as to give it *once*? As *able* to give it *fifty years* as for *one day*? And how can it be proved that he is not *willing* to continue this his loving kindness? How is the supposition that he is not *willing*, consistent with the *positive assertion* of the apostle. 'For this is the will of God concerning you in Christ Jesus.' Nay, and it is remarkable that, after he had delivered that glorious *promise* [such it properly is] in the 22 verse 1 Thess. 5 chap.—'The very God of peace *shall* sanctify you wholly; and the whole of you, [so it is in the original,] the spirit, the soul, and the body, *shall be* preserved blameless unto the coming of the Lord Jesus Christ;' he adds, again: 'Faithful is he that hath called you, who also will do it.' He will not only sanctify you wholly, but will preserve you in that state, until he comes to receive you unto himself."—[Vol. 2, Ser. 81, p. 173, 174.]

This is proof of that torturing of Scripture we have charged against Mr. Wesley. Reader, please turn to 1 Thessalonians, and you will see the closing verses of the epistle to be the apostle's *prayer* in these words—"And the very God of peace sanctify you wholly; and I pray God, your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that called you who also will do it. Brethren pray for us." Mr. Wesley, you perceive, changes this *prayer* into a *promise*, and makes Paul say—"God *shall* sanctify you wholly, the whole of you, the spirit the soul and the body, and *shall* preserve you blameless unto the coming of the Lord Jesus Christ." We ask, then, did Mr. Wesley believe that God had made such a *promise* to the Thessalonians, and that he did, in fact, sanctify them, in the sense of sinless perfection, spirit, soul, and body, and preserve them thus blameless until the coming of the Lord Jesus Christ? Mr. Wesley *says* so. For he brings this passage expressly to prove that we may be, not only sinlessly perfect, but *remain* in that state *for many years*. And to enforce it, he adds in the very next sentence—"Agreeably to this, is the plain matter of fact. *Several persons* have enjoyed this blessing without interruption *for many years*. *Several* enjoy it at this day. And *not a few* have enjoyed it until their death, as they have declared with their latest breath; calmly witnessing, that God

had saved them from *all sin*, till their spirits returned to God.”
—[Vol. 2, Ser. 81, p. 174.]

The bare statement of Mr. Wesley’s gloss upon this passage is sufficient to expose it. Did he believe that the Thessalonians were sinlessly sanctified, spirit, soul and body—and were thus preserved blameless until the coming of the Lord Jesus Christ? Did he believe that all the apostolic christians were left in the same state? How shameful then to bring such wilful perversion of Scripture to sustain his doctrine of salvation from all sin in this life!

This passage is one of the most unfortunate which Mr. Wesley could have brought forward. Paul *prays* that the Thessalonians might be wholly sanctified, in spirit, soul, body, and be so kept, &c. He requested them to remember him in like manner. So he prayed for all the christians of that day, and they for him. Christians have always thus besought God to make them perfectly holy. But *the fact is*, that the Thessalonians, the apostle, the christians of that day, and since, *were not*, and *have not* been wholly sanctified in spirit, soul, body, and kept for *many years*, &c. Christians, however, may be “*confident of this very thing*,” that He who is “*faithful*” and has “*called them*,” will so answer the prayer of *every one of them*—as, that, “He which hath *begun* a good work in them will *perform it until* the day of Jesus Christ.”—[Phil. 1: 6.] Thus, *three* facts, in grace, are established by this Scripture:—(1.) *That*, christians are imperfect in this life; (2.) *That* their prayers for perfect holiness will be answered at the coming of the Lord Jesus Christ; and (3.) *That every christian* will be kept from finally falling away, until the days of Jesus Christ, *that* he may receive the answer of his prayers.

The conclusion of the whole matter, of Methodist christian perfection, as exhibited by Mr. Wesley, in the passage before us, is lame, and impotent, indeed. Called upon to point out his living witnesses of sinless perfection, he says—“I allow there are *not many*—that there are *few, exceeding few* witnesses of the great salvation.” Then, as if ashamed of his pretensions, he tells—“*Several* persons have enjoyed this blessing without interruption *for many years*. *Several* enjoy it at this day. And *not a few* have enjoyed it unto their death, as they have declared with their latest breath; calmly witnessing

that God had saved them from *all sin* till their spirits returned to God."

What a consummation of the great question of Methodist christian perfection! "*Not many*"—"Few, exceeding few"—"*Several*"—"Not a few." What language for a man who contended for the glorious fact that christians did attain to *salvation from all sin* in this life. You admit, Mr. Wesley, that no man attained to your perfection from Adam to Christ. You admit that Peter and Paul did not reach it. You bring no witnesses from the days of Christ. You bring none to testify from the times of the apostles, but a reference to the Thessalonians, which you did not believe. And, when called on to point us to sinlessly perfect people in your own circle of Gospel light. You say, I allow there are *not many*—there are *a few, exceeding few* witnesses of the great salvation! Well, Mr. Wesley, why did you not show to the world these few? *Sinless* people, although *exceeding few*, would have been worth seeing. Their conversation, and their lives, would have been full of blessings to those who were growing in grace around them. Why did you not tell who these remarkable characters were, and where they lived? Alas! Mr. Wesley, you never saw such saints. You were easily imposed upon, as we all know. And you only saw such people as you acknowledge yourself, to have been "*false witnesses*, who either deceived their own souls, and spoke things they knew not; or those who spoke *lies* in hypocrisy."

We need not examine the subject of sinless perfection, as taught by Mr. Wesley any farther. What else he says is less to the purpose than what we have noticed. We feel satisfied that all criticism of the Word of God, bears up and fortifies the great fact, and the great warning of the Bible,—that, *the men we are taught to consider perfect committed sin*—that, *there is no man that sinneth not*.

In the next "Great Iron Wheel," we will show the doctrine of christian perfection as taught by Mr. Wesley, to be false, fanatical, and of mischievous tendency—while at the same time, well suited to the despotism of the Methodist Church government.

The conclusion of our subject will, in a future number, be to exhibit the scriptural doctrine of perfection—to vindicate

its truth—its agreement with common observation—its good influence on the mind, and its harmony with the progress of man in that liberty wherewith Christ doth make free.

The Shorter Catechism.

WE have read an anecdote, the substance of which was the following:—A Scotchman residing in this country was frequently applied to for alms by foreigners, who pleaded, as a reason why they should be assisted by him, that they were his countrymen. Having been long away from the land of his birth, and having in some measure forgotten the tone and accent of a genuine son of the Covenanters, as compared with other subjects of the British crown, he adopted an experiment which was never known to fail. It was this:—looking his would-be countryman straight in the face, he asked solemnly this question—“*What is the chief end of man?*” If this elicited the direct answer, all doubts were dismissed, and his poor brother, or sister, as the case might be, shared of his bread and his cup. But, if this brought not forth the true catechetical reply, he knew well that the applicant, however necessitous and deserving of his pity, was no son or daughter of old Scotland. And ought not Presbyterians, all over the world, to be known by this shibboleth?

We are anxious that our most excellent Catechism be not only memorized but thoroughly understood, by every member, and every member's child, in our church. If it is so familiarly known in Scotland, why can it not be so in the Presbyterian communities of America? A very little encouragement, a very little trouble taken, and we are assured that our young friends will love to lay up in their memories and hearts “the best compendium of christian doctrine that has ever been composed by uninspired men.” We would not *worship* our form of sound words; we would never put our Catechism, or our Confession of Faith, into any hands, without the Holy Bible as its endorser. But we would love to see the time, when this embodiment of pure christian doctrine, should have its proper place, not only in the libraries, but in the memories, in the

hearts of all Presbyterian church members; of every teacher and pupil in every Presbyterian Sabbath-School.

We now make a proposal to the editors and readers of the Calvinistic Magazine; and it is this, that there shall be published each month during 1850, a certain number of questions and answers of the Shorter Catechism, with sufficient explanations and Scriptural proofs to make them interesting to the young reader; and, also, a request, that these questions and answers be committed to memory, so that by next December, if the Lord spares us, we shall, hundreds of us, be perfectly acquainted with this the sum and substance of our church doctrines.

In the hope that this plan may be adopted—that parents and ministers will do all in their power to second our endeavors, we forward for the January number of the Magazine the first three questions and answers, with proofs, accompanied by remarks, as short and comprehensive as possible, separating each answer into its doctrinal divisions, according to the plan of Mr. Gall of Edinburgh.

QUESTION 1.—*What is the chief end of man?*

ANSWER.—*Man's chief end is to glorify God and to enjoy him forever.*

There are in this reply four separate doctrines, which we will state and prove.

1st Doctrine.—The chief design of man's creation, in reference to God, was actively to spread abroad his glory. Proof, 1st Corinthians, x, 31.—“Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God.”

2d Doctrine.—The chief design of man's creation, in reference to himself, was the enjoyment of God. Proof, Deut. xii, 18—“Thou shalt rejoice before the Lord in all that thou puttest thine hands unto.”

3d Doctrine.—The foundation and end of every duty should be God's glory. Proof, Rom. xiv, 8—“Whether we live, we live to the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's.”

4th Doctrine.—All happiness here and hereafter must be derived from the enjoyment of God. Proof, Psal. lxxiii, 25, 26—“Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. My flesh and my heart

faileth; but God is the strength of my heart and my portion forever."

Let us now see, whom man is to glorify, whom man is to enjoy, and how long is this glorifying and enjoyment to last. Surely we can never again forget, "What is the chief end of man?"

QUESTION 2.—*What rule hath God given to direct us how we may glorify and enjoy him?*

ANSWER.—*The Word of God which is contained in the Scriptures of the Old and New Testament, is the only rule to direct us, how we may glorify and enjoy him.*

1st Doctrine.—A rule of faith and duty was necessary for man, and God only can reveal it, and what he has revealed is the only rule. Proof, Jer. x, 23—"The way of man is not in himself: it is not in man that walketh to direct his steps."

2d Doctrine.—The Bible, though written by man, is the Word of God. Proof, 2d Peter, i, 21—"For the prophecy came not in old time by the will of man; but holy men of God spoke as they were moved by the Holy Ghost.

3d Doctrine.—The Old Testament Scriptures are the Word of God. Proof, Romans iii, 2—"Unto them were committed the oracles of God."

4th Doctrine.—The New Testament Scriptures are the Word of God. Proof, 1 Thess. ii, 13—"When ye received the Word of God which ye heard of us, ye received it, not as the word of men, but, (as it is in truth,) the Word of God."

5th Doctrine.—The Bible is the only rule of faith and duty. Proof, Isa. viii, 20—"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

6th Doctrine.—The Bible is a complete and sufficient rule of faith and duty. Proof, Psal. xix, 7—"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple."

Thus we see that the blessed Bible is the only rule of faith and practice. Tradition is no rule of authority, although authentic history recites much that is of use. The Bible must test the faith and morals it details respecting all nations and churches and individuals of uninspired men.

QUESTION 3.—*What do the Scriptures principally teach?*

ANSWER.—*The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.*

1st Doctrine.—The Scriptures teach us other things, besides the knowledge of God, and the duty and happiness of man. Proof, Matt. xxiii, 23—“Wo unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.”

2d Doctrine.—The Bible teaches us what we are to believe about God. Proof, Deut. xxxi, 12—“That they may learn and fear the Lord your God, and observe to do all the words of this law.”

3d Doctrine.—The Bible teaches us what is our duty to God and man. Proof, Luke x, 25, 26—“And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, what is written in the law? How readest thou?”

Thus we see that it is impossible to prize our Bible too highly. These blessed writings, composed under the direction of the Holy Spirit, teach us all we need to know about God and holiness, and we can go no where else for knowledge on these subjects upon which we can place dependence.

We have now gone through the general introduction to our Catechism, contained in the first three questions and answers; namely, the chief design of man’s creation, the Scriptures the only rule of faith and duty, and the two principal topics treated of in Scripture and explained in the two divisions of our Catechism. In our next, we will begin the First Division, namely—What we are to believe concerning God.

We hope that this first short lesson will be received favorably, especially by our young friends for whom it has been written. If so, we will be much encouraged to proceed with what we must confess to be a most delightful task. M.

Of all the dark catalogue of sins, there is not one more vile and execrable than profane swearing. He who looks up and insults his Maker to his face, needs but a little more improvement to make him a finished devil.—*Rev. Dr. Cox.*

Liberal Persecutors.

THE government of the Canton of Vaud has added now to all its other persecuting acts, that of a law prohibiting all religious meetings, except those of the State church, under pains and penalties. The law is so rigorous, that meetings cannot be held except by men having the spirit of martyrs. The Dissenters, against whom this law is levelled, are what would here be called Evangelical men. And the National church and government, is in the hands of what would here be called Unitarians. They are called Rationalists in Europe. But the Unitarian Almanac, published in Boston, claims half of the Protestants of Europe, as Unitarians. And we are not aware that any of the Protestants of the continent are Unitarians of any other school than the rationalistic. Here, then, is a work of cruel persecution, now in progress by a Unitarian national church; and our inference is, not that any of our American Unitarians are persecutors, or that they approve of those acts, (God forbid;) but simply this—that what is called the liberal creed is not sufficient to ensure liberal conduct. And the abettors of the liberal creed are persecuting, after those of most other creeds have become ashamed of persecution. We would advise those American Unitarians, who have so many regrets that Calvin burnt Servetus, to send over to the land of Calvin and Servetus, some friendly counsel to their co-religionists, and entreat them not to enact, in the nineteenth century, a work of persecution that would throw into the shade the Servetian tragedy of the sixteenth century. They are already in a habit of speaking denominationally and fraternally to governments at home and to people beyond the seas, and of giving advice about governmental and social abuses. And now, in the name of our persecuted brethren in Switzerland, we entreat our Unitarian neighbors to favor them with their merciful interference, and set forth to that Unitarian and persecuting government, such reasons as shall induce them to change their course. For it is an outrage on human language, to say nothing of justice, that liberal Christians, and a liberal government, should thus have gathered up the broken implements of the Inquisition, and gone to work with them.—*New England Puritan.*

OBITUARY.

DEPARTED this life, at her residence on Little Chucky, Greene County, Tenn., on Tuesday, October 9th, 1849, at 3 o'clock, P. M., Mrs. SARAH RANKIN, widow of the late William Rankin, Esq.

Mrs. Rankin was born in Northampton Co., Pa., July 23d, 1763. She was the eldest daughter of Anthony and Margaret Moore, who moved with their family in the fall of 1778, and settled in the uncultivated forest, four and a half miles east of where the town of Greeneville now stands. The subject of this notice was then about 15 years of age. The family underwent many of the hardships and privations common to settlers in a new country, and were for some time deprived of the public means of grace. Notwithstanding this, she enjoyed the advantages arising from early catechetical instruction, and a good example daily set before her by her pious parents, which, no doubt, with the blessing of God, were the means of guarding her in her youth from falling into many snares and temptations to which her unfavorable situation exposed her. She was one of the little congregation that assembled in the forest near the Big Spring, (now in Greeneville,) to hear the first sermon preached at that place, where in a short time afterwards a Presbyterian Church was organized by the Rev. H Ezekiah Balch, under whose preaching, by the blessing of God, she was enabled, (as she hoped,) to give her heart to the Saviour. She was there admitted to the communion of the church. In the year 1787, she was united in marriage to Mr. Rankin, and settled on Little Chucky, where she and her husband, aided by a few others, procured the ministerial services of the Rev. James Balch. They were the active instruments in getting a church organized, to which Mr. Balch preached about twelve years, and then moved to the west. The church then remained vacant a few years, until it was thought best by the people to move the place of preaching to another in the same neighborhood. There a new church was built, called *Timber Ridge*, where Mrs. Rankin continued to be a regular and consistent member until the day of her death. When, by reason of age, she became too feeble in body to attend church, her love and zeal for the church and cause of Christ in no

wise abated. Though deprived of the privilege of attending church, yet she felt it a great privilege to give of her substance for the support of the Gospel. According to her means and opportunity, perhaps few have done more for the best interests of the church and in aid of benevolent objects. She spent much of her time, particularly during the latter period of her life, in reading religious books, especially the Bible.

The deceased was a plain and unassuming woman, yet seldom do we meet with so many excellences in a single character. Professing religion early in life, the influence of vital piety was visible in all the relations she sustained. At the age of four score and six years, she has gone down to the grave, possessing the confidence and esteem of all who knew her. In her death, her surviving children were bereaved of one of the most affectionate of mothers—the rich and the poor of one of the most amiable of friends, and the church of one of its most ardent friends and supporters. But the days of her pilgrimage are ended. Death came suddenly, yet was disarmed of his sting. Over her the grave could claim no victory. She was found waiting—her lamp trimmed and burning. Though not conscious of the near approach of the messenger until “the silver cord was gently loosing, and the pitcher breaking at the fountain,” yet she calmly fell asleep in Jesus, and her disembodied spirit returned “to God who gave it.”

Editorial Address.

THE editors of the Calvinistic Magazine enter upon the fifth year of their editorial labors, with increased assurances of the Divine blessing upon their undertaking, and growing convictions of the great good it has done, is doing, and shall yet do, in the region where their work circulates. We began the new series of the magazine, from a deep sense of duty. We have prosecuted it, in the fear of God, without shrinking from the frown of man. We have sought the Divine favor without anxiety for human favor. Thus have we done, and, the Lord helping, thus will we do.

During the four years in which we have been engaged in our work, precious and powerful revivals have been enjoyed in

several of our most important towns, where the controversy has raged the hottest, and where the standard of Presbyterianism and Calvinism has been held up most boldly, earnestly, and constantly. Abingdon, Kingsport, Jonesborough and Rogersville have been thus blessed. Other places, as Marion, Glade Spring, Cold Spring, Paperville, Greeneville, &c., have enjoyed the gentle dews of the Spirit. During these four years there have been completed, or begun and completed, or projected, eight new church edifices, in a continuous line of one hundred and forty miles on the main travelling route. All of these sanctuaries are a great improvement on the old ones, and some of them are fine and tasteful edifices. Presbyterians themselves understand and love, as they did not before, Presbyterianism and Calvinism, and they understand and are opposed to, Arminianism and Methodism, as they never were. Methodism and Arminianism have received a shock, in the minds of some Methodists themselves, in the minds of other denominations, and of multitudes of no denomination, from which shock, we venture to predict, Methodism and Arminianism will not soon recover. The Calvinistic Magazine and the "Great Iron Wheel" will long be words of terror to many.

We bespeak the earnest co-operation of our friends and patrons, the present year, by the early payment of their subscriptions, by increased efforts to extend our circulation, by the contributions of their pens, and their fervent, believing prayers in our behalf. Thus assisted, we hope to do a great work for gospel truth, and vital godliness, and the overthrow of religious error and fanaticism.

DENMARK, NORWAY AND SWEDEN.—Dr. Baird says, that in Denmark, (with a population of 2,250,000,) there are 1,800 Protestant ministers, and 4 Catholic priests. In Norway, among a population of 1,250,000, between 350 and 400 Protestant ministers, and not one Roman Catholic church. In Sweden, whose population is 3,250,000, there are 2,500 Protestant ministers, 1 Roman Catholic church, and 2 priests. So that in these three Scandinavian countries, whose population surpasses 8,000,000 there are about 5,774 Protestant ministers, and 6 Roman Catholic churches, and 7 priests.

THE
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[NEW SERIES.]

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

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No. 2.

The Shorter Catechism.—No 2.

WE feel that the lapse of two centuries has not lessened the esteem in which this Catechism is held by all christians who have studiously made themselves acquainted with its pages. The 121 ministers who constituted the Westminster Assembly, in 1643, raised a monument to God's glory in the completion of this work, which will be looked upon with admiration down to time's latest day. It may not be understood by many who are familiar with the Shorter Catechism, that it was compiled by ministers of two or three denominations; that it is therefore not exclusively a Presbyterian Catechism. History tells us that the great majority of the members of this celebrated Assembly, which held its sessions in Westminster, were Episcopalians and Independents. And the Catechism became associated in thought with the Presbyterian Church more particularly than any other, because the followers of John Knox, or the Scottish Church, approved of it so much, as to adopt it as a text-book of theology for themselves and their children.

An incident connected with the first question of this month's lesson, may be well known to our young friends, yet we think it will be welcomed here, as adding much interest to the subject before us, and also showing us the humble spirit in which this compendium of doctrine was executed.

The 3d Question, "What is God?" having been propounded, all were silent. An awful grandeur, almost overpowering in its sublimity, sealed every lip, as if it were impossible to give words to thoughts which seemed so far above the language of this world to express. At length it was proposed and resolved upon, that *the youngest member* should give the answer as God might help him. And Mr. George Gillespie, one of the

ministers from Scotland, consented, on one condition, namely—that while he retired to meditate, his brethren would with one heart and voice seek in prayer for divine assistance. This was agreed to, and soon the young brother returned with the sublime words which we find in our Catechism verbatim, as he then read them in accents solemn as the subject demanded.

QUESTION 4.—*What is God?*

ANSWER.—*God is a spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth.*

We now proceed to separate and prove the doctrines in this most comprehensive answer.

Doctrine 1st.—God is a spirit. Proof, John iv, 24—“God is a spirit, and they that worship him must worship him in spirit and in truth.”

Doctrine 2d.—God is infinite in his being and perfections. Proof, Job xi, 7—“Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?”

Doctrine 3d.—God is eternal in his being and perfections. Proof, Psal. xc, 2—“From everlasting to everlasting thou art God.”

Doctrine 4th.—God is unchangeable in his being and perfections. Proof, Mal. iii. 6—“I am the Lord, I change not.”

Doctrine 5th.—God is infinitely wise. Proof, Psal. cxlvii, 5—“His understanding is infinite.”

Doctrine 6th.—God is infinitely powerful. Proof, Job xlii, 2—“I know that thou canst do every thing.”

Doctrine 7th.—God is infinitely holy. Proof, Rev. xv, 4—“Thou only art holy.”

Doctrine 8th.—God is infinitely just. Proof, Zeph. iii, 5—“The just Lord is in the midst thereof; he will not do iniquity.”

Doctrine 9th.—God is infinitely good and merciful. Proof, Exod. xxxiv, 6—“The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth.”

Doctrine 10th.—God is infinite in truth. Proof, Deut. xxxii, 4—“A God of truth, and without iniquity; just and right is he.”

No wonder that this sublime interrogation startled the whole of that mighty Assembly. Strange that man, with his Bible before him, should forget the attributes, nay, the very existence of this great and holy God!

QUESTION 5.—*Are there more Gods than one?*

ANSWER.—*There is but one only, the living and true God.*

Doctrine 1st.—There is but one God. Proof, 1 Cor. viii, 4—*“There is none other God but one.”*

Doctrine 2d.—God is the only living and true God. Proof, Jer. x, 10—*“But the Lord is the true God, he is the living God, and an everlasting king.”*

QUESTION 6TH.—*How many persons are there in the Godhead?*

ANSWER.—*There are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.*

We understand by this answer that there are three distinct persons in the divine nature: the Father, the Son, and the Holy Ghost; and these three are one God, the same in being or existence, and exactly alike in power and glory.

Doctrine 1st.—There are three persons in the Godhead. Proof, 1 John, v, 7—*“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost.”*

Doctrine 2d.—The Father is God. Proof, John i, 18—*“No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.”*

Doctrine 3d.—The Son is God. Proof, Heb. i, 8—*“But unto the Son he saith, thy throne, O God, is for ever and ever.”*

Doctrine 4th.—The Holy Ghost is God. Proof, Acts v, 4—(compare with verse 3)—*“Thou hast not lied unto men, but unto God.”*

Doctrine 5th.—The Father, Son, and Holy Ghost, are one God. Proof, Deut. vi, 3—*“Hear, O Israel; the Lord our God is one Lord.”*

Doctrine 6th.—The Father, Son, and Holy Ghost, though distinct persons, are the same in substance. Proof, 1 John, v, 7—*“These three are one.”*

Doctrine 7th.—The Father, Son, and Holy Ghost, are equal in power. Proof, John v, 21—*“As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.”*

Doctrine 8th.—The Father, Son, and Holy Ghost, are equal in glory. Proof, Matt. xxviii, 19—*“Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”*

Is it possible that any one who regards the Bible as the in-

fallible Word of God, can, with his eyes upon such proof as the foregoing texts, for one moment deny the blessed Trinity in Unity, the Divinity of Jesus Christ, or the equality of the Father, Son, and Holy Ghost? True, the rationale of these things is far above the comprehension of mere man. But is not mere man compelled every day to believe many things, in and around him, far above his comprehension? What is it, in fact, that we, with our finite minds, do *fully* comprehend? Do we reject in nature all that we do not comprehend? Our duty is to examine and see whether our Bible has evidence sufficient to prove it to be the Word of God. If not, let us cast it all from us. If it is supported by an amount of testimony, external and internal, which no sane and candid mind dare reject, then let us fall down and worship its Divine Author, and humbly seek for knowledge as He may please to give. Let these things be borne in mind, as we proceed to

QUESTION 7TH.—*What are the decrees of God?*

ANSWER.—*The decrees of God are his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass.*

That is to say, God's decrees are the designs regarding his creatures which he formed from eternity, according to the unbiassed and independent suggestions of his own mind, whereby, for his own glory he hath determined beforehand, whatsoever takes place amongst his creatures.

Doctrine 1st.—God has formed certain purposes, or decrees. Proof, Eph. i, 11—“Being predestinated according to the purpose of him who worketh all things after the counsel of his own will.”

Doctrine 2d.—God's purposes were formed in eternity. Proof, Eph. iii, 11—“According to the eternal purpose which he purposed in Christ Jesus our Lord.”

Doctrine 3d.—God's decrees are exclusively the purposes, or counsels of his own will. Proof, Rom. ix, 18—“Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.”

Doctrine 4th.—All things which are agreeable to the counsels or purposes of God, have been predestinated by him. Proof, Acts iv, 28—“To do whatsoever thy hand and thy counsel determined before to be done.”

Let us here remember that ALL Scripture is given to us by inspiration, and so when we lie prostrate and adore, as we contemplate the wonderful attribute of Omniscience, without which there could be no Deity, we must also remember our own *free agency*, and consequent accountability, which the Bible as plainly sets forth, and which every voluntary motion of our body, every feeling of our soul confirms. Let us take the Bible, and receive its *unbroken* truth, and we will have such views of God and man, as, according to Dr. Chalmers, “encourage the fostering of every good desire and purpose, and the confident forth-putting of all our activities in the divine life—seeing that God is represented as honestly intent on the salvation of all who will; and there is *no adverse decree* in the way of our sincere endeavor to be and to do what He would have us. They also put us in the right attitude for the moral victory after which we aspire—the attitude of entire diffidence in ourselves, seeing that nothing but defect and infirmity attach to the creature, and of entire confidence in God, from whom cometh down every good and perfect gift, and by whom alone strength can be perfected in weakness.”

QUESTION 8TH.—*How doth God execute his decrees?*

ANSWER.—*God executeth his decrees in the works of creation and providence.*

That is to say, God performs his decrees in bringing all things out of nothing, and making them as we see them around us; and preserving and directing all things which he has made.

Doctrine 1st.—God executes his decrees in the work of creation. Proof, Rev. iv, 11—“Thou hast created all things, and for thy pleasure they are and were created.”

Doctrine 2d.—God executes his decrees in the works of providence. Proof, Psal. ciii, 19—“His kingdom ruleth over all.”

QUESTION 9TH.—*What is the work of creation?*

ANSWER.—*The work of creation is, God’s making all things out of nothing, by the word of his power, in the space of six days, and all very good.*

Doctrine 1st.—God made all things. Proof, John i, 3—“All things were made by him; and without him was not any thing made that was made.”

Doctrine 2d.—God made all things of nothing. Proof, Heb. xi, 3—“Through faith we understand that the worlds were

framed by the word of God; so that things we see were not made of things which do appear."

Doctrine 3d.—God made all things by his word. Proof, Psal. xxxiii, 6—"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth."

Doctrine 4th.—God made all things in the space of six days. Proof, Exod. xx, 11—"In six days the Lord made heaven and earth."

Doctrine 5th.—God made all things very good. Proof, Gen. i, 31—"And God saw every thing that he had made, and, behold, it was very good."

QUESTION 10TH.—*How did God create man?*

ANSWER.—*God created man male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.*

Doctrine 1st.—God created man. Proof, Gen. ii, 7—"The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life."

Doctrine 2d.—Man was created male and female, and in the image of God. Proof, Gen. i, 27—"God created man in his own image, in the image of God created he him; male and female created he them."

Doctrine 3d.—God's image in man consisted in knowledge. Proof, Col. iii, 10—"And have put on the new man, which is renewed in knowledge, after the image of Him that created him."

Doctrine 4th.—God's image in man consisted in righteousness. Proof, Eccles. vii, 29—"God hath made man upright, but they have sought out many inventions."

Doctrine 5th.—God's image in man consisted in holiness. Proof, Eph. iv, 24—"Put on the new man, which after God is created in righteousness and true holiness."

Doctrine 6th.—God created man with dominion over the creatures. Proof, Gen. i, 27—"And God blessed them; and God said unto them, be fruitful, and multiply and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

QUESTION 11TH.—*What are God's works of providence?*

ANSWER.—*God's works of providence, are, his most holy,*

wise, and powerful preserving and governing all his creatures, and all their actions.

Doctrine 1st.—God preserves all his creatures. Proof, Psal. cxlv, 15—“The eyes of all wait upon thee; and thou givest them their meat in due season.”

Doctrine 2d.—God governs all his creatures. Proof, Psal. cxiii, 19—“His kingdom ruleth over all.”

Doctrine 3d.—God directs and governs all the actions of his creatures. Proof, Prov. xvi, 9—“A man’s heart deviseth his way, but the Lord directeth his steps.”

Doctrine 4th.—God’s works of providence are most holy. Proof, Psal. cxlv, 17—“The Lord is righteous in all his ways, and holy in all his works.”

Doctrine 5th.—God’s works of providence are most wise. Proof, Isa. xxviii, 29—“The Lord of Hosts, which is wonderful in counsel, and excellent in working.”

Doctrine 6th.—God’s works of providence are most powerful. Proof, Psal. lxvi, 7—“He ruleth by his power forever.”

Thus we have gone through our second lesson, which embraces a portion of the first division of our Catechism. We have brought before our minds what it teaches with Bible proof about the nature and perfections of God, the oneness of God, and the Trinity and Unity of the Godhead. And we have also considered something of God’s doings with respect to his rational creatures, the nature, and character and execution of his decrees, in the creation of the world, in the creation of man, and in providence. The answer to the last question shows what our church understands of the nature and character of God’s general providence. And the next lesson will include those questions, the answers to which relate to God’s special providence towards man in his creation and fall.

May the Holy Spirit suitably impress the mind of both writer and reader; and may the truths of the Bible become more and more precious.

M.

BURMESE INTOLERANCE.—Rev. Mr. Abbott of the Baptist mission has made a second attempt to enter Burmah proper from Arraoan, and has been compelled by the Burmese authorities to return.—*American Messenger.*

The Trinity.

A SERMON, BY THE LATE REV. GEO. A. MATTHES.

1 JOHN, 5: 7—“*For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.*”

SOME time back, we attempted to establish the existence of *one living and true God*, in a set discourse delivered for that purpose. Our object at present is, to show that this one God exists in what is called a “*Trinity of Persons.*”

Although there has been much controversy among critics concerning the genuineness of our text, yet we have thought it suitable for our present purpose, especially since this controversy has served to settle more clearly its divine authority.

One of the three that bear record, is in our text called the “*Word.*” This is a name given to the divine nature of Christ. The writer of this Epistle, in the Gospel which bears his name, several times applies this name to Christ in the same sense. We have no difficulty, therefore, in ascertaining that the term “*Word,*” points out the being whom we call Christ.

Our text mentions a “*record*” borne by these three, who are in heaven. This record consists in that testimony which the Father, Son and Holy Spirit, have borne to the divinity and messiahship of Jesus Christ. It does not fall in with our design, at present, to specify the particular items of this testimony, as given by each of the three witnesses. We will then proceed to the discussion before us under the following division:—

I. There are three persons, and *only* three, in the Godhead.

II. These three are equal in nature and perfection.

III. These three exist in unity.

I. There are three persons, and *only* three in the Godhead.

All our knowledge on this point is derived from the volume of inspiration. The light of nature, and human reason, do not aid us one step beyond the Written Word. The doctrine of the Trinity is one of those mysteries which baffle the human mind to explain. It is inexplicable in its very nature, and we are required to believe it on the simple testimony of revelation,

without being able at all to comprehend it. Let us then go to the Bible to learn the truth on this great subject.

Our text mentions three that bear record in heaven, the Father, and Christ, and the Spirit. The Saviour says that he is one that beareth witness of himself, and that the Father that sent him beareth witness of him, and that it is the Spirit that beareth witness. There is a beautiful agreement here between the Saviour and his servant John. They each speak of three divine persons, and only three, and they mention these three under the same name.

Hear next what Paul says. 2 Thess. 3: 5—"The Lord direct your hearts into the love of God, and into the patient waiting for Christ." Again, 2 Cor, 13: 14—"The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen." Both these quotations from Paul mention three persons as belonging to the Godhead, giving to them essentially the same names that Christ and John give them.

Hear also what the Saviour says, when he commissioned his disciples for the work of evangelizing mankind. After telling them to go into all the world and preach to every creature, he adds, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Here the Saviour mentions the same three sacred persons, and designates them by the same names used in the previous quotations.

In consistency with these texts and explanations, we have a visible and audible announcement of the doctrine of the Trinity at Christ's baptism. The Holy Spirit was seen descending like a dove on the Saviour. The voice of the Father was heard from heaven, owning the baptized Saviour as his beloved Son, in whom he was well pleased. Here then are Father, Son, and Holy Ghost, really made visible and audible to the human senses.

We now remark, that if St. Paul had mentioned three divine persons, and St. John had mentionrd *another* three, and St. Matthew still a *different* three, and if the three whose names Christ directed to be used in baptism were distinct from all the rest, then we have four times three, making in all twelve divine persons.

But this is not the meaning of Christ and his servants. They all allude to the same three persons, as is evident, since they all mention the three by the same names. We have, then, the concurrent testimony of Christ, and four of his inspired servants, to show that there are three persons in the Godhead. And we are not at liberty to suppose that there are more than three, since the Scriptures no where give us any such intimation. The Bible, then, shuts us up to one conclusion on this subject—"There are three persons, and *only* three, in the Godhead. This prepares us

II. To show that these three are equal in nature and perfection.

It is commonly allowed that the person called the Father is truly God. But many have doubted whether the Son and the Holy Ghost were God equal with the Father. In showing, then, that the persons of the Trinity are *equal*, it will be necessary to prove the essential divinity of Christ and the Holy Spirit.

First, the divinity of Christ. Isa. 8: 13, 14—"Sanctify the Lord of hosts himself. He shall be for a stone of stumbling and rock of offence." According to this text, "the Lord of hosts" is a stone of stumbling and rock of offence. But St. Peter, speaking of Christ, says that *he* is a stone of stumbling and rock of offence.—(1 Peter, 2: 78.) Now if the Lord of hosts is a stone of stumbling and rock of offence, and if Christ, as St. Peter asserts, is the same, then Christ must be the Lord of hosts—must be essentially divine.

Isa. 6: 5—"Mine eyes have seen the King, the Lord of Hosts." In the connexion of these words the prophet speaks of God's blinding the minds and hardening hearts of sinners. St. John thus notices this—"These things said Isaiah when he saw his glory and spake of him;" that is, Christ's glory. We have John's testimony, then, to show, that when Isaiah said, "Mine eyes have seen the Lord of hosts," he meant Christ; therefore, again, Christ is the Lord of hosts—he is the true God.

Isa. 44: 6—"Thus saith the Lord of hosts, I am the first and I am the last, and besides me there is no God." According to these words the titles, "first and last," are confined to that being alone, besides whom there is no God—to the Lord of

hosts himself. But Christ says that *he* is the first and the last; therefore Christ is the Lord of hosts, the true God.

Rev. 22: 6—"The Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done." Rev. 22: 16—"I, Jesus, have sent mine angel to testify unto you these things in the churches." The angel that appeared to St. John was the angel of the Lord God, and the Lord God sent him. But he was also the angel of Jesus, and Jesus sent him; therefore Jesus is the Lord God of the holy prophets.

Psal. 78: 55—"They tempted and provoked the most high God." 1 Cor. 10. 9—"Neither let us tempt Christ, as some of them also tempted." These texts both refer to the same rebellious conduct of the Israelites in the wilderness. In the former, the person who is tempted is called the most high God. In the latter he is called Christ. Therefore Christ is the most high God.

John 1: 1—"The Word was God." Christ, as all admit, is the Word here spoken of. Therefore, again, Christ must be God.

Let this suffice to show that Christ is essentially God.

Let us now briefly establish the divinity of the Holy Spirit. We will compare two declarations in reference to Simeon. Luke 2: 25—"And it was revealed unto him by the Holy Ghost, that he should not see death until he had seen the Lord's Christ." Again, 28th and 29th verses—"Then he took him up in his arms, and blessed God and said, Lord, now lettest thou thy servant depart in peace, according to thy word." In the former of these texts, the revelation made to Simeon is said to be by the Holy Ghost. In the latter, this same revelation is said to be by God; therefore God and the Holy Ghost are the same. Consequently the Holy Ghost is God.

2 Tim. 3: 15—"All Scripture is given by inspiration of God." 2 Pet. 1: 21—"Holy men of God spake as they were moved by the Holy Ghost." In the first of these texts, the Scripture is said to be given by the inspiration of God; but in the latter, by the inspiration of the Holy Ghost. Therefore, again, the Holy Ghost is God.

Acts, 5: 3—"Why hath Satan filled thine heart to lie to the Holy Ghost?" Again, 3d verse—"Thou hast not lied unto

men, but unto God." Take both these texts together, and they prove that lying to the Holy Ghost was lying to God; but this could not be unless the Holy Ghost is God.

We have now shown, separately, the essential divinity of the Lord Jesus Christ, and of the Holy Ghost. But from this it follows that these two persons are as truly God as is the Father. Therefore, the whole three persons of the Trinity are on a perfect equality as to nature and essence.

But another argument arises for this, in the Scripture use of the name Jehovah. This is an incommunicable title for the true God, as appears from Psalm 83: 18—"Thou, whose name alone is Jehovah." This certainly shows that this sacred name cannot be applied to any but the true God. But this incommunicable name is applied in Scripture to each person in the Trinity, as the following quotations will show. Deut. 6: 4—"The Lord our God is one Jehovah;" evidently meaning God the Father. Again, Jer. 23: 6, speaking of Christ, says—"This is the name whereby he shall be called, Jehovah, our righteousness." Eze. too, 8: 13, speaking of the Spirit, says—"The Lord Jehovah put forth the form of a hand, and took me, and the Spirit lifted me up," &c.

Now, if Jehovah is the incommunicable name of the true God, and if it is applied separately to the persons of the Trinity, then it would seem clear that the Father, and the Son, and the Holy Spirit must be perfectly equal, and that it is scriptural to call any one of these persons *God*.

III. We are to show that these three persons exist in unity.

It is important, on this subject, to recollect, that when we speak of three persons in the Godhead, we do not use the term person in the same sense as when applied to man. We do not mean that there are three beings in the Trinity who are as separate and distinct from one another as three human persons. If this should be admitted, then the unity of God must be given up, and we must worship three Gods instead of one. Whatever else may be true, on this mysterious subject, then, we are not to carry up our ideas of human personalty, and apply them rigidly to the Trinity. There must be, we suppose, some mysterious and inexplicable connexion among these divine persons, such as does not and cannot exist among human persons. And this connexion, we would imagine, forms the basis of the

divine unity. But we must not speculate too far. We have seen that the Scriptures teach that God exists in three persons, and our text plainly affirms that "*these three are one*"—one in essence and divinity. And we are told again, that "the Lord our God is one Lord." And throughout the Sacred Volume God's unity is set forth in such a variety of ways, and with such prominence and frequency as cannot be overlooked or misunderstood.

We then see that God has revealed two facts on this subject—that he exists in three persons or subsistences, and yet that these three make but one God. However contradictory these things may appear, yet we are to receive them as true, because God has revealed them to us in his word. What we have said coincides precisely with our Confession of Faith, as the following quotations will show—(chap. 2, sec. 3:)—"In the unity of the Godhead there be three persons of one substance, power and eternity, God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten, nor preceding: the Son is eternally begotten of the Father: the Holy Ghost eternally proceeding from the Father and the Son." (See ans. 9 ques. Lar. Cat.)—"There be three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one true, eternal God, the same in substance, equal in power and glory." This language forcibly states that the one God exists in a Trinity of persons, who inherently and eternally possess equality with one another. And these are the points which we have been illustrating.

Having now finished the argumentative part, we will conclude with a few remarks suggested by the subject.

1.—Although the doctrine of the Trinity is so mysterious, yet, when once revealed, it should be embraced by reason. There are some considerations in favor of this which we will notice. It will be admitted, then, that God exists in the most perfect manner possible. None will deny this. Again. A being that exists with every capacity and qualification for society, must be a more perfect being than one which, from its very nature, is incapable of enjoying society. For this obvious reason, man is a more perfect being than a block or a stone. And a being possessing a greater capacity for the enjoyment of society than man, would, *in that respect*, be a more

perfect being than man. But if it be a perfection of existence to have a capacity for society, then for a being to have the happiest society, independently of every thing out of itself, would certainly be the summit of this kind of perfection. This is the case with God. His existence is the most perfect possible; therefore he must exist so as to enjoy society in his own essence, independently of every thing out of himself. But this necessarily presupposes a plurality of divine persons, for without this plurality there could be no society in the Godhead. If the unity of God excludes a trinity of persons, then God is a solitary being, having no equal, companion, or associate. If this is the case, it is marvellous that we see nothing analagous to this in all the works of God. The social principle is that which cements and holds together the whole intelligent universe. And shall we suppose that there is no foundation for this happy feeling in the existence of God? Shall we rob him of that perfection of nature which enables beings to enjoy society, and which belongs to all the creatures he has made? Monstrous as these things are, we must admit them if we deny a plurality of persons in the divine nature. But allow this plurality, and we are at once relieved of these difficulties. Here then are reasons which help our minds to receive the doctrine of the Trinity when once revealed.

2.—If it is a perfection in any being to exist in such a way, that obligation to moral rectitude arises from the very nature of that being. Man is a being of this character, and is therefore a more perfect being than an animal. God, then, must possess this perfection of nature in an infinite degree, as his existence is every way perfect. His obligations to be holy must be infinite, and must be founded in his own existence. And, we add, that God's holiness must consist originally and essentially in boundless good will to himself, there being at first no existence but himself to be the *object* of his good will. The doctrine of the Trinity lays the broadest foundation for the exercise of this benevolence in the Godhead. For it is obvious that if the persons of the Trinity feel benevolence towards one another, happiness will be the result. But if they feel enmity among themselves, the inevitable result would be infinite misery in the Godhead. Then as it is a perfection to exist so that infinite obligation to holiness or to universal be-

nevolence shall arise from the nature of the existence; and as the notion of several divine persons existing in unity lays the broadest foundation for this holiness or benevolence, therefore it is consistent with reason to suppose that the one God exists in a trinity of persons, and we should embrace the doctrine as soon as known.

3.—It is a perfection of nature to exist in such a way as to exercise the most effectual and extensive benevolence towards beings around us. We all feel that to be created as idiots are, with no ability of this kind, is a great imperfection. All created moral agents, on account of their limited powers, must always be circumscribed in their benevolence to others, and therefore imperfect in this sense. But no such limitation and imperfection can be ascribed to God, if the doctrine of the trinity be true. When man sinned and fell from his original purity, it was necessary that the gospel scheme should be introduced, before he could be pardoned and reinstated in God's favor. This scheme, as a whole, throws out to view the greatest display of benevolence which the universe ever beheld. There is no reason to suppose that this scheme could have been devised and executed except by a Trinity of persons united. Therefore the doctrine of the trinity lays the broadest foundation for an exercise of the most extensive and effectual benevolence. And if such an exercise of benevolence be a perfection of existence, as all must allow, then it is reasonable to suppose that God exists in a trinity of persons, and that this perfection is therefore lodged in his being.

4.—Our subject enables us to confide immoveably in the reality and boundless merit of the atonement of Christ. Had *He* not been divine, equally with the Father, we would likely have viewed his merit with suspicion and misgiving, and doubted his ability to save. But the doctrine of his essential divinity at once sweeps away these doubts, and leaves spread out before us a broad and solid foundation, on which to build our hopes for heaven.

5.—We see why it is that Christ made an atonement, by sufferings which differ in several respects from those which lost sinners will endure. Far be it from me to speak lightly of Christ's sufferings. We suppose they were unspeakable, overwhelming, and beyond the computation of our minds.

But still they were different, in many important particulars, from those which condemned sinners will endure hereafter. Let us notice this difference.

1.—It is allowed that lost sinners will suffer spiritual death, which the Scriptures define to be a death in trespasses and in sins. But Christ certainly did not endure this death; for he was free from sin, both in his human and divine nature.

2.—It is affirmed that sinners hereafter will suffer great remorse of conscience for their personal sins. The Saviour asserts this where he speaks of the “worm that never dies.” But it was impossible for Christ, who was perfectly holy, to suffer this.

3.—Sinners in perdition will suffer despair, or the loss of all hope of release from their miseries. But Christ did not suffer despair in this sense, for he *knew* that his sufferings would terminate in a short time.

4.—Lost sinners will suffer *in hell*, but Christ endured his sufferings on the cross, and when he died his soul went to paradise, as his statement to the thief proves. Christ, therefore, never was in hell one moment as a sufferer.

5.—Sinners in a future state will suffer forever. But Christ’s sufferings closed in a few hours. Here are five particulars, out of the many which might be mentioned, showing that Christ’s sufferings differed in duration and in kind from the penalty of the law which sinners will hereafter endure.

But since Christ’s sufferings differed so materially from the penal sufferings of the lost, it may be asked how they constituted an atonement so mysterious and boundless? Our subject answers this question. He was truly God. His divinity, then, gave value and merit to the sufferings of his humanity. It was not the *amount* of suffering alone, but the dignity of the sufferer, that gave such infinite worth to his sacrifice. The obedience of a person so honorable and divine as was Christ, did more to honor and magnify the law, than the obedience of our whole race would have done. And the sufferings which he offered up to the Divine government, not *as penalty*, but in the *room* of the penalty, did more to shed a bright lustre around God’s justice than the penal sufferings of a lost world would have done. Here then is the principle on which

to account for the extent and value of Christ's merit and atonement.

May God add his blessing, and give us clearer views of his truth. Amen.

Faults of the Puritans.

The virtues of the Puritans, great as they were, were mainly their own—in respect to these they stood on independent ground and were their own masters—while their faults were mostly the faults of the times in which they lived—were derived to them from the company which they had been compelled to keep—and these very faults existed in tenfold greater strength in the class which reproach them than among the Puritans who are reproached. Moreover, the Puritans early saw their errors, repented of them, and gradually shook them off as fast as they could; while their persecutors and revilers never repented, reformed but very little, and for the most part obstinately retain the like errors and faults to this very hour. Let us try to look at this matter a little impartially, and see if this be not really the case.

It is said, the Puritans persecuted some for their religious opinions. It is true, there were a few instances of persecution, for a short time and under circumstances of peculiar provocation and aggravation. All the churches they were acquainted with, all the civil governments which then existed with scarcely an exception, were habitual persecutors, had taught and practised persecution as a sacred duty—and why are the Puritans required to escape all contamination from example and precept in their time so universal and habitual? Their glory is that they were so far in advance of all the rest of their age on this very point—that they persecuted so little while others persecuted so much—that they did it with reluctance, with relentings, with speedy cessation, while others went into it heart and soul, without reluctance, relentings, or cessation—that they and they alone established the principles which very early broke up all persecution among themselves, and which have gradually forced their way through the world till now, after a lapse of two centuries or more, Protestants

and even Papists, wherever the Puritan influence has penetrated, are ashamed openly to persecute, or very loudly to avow the principle of persecution.

But they hung the witches. True, there was one brief, dark, sad, transient storm on this subject, and only one. For the space of a year or less, they were involved practically in the universal error of their age; but they speedily saw the error, bitterly repented of it, and amended their statute book accordingly; while the rest of the world murdered witches ten times more, did not see their error, did not repent, did not amend their statutes; and in many, especially of the Roman Catholic countries, these superstitions and sanguinary laws continue unamended, unrepealed even to this day. During the witchcraft delusion, twenty persons lost their lives in New England; but a little before this more than sixty had been executed for the same imaginary offence in a single county in England; some twenty years after this, eighty-five witches including twenty children were burnt at one time in Sweden. In Scotland—in Switzerland, it was equally bad—and in the Roman Catholic countries of Europe infinitely worse. How is it that the Puritans alone are to be blamed? Is it because they were so much less guilty than others?

It is said they were stern and severe in their families and in the government of their households. So they were; and so were all the rest of the world at that time, at least all the civilized and cultivated part of the world. The highest of the nobility of the age, the most chivalrous of the cavaliers, were as strenuous in their demands of respect and obedience from their families as were the sternest of the Puritans; and far more unrelenting and cruel in their punishment for disobedience. Examine the history of the times and all the romances founded on chivalry, and see everywhere the proof of this. And perhaps the Puritans were not so far wrong.

The Puritans made very long prayers. Very likely; they loved to pray, and an exercise which men like they are quite apt to protract. But even in this they were not far from the mark of the old churches to which only they had to look for example, and whose liturgies and litanies were never made shorter than a Puritan prayer; and these same old liturgies and litanies still retain even in our time, very much of their origi-

nal tedious longitude, while the Puritan devotions, in accommodation to the spirit of the age, are growing shorter and shorter every year, till now, the comparison, as to shortness, never very much in favor, is loud and long against those who make the complaint.

But the Puritans whined and drawled in their worship. Probably they did, but certainly they could never go far beyond the whining and drawling of the cathedral worship of their persecutors. And while the Puritan drawling, devotional tone has entirely died away, so that scarce an echo of it can now anywhere be heard, the papal and prelatical recitative on the same key and in the same notes, is still toned out in all its pristine vigor in every cathedral of the old world, and something very like it is heard in similar places in the new. Let any one in an English cathedral listen for once to the ecclesiastical twang of the sentence in the prayer book—“*Give peace in our time, because there is none other that fightest for us but only thou O Lord*”—and if he be a man of any bowels he will forever after hold his peace about the Puritan whine and drawl.

Again it is said the Puritans were very strict and rigid in their religion, and scrupulously severe in their morals. Here I see not but we must plead guilty in their behalf, and acknowledge that in both these respects they were very different from their opponents both in former and later times.

We cheerfully admit that that the Puritans were neither perfect nor infallible. Neither they nor their defenders have any of the responsibilities or the inconveniences of infallibility. They were men, men only, and real men. They have done a great work in this imperfect, staggering, progressive world of ours. And what is this work which they have done? They have broken the chains of superstition, persecution, and tyranny; when before there were only the rights of orders, they have established the rights of persons; they have developed the individual man and taught his worth; they have colonized a new world and given to its population a freedom, a life, an energy, a standing, which no population of anything like equal extent and numbers ever had before; they have introduced a new civilization into the human-family, infinitely higher and more beneficent than any which has preceded it, and absorb-

ing all antecedent civilizations, as the serpent rod of the Hebrew sage swallowed all the serpents of the Egyptian magicians. They have conquered their persecutors and led captivity captive. The ideas for which they suffered and which their enemies fondly thought they had crushed, are now the world over the prominent conquering ideas, and even those who now revile them find no repose except under the shadow of their wing.

In a world like this such miracles of good are not to be obtained without some incidental evils; but to dwell on these evils and forget the good, shows the mind of the Anglian exquisite, who learns with terror that all our dining tables are not furnished with finger glasses, and is struck with dismay to find that some of our far west steam-boats have not the convenience of a butter-knife, and in the indignation with which he contemplates these enormities, quite forgets that Irish laborers and English manufacturers are by millions unfed, untaught, overtasked, living lives and dying deaths too bad for brutes, in order that their wealthy superiors may be furnished with the means of living in luxury, dissipation and idleness.

We have scarcely alluded to the hardships and dangers and difficulties amid which the Puritans accomplished their great work—hardships which might well make the stoutest shrink—dangers enough to appal the most fearless, and difficulties that would have crushed the strongest, who did not feel that *underneath them were the everlasting arms*. The magnitude and difficulty of the work which the Puritans accomplished may in some degree be estimated by this one fact, namely, *that of all the nations which dwell, or have dwelt, on the face of the whole earth, not one has yet been found capable of a happy self-government, except the one which the Puritans taught and fitted for the enjoyment of freedom.*—Prof. Stowe.

PROSPERITY OF ENGLISH MISSIONS.—Some of the missions of the London Missionary Society are stated to be peculiarly prosperous. In the East, the Samoan churches have two thousand members. In South Africa, beyond the Orange river, they have fifteen hundred native communicants.—*Christian Observer*.

Love for Souls.

A desire to do good to others is benevolence, and it becomes greater or less in degree according to the grandeur and importance of the object, and the amount of self-sacrifice involved. To relieve the sorrows of a child and make him happy for only five minutes, is benevolence; but to furnish bread to a starving family is still greater benevolence; and greater than either, is the providing of means of instruction and mental discipline for whole classes of persons who otherwise would live and die in hopeless ignorance. The highest style of benevolence possible in this world is that which has reference to the immortal soul, for the very plain and simple reason that the soul is worth infinitely more than all mere earthly things accumulated. This species of benevolence is sometimes called LOVE FOR SOULS, and it lies at the basis of all right efforts for the spread of the gospel through the earth. It implies a proper appreciation of the value of souls, and a strong and even passionate desire to do all in our power for their salvation; based upon a settled belief that by nature and practice men are dead in sin, and are hastening, with all the rapidity of time, to a miserable eternity.

Because many social and civil benefits are conferred by the gospel, therefore many seem to suppose that these are the chief things to be kept in view in laboring for the amelioration of the condition of the heathen. Hence it is that men of mere worldly wisdom oftentimes maintain, that the primary aim of our endeavors should be to civilize the nations of the earth. And many even in the church of Christ, it is to be feared, are far more affected by the mere temporal privations and distresses of the heathen, than they are by their alarming spiritual condition. If the light of the natural sun were to shine only on America and England, and such other portions of the world as are now blest with a pure Christianity, and all the other nations were literally involved in Egyptian darkness, without the possibility of alleviating their own condition by recourse to artificial lights of any kind, how deeply would our whole community be moved by a knowledge of these facts, and how zealously would plans be formed and executed to afford them relief. In such a case, is it not a fact that some even in our

churches, would be ready to give far more, and to give it more promptly too, to provide artificial light for the miserable sufferers in other lands, than they are now ready to give to send the light of the Sun of righteousness to illuminate the pathway of the nations to the grave and to eternity! Nothing would cut the sinews of the missionary enterprise more effectually than to substitute the external and temporal benefits of Christianity as the primary object of the church in place of the regeneration and salvation of the immortal soul.

But let true love for souls become an absorbing passion in our churches generally; let the majority of Christians so believe the testimony of God in regard to the eternal world as to make heaven and hell constant, living realities, and the necessity, to every son and daughter of Adam, of immediate repentance and faith in the Lord Jesus Christ, as urgent as the Bible makes it; and it is easy to see that an immediate and most striking increase of prayerful and self-denying effort for the world's conversion would be sure to follow. If there existed in the churches generally any thing like the love for souls that animated Paul in his missionary labors, or that burns in the hearts of some individual Christians at the present day, it would soon happen, as in the days of Moses, that more gold would be brought into the Lord's treasury than could profitably be employed. Love for souls enables both Christians at home and missionaries abroad cheerfully to deny themselves, and to submit to every temporal inconvenience and privation, without making much account of the trial. Disappointments in regard to hopeful appearances in individuals and communities, and other discouragements, instead of dissuading from further effort, only tend to stimulate to redoubled exertion those in whom love of souls is a ruling passion.

The missionary in the field may have wearisome days and nights appointed unto him; he may have trials among enemies and trials among false brethren; his best hopes may be blasted in regard to the character of some who appeared to be the true disciples of Christ; and the stupidity and deceitfulness of others may sometimes tempt him to despair of doing any good; but, as love to souls carried his Master through all such trials and discouragements, and infinitely more, so will it ever prove sufficient as a sustaining principle to him. Love to souls will

enable him to brave every danger that Providence may put in his path; to hold perseveringly on his way through all trials and all discouragements; *to believe all things; hope all things; endure all things.* Under the influence of this as his ruling passion, he will *give himself wholly* to the work of a missionary. No rival object will be permitted to divide his attention; no course of study or other pursuit will be entered upon that does not directly or indirectly bear upon the great end of all his labors—the eternal salvation of his fellow men.

How important and urgent the duty of every Christian, whether abroad or at home, to seek to possess the most tender, constant and ardent love for the immortal soul!—*Journal of Missions.*

American Bible Society.

My former remarks on the American Bible Society were very general. I wish in the present number to speak of what the Society has accomplished.

This Society was organized in the year 1816, and has therefore been over thirty-three years in operation. Since this time it has distributed gratuitously one million one hundred thousand copies of the Holy Scriptures, and it has issued in the aggregate, of Bibles and Testaments, six millions three hundred and forty thousand. This is no unfit place to observe, that when the British and Foreign Bible Society was organized in 1804, there were probably not more than four or five millions of Bibles in the whole world. Bibles were issued only by private booksellers, and were sold at high prices, to remunerate the printers and publishers. It was then only or chiefly bought by the rich, or those in comfortable circumstances. It was not a book for the poor—a book within reach of all. The number in the United States must have been exceedingly limited. The number of Bibles in the world at present probably falls but little short of fifty millions. Bible societies have issued about thirty millions; and by stimulating the desire for it, and reducing the price, they have wonderfully increased the demand. By this increase of demand booksellers have not failed to profit. They have probably sold almost as many

as have been issued by the societies. Besides, the chief design of Bible societies is to supply the poor; and therefore they issue books, for the most part, only of the cheaper kind, and without note or comment. It remains with those in the book trade to supply the more expensive kinds, and to furnish facilities, by notes, comments, concordances, &c., for students and scholars. True, Bible societies, to meet the wants of some of their subscribers, have been led to issue a few books of elegant quality and finish; but this is only to a small extent, and to meet an urgent demand. The greater part of the elegant Bibles, and all that have any additions, are issued by private booksellers. Supposing now that the number issued by the trade is equal to the number issued by the societies, we may estimate the whole number extant, making allowance for wear and destruction, at, as we said before, something like fifty millions. And this increase, be it remembered, is chiefly owing to the Christian, disinterested labors of our Bible societies. One of the most blessed effects of all this is, that it has brought the Bible within reach of all classes. Few persons are now so poor as not to be able to purchase a Bible, when it can be procured for twenty-five cents, or at least a Testament for six and a quarter cents.

But again. It is now about twenty-five years since the work of exploration and supply commenced. The idea originated in the year 1825, with the Monroe county Bible Society, in the State of New York, who determined that "every family in the county should have a Bible." In 1827, the Bible Society of Nassau Hall, at Princeton, New Jersey, determined to supply, by the co-operation of other societies, every destitute family in the State of New Jersey, within the year, with a copy of the Holy Scriptures. The scheme was, by some, thought impracticable, and was consequently opposed as wild and extravagant. Others opposed it from some groundless denominational jealousies. But the work was of God, and it went forward. The plan was adopted in 1829 by the American Bible Society, and has been carried throughout the country. The result has been most happy.

It was most unexpectedly discovered, greatly to the astonishment and confusion of all truly pious people, that from one fourth to one half of the families in the land were without

Bibles, and consequently in a heathen state, having no supreme director of their consciences, nor comfort in their afflictions: no faithful reprove of their vices, no corrector of their errors. No wonder if the nation was rampant in folly, and ripe for every species of error in doctrine or looseness in morals; just ready to receive all the injurious influences that came pouring in upon us with the flood of immigration, or that sprang up spontaneously among ourselves.

And what is the state of things at the present time? Already the entire extent of our country has been explored more than once, in many counties and States repeatedly, and every family willing to receive it, supplied, either by sale or donation, with a copy of the Word of God. Every State in the Union is at the present time engaged, in whole or in part, in supplying its own destitute population. Protestant Christians of almost every name are engaged in this work either directly or in conjunction with the American Bible Society, or else is stimulated to exertion by its example and success. The flood of Divine light going out from these Societies has been streaming over our whole continent, in all its length and breadth, correcting or restraining the vices of the injurious, and making wise the simple. Who can tell how much this has done to save our country from ignorance, superstition and infidelity? How much does the cause of general virtue owe to this good work? How much has it contributed to the advancement of evangelical piety in the land? No doubt, we are far from being all we ought to be, and all that Christians desire we may be: still we have abundant cause for gratitude to the God of the Bible, that Christianity maintains so firm a hold of the national mind, and that its interests, in spite of all our sins and follies, are on the advance.

In my next, I propose to speak of what the American Bible Society has done, or is doing for foreign lands.

JOSEPH HOLDICH,

Secretary American Bible Society.

PAPER IN POLYNESIA.—A newspaper in English, called the *Samoan Reporter*, is published *half-yearly*, at Læulumœga, Upola, Samoa, in the South Pacific.

From the Christian Observer.

Letter of Lady Colquhoun to her Daughters.

In another column we have noticed the Memoir of Lady Colquhoun, by the Rev. Dr. Hamilton, recently published by Messrs. Carter & Brothers, of New York. Lady C. was a daughter of the celebrated Sir John Sinclair, and wife of Sir James Colquhoun, whose mansion, near Loch Lomond, was surrounded by some of the most grand and picturesque scenery in Scotland. Distinguished for personal beauty, and a vigorous and highly cultivated mind, with refined taste, "she moved in the elevated rank where Providence had placed her, like an angel of beneficence. She devoted her time very much to the education of her children, being herself the principal teacher of her two daughters."

Two letters were found among her papers, one addressed to her two daughters, and the other to her three sons, written, apparently, in the near prospect of death. The following paragraphs are extracts from the letter to her daughters:

"My dearest Sarah and Helen:

"When this shall be put into your hands, I hope, my darling children, you will be in some degree reconciled to the loss it has pleased God you should sustain in the death of your **most** affectionate mother. I am sensible that it is a great loss to be deprived of a parent whose anxious care it was to bring you up in the fear of the Lord; and nothing could reconcile me to the thought of parting with you, but that I commit you to **Him** who has been my God in life and in death.

"And now, my dear children, when deprived of an earthly parent, to whom should you go but to your Heavenly Father! Believe me, there is in Him enough to make up for every loss, and much more than enough to satisfy every desire. Fall down on your knees before him. Entreat Him to receive you. Entreat Him to be to you what He has been to your mother. Entreat Him to guide and instruct and sanctify you. And entreat Him through the merits and righteousness of Christ Jesus, which, if you ask, are yours.

"Read the Bible carefully, and with a desire to be instructed by it. And pray for a blessing on it. Read, also, other

good books, many of which I leave behind me. Never neglect fervent prayer.

“My dearest Sarah, to you I leave my Diary, which you will find in my bureau, in the small place that locks inside of it. Let your brothers and sisters see it; and I would recommend you all to keep one yourselves. I have found much benefit in doing so. By it you will judge what were my aims and desires. How far I fell short, God and myself only know. But you will also see that I have trusted alone for acceptance in the ‘Lamb of God, who taketh away the sins of the world.

“Dearest Sarah, take some charge of your sister. Endeavor to instruct her in those truths in which I have instructed you, and by which she was perhaps too young to get much benefit. Try all methods to win her to the love and practice of religion; and if they fail, try them again. Be a mother to her, and God will bless your weak attempts.

“In whatever relation or station you may be placed, try to act as God would have you. Be very cautious of your friendships. Shun, as the plague, those who have not the fear of God, whatever other attractive qualities they may possess. Meet with such you must; but do not, Oh! do not make them your friends. Whatever it may appear to you now, the time, be assured, it is not far distant when death shall snatch you from every thing here. Surely, my dearest girls, all my care, all my prayers for you shall not be in vain. Oh! then, dread the world; dread its follies, its gaieties, its company. Oh! then, place your happiness in religion. Oh! then, keep the commandments of God. Oh! fly to Christ for redemption. Do the angels rejoice when one sinner repenteth? and shall not my joy be unbounded to see my children saved with an everlasting salvation?

“With one more request I will conclude. My dears, do not mourn for me as those who have no hope. Look up. I am safe, I am happy, unspeakably happy. You may follow. All things are ready; come to the wedding. Christ stretches forth his hand to save and support you; put forth yours, and lean on the Beloved. ‘The Spirit and the Bride say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely.

“Let your brothers, and, if you like, your father, see this

letter, and get a reading of theirs. Keep it by you, and let Helen have a copy. Be ever dutiful to your only remaining parent, and endeavor to prevent his feeling my loss.

“Farewell, till we meet (Oh! may I not hope?) never to part, where we shall be ever with the Lord, ever with one another, My God, my Jesus, let thine everlasting protection shield my children from all evil. Save them, and they shall be saved. Make them holy and heavenly. I have endeavored to lead them to Thee; receive them graciously, love them freely, and even in glory put a new song into my mouth.,—praise for the wonders of redeeming love to those dear as a right hand.

“I die as I have lived,

“Your most anxiously attached mother,

“J. COLQUHOUN.”

The Persecuted Dr. Achilli.

In the estimation of Papists, Dr. Achilli is a very wicked man, worthy of the most condign punishment. But Protestants who are acquainted with him, speak of him as an excellent man, of an humble and truly evangelical spirit, earnestly engaged in efforts to promote the salvation of his fellow men. The latest notice we have seen from Rome, speaks of Dr. Achilli still in prison. A correspondent of the *New York Evangelist*, in a letter dated at Rome, Dec. 10th, 1849, gives the following account of him:

“I met Dr. Achilli in February 1849, in France, on his way to Rome, and entreated him to be extremely careful in his movements there. ‘I know,’ he said, ‘there is danger, but I must see Rome again, I must labor for the souls of my own people—they are dear to me. I care not if they do imprison me. I know I shall do something for the kingdom of Christ while the republic continues, and I am prepared to suffer for it.’ Cold words as written, or read, but as spoken, with many like declarations in the liveliest joy, words of true Christian courage and love.

When my name was announced to him, he uttered a cry of joy, and sprang forward to the narrow entrance of his apart-

ment to embrace me. My first question was, 'My brother, have you the peace of God in your heart?' 'O yes,' he answered, 'I am happy; do not feel distressed for me; the Lord is with me, I am sure.' Such is the spirit of that 'monster of iniquity,' as the Cardinals call him, the noble-hearted Achilli. The English and French Governments have interfered for him in vain. The committee sent on here by the Evangelical Alliance, backed up as they were by the request of two Governments, were not even permitted to see him; and a final answer has been given by the Cardinals to all their intercession for him: 'He is a Roman and an ecclesiastic, he is guilty of heinous offences, and the laws of the church in his case must take course.' 'There is yet one faint ray of hope for him: it is in the clemency of Pius IX., to whom a last appeal will yet be made by those high in influence. The British Consul instituted a strict legal investigation into the criminal charges at first raised against him, and the lawyers have reported that they can find nothing in them. The interference of the English and French Ministers has had at least the effect of greatly ameliorating the condition of Dr. Achilli—he is now confined in the upper part of the castle of St. Angelo, in a clean and healthy apartment, and his nourishment is sufficiently good. He is also well supplied with clothing, and the day I saw him, looked well. He is not, however, permitted to leave his apartment, and even the view from the window is shut out by a screen. There are two others confined in the same room, so that he has at least the consolation of company in his captivity. My brief visit to him was of intense interest, especially as I can hardly hope to be allowed to enter a second time, and I have still less hope of ever seeing him free. 'Pray for me, pray for me always,' were his last words, as the massive door came to, and we were separated. Never can I forget how harshly those bolts sounded."

[We would rejoice to entertain the hope of his restoration to liberty, expressed in the following paragraph, but we do not anticipate this result. We rather anticipate that his persecutors will take his life clandestinely, and that his friends and the public will not know for years to come, the fate of this excellent man, who suffers so cheerfully for righteousness' sake. —*Christian Observer.*]

The London Christian Times, of December 28, says:—"We have reason to know that steps have been taken, which render it absolutely impossible that he should now be kept a prisoner, without such an utter loss of honor to the French Government before Europe, as no government could stand. There is, in fact, good ground to affirm the moral certainty of his deliverance, and we hope to be able to announce it next week. In the mean time, a brief review of some of the facts in the case is desirable. Dr. Achilli was arrested by the Roman *sbirri* at night, during the existence of the French military occupation and government of Rome, under the sanction of a corporal's guard of French *chasseurs*—the regiment and parties being now known. The inquiries of Dr. Achilli's friends have ascertained that, beyond all question, Achilli had exercised his right, under the free *de facto* Government of the Republic, to circulate the Holy Scriptures, and to speak on the subject of religion to his friends. He had, also, married. On the first application of his British friends to the French authorities, and the inquiries which the French Ministry consequently instituted, they were told that while the French would allow no religious persecution under their flag, there were other grounds of flagrant immorality alledged against him, which justified his imprisonment. Measures were energetically taken to scrutinize these statements to the bottom, and they are all found to be utterly fallacious and false.

The ground, then, on which the French Ministry had been induced to hang back, was entirely taken from them; and the friends of Dr. Achilli applied to the nation who held military possession—absolute military possession of Rome—to liberate the prisoner. But the Ministry was now primed with a different statement,—that Dr. Achilli was a recreant priest, who had broken his vows and married, and that he had been apprehended correctly by the Roman ecclesiastical authorities for ecclesiastical offences. That the French troops were used on the occasion was denied. In fact, the Minister at Paris and the Ambassador and Commandant at Rome, stated most confidently that they were in a position to deny absolutely that the French authority had been used on the occasion; and that, if it were otherwise, it would materially alter the complexion of the case. The facts, however, of the arrest then underwent

a strict examination. French officers were brought forward as witnesses to the military occupation of the house by the *chasseurs*, when Achilli was taken; and it was shown that the denial of this was just as false as the original charges of immorality, which had been withdrawn. The case is then reduced to a very simple one. The power of France has been directly applied to persecute a convert from Romanism, against whom no offence can be alleged, but facts which are perfectly consistent with his principles as a Protestant, and with the high moral tone of a scriptural and Protestant faith; and the liberal code of the *de facto* Government under which he acted, and the clear and unequivocal principles of the French code, extended to him all that he did, an absolute and undoubted protection. After every pretence and expedient with which the Papal agent had endeavored to mislead the French Government in the matter, has been exploded and shown to be baseless, there is an undoubted claim on the French honor, on French consistency, and the high chivalric feeling of the nation, to see that this injured man, who has been incarcerated through their instrumentality, and thus exposed to the machinations of his enemies, should be released forthwith.

The Farmer—A Beautiful Picture.

BY HON. EDWARD EVERETT.

The man who stands upon his own soil, who feels that by the laws of the land in which he lives—by the laws of civilized nations—he is the rightful and exclusive owner of the land which he tills, is by the constitution of nature, under a wholesome influence, not easily imbibed from any other source. He feels—other things being equal—more strongly than another, the character of a man, as the lord of the inanimate world. Of this great and wonderful sphere, which, fashioned by the hand of God, and upheld by his power, is rolling through the heavens, a portion is his; his from the centre to the sky. It is the space on which the generation before him moved in its rounds of duties; and he feels himself connected, by a visible link, with those who preceded him, as he is also

to those who will follow him, and to whom he is to transmit a home. Perhaps his farm has come down to him from his fathers. They have gone to their last home; but he can trace their footsteps over the scenes of his daily labors. The roof which shelters him was reared by those to whom he owes his being. Some interesting domestic tradition is connected with every inclosure. The favorite fruit tree was planted by his father's hand. He sported in his boyhood beside the brook, which still winds through the meadow. Through the field lies the path to the village school of earlier days. He still hears from his window the voice of the Sabbath bell, which called his fathers and his forefathers to the house of God, and near at hand is the spot where his parents laid down to rest, and where, when his time is come, he shall be laid by his children. These are the feelings of the owner of the soil. Words cannot paint them—gold cannot buy them; they flow out of the deepest fountains of the heart; they are the life-spring of a fresh, healthy, and generous national character.

DEATH OF HOHANNES.—The estimable Hohannes, one of the earliest Armenian converts, who pursued theological study in this country, and whose life before and since his visit here has been uniformly consistent, whether laboring for the salvation of his countrymen, or suffering banishment and persecution for Christ's sake, died recently at Trebizond. It is supposed that his death was occasioned by abuses he received from the Armenian primates three years ago, when he was subjected to imprisonment, cold, hunger, and the bastinado, in defence of the truth.—*American Messenger*.

☞ This No. of the Magazine has been unexpectedly delayed, in consequence of the death of one of the compositors in the office where it is published. It is hoped that the next issue will be out before the expiration of the month.

NOTE.—Errata in the "Great Iron Wheel"—No. 7.

Page 9, line 3d from bottom, *facilities* should read *faculties*.

Page 12, line 19th from bottom, *test* should read *list*.

Page 18, line 18th from top, *contain* should read *control*.

Page 23, line 12th from bottom, *days* should read *day*.

THE
Calvinistic Magazine.

[NEW SERIES.]

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

Vol. V.

March, 1850.

No. 3.

The Shorter Catechism—No. 3.

THE special, as well as the general providence of God, has long been a subject delightful in all its bearings for the meditation of the christian. An old divine has said, “Those who will watch the leadings of God’s providence, will find the leadings of God’s providence to watch.” And Scripture says to us individually, “In all thy ways acknowledge Him, and He will direct thy paths.” Our lesson for this month will show us what doctrines our church inculcates, and what Scriptural proofs support these doctrines, regarding a special providence towards man, in his creation and fall.

QUESTION 12TH.—*What special act of providence did God exercise towards man in the estate wherein he was created?*

ANSWER.—*When God had created man, he entered into a covenant of life with him upon condition of perfect obedience, forbidding him to eat of the tree of the knowledge of good and evil, upon the pain of death.*

That is to say, God entered into a solemn agreement with his creature man, upon condition of his doing all that was required of him; forbidding him to eat of a certain tree; of which if he did eat, the punishment, immediate, entire, and endless death or misery, would be the consequence.

Doctrine 1st.—God entered into a covenant with Adam. Proof, Hos. vi, 7—“They, like Adam, have transgressed the covenant.”

Doctrine 2d.—The terms of happiness by the covenant of works were, perfect obedience. Proof, Gen. ii, 17—“God hath said, ye shall not eat of it, neither shall ye touch it.”

Doctrine 3d.—Obedience was required from our first parents under the pain of death. Proof, Gen. ii, 17—“In the day that thou eatest thereof, thou shalt surely die.”

QUESTION 13TH.—*Did our first parents continue in the estate wherein they were created?*

ANSWER.—*Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.*

Doctrine 1st.—Our first parents were permitted, as free agents, to make their choice of good or evil. Proof, Gen. iii, 13—“And the woman said, the serpent beguiled me and I did eat.”

Doctrine 2d.—Man by sin fell from the estate in which he was created. Proof, Rom. v, 12—“By one man sin entered into the world, and death by sin.”

QUESTION 14TH.—*What is sin?*

ANSWER.—*Sin is any want of conformity unto, or transgression of, the law of God.*

Doctrine 1st.—Any want of conformity in man to God’s law is sin. Proof, Gen. iii, 10—“Cursed is every one that continueth not in all things, which are written in the book of the law, to do them.”

Doctrine 2d.—Any transgression of the law of God is sin. Proof, 1 John, iii, 4—“Sin is the transgression of the law.”

QUESTION 15TH.—*What was the sin whereby our first parents fell from the estate wherein they were created?*

ANSWER.—*The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.*

Doctrine 1st.—The first and particular sin of Adam was eating the forbidden fruit. Proof, Gen. iii, 6—“She took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat.”

Doctrine 2d.—Eating the forbidden fruit was the sin whereby Adam fell. Proof, Rom. v, 17—“By one man’s offence death reigned by one.”

QUESTION 16TH.—*Did all mankind fall in Adam’s first transgression?*

ANSWER.—*The covenant being made with Adam, not only for himself, but for his posterity; all mankind, descending from him,*

by ordinary generation, sinned in him and fell with him, in his first transgression.

That is to say, all the descendants of Adam in the ordinary course of nature, so surely as he fell, would be sinners. Jesus Christ as man, was descended from Adam, but *not according to the ordinary course of nature*, therefore he was without sin.

Doctrine 1st.—The covenant of works was made for the posterity of Adam, as well as for himself. Proof, Rom. v, 14—“Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of him that was to come.”

Doctrine 2d.—All men are the descendants of Adam and Eve. Proof, Gen. iii, 20—“And Adam called his wife’s name Eve, because she was the mother of all living.”

Doctrine 3d.—All men being the children of Adam sinned in him. Proof, Rom. v, 12—“By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.”

Doctrine 4th.—All men fell with Adam. Proof, 1 Cor. xv, 22—“In Adam all die.”

Every one who knows any thing of his own heart, needs little extraneous proof that he has, by his descent, the sinful nature of the first parents of mankind. *The fact is indisputable to him.* And the great question is not, why is it so? but, *where is the remedy?* “If,” says Dr. Chalmers, “I suffer because of Adam’s transgression, though I partook not therein personally or by any act of my own, (in Eden,) let me hesitate no longer to draw on the obedience of Christ—when so fully bidden and warranted to do so—though I had no hand whatever in that obedience. ‘For as by one man’s disobedience many were made sinners; so by the obedience of one shall many be made righteous.’”

QUESTION 17TH.—*Into what estate did the fall bring mankind?*

ANSWER.—*The fall brought mankind into an estate of sin and misery.*

That is to say, all men are in a sinful condition, their nature is polluted, they love sin and practice it, and the consequence of this is unhappiness and suffering, from which the broken law can never deliver any one.

Doctrine 1st.—The fall of Adam brought mankind into an

estate of sin. Proof, Rom. iv, 19—"By one man's disobedience many were made sinners."

Doctrine 2d.—The fall of Adam brought mankind into an estate of misery. Proof, Rom. v, 17—"By one man's offence death reigned by one."

QUESTION 18TH.—*Wherein consists the sinfulness of that estate whereinto man fell?*

ANSWER.—*The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin; together with all actual transgressions which proceed from it.*

The sinfulness of our fallen state, then, consists in our native and voluntary liability to sin, as corrupt descendants, born in the sinful likeness of Adam our fallen parent and representative; the want of those good dispositions with which Adam was originally created, and, instead of these, having in their room our positive depravity or perverse dispositions, commonly called original sin, besides the personal transgressions which are added to, and flow from, our original sinful state.

Doctrine 1st.—The sinfulness of our fallen state consists in the guilt of Adam's first sin, as made our own by sin in our hearts, in consequence of our descent from him. Proof, Rom. v, 18—"By the offence of one judgment came upon all men to condemnation." (That is, by the offence of one came our sinfulness and condemnation.)

Doctrine 2d.—The sinfulness of our fallen state consists in the want of original righteousness. It always being a guilty want in rational creatures under God's moral law and government, whose hearts should be right and not wrong. Proof, Rom. iii, 10—"There is none righteous, no not one."

Doctrine 3d.—The sinfulness of our fallen state consists in the corruption of our whole nature. Proof, Psal. li. 5—"Behold, I was shapen in iniquity; and in sin did my mother conceive me."

Doctrine 4th.—The sinfulness of our fallen nature is shewn in our actual transgressions. Proof, Eccles. vii, 20—"There is not a just man upon earth that doeth good, and sinneth not."

Doctrine 5th.—Actual, overt, or outward transgressions proceed from original sin in the heart, by nature. Proof, Mark

vii, 21—"For from within, out of the heart of men proceed evil thoughts, adulteries, fornications, murders, &c. &c."

QUESTION 19TH.—*What is the misery of that estate whereinto man fell?*

ANSWER.—*All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all the miseries in this life, to death itself, and to the pains of hell for ever.*

What a touching description of the fallen condition of man! How graphic, how true! The friendly intercourse which existed between Adam and the Almighty, while Adam was innocent, is now all done away. Instead of loving God, and fearing to offend him, man now hates his Maker, however unconscious of the fact, and fears the wrath and curse which all the while are hanging over him. Man turns away from his God with sullen indifference, and would rather hug the miseries of this life and dare hell and damnation, than earnestly and humbly seek for mercy. But let us look at the doctrines which this answer involves, and let us examine the Scripture proofs which sustain them.

Doctrine 1st.—All unregenerated men since the fall, hate God and have lost communion with him. Proof, Rom. viii, 7, 8—"The carnal mind is enmity against God. So then they that are in the flesh cannot please God."

Doctrine 2d.—Man by nature is under the wrath of God. Proof, Ephes. ii, 3—"And were by nature the children of wrath, even as others."

Doctrine 3d.—Man by nature is under the curse of God. Proof, Gal. iii, 10—"For as many as are of the works of the law, are under the curse."

Doctrine 4th.—Man by the fall is made liable to all the miseries of this life. Proof, Job v, 7—"Man is born unto trouble as the sparks fly upward."

Doctrine 5th.—Man by the fall is made liable to death. Proof, Rom. vi, 23—"The wages of sin is death."

Doctrine 6th.—Man by the fall is made liable to the pains of hell. Proof, Psal. ix, 17—"The wicked shall be turned into hell, and all the nations that forget God." Isa. xxxiii, 14—"Who among us shall dwell with everlasting burnings?"

Thus we have brought before us that portion of our Cate-

chism which refers to the execution of God's decrees in his special providence towards man in his creation and fall. We hope the subject will be studied with all humility, and in dependence upon Him who alone can give light to the sin-darkened understanding. May He, who by his special providence watches over all things, even the most minute, and will in the end overrule all for his own glory, and the greater good of those who trust in Him, so incline our hearts that even these simple lessons may not be without profit to immortal souls.

Next month, God permitting, we shall enter upon a brighter theme; even the glorious theme of man's redemption. M.

A Peep at Calvinism and Arminianism,

BEING

"CHECKS" TO ARMINIANISM, AND AN "EQUAL CHECK" TO ANTI-CALVINISTS, WHETHER CHRISTIAN OR INFIDEL.

—

Where Calvinists and Anti-Calvinists are to be found. Their numbers and the company they keep. Calvinism as embraced by Presbyterians explained. The charge of unconditional reprobation proven to be false. Some of the many difficulties which hang like millstones around the neck of Arminianism. Its horrible "Left Leg" stripped of its "national" costume, and dragged out into the broad light of day. An elixir to cure the poison of Arminian arguments, in the shape of a plain proposition.

—

"Should Providence be taken by surprise from the possible impinging of an accident,

One fortuitous grain might dislocate the banded universe:

The merest seeming trifle is ordered as the morning light;

And He that rideth on the hurricane, is pilot of the bubble on the breaker."

[Proverbial Philosophy.]

—

In theology the world is divided between Calvinism and Arminianism. On the one side we have Presbyterians, White-field Methodists, a pretty respectable number of Episcopalians, Baptists, &c., making, when all told, no inconsiderable number of professing christians. On the other side are arrayed an innumerable host, consisting of the unconverted wherever found, the Catholics, whether converted or not, the Wesleyan Methodists, a large number of Episcopalians, Baptists, and the odds and ends of all other sects under heaven. Now, if

truth could be determined by *numbers*, we would pursue our subject no further; but it so happens, that the human heart has a remarkable fondness for error, and hence, the history of the world shows truth to have been at all times in the minority. We rejoice, however, that there is a time promised, and certainly coming, when truth shall prevail "from the rivers to the ends of the earth."

The small division above named, finding it frequently and plainly asserted in the Sacred Scriptures, that "God worketh *all things* after the counsel of his own will," have embraced the doctrine of God's "absolute sovereignty." And, in the matter of man's salvation, believing that they are warranted by God's word and his providence, they assert the doctrine of sovereign, gratuitous, eternal election, but not of gratuitous reprobation, as we shall presently show.

Mr. Fairchild having expressed correctly the mind of Calvinists on this subject, and as we could not do it near so well, we quote from his recent work, "The Great Supper," p. 106, the following clear and concise statement of our belief.

He says—"You need scarcely to be informed that man has never lost his natural freedom of will. That freedom so essential to accountability, can never be lost even by devils and damned spirits, who are still responsible, and justly punishable for every new transgression.

"But say our brethren, 'all men may be saved if they will.' Very well. But what if they will not? Here is the formidable obstacle in the way of man's salvation: he will not be saved on the terms of the Gospel. And unless this obstacle is removed by the special grace of God, no sinner will hearken to the overtures of salvation.

"The grand truth last asserted is beautifully illustrated in the parable which is the foundation of these discourses. (See Luke xiv, 16—24.) A great supper was prepared. The servant went forth and proclaimed to them that were bidden; 'Come, for all things are now ready.' And did they come? were any led by their self-determining wills to embrace the generous offer? Not one. And what if the master of the house had not decided to constrain any to accept of his invitation? Not one would ever have tasted his supper. And thus, too, if God had not determined by his grace effectually to

draw some to the Saviour, not an individual of the race would ever have accepted the offer of salvation. He knew from eternity the character that would be possessed by our fallen race. He knew that they would possess corrupt, rebellious dispositions, and that they would expose themselves to his wrath. Yet, moved by infinite mercy, he determined to rescue a part of the race from perdition. In accordance with this glorious design, he resolved to send into the world his son Jesus Christ, to prepare a great salvation. And he would send forth his ministering servants to offer this salvation to the whole human family. But he also knew from eternity, that notwithstanding the plenteous provision of the Gospel—*sufficient for all, adapted to all, offered to all*—without his special interference all would make excuse and reject its gracious overtures. No power possessed by his ministering servants—no zeal or eloquence, would be sufficient to constrain a single individual to lay down the weapons of rebellion and be reconciled to God. And he saw from eternity that unless his almighty Spirit should interpose in the glory of his grace, and bow the stubborn heart of the sinner, all would be lost, and Christ would shed his blood in vain. These appalling consequences God resolved to prevent. He was not willing that the whole race should perish. He was determined to save some—to rescue a part of the human family from themselves, and from everlasting wo. And this glorious, eternal purpose, he is now carrying into effect wherever the Gospel is proclaimed. He sends down the Spirit with his special influences to give efficacy to the means of grace, and renews, sanctifies, and saves rebellious sinners, sweetly constraining them to approach the Saviour for pardon and reconciliation.”

Now, kind reader, whether you be christian or infidel, tell us whether you think there is any thing so very bad in all this? We will do you the justice to believe you will answer emphatically, no. But say you, “You have surely kept something back. We have always heard it alleged that you believe in *unconditional* reprobation, and this we have ever regarded as a horrible, God-dishonoring doctrine.” Very well, we will set this matter right before we are done.

Our first witness shall be old John Calvin. You must, however, permit us to say, in advance, that although Presbyterians

'agree with Mr. Wesley in the opinion, that "Calvin was a great instrument of God, and a wise and pious man," yet they are not willing to be regarded as adopting *all* the sentiments and *forms of expression* of that venerated writer.—[See preface to Cal. In. issued by the Presbyterian Board of Publication.] So that, if it can be *fairly* shown—not by garbled extracts—that he taught unconditional reprobation, we reject that part of his teachings as heartily as any other denomination of christians. But let us see what Calvin himself said in reply to this charge, made during his life time. In his work on "Secret Providence" he thus speaks:—"The first article you take hold of is, that God, by a simple and pure act of his will, created the greatest part of the world for destruction. Now, all that about 'the greatest part of the world,' and 'the simple pure act of the will of God,' is *fictitious, and the product of the workshop of your malice*. . . . This way of talking is no where to be met with in my writings, that the end of creation is eternal destruction. . . . Besides, though the will of God is to me the highest of all reasons, yet I everywhere teach that where the reason of his counsels and his works does not appear, the reason is hid with him; so that he has always decreed *justly and wisely*. Therefore, I not only reject, I detest the trifling of the Schoolmen about *absolute* power, because they separate his justice from his authority. . . . I, subjecting as I do the human race to the will of God, loudly declare that *he decrees nothing without the best reason*, which, if unknown to us now, shall be cleared up at last. You, thrusting forward your 'simple and pure act of the will,' impudently upraid me with that which I openly reject in a hundred places or more."—P. 17, 18. And again—"The sum is, though man by nature was good, this rectitude, which was frail and fading, was not inconsistent with the divine predestination which doomed him to perish for *his own sin*."—P. 27.

We see your face turns red at this, but we intend to produce a yet deeper crimson before we are done. If there be any truth in the charge, that unconditional reprobation is a part of the Calvinistic creed, we shall surely find it asserted by the "Synod of Dort." This body, representing the Calvinistic world, met in the year 1618, long before Mr. Wesley was born, and in reply to this calumny say, "This their decla-

ration ought to suffice all lovers of peace, and men of moderate dispositions, viz: that God condemned no one, yea neither had he decreed to condemn any one, *unless justly for his own proper sins.*"

Our next witness shall be the good Dr. Scott. Stand up Doctor, and tell us what *you* teach on this point. No body doubts your Calvinism. The Doctor says, (Com. on Rom. ix,) "*Wickedness foreseen, is doubtless the cause of the Lord's purpose to condemn, because it is of man's self by nature; but holiness foreseen in a fallen creature, cannot be the cause of his election; because it is the effect of his special grace, and never comes from any other source.*"

You say, "This all looks very clear and satisfactory, but surely your Presbyterian Confession of Faith teaches unconditional reprobation." We deny the charge, and now for the proof. What it teaches on this subject may be seen, ch. 3, sec. 7, and is as follows:—"The rest of mankind God was pleased according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, *to pass by, and to ordain them to dishonor and wrath for—[for what?]—for their sin, to the praise of his glorious justice.*"

We see you are stunned. You can hardly believe what you see with your own eyes. And why? Because Arminians, in order to maintain their theology, have ever found it necessary to misrepresent us. Well and truly has it been said, "Go among the inhabitants of the obscurest dell, or highest peak, or farthest limit of prairie, and there you find the Presbyterian has been already misrepresented." We defy any man to show us an Arminian writer, from Messrs. Wesley and Fletcher down to the last writer against Calvinism—President Collins—who has given an unvarnished and truthful expose of that creed. Take one or two examples. Mr. Fletcher says, in his Checks, page 427—"This is all the reprobation Calvin contends for; even a predestination *to wickedness and hell.*" Mr. Collins says, professing to give our belief in his recent work, Meth. and Cal. Compared—"God by his eternal decrees had set apart the reprobate, embracing a large proportion of his creatures, that he might damn them with eternal misery, *not for any thing which they had done, but to afford an*

example of arbitrary vengeance, to the praise of his glorious justice." We might multiply such quotations indefinitely. But does any Calvinist believe such stuff as this? Not one! We venture to assert that there is not a community of Calvinists any where upon this green earth—God's footstool—so superlatively ignorant as not to be able to detect the *copper* and *greasy* feel of these odious and abominable counterfeits. In fact, it is here that Arminians virtually admit the truth of Calvinism. Finding that they can produce no satisfactory argument against it, as it is really held, they depend entirely upon misrepresentation. Let any one who is curious in such matters examine Wesley and Fletcher, or, in fact, *any argument ever produced against Calvinism*, and he will find to his surprise, that Arminians have never produced one worthy the name, which owed not all its point to this wicked misrepresentation. It is their first and last *trump*—the alpha and omega of all their arguments! They set up the horrible dogma of unconditional reprobation, which Calvinists have ever repudiated, (and who better qualified to tell what they believe than themselves?) and then, when they have demolished *that*, cry out exultingly, "Behold, we have shown Calvinism to be false!" Surely *error* does not need thus to be misrepresented.

We will now proceed to examine some of the many absurdities to which the denial of Calvinism leads.

The great majority of Arminians of the present day believe, "that God is no respecter of persons, *in such a sense* as that he shows no favor to one which he does not extend to another—that he uses no more power to convert one man than another—that he has placed every one on an equal footing as regards opportunities for happiness here and hereafter." And yet they believe, with equal sincerity, that "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."—*Meth. Doc. Tracts, No. 93, p. 16.*

Ah, but says some one, this "election and reprobation" is *merely national*; the eternal state of none of God's creatures is affected by it. We will not allow you this door of escape.

The truth is, Arminianism has been compelled here by the force of facts to admit what cannot but overthrow their entire system. Texts of Scripture can be easily perverted to teach whatever our hearts desire. The Universalist, for instance, can prove in less than five minutes, to his entire satisfaction, that "everlasting" means no longer, at farthest, than the continuance of the "everlasting hills." But God's *actions* are not so easily misrepresented, and as the actual state of the world proves the doctrines of "election and reprobation," Arminians attempt to conceal it by a play upon the word *national*. We intend to make the absurdity of your position as clear as a sunbeam. We will, out of your own mouths, utterly confound you.

Mr. Wesley says, (Sermon 74, p. 123)—"Are we able to search out his (God's) works of *grace* any more than his works of providence? Nothing is more sure than that 'without' holiness no man shall see the Lord.' Why is it, then, that *so vast a majority* of mankind are, so far as we can judge, cut off from all means, all possibility of holiness, even from their mother's womb? For instance: what possibility is there that a Hottentot, a New Zealander, or an inhabitant of Nova Zembla, if he lives and dies there, should ever know what holiness means? or, consequently, ever attain it?"

Mr. Fletcher—whose works, you say, Presbyterian ministers advise their members not to read—in his essay on Bible Calvinism, uses the following strong language:—"The partial election and reprobation of free grace is the gracious and wise choice, which God (as a sovereign and arbitrary benefactor) makes or refuses to make, of some *persons*, churches, cities and nations, to bestow upon them, for his own mercy's sake, more favors than he does upon others." Here we might close our quotation, but what follows is so very much to the point we feel constrained to trespass a little further on the reader's patience. Mr. F. proceeds—"According to this election, although God never leaves himself without the witness of some favor, by which the basest and vilest of men, who have not yet sinned out their day of salvation, are graciously distinguished from beasts and devils; and although, therefore, he is really gracious to all, *yet he is not equally gracious*; for he gives to some *persons*, families, churches, and nations, more power and

opportunity to do and receive good, more means of grace, yea more excellent means, more time to use those means, and more energy of the Spirit in the use of them, than he gives to other *persons*, families, churches and nations.”—(See Checks, page 300.)

Very good, Mr. Fletcher, you can now stand aside and make room for Dr. Adam Clarke. Dr. Clarke says, (Ser. 4, p. 92)—“The Gentile nations who do not receive that warning which is in the power of christians to send, *will die in their sins*. And surely they who die in their sins, where God is can never come. We know that the Gentiles who act according to the dictates of that light, which lightens every man that cometh into the world, shall on their death enter into paradise; for in every nation, he that feareth God and worketh righteousness is accepted of Him; but how many of the Gentiles in any nation of the earth act up to the dictates of that light! Out of millions of heathens with whom our commerce has brought us acquainted, how few individuals have we ever found, who were living according even to the *general rules* of justice, righteousness and mercy! IN MILLIONS, *scarcely ONE thoroughly moral character appears*. How awful is the conclusion!”

This, dear reader, is the language of every Arminian who preaches a missionary sermon; and yet, if you take one of these brothers by the hand and say to him, “sir, if you believe that God has reprobated or passed by these heathens, and, as a consequence, in *millions* scarcely *one* thoroughly moral character appears, it would seem to me very easy for you to embrace Calvinism,” this good brother will be thunderstruck, and very probably forgetting what he has said, will, to your surprise, declare he believes just as many heathens are saved as christians; or will reply in the flippant language of President Collins, who (sitting by his pleasant College fire, his splendid morocco and gilt Bible before him, and reflecting languidly no doubt of the poor heathen) declares—“The transitory differences of this life in the long run are circumstances of no moment whatever.” And we fear, if you press him still closer, rather than give up his favorite theory of Arminianism, will boldly assert that all idolaters are “turned into heaven.” Thus making it worse than cruel for us to send them the Bible

and the preached word. O Arminianism, how can it be otherwise than that you are a child of the human heart!

But we are not yet done with this part of our subject, for we wish to have the position of our brethren, the Arminian Methodists, clearly understood. Mr. Fletcher says, (Checks, p. 400)—“Mr. Wesley and I are ready to testify upon oath that we humbly submit to God’s sovereignty, and joyfully glory in the freeness of Gospel grace, which has mercifully distinguished us from countless myriads of our fellow creatures, by gratuitously bestowing upon us numberless favors, of a *spiritual* and temporal nature, which he has thought proper absolutely to withhold from our fellow creatures. To meet the Calvinists on their own ground, we go so far as to allow there is a *partial, gratuitous election and reprobation*. By this election, christians are admitted to the enjoyment of privileges far superior to those of the Jews: and, according to this reprobation, myriads of heathen are *absolutely cut off* from all the prerogatives which accompany God’s covenants of peculiar grace.” Here we have what Mr. Fletcher calls “a partial gratuitous reprobation;” but does Mr. Collins teach the same thing? Certainly. In his work, Meth. and Cal. Compared, we find the following passage:—“But as already intimated, there is a sense in which God’s purposes are *unconditional*. The error of the Calvinist consists in applying this to *persons*, when the Scriptures plainly restrict it to God’s generic plans in the creation of the world and the moral government of *nations*.”

We reply to this national, or *general* election and reprobation, not with logic from Geneva, but with an argument concocted in the brain of Mr. Wesley. “And what,” says he, arguing for a particular providence, “is a general, of *whatever kind it be*, that includes no *particulars*? Can you instance in any general that is not? Tell me any genus, if you can, that contains no species? What is it that constitutes a genus, but so many species added together? What, I pray you, is a whole (nation?) that contains no parts? Mere nonsense and contradiction! Every *whole* must, in the nature of things, be made up of its several parts; in so much, if there be no parts there can be no whole.”—*Wesley’s Sermon on “Divine Providence.”*

We are now prepared to exhibit the horrible left lèg of Ar-

minianism. It is a disagreeable task, but the cause of truth demands it at our hands. Arminians have so studiously concealed it by the word *national*, that we doubt whether many of those who embrace the doctrine have ever looked at it in broad day-light. Here it is:

RIGHT LEG.

We believe that God has, out of his mere good pleasure, unconditionally elected some *nations*, and consequently the several *individuals* composing these nations, to peculiar privileges, granting them a revelation of his will, the preached word,—in short, surrounding them with numberless means of grace, and thus securing, as he foresaw would be the case, the salvation of a large number of his creatures in the nations thus elected; and all to the praise of his glorious grace.

LEFT LEG.

We believe that God has, out of his mere good pleasure, 'unconditionally' (that is, without any foresight of sin or evil works, as conditions, or causes moving him thereunto) reprobated or passed by the heathen *nations*, and as a consequence, all the *individuals* composing them; thus leaving by far the greater part of mankind in a condition which he foresaw would secure the damnation of countless millions—which fact is clearly shown by our good Dr. Clarke, who declares, that 'In millions of heathens scarcely one moral character appears.' True, we believe with Calvinists, that Christ died for all, and that all might be saved if they would; but God foresaw that withholding the light which he granted the elect nations would result in their utter ruin, and all to the praise of his '*free wrath and glorious vindictiveness.*'

Here we have reprobation with a vengeance! We offered Arminians a little green serpent, which they might have taken into their bosoms without harm; and lo, they have adopted in its stead a huge boa-constrictor, devouring whole nations at a single meal, merely for the pleasure of eating them! Verily, our brethren have fallen pell mell into the pit which they digged with *so much* care for our feet!

But the difficulties of the Arminian are cumulative. He believes that God has *appointed a time* when "the knowledge of the Lord shall cover the earth as the waters cover the sea,"

and yet he believes if God were to bring about such a state of things he would be unjust, for he would then do for his creatures, during a very long period, what he had not done for any preceding generation. O consistency, what a jewel thou art!

He believes if "God foreordains whatsoever come to pass," the wickedness of the wicked is entirely excusable—"for who hath resisted his will?" And yet, he believes that the Jews who crucified our Lord, if not pardoned for that offence, must now be in perdition; notwithstanding that "Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together *for to do whatsoever the hand and counsel of God determined before to be done.*"

He believes that God knew from eternity exactly how many would be saved, and yet, that this number can be increased or diminished; and hence, that God can know certainly that a thing will be, which may not be.

In short, the Arminian believes any absurdity, however monstrous, rather than embrace "the high mystery of God's sovereignty." Whence, we ask in all seriousness and brotherly love, comes this repugnance? And how is it that the wicked, the profane, of every nation and kindred and tongue under heaven, as well as some of the good among christians, join hands in opposing this doctrine, taught, as we believe, no less by God's providence than his Word, and embraced since the days of the apostles, as our opponents will bear us witness, by very many of the most towering intellects as well as the brightest examples of christian piety the world has ever seen? Whence, we ask, comes this repugnance? The question admits of but one solution. Calvinism is directly opposed to the *pride of the human heart*, and requires severe thought to understand it; whereas, Arminianism makes man a little sovereign, in so much that he can defeat the will of God; and is, for this very reason, *to the carnal mind*, free from difficulty, and meets with a ready response in the human heart.

But some one asks, "are there not *very many* good christians who embrace Arminianism?" We answer without hesitation, yes. We have the pleasure of knowing many such, and as we call them to memory, our heart warms towards them with christian love. But how, I hear you ask, do you reconcile this with the idea that Arminianism is the language of the "carnal

mind?" We will explain. It does not follow because a man is converted and is truly a christian, that he is therefore perfect;—nay, we believe "there abide in all some remnants of corruption during life." We believe farther, that the assent of the heart to Calvinism—not the counterfeits that our enemies manufactured for us—is a christian grace, essential to the highest christian attainments; but it does not follow, therefore, that a christian may not be without it, and yet attain to a high degree of christian character—his remaining corruption prompting him to unite with the wicked in opposing this doctrine. And hence, though we rejoice in our personal knowledge of many most excellent christians among Arminians, yet we assert that their rejection of this doctrine of God's word is the language of the carnal mind. And we find, as proof of our position, that such christians always approach nearest to Calvinism in their *best moments*; and when they get on their knees to pour out their hearts in prayer, the Lord restrains them from using any other than the language of Calvinism. No Arminian will dare to put his Arminianism in the shape of a prayer to the God who made him.

In the foregoing remarks "we have nothing extenuated, nor ought set down in malice." Our Arminian brethren have been untiring, yea, they have compassed sea and land, in their efforts to fix upon us the odium which justly attaches to the doctrine of *unconditional* reprobation, and we feel that we are performing a christian duty in thus showing our true position; and at the same time exhibiting the humiliating fact, that these brethren who have been so loud and boisterous in the cry of "stop thief! stop thief!" are the very ones justly chargeable with believing that "horrible dogma." IPECAC.

"THE DOOR WAS SHUT."—I called at a house, and found that all the family were gone from home. I put the tract, "The Door was Shut," in the door, and asked God to bless it. On my return three weeks after, I called, and found that the lady had become a christian by the tract being blessed to her. Her husband and a daughter were also inquiring what they must do to be saved.—*Correspondence of the American Messenger.*

From the New York Observer.

A Western Patriarch.

AN AUTHENTIC NARRATIVE.

BY WM. S. PLUMMER, D. D.

THE generation, of which very few are still living, furnished many models of good sense, solid worth, and extensive usefulness. Some of these were of the finest mould. Nor has any part of the land been adorned with brighter examples of virtue than many portions of the West. The personal history of these men was full of incidents, suited to form their characters to patience and courage. But their religious experience and characters belong to the history of redemption, and will never cease to interest pious men.

I have known a few such, and have heard of others. Within the last eighteen months I have come to the knowledge of one, who was a very remarkable man. I never saw him. But I have taken pains to gain correct information respecting him, and I give the following sketch in full confidence of its minute accuracy.

He was born in County Derry, Ireland, on the 4th of March, 1765. When he was about nine years of age, his parents came to this country, bringing him with them. They found a home in what was then a newly settled portion of Eastern Pennsylvania. They were in humble circumstances. Their abode was in the bosom of the forest. The subject of this notice was the eldest of their children. His early life was one of constant toil and great privation. Books and schools were rare. The day was chiefly spent in labor and adventure. Candles and lamps were not in vogue. Torchlight was a substitute. Many an evening did our boy spend in reading by this light, the few books which the piety of his parents had procured.

Manhood approaching, he went to the business of a millwright. Having learned his trade, he crossed the mountains, erected mills in various places, going as far as Kentucky, and thus improved his worldly affairs. In the year 1800 he permanently settled in a part of the West, where land was cheap, society improving, and a prospect of regular preaching held

out. A church was soon organized, and he was chosen one of its elders. This office he held for nearly half a century, with credit to himself and profit to the church.

He had great natural strength of mind. Surmounting all early disadvantages, he amassed a rich store of valuable and various information. He thirsted for knowledge, and dug for it as for hid treasure. To him labor was pleasure, where knowledge was the prize. By many others, besides his family, he was resorted to for information. His mind grasped a subject with great tenacity until it was fairly mastered. However laborious the investigation might be, he seemed unwilling to drop any subject until he had definite ideas respecting it.— Like Edwards, he seemed to have resolved, “when I think of any theorem in divinity to be solved, immediately to do what I can towards solving it, if circumstances do not hinder.” His patience of inquiry was often remarked on by others. In reading the old divines, of whom he was particularly fond, he would not pass a quotation in a dead language until he understood it. In time he acquired such a knowledge of Latin and Greek, that he could ordinarily discover the sense of any quotation in them. But if left in doubt, he did not rest till he had secured the aid of a sound scholar. If the passage was long or difficult, he would secure a written translation. Having lost an infant son, his mind was for a time greatly interested on the subject of the future state of such. No vague notions or analogies would satisfy him. His resort was to God’s Word. It is believed that he examined every text that has ever been supposed to bear on the subject. Thus his conclusions were the result of prayer and searching the Scriptures. They were of course stable and intelligent. On important questions he took no opinion on trust. He often expressed strong dislike to the word “cannot.” He knew by experience that great difficulties might still be vincible. His favorite proverbs on such subjects were, “What has been done can be done,” and, “All things are possible to industry and energy.” He never sunk his individuality in the masses around him. He had a life, a character and mission, quite his own.

Yet he was both social and modest. Both as a Christian, and as a man, he seemed to esteem others better than himself. None but his intimate friends knew his attainments or charac-

ter, except by report. In the presence of strangers he was through life constrained and shrinking. Three or four young men, preparing for the ministry, were taken into his house. All of them learned greatly to venerate him. At his funeral, one of them, a minister of high character, said that he considered him the best theologian, and the most spiritually-minded Christian he had ever known; and that he had felt more diffidence in preaching, or expressing an opinion on any difficult point of doctrine or religious experience before him, than before any man he had ever known.

The greatest defect of his character, the soul of his body of sin, was a temper impatient of opposition. His passions were quick and violent, though undue excitement was soon over. He was one of the kindest and most sympathizing friends; yet his aversions were equally strong. Often his passions were kindled into a flame, and in a moment something was said or done, which filled him with subsequent shame or sorrow.—Through life this was regarded by himself and his friends as the weak point of his character. Indeed it marred his peace, interrupted his communion with God, proved a stumbling block to some, and was lamented by none so deeply as by himself. It was pleasant to see that as his piety matured his conflicts with this besetting sin were more and more successful.

The religious experience of such a man must have been marked and striking, profound, earnest, abounding with conflict, and clearly and boldly defined. Of the noble Scottish race, his parents in unbroken succession from their settlement in Ireland, were pious. His parents, though in humble life, adorned their Christian profession. They had the unspeakable pleasure of seeing all their children making a credible profession of faith in Christ. Their oldest daughter has left behind her a name which is better than great riches. She was indeed a mother in Israel, and will long be remembered in the church, where she recently accomplished her decease. From early childhood the subject of this notice was deeply impressed with religious truth, and evinced great tenderness of conscience. In after life he often said: "If I am indeed a child of God, I became such when very young. If I now indeed love the Lord, my memory does not go back to the time when I loved him not."

Yet it was not until he reached manhood, that he applied for admission into the church of God. Previous to this he passed through many seasons of declension and darkness. He used to say: "I often tried to get away from my Lord, but he held me fast, and would not let me go." During this period he had very few public religious privileges. Sometimes he did not hear a sermon for several months, for in those days, where he was, there was a famine of the Word of God. Yet if a walk of ten or fifteen miles would bring him to the place of solemn convocation, he gladly undertook it. On one occasion he heard that a Presbyterian minister would preach at a place nearly fifteen miles distant, and, having no shoes, nor opportunity of buying them, he sat up an entire night, made a pair of shoes as well as he could, and, on Lord's day, walked the whole distance. He often said that never in his life was he so well paid for his work. When hindered from attending public worship on the Sabbath, he sought retirement. There with his Bible, and a copy of Ambrose's "*Looking unto Jesus*," his companion through life, he sought communion with God. When quite a child, he thus often retired to a grove near his father's house, and spent the Sabbath in reading, meditation, and prayer. Besides the house of God, no spot on earth was so hallowed in his memory as that grove. Yet he did not then esteem himself a child of God.

In early manhood he fell into a state of coldness and backsliding, which lasted for some time. But the Good Shepherd had his eye on his wandering sheep, and brought him back to his fold again, though with labor and sorrow of heart. Bunyan has used no stronger terms, and has expressed no more vivid experience than he, in referring to this period of his history. For some years he was nearly engulfed in despair. He regarded his case as special and peculiar. He often feared that he had sinned beyond the reach of mercy, yet could he by no means cease to plead for pardon. At length his health suffered, and the roaring lion seemed to come upon him with extreme violence. He was even tempted to curse God and die. Yet such thoughts filled him with horror.

At last a ray of hope dawned upon him. God, who is confined to no particular order or class of means, enabled him in a dream to see how willingly and effectually Christ could save

him. He did not regard this dream as a revelation, but as mercifully designed to make an impression of truth already revealed. It gave a new course to his waking thoughts, led him to more Scriptural views of the fullness and freeness of salvation by Christ, and thus soon awakened a more comfortable hope in atoning blood and justifying righteousness.

But the tempter soon returned, and plied him with doubts concerning the doctrines of grace. Having heard these views of truth much perverted and slandered, and the remains of his carnal nature opposing some things in them, he yet thought that they were taught by the Bible, and illustrated in his own experience; but he saw difficulties, which gave him a sore conflict. Having begun in the Spirit he was tempted to end in the flesh. Of one thing he had no doubt, viz. that the Bible is true. He determined that the Word of God should settle the controversy. So he gave himself to reading the lively oracles, resolved to receive all they taught. He became as familiar with their teachings on this subject as he was with the faces of his family. It is believed that very few ministers of the Gospel could give more or better proofs of the only way of salvation for sinners than he could. As he was busy during the day, it was his custom to commit to memory at night some portion of Scripture, treating of this subject, and then, as opportunity offered, he meditated on it, while engaged, the next day, in secular pursuits. In this way he went through the entire Bible, viewing its teachings on the subject in various aspects, and tracing them out in their different bearings. The result was a thorough conviction, never again seriously shaken, that the doctrines of grace were the glory of the Gospel.

In this stage of religious experience few men have had greater doubts, conflicts, fightings and fears. In later periods of life few have had greater peace in believing. The evening of his religious life, if not cloudless, was yet without storms, and the Sun of righteousness commonly shone with great effulgence. During his last illness not a doubt or fear assailed him. Often he said: "I cannot but believe that I love God. I love his word, his ordinances, his people, and his service. And why do I love him? I can only say, 'We love him, because he first loved us,' and 'Having loved his own, he loved

them to the end.'” Thus his soul was at peace amidst the swellings of Jordan.

It is true, however, that in the early stage of his last illness, he expressed great apprehensions lest his constitutional impatience should betray him, and bring dishonor on religion. His disease (dropsy of the chest) was of the most distressing kind. To his intimate Christian friends he expressed his solicitude on the subject. And more than once, when he though he was alone, was he heard pleading for grace to make and keep him patient. Very remarkably were his prayers answered. Throughout his whole illness he was as gentle as a little child. To all who entered his room he desired to say something for Christ. When his physician and friends reminded him that speaking aggravated his malady, he replied: “My living testimony has been so imperfect, I wish now to bear my dying testimony for Jesus.” When unable to articulate, his lips were still seen to move, and the last words heard from him were, “Come, Lord Jesus, come quickly.”

From the time he joined the church he was a diligent and devout student of the Bible. His love for the sacred volume was an unquenchable fire. Few men have studied it more or understood it better. His early advantages of education were extremely limited. But so strong was his desire to read the very words of the Holy Ghost, that at fifty years of age, without a regular instructor, and with but a meagre supply of books, he commenced the study of the Hebrew language, and persevered until he made himself a critical Hebrew scholar. Till very near his death his Hebrew Psalter was his constant companion. He never seemed weary of dwelling on the very words of God. For more than thirty years, few entered his room in the evening without finding him intently occupied with the Hebrew Scriptures and Scott's Commentary. It was his uniform custom to spend the entire evening in searching the Scriptures. In the latter years of his life, when he was retired from business, this was well nigh his sole employment. This he did with an eagerness and pleasure, that showed how deeply his heart felt the power and relished the sweetness of God's truth. The Bible was to him indeed the only rule of faith and practice. He uniformly referred all his opinions and acts to this standard. When any doctrinal or ecclesiastical

questions arose, the Biblical argument was with him decisive and final. The words of Scripture were to him the voice of God, which our concern is to hear, understand, believe and obey.

His love for the sanctuary and for social worship was strong and enduring. He really esteemed a day in God's house as better than a thousand spent in worldly pursuits. It is credibly said of him that for near half a century he was never absent from church, or from the regular proper meeting, except on account of serious sickness. Even in extreme old age, if he was able to walk, he insisted on going to the house of prayer. He would say: "It will not be long that I can be with you, and it does me good to go." Whether it rained or shined, whether few or many went to the house of God, his seat was never vacant except when the Master laid his hand upon him.

As an elder he was prompt, active and useful. He never declined any duty, fairly laid upon him, because it was laborious or painful. To the burdened soul he was ever ready to give words of counsel and encouragement. And as the pastor of the church lived some distance from town, he was often resorted to. To the sick he was a constant and welcome visitor. His warm heart and cordial sympathy caused him to be afflicted in all the afflictions of his brethren. Conscious of his own infirmities, he guarded his words and acts, lest he should injure others. He understood and felt the spirit of that noble declaration of Paul: "If meat make my brother to offend, I will eat no flesh while the world standeth." When the Temperance Reformation commenced, he had just completed at a heavy cost a Still-house. He had put it into operation with fair prospects of being able soon to relieve himself from pecuniary embarrassments, which had come upon him. His pastor and many members of the church early espoused the Temperance cause; and although he *then* believed the business lawful, yet rather than give offence to his brethren, he at once and at great loss abandoned it.

His sympathy with the Redeemer's cause was hearty and profound. Nothing afforded him so much solid pleasure as news of a revival of pure religion, or tidings of the spread of the Gospel in heathen countries. In every good work he was ready to co-operate. It greatly grieved him that he was able

to do so little for the advancement of Christ's cause. Yet he was delighted to see others doing more than he was able to effect.

But his own spiritual life, more than everything else, gave him a marked and striking character. He was eminently a man of faith. His faith was indeed "the substance of things hoped for and the evidence of things not seen." In his apprehension, spiritual and invisible things were not fictions, not probabilities, but realities. In his view God was a real father, Jesus Christ a real friend and Saviour, the Holy Spirit a real guide and comforter, and heaven a real inheritance and home. He looked at things unseen and eternal. He walked as seeing Him who is invisible. To keep a conscience void of offence towards God and man, was therefore the purpose of his heart. When affliction came, his great concern was that it might be sanctified. In every change he said: "It is the Lord, let him do what seemeth to him good."

He was pre-eminently a man of prayer. Neither business, nor company, nor any thing else could keep him from his closet. One, who sometimes overheard his language in secret devotion, has described it as fervid and wrestling importunity, as reverent and childlike pleading with God. Indeed I have had a description of his intercessions for his own soul, for his family, for his neighbors, and for the church of Christ, which I can compare to nothing so well as those of Abram for the cities of the plain, or to Jacob wrestling with the angel. Yet perhaps no man more carefully sought privacy in his seasons of secret communion with God. When he supposed no one was noticing him, he often uttered his thoughts in words, and then were often heard his pious ejaculations. He was often consulted in cases of difficulty, and his first words almost uniformly were: "Pray over it. Do nothing without prayer."—In all acts of public worship reverence was prominent, yet he was fervent also, and, when leading the devotions of others, his heart and his words were full of warmth.

He was eminently spiritually-minded. The religious aspect of every event was his favorite view of it. The spiritual interests of others were to his mind the chief objects of solicitude concerning them. If their souls had health and prospered, nothing could be very wrong. The secret of the Lord was with

him, and he showed him his covenant. He was a close observer of Providence, and often saw coming events, which as yet were hidden from the careless and inexperienced.

His religious character was of the earnest and energetic type. Every thing about him showed that he was aping no one else. What he was he was intensely. What his hand found to do, he did it with his might.

In his family, his example and authority were thrown with powerful energy on the side of truth, duty, and vital religion. All saw that with him the one thing needful was spiritual prosperity. No one doubted that he would make every thing yield to the paramount claims of God. He had a solemn and habitual sense of his responsibility as the head of a household. In family worship nothing was hurried, yet he was not tedious. After reading a portion of Scripture with Scott's practical observations on it, he often added "a word in season." A psalm or hymn was next sung.

Then kneeling down to Heaven's eternal king,
The *saint*, the *father*, and the *husband* prayed.

Every Sabbath evening his family were assembled to repeat the shorter catechism. On these occasions he used no book. His memory was a faithful servant both as to questions and answers. This exercise was enlivened with appropriate explanations and remarks.

Among other childaen he had a son, who in early life had so severe an attack of illness that his physicians gave him up. Pulse and breath were almost gone. The father went to call the elders of the church to pray for the child. He met his pious and faithful pastor, a venerable man, and brought him and two elders to the room where the sick lay. They interceded for his recovery with great importunity; and then and there the father vowed a vow, saying, "if the Lord will raise up this child, I will solemnly devote him to God forever, and do all in my power to lead him to the ministry of the gospel." The sick child was healed, and the good man deferred not to pay his vow. As soon as the child was able to understand the matter, his father told him what had occurred, and often afterwards adverted to it, both in conversation and in his letters. The question of serving God in the ministry of the Gospel was thus kept before the mind of the son, who was ever

taught to look upon the office of a bishop as a good work, most solemn and most honorable. That son became for a while the pastor of the church, in which his father was an elder, and the good old man heard from his lips many a sweet gospel sermon. The son is now filling one of the high places on the walls of Zion. Such is the brief outline of the history and character of JOSEPH SMITH, Esq., who died at Mercer, Pennsylvania, on the 31st of July, 1849. This narrative suggests several very weighty truths.

1. Early piety is still possible. Jeremiah and John the Baptist were savingly renewed from their birth. In more modern times, many persons of undoubted piety have traced their saving impressions to very early childhood. We ought to pray and labor for the conversion of our children, while they are yet young. It requires no higher intellectual capacity to love than to hate divine things. He who has mind enough to commit sin, has mind enough to work righteousness. How honorable it is to God, when out of the mouths of babes and sucklings he ordains strength, and thus stills the adversary. What an ornament to religion even in childhood was she, who afterwards became the wife of President Edwards. Who can read the account of Joseph Smith spending his Sabbaths alone in the retired grove, and doubt that then he was holding communion with Christ? Some are skeptical on the subject of very early piety, and brutish men scoff at it. But this is no new thing, for "when the chief priests and scribes saw the wonderful things that Jesus did, and the children crying in the temple, and saying, Hosanna to the son of David, they were sore displeased." Let the wicked rage if they will; but let God's people spare no pains to bring their little ones to know and love the Saviour. Has he not said, suffer little children to come unto me and forbid them not, for of such is the kingdom of God?"

2. A true child of God may fall into sad spiritual declension, and may not soon be recovered from it. So the Scriptures teach. Peter fell, and was soon brought to repentance. But David's conscience was dreadfully stupid for a long time. "Let him that thinketh he standeth, take heed lest he fall." The Laodiceans were "lukewarm, and neither cold nor hot;" yet they said they were "rich, and increased with goods, and

knew not that they were wretched, and miserable, and poor, and blind, and naked." So that one may be a backslider and not know it. But however long this sad fate may last, if God has really begun a good work, he will not leave it unfinished. He will reclaim the wandering. If his people forsake his law, and walk not in his statutes, he will visit their transgressions with the rod, and their iniquity with stripes; nevertheless, his loving kindness he will not utterly take from them, nor suffer his faithfulness to fail. These stripes are sometimes many and severe. It is often best that they should be. God says, "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord, thy God, and that my fear is not in thee." "The backslider in heart shall be filled with his own ways." Backsliders often suffer more anguish of spirit than they did when first brought to repentance. David seems to have done so. Indeed some think he never fully recovered that joyous exultation in God, for which he was so remarkable before his fall. Let not any man suppose that he is not a "backslider *in heart*," because he has not sinned openly. David sinned secretly first, and openly afterwards. If you have departed from God, listen to his words of kindness:—"Return unto the Lord thy God, for thou hast fallen by thine iniquity. Take with you words and turn to the Lord; say unto him, Take away all iniquity, and receive us graciously." To such God says: "I will heal their backsliding. I will love them freely; for mine anger is turned away from him. I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon." A recovery from backsliding is sometimes mistaken for a first conversion.

3. True religion is the same in all ages of the world, and in all conditions of life. It is the same in its effects. It stains the pride of all glory. It humbles the soul. It begets love to all God's commands. It stirs up the spirit of prayer. It restores the image of God. It awakens penitence. It teaches men to walk by faith, not by sight. The whole life of a Christian is a warfare. To a real servant of God, Christ is precious, a fountain of joy, a well-spring of life, and munitions of rocks.

It is, however, true that in degree, religion is not always the same. Some are babes in Christ; some are carnal, halting professors; and some are strong in the Lord. Let us labor to be eminently holy. What a man soweth that shall he also reap. He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Eminent piety is as attainable now as in any previous age of the world. The saint, who shall wear the brightest crown in heaven, may be unknown to nearly all his own generation, unknown to future ages of the church militant, but not unknown to God. The brightest patterns of piety are seldom found in conspicuous places.

4. As in the days of Elijah, so now there are probably many humble believers, where we think there are few or none. That great man said, "Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life." But what saith the answer of God to him? "I have reserved to myself seven thousand men who have not bowed the knee to Baal." No doubt God now has humble servants where we little suspect it. The tares and wheat grow together, and to a careless observer may seem alike. For years Joseph Smith may have passed for a man of the world, while we have good reason to believe that the incorruptible seed was in him. Even when he was an eminent Christian, he was unknown to fame. Perhaps not one in a thousand of all who shall read these lines, ever heard of him before. It was by the merest accident that I first heard of him, from one who resides hundreds of miles from Mercer, but who once happened to pass through that place. I greatly like a saying ascribed to the late Rev. Dr. Rogers, of New York: "Should I ever reach the kingdom of heaven, three things will greatly surprise me. One will be that I shall find many wanting, of whose piety on earth I never doubted. Another will be that I shall find many there, in whose piety when on earth, I had little or no confidence. The greatest wonder of all will be to find myself there."

5. Could we see an eminent servant of Christ in every neighborhood, we might hope the best things for our country. As a man, as a magistrate, as an elder, as a peace-maker, as a living pattern of piety, what a blessing was Joseph Smith.

God's people are still "the salt of the earth and the light of the world." How much good may one man of the right spirit do. How terribly does his example reprove wickedness.— How powerfully do his life and conversation allure to piety. No mere officer of the law can spread such peace in a community as he, whose dignified example and Christian spirit invite to virtue. The wicked may hate, slander and persecute him; but when difficulties arise, how all resort to him, and in times of affliction and religious awakening, how will even his maligners beg his prayers, and seek his counsel. They know he is right, even when they mock and belie him. But when a man combines office, intelligence, piety, and age, and uses all for God, how unspeakable is his value to any people. Such a man is a strong rod, a pillar.

6. To be a servant of Christ is as wise as it is obligatory. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." The grace of God bringeth salvation. Even on earth the servants of God are cared for as none others are. If Moses spends forty days or nights in the mountain without bread or water, still he is conversing with God, and when he comes down, he is not faint. His countenance shines with an intolerable brightness. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Toil, strife, sorrow will soon end, and then will come heaven, infinite, eternal, glorious. No man is wise, who is not wise for eternity. He who wins heaven, cannot die a fool.

7. If the present lamentable want of humble, zealous, successful ministers, and of promising candidates for the sacred office, is to be supplied, there must be a return to solemn, earnest family instructions, and parents must devote their sons to this service with joyfulness, if God shall call them thereto.— Fathers, mothers, lay this thing to heart. Pray over it. The cry for help is loud, and long, and piteous. Will you withhold the best you have from such a cause? Let your infant son be solemnly devoted to God in any service for which he shall fit them. I have been credibly informed of a poor woman, who, on returning from a missionary meeting some twenty years ago, wept that she had no money to give to so blessed a cause. She searched her humble dwelling to see if she could

find nothing, that could be converted into money, but her quest was vain. She went to the loft of her cabin, she wept, she prayed, she remembered her children, she devoted them to God and to this work. She never forgot that solemn act. Neither did God. Her children grew up, and several of them are already teaching the heathen the right ways of God.—Think of pious Hannah and her Samuel of old. See how God blessed the mother of Samuel J. Mills. Give all to God, even an only son. God had an only begotten Son. He gave him up for us. “Be ye followers [imitators] of God.”

While grace is offered to the prince,
The poor may take their share;
No mortal has a just pretence
To perish in despair.

The Gospel brings mercy to the little child in its feebleness, to the young man in his strength, and to the old man in his decrepitude. It offers pardon to the guilty, righteousness to the naked, purification to the vile, wisdom to the foolish, life to the perishing. Christ succors the tempted, restores the wandering, supports the weak, cheers the disconsolate, guides the doubtful, gives victory in death, and opens the portals of heaven to the redeemed.

Blessed Saviour! Thou art worthy. Thou art worthy to wear the crown and wield the sceptre of an empire absolutely universal. Thou art worthy of all the love and honor and songs of men and angels. Men may call thy gospel foolishness and weakness, but “the foolishness of God is wiser than men, and the weakness of God is stronger than men.” Thy “Gospel is the power of God unto salvation to every one that believeth.” Whatever we do, let us do all to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved.”

Reader! have you accepted that grace? Is Christ all your hope and all your salvation? If you die without his grace, it had been good for you that you had never been born.

HOPE.—When the soul grows weary in her christian course, and is ready to faint by the way, she should be refreshed and invigorated by a view of those heavenly joys, which are to reward her labors.—*Bishop Horne.*

CHANGE OF VIEWS AMONG THE METHODISTS.—The New York "Christian Advocate," the leading organ of the Methodists, has the following:—

"It cannot be denied that this system of recruiting our church by revivals, has been seriously abused, and that the faith of our preachers and people, in the benefits of religious excitements, has been very much shaken. The plan of forcing a periodical excitement, by the aid of professional agitators or revivalists, has been fraught with consequences most disastrous to the church. Machine-made converts were found to have a very ephemeral life, and the successful labors of the reviver to fill the classes with probationers, were generally followed by the more laborious and very ungrateful efforts of the regular preachers, to rid them of careless and irreligious members. Camp meetings too, from a variety of causes, have become very unproductive, and many of our most thoughtful preachers and members have found it necessary to discourage attendance upon them."

CONTRIVING TO DO GOOD.—When Jonathan Edwards was a young man he formed a series of resolutions embodying the principles upon which he intended to act and govern his future conduct and course of life. One of these resolutions was, to be continually endeavoring to find out some new contrivance to promote the glory of God, and the great end of his own existence and that of his fellow-men. Should not such a determination as this exist in the heart of every Christian, and particularly every minister of the gospel? If the men of the world exercise their powers of invention in devising new and efficient methods of advancing their temporal interests, should not those who belong to the kingdom of heaven do the same thing in referencé to the spiritual welfare of mankind? For what purpose are the faculties of skill and contrivance given us, but to use them to the best advantage in doing the work of the Lord, "whose we are, and whom we serve?"

☞ "The Great Iron Wheel"—No 8, will be published in the next No. of the magazine.

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"The Great Iron Wheel."

No. VIII.

—
BY FRED. A. ROSS.
—

DEDICATED—To all who love to see the truth told by a *swift* witness, under cross examination.

CHRISTIAN PERFECTION.—[Continued.]—The doctrine of *Christian Perfection*, as taught by the Rev. John Wesley, shown to be false, fanatical, and of mischievous tendency—yet well suited to the despotism of the Methodist Church government.

I JOHN, 1: 8—"If we say we have no sin, we deceive ourselves, and the truth is not in us."

Mr. Wesley's doctrine of perfection will be shown false, fanatical, and of mischievous tendency, by examining his answers to certain questions we propound to him.

His replies we find in the Methodist Doctrinal Tracts, published by order of the General Conference, New York, 1814. This volume is used merely for ease of reference; as in it we have, in few pages, what we should have had to collect from many volumes of Mr. Wesley's works.

The questions we put to Mr. Wesley are these *three*:—1. How does the christian *attain* to sinless perfection? 2. How does he *know* he is thus sanctified? 3. How is he to *impress* this fact upon *others*?

FIRST.—HOW DOES THE CHRISTIAN ATTAIN TO SINLESS PERFECTION?

Mr. Wesley asks himself: "Q.—When may a person judge himself to have attained this? [A.] *Ans.*—When having been fully convinced of inbred sin, by a far deeper and clearer conviction than that which he experienced before justification, and after having experienced a gradual mortification of it, he experiences a total death to sin, and an *entire renewal* in the *love* and *image* of God, so as to *rejoice evermore*, to *pray without ceasing*, and *in every thing to give thanks*. Not that 'to feel all love and no sin,' is *sufficient proof*. Several have experienced this for a time, before their souls were fully renewed. None therefore ought to believe that the work is done, till there is added the *testimony of the Spirit*, WITNESSING his *entire sanctification*, as *clearly* as his *justification*.

"Q.—But whence is it that some imagine they are thus sanctified, when in reality they are not?

[B.] "*Ans.*—It is hence: they do not judge by all the preceding marks, but either by part of them, or by others that are ambiguous. But I know no instance of a person attending to them all, and yet deceived in this matter. I believe there can be none in the world. If a man be deeply and fully convinced, after justification, of inbred sin; if he then experience a gradual mortification of sin, and afterwards an entire renewal in the image of God: if to this change, immensely greater than that wrought when he was justified, be added a clear, *direct witness* of the renewal: I judge it next to impossible this man should be deceived herein. And if one whom I know to be a man of veracity testify these things to me, I ought not, without some sufficient reason, to reject his testimony.

"Q.—Is this death to sin, and renewal in love, gradual, or instantaneous?

[C.] "*Ans.*—A man may be dying for some time; yet he does not properly speaking die, till the instant the soul is separated from the body. And in that instant he lives the life of eternity. In like manner he may be dying to sin for some time: yet he is not *dead to sin*, until sin is separated from his soul. And in that instant he lives the full life of love. And as the change undergone when the body dies is of a different kind, and infinitely greater than any we had known before, yea, such as till

then it is impossible to conceive; so the change wrought when the soul dies to sin is of a different kind, and infinitely greater than any before, and than any can conceive till he experiences it. Yet he still grows in grace, and in the knowledge of Christ, in the love and image of God: and will do so, not only till death, but probably to all eternity."—[Doct. Tracts, p. 239, 240.]

SECONDLY.—HOW DOES THE CHRISTIAN KNOW HE IS THUS SANCTIFIED?

Mr. Wesley puts to himself the following questions:

"Q.—How do you *know* that you are sanctified, saved from your inbred corruption?

[D.] "*Ans.*—I can *know* it no otherwise than I know that I am justified. *Hereby know we that we are of God*, in either sense, *by the Spirit that he hath given us*. We *KNOW* it, *by the witness*, and *by the fruit of the Spirit*. And first, *by the witness*. As when we were justified, the Spirit bore witness with our spirit, that our sins were forgiven; so when we were sanctified, he bore witness, that they were taken away. Indeed the witness of sanctification is not always clear at first, [as neither is that of justification:] neither is it afterwards always the same, but like that of justification, sometimes stronger and sometimes fainter. Yea, and sometimes it is withdrawn. Yet in general, the latter testimony of the Spirit is both as clear and as steady as the former.

"Q.—But what need is there of it, seeing sanctification is a *real change*, not a *relative* only, like justification?

[E.] "*Ans.*—But is the new birth a *relative* change only? Is not this a *real* change? Therefore if we need no witness of our sanctification, because it is a *real* change, for the same reason we should need none that we are born of, or are the children of God.

"Q.—But does not sanctification shine by its own light?

[F.] "*Ans.*—And does not the new birth, too? Sometimes it does. And so does sanctification: at others it does not. In the hour of temptation Satan clouds the work of God, and injects various doubts and reasonings, especially in those who have neither very weak or very strong understanding. At such times there is *absolute need* of *that witness*; without which the work of sanctification, not only could not be discerned,

but could not subsist. Were it not for this, the soul could not abide in the love of God: much less could it rejoice evermore, and in every thing give thanks. In these circumstances, therefore, a direct testimony that we are sanctified, is necessary in the highest degree.

“But I have no *witness* [Mr. W. supposes one to say] that I am saved from sin; and yet I have no doubt of it.’ Very well. As long as you *have no doubt* it is *enough*. When you *have*, you will *need the witness*.

“Q.—By what *fruit of the Spirit* may we know that we are of God in the highest sense?

[G.] “*Ans.*—By *love, joy, peace* always abiding; by invariable *long suffering*, patience, resignation; by *gentleness* triumphing over all provocation; by *goodness*, mildness, sweetness, tenderness of spirit; by *fidelity*, simplicity, godly sincerity; by *meekness*, calmness, evenness of spirit; by *temperance*, not only in food and sleep, but in all things natural and spiritual.

“Q.—But what great matter is there in this? Have we not all this, when we are justified?

[H.] “*Ans.*—What! *Total resignation* to the will of God, without mixture of self-will? *Gentleness*, without any touch of anger, even the moment we are provoked? *Love* to God, without the least love to the creature, but in and for God, excluding *all* pride? *Love* to man, excluding *all* envy, *all* jealousy, and rash judging? *Meekness*, keeping the whole soul inviolably calm? And *temperance* in all things? Deny that any ever came up to this, if you please; but do not say all who are justified do.

“Q.—But some who are newly justified do: What, then, will you say to these?

[J.] “*Ans.*—If they really do, I will say they are sanctified, saved from sin in that moment; and that they never need lose what God has given, or feel sin any more. But certainly this is an exempt case. It is otherwise with the generality of those that are justified. They feel in themselves more or less pride, self-will, and a heart bent to backsliding. And till they have gradually mortified these, they are not fully renewed in love.

“Q.—But is not this the case of all that are justified? Do they not *gradually* die to sin and grow in grace, till *at*, or perhaps a little before death, God perfects them in love?

[K.] "*Ans.*—I believe this is the case of *most*, but not *all*. God usually gives a considerable *time* for men to receive *light*, to grow in *grace*, to *do and suffer* his will, before they are either *justified* or *sanctified*. But he does not invariably adhere to this. Sometimes he cuts short his work. He does the work of many years in a few weeks: perhaps in a week, a day, an hour. He *justifies*, he *sanctifies*, both those who have *done or suffered nothing*, and who have not had *time* for a *gradual* growth, either in *light* or *grace*. And *may he not do what he will with his own? Is thine eye evil because he is good?*

"It need not, therefore, be affirmed over and over, and proved by forty texts of Scripture, either that most men are perfect in love at *last*; that there is a *gradual work* of God in the soul; or that, generally speaking, it is a *long time*, even many years, before sin is destroyed. All this we know. But we know, likewise, that God may, WITH MAN'S GOOD LEAVE, *cut short his work*, in *whatever degree* HE PLEASES, and do the usual work of many years in a moment. He does so in *many instances*. And yet there is a *gradual work*, both *before* and *after* that moment. So that one may affirm the work is *gradual*; another, it is instantaneous, without any manner of contradiction.—[Doc. Tr., p. 257–263.]

THIRDLY.—HOW IS THE CHRISTIAN TO IMPRESS THE FACT OF HIS SINLESS SANCTIFICATION UPON OTHERS?

Mr. Wesley thus interrogates himself:—

"Q.—What is reasonable proof? How may we certainly *know* ONE that is saved from all sin?

[L.] "*Ans.*—We cannot *infallibly know* ONE that is thus saved, [no; nor even one that is justified] unless it should please God to endow us with the miraculous discernment of spirits. But we apprehend these would be sufficient proofs to any reasonable man, and such as would leave little room to doubt either the truth, or depth of the work: (1.) If we had clear evidence of his exemplary behaviour, for some time before his supposed change. This would give us reason to believe he would not *lie for God*, but speak neither more nor less than he felt. (2.) If he gave a distinct account of the time, and manner wherein the change was wrought, with sound speech which could not be reprovèd; and (3.) If it ap-

peared that all his subsequent words and actions were holy and unblamable.

"The short of the matter is this: (1.) I have abundant reason to believe this person will not *lie*. (2.) He testifies before God, 'I feel no sin, but all love; I pray, rejoice, and give thanks without ceasing; and I have *as clear an inward witness*, that I am fully renewed, as that I am justified.' Now if I have nothing to oppose to this plain testimony, I ought in reason to believe it.

"It avails nothing to object; 'But I know several things wherein he is quite mistaken.' For it has been allowed, that *all* who are in the body are liable to mistake; and that a mistake in judgment may sometimes occasion a mistake in practice, (though great care is to be taken that no ill-use be made of this concession.) For instance, even one that is perfect in love, may mistake with regard to another person, and may think him, in a particular case, to be more or less faulty than he really is. And hence he may speak to him with more or less severity than the truth requires. And in this sense, (though that be not the primary meaning of St. James) *in many things we offend all*. This, therefore, is no proof at all that the person so speaking is not perfected in love.

"Q.—But what does the *perfect one* do more than others? More than common believers?

[M.] —"*Ans.*—Perhaps *nothing*. So may the providence of God have hedged him in, by outward circumstances. Perhaps *not so much*, (though he desires and longs to *spend and be spent* for God,) at least not externally: He may neither speak so many words, nor do so many works. As neither did our Lord himself speak so many words, or do so many, no, nor so great works, as some of his apostles.—(John 14: 12.) But this is no proof that he has not more grace.

"Q.—But is not *this* a proof against him: *I feel no power either in his words or prayer?*

[N.] "*Ans.*—It is not: for perhaps that is your own fault, * * &c. * *. But do not others feel it? If they do, your argument falls to the ground. And if they do not, do none of these hinderances [which had been mentioned] lie in their way too? You must be certain of this, before you can build any argument thereon. And even then your argument will prove

no more than—that *grace and gifts do not always go together.*—[Doc. Tr., p. 235, 236, 237, 238.]

Mr. Wesley’s replies to our three questions, when condensed, read thus :

1. *How does the Christian attain sinless perfection?*

Ans.—By a gradual mortification of sin, and afterwards by an entire [instantaneous] renewal in the image of God. Sometimes God cuts short his work. He does the work of many years in a few weeks: perhaps in a week, a day, an hour. [See Ans. A and K.]

2. *How does the Christian know he is thus sanctified?*

Ans.—He can know it no otherwise than he knows that he is justified. He knows it by the *witness*, and by the *fruit of the Spirit*. [See Ans. D.]

3. *How is the Christian to impress the fact of his sinless state upon others?*

Ans.—*First.* If we had clear evidence of the man’s exemplary behaviour, for some time before his supposed change, this would give us reason to believe he would not *lie for God*, but speak neither more no less than he felt. *Secondly.* If he gave a distinct account of the time and manner wherein the change was wrought, with sound speech which could not be reproved; if he testified before God, ‘I feel no sin, but all love; I may rejoice and give thanks without ceasing; and I have as clear an inward witness that I am fully renewed as that I am justified.’ *Thirdly.* If it appears that all his subsequent words and actions were holy and unblamable. Now if I have nothing to oppose to this plain testimony, I ought in reason to believe it. [See Ans. K, L, M.]

We think we have fairly displayed Mr. Wesley’s position. And, will endeavor to show—that,

I. IT IS FALSE—For the following reasons :

1. It is an *absurdity.* Mr. Wesley requires us to believe, that the Christian who has become sinlessly perfect, needs a direct witness of the Spirit to tell him he is thus fully renewed. Here is a man, who, as Mr. W. tells us, “has experienced a gradual mortification of sin—experienced a *total death to it*, and an *entire renewal in the love and image of God*, so as to rejoice evermore, to pray without ceasing, and in every thing to give thanks. He lives the *full life of love*—He has under-

gone an *instantaneous* change *infinitely* greater than any before, and than any can conceive till he experiences it." [See Ans. A, B, C.] And yet this Christian *cannot know* he is thus sanctified and saved from inbred corruption, otherwise than by having, *first*, the *direct witness of the Spirit to the fact!* And he not only needs this testimony when he is first fully sanctified: it is *absolutely necessary afterwards*—For, "in the hour of temptation, Satan clouds the work of God, and injects various doubts and reasonings." *At such times*; then, there is *absolute need* of that witness; without which the work of sanctification not only *could not be discerned*, but *could no longer subsist*. [See Ans. D, E, F.] What think you, reader? But, as if on purpose to show the absurdity of this doctrine, Mr. W. gives us the following illustration. He says: "A man may be *dying* some time, yet he does not, properly speaking, *die*, till the *instant* the soul is separated from the body; and *in that instant* he lives the life of eternity. *In like manner*, he may be *dying* to sin, for some time: yet he is not *dead* to sin, until sin is separated from his soul. And *in that instant* he lives the *full life of love*." [Ans. c.]

We accept this comparison, Mr. Wesley. And pray tell us, do you think that the man who is *dead*, and *living the life of eternity*, needs a direct witness to inform him that he *is dead*, and *in the other world*? You smile, Mr. Wesley; and may say, "No man in his senses could ever believe such an absurdity as that." But, be not so fast, dear sir. Baron Swedenborg gravely informs us, that *dead men, often, do not know*, for a while, that they *are dead*, and *living the life of eternity!* He gives us to understand, from his own personal acquaintance with the fact, that our own John Calvin "was a long time in the spiritual world, before the angels could satisfy him that he was not still in the body!" [Pond., p. 130.]

Now, Mr. Wesley, it seems to us you must hold with Swedenborg in this matter. Then you can consistently tell us—that, the Christian who has *died to sin*, and, *in that instant*, *lives the full life of love*, cannot know he is thus *full of love without the direct testimony of the Spirit*. The two notions belong to each other. They are both *true*; or they are both *absurdities*.

Once more, Mr. Wesley: You teach us, that the sanctified

Christian is perfect as his master Jesus Christ. [See Works, vol. 1, p. 265–365.] Tell us, then, Did Christ need the direct witness of the Spirit to assure him he was without sin? Did he absolutely need this witness to prove he was full of the life of love, when tempted of the Devil? We will press you no farther, Mr. Wesley. Your doctrine is an *absurdity*. It is, then, FALSE.

We have not copied Mr. Wesley’s scriptural proofs of a witness of the Spirit to instantaneous sanctification. It is not necessary. His Bible arguments have been considered. If his views are unscriptural there cannot be a direct witness to a perfection which the word of God does not recognize.—Moreover, our readers have seen in the essays of Rev’d Mr. Minnis, and in the Tract on the subject, our views to prove that there is *no such thing as a direct witness at all*. If so, there can be none in the case before us:

Mr. Wesley’s doctrine is FALSE; because—

2. He requires us to believe the Christian is sinlessly perfect, upon his *mere testimony* that he is thus sanctified.

Hear what he says: “If the man’s conduct was exemplary before his supposed change—if he gave a distinct account of the time and manner wherein the change was wrought, and that he had as clear an inward witness that he was fully renewed as that he was justified—and if it appeared that all his subsequent words and actions were holy and unblamable—then, if we have nothing to oppose to this plain testimony, we ought in reason to believe it.” [See Ans. L.]

Surely, Mr. Wesley’s *ifs* are of the longest. Verily, we *have something to oppose to this plain testimony* of the man. We oppose it because we have *nothing but testimony*. It may be said, we have his “*exemplary conduct BEFORE*,” and his “*holy and unblamable words and actions SUBSEQUENT to his supposed change*,” in addition to his word. Not at all. The man’s conduct, *before*, and *after*, his supposed sanctification, is only given to show that “he will not *lie* for God.” [See Ans. L.] This must be so. For the man’s exemplary conduct *before* he was *fully renewed* could not, of course, be proof he was then *perfected in love*. And his holy and unblamable words and actions *after* his supposed change, may be no evidence he is then perfected in love, because, according to Mr.

Wesley, he did not commit any *outward sin before he was sanctified*. [See Works quoted in last Wheel, vol. 2, p. 359.]

His words and actions, then, *subsequent* to his being fully renewed, may be *just what they were before*. They may simply show, that "he doth not commit outward sin." There may be no apparent advancement in holiness.

Mr. Wesley admits this. He asks himself expressly, "What does the perfect one do more than others? More than common believers?" He replies, "Perhaps nothing"—"Perhaps not so much"—"He may neither speak so many words, nor do so many works." There may be, Mr. Wesley admits, "no felt power in his *words* or *prayers*"—for "*grace* and *gifts* do not always go together." [See Ans. M, N.]

It is plain Mr. W. requires us to believe the Christian to be sinlessly perfect upon his *mere word*. The doctrine, then, is *false*. For, if the Christian was fully renewed, his words and actions *would prove* he was without sin. His faith in Christ, his love to God and man—his peace and joy in the Holy Ghost, would be so impressed upon pious minds, by every look of his eye, by every tone of his voice, by every feature of his face, by the wisdom of his every thought, and by the power of his life, that Christians would see he was perfect like his master. Nay, the world, although they might hate him, would *say*, never man spake like this man, and *feel* he was *the full image of God*.

Surely we have the right to require that the sinlessly perfect man make *that fact* plain to others, in the church and out of it, by his words and actions, *as really* as Jesus proved his holy character to Peter, James, John, and to the officers of the Chief Priests and Pharisees. Jesus invited men to test him by his life. He tells us to judge the tree by the fruit. And the *imperfect Christian* does prove by *his conduct* that he *is* the *imperfect Christian*. May we not, then, ask that the man who claims to "*feel no sin but all love*" should give us the fruit belonging to such a tree of righteousness. Paul, like his Lord, advises us to judge of men by what *we see*, and *not* by what *they tell us*. Paul was himself highly favored. He was caught up into Paradise. His heart was full of Christ. Yet he says: "Though I would desire to glory, I should not be a fool; for I will say the truth; but now I forbear, *lest any man*

should think of me above that which he seeth me to be, or heareth of me."—2 Cor., 12: 6.]

We, test, then, the man who says he is sinlessly holy by this word of God. We will not be satisfied when he tells us the time and manner of his change, and says, "I feel no sin but all love, and have a clear inward witness of the fact." We want to see the fruit of the sinless heart.

Mr. Wesley shrinks from this test. He confesses his holy man cannot bear it. He requires us to believe his *experience*—to take *his testimony* to his change—*his testimony* to the inward witness, and be satisfied with *that*. We cannot be satisfied with *that*. And, Mr. Wesley, because you ask us to hold your doctrine of perfection on such *testimony* as *that*, we reject it as FALSE.

Mr. Wesley's doctrine is FALSE—

3. Because *the best Christians in the Methodist Church have never claimed to be thus perfect.*

Mr. Wesley himself never said, "I feel no sin, but all love; I pray, rejoice and give thanks without ceasing; and I have as clear an inward witness that I am fully renewed in the love and image of God, as that I am justified." Charles Wesley never claimed to be thus perfect. The distinguished *biographers* of the Wesleys, *Whitehead* and *Moore*, never represented themselves in this character. *Fletcher* held no such language. The first *Bishops*, *Coke* and *Asbury*, never said, "We feel no sin, but all love." The remarkable *orators* of Methodism, the dead *Summerfields* and *Cookmans*, never felt themselves elevated to this state. The living *Bascoms* have not proclaimed they were thus renewed. The present *Bishops*, *Presiding Elders*, *Itinerants*, most remarkable for godliness, have not so spoken. The *Missionaries* of Methodism have never tried to charm the heathen from idols by exhibiting themselves as the full image of Christ.

Shall we be told the "most eminent men in the Methodist Church have, in their *modesty*, declined proclaiming their own attainments in piety?" But Mr. Wesley has settled that question. He puts to himself this interrogatory :

2. "Suppose one to have attained to Christian perfection, would it not be better to be entirely silent: not to speak of it at all?"

Ans.—This could not be done with a clear conscience; for undoubtedly *he ought to speak*. Men do not light a candle to put it under a bushel; much less does the all-wise God. He does not raise such a monument of his power and love, to hide it from all mankind. Rather, he intends it as a general blessing to those who are simple of heart." [Doc. Tr., p. 234.]

This is unanswerable as to Mr. Wesley's sense of duty in the case. It is plain, then, that if the best men in the Methodist Church had thought they had attained to sinless perfection, from Mr. Wesley down to the present day, they would have *said so*, at least. But they have *never so spoken*.

If we are wrong in this, we can soon be put right. Let some one who knows, point us to Methodists, eminent for piety, who have claimed to be "*without sin, and all love*."—Tell us who they were, if dead. Tell us who they are, if living. Tell us who they are in the connection, North and South. Tell us who they are in Holston Conference. Tell us who they are in Wytheville, Marion, Abingdon, Blountville, Paperville, Jonesborough, Greenville, Newport, Dandridge, New Market, Maryville, Athens, Kingston, Knoxville, Rutledge, Rogersville, Kingsport,—or who they are in the country societies, and classes in the valleys and coves of our mountains. We make this issue. Will it ever be met? No—never.

Allow us to say, we have heard that a respectable Methodist licensed preacher, not a great way from Kingsport, has said, he would continue to hold Mr. Wesley's doctrine of perfection, even if *he knew there never had been any living witnesses*, because he believed the doctrine was in the Bible.—We say to this gentleman: sir, you think better of Mr. Wesley's doctrine than he thought of it himself. For he puts to himself the very question—"But what if none hath attained to it *yet*? *Ans.*—Convince me of this, and *I will preach it no more*. If there be none made perfect in love *yet*, then *God has not sent me to preach Christian perfection*." Doc. Tr., p. 245.]

So we say to our young brother. Do you believe there have been any sinless people? Who were they? Where are they? Do you give it up? Do you admit there never have been any? Then obey Mr. Wesley. Preach Mr. Wesley's perfection no more. *God has never sent you to preach it, nor any body else.*

We recommend to this brother, to unite with all other readers of the Magazine—to examine the Scriptures—to examine, also, whether the doctrine is not FALSE, since it teaches that the *sinless Christian* needs a *direct witness* to tell him he is in the full image of God;

To examine whether the doctrine is not FALSE, since it requires us to believe the *Christian is perfect, on his mere testimony*;

To examine whether it is not FALSE, since *in must be believed, in the face of the fact, that the best Christians in the Methodist Church have never, at any time, claimed to be thus perfect.*

II. MR. WESLEY'S DOCTRINE IS FANATICAL.

We will content our readers with *one fact*, to substantiate this affirmation :

Mr. Wesley teaches that, in this state of “*perfect love*,” the Christian may be privileged to have *miraculous manifestations of the several persons of the ever blessed Trinity!*

We have more than once brought to the notice of our readers, Mr. Wesley's belief in the experience of Charles Perronet. He relates this experience to Miss Hetty A. Roe, in a letter, [735, vol. 7.] Perronet says: “Just after I was united with the Methodists, the Father was revealed to me the first time: soon after, the whole Trinity. I beheld the distinct persons of the Godhead, and worshipped one undivided Jehovah, and each person separately. After this, I had equal intercourse with the Son, and afterwards with the Spirit, the same as with the Father and the Son. After some years, my communion was with the Son only, though at times with the Father, and not wholly without the Spirit. Of late I have found the same access to the Triune God. When I approach Jesus, the Father and the Spirit commune with me. If it be asked how, or in what manner, I beheld the Triune God, it is above all description. He that has seen the light of God; can no more describe it, than he that has not. In two of those divine interviews, the Father spoke, while I was in an agony of prayer for perfect conformity to himself; twice more, when I was in the depth of sorrow, and each time in Scripture words. It may be asked, ‘Was the appearance glorious?’ It was all divine—it was glory. I had no conception of it. It was God.

The first time, the glory of him I saw reached even to me. I was overwhelmed with it: body and soul were penetrated through with the rays of Deity."

Mr. Wesley, writing to Lady Maxwell in reference to this experience, says: "Formerly, I thought this was the *experience of all those who were perfected in love*; but I am now clearly convinced [after examining, one by one, the members of the Select Society of London on that head] that it is not so. 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. Miss Ritchie was the second; Miss Roe, now Mrs. Rogers, the third. I have yet found but a few instances; so that this is not, as I was at first apt to suppose, the *common privilege of all that are perfect in love*. [Vol. 7, Letters 330.]

The experience of Perronet, and this commentary of Mr. Wesley, speaks for themselves. Webster, in his Dictionary, says: "A fanatic is a person affected by excessive enthusiasm, particularly on religious subjects; one who indulges wild and extravagant notions of religion, exhibits strange motions, postures, vehement vociferations in worship. Fanatics sometimes affect to be inspired, or to have intercourse with superior beings."

Now it appears to us, that the farthest reach of delusion cannot go beyond this vision of Perronet. He says he beheld God the Father, as well as the other persons of the Trinity. That the Father spoke to him, &c. &c. The Scriptures teach us that no man hath seen God the Father at any time. But Perronet says he saw the Father, and that he spoke to him! Mr. Wesley believed this vision. Not only so, he tells us he "formerly thought this was the experience of all those that were perfected in love." He changed this opinion *so far as to teach that we are to believe that "only a few of these are favored with it."* But it is of THESE, and *only THESE*, who are PERFECT IN LOVE, we are to find *the favored few*, who, like Perronet, the Marquis De Renty, Miss Ritchie, and Mrs. Hetty A. Rogers, are privileged to see the distinct Persons of the Trinity—to hold divine communion with the Father, &c. &c. The doctrine of perfection, then, as taught by Mr. Wesley,

opens the door to this wildest fanatacism. The insane imagination cannot go beyond this. All things else in dis-tempered dream, must be less wonderful than this. He who may be allowed to affirm that he saw and conversed with God the Father, may relate any thing else he thinks he saw, heard, or did, in heaven and hell. If we must believe him when he tells *that experience*, we may safely believe him when he tells all other things. And Mr. Wesley requires us to believe him. He has laid down the law, that if a man is exemplary, and assures us he was converted in dream or vision, we must credit him. [See Works, vol. 5, p. 460.] Or if he testifies to his instant sanctification, and to the direct witness, we must receive his testimony. And now, when in that state, if he says he entered the Holy of Holies, and communed, in vision, with God the Father, Son and Holy Ghost, we must believe him. And we must sit, and listen in faith to any thing else he may tell us.

Mr. Wesley, we know that your religious views are full of wildfire every where. But it seems that you reserved for the most favored of those perfected in love, the privilege of enjoying the richest feast of fanaticism. We reject your doctrine. On this point we say no more.

III. MR. WESLEY'S DOCTRINE IS OF MISCHIEVOUS TENDENCY.

It is mischievous to religion to teach that the Christian ought to expect instant sanctification in this life, so as “*to feel no sin and all love;*” and yet, that he *cannot know* he is in that state *without the direct witness of the Spirit!*

It is mischievous to religion, to teach that the Christian, *after he is thus sanctified*, may be so *tempted of Satan*, that he *cannot discern the work* of sinless sanctification, *without the direct witness!*

It is mischievous to religion, to teach that the Christian, *when he is thus sanctified*, may not be able to impress this *full image of God* upon even a brother Christian, *except by his word*, that he feels no sin, but all love, and has the direct witness!

This bare recital of the doctrine shows its evil nature. But we will be more specific :

1. The doctrine of perfection, as taught by Mr. Wesley, is a *degradation* to the *idea* of the *sinless state*, by exhibiting it as

existing in connection with a *depraved condition* of the soul. Every one, except he is a perfectionist, in reading the Bible, or in his reflections on the subject of holiness, has come to the conclusion, that the *full image* of God, *if it was reflected by man*, would show *all his faculties, filled, at every moment, to the extent of their capacities, with the knowledge, love and obedience of God*. Nothing less than this, nothing more than this, is taught to be perfect holiness in the Bible. And this representation meets the approbation of all men who have thought on the subject, save, as we have said, the perfectionists.

Now, when we contrast *this* sinless sanctification with *that* given by Mr. Wesley, as actually attained by the Christian, the *comparison* throws utter *disgrace* upon the *full image of God*, if Mr. Wesley's perfection be that *full image*.

For, he teaches, that a man may be in the *perfect resemblance* of his Maker—be *as perfect as Christ*—be *without sin and all love*—and yet he may have a *thousand infirmities*—may have *mistakes* in judgment, *wrong words*, and *wrong actions*—may have *omissions, short comings, defects of various kinds*—He may *involuntarily trespass* the law—He may love his neighbor *too much or too little*, &c. &c. &c. &c. &c. [Tracts, p. 229–233.]

Here, then, Mr. Wesley presents to us the *sinless state* existing in the midst of *another state*, which he mildly calls one of *infirmities*, but which every body else, not of his way of thinking, considers to be one, showing a *depraved nature and imperfect life*. Mr. Wesley's view, then, degrades the very idea of the sinless state. It brings down all high conception of the full image of God. It makes it a thing infinitely unworthy any rational idea of his character as revealed in his word.

2. This doctrine is a *degradation* to the *life* of every professor of religion who *believes* it, and *tries to act upon it*; because he will, continually, be tempted to call *sins, infirmities*.

Every such professor will incessantly be urged, in the very beginning of his course, to delude himself to think that he does not commit any *outward sin*. And then, long before he may claim to be sinlessly perfect, he will be prone to blind himself, so as not to see *that* to be *sin, within him*, which is *sin*. He will be ever remembering, that Mr. Wesley says that

this, and this, and this, and this, are mere “infirmities, necessarily flowing from the corruptible state of the body, and no way contrary to love, nor, therefore, in the scripture sense, sins.” [Tracts, p. 231.]

This man has dangerous latitude given him to deal deceitfully with himself. Will he not be liable to shrink from self-examination? Will he not be prone to soften the nature of many feelings of his heart, and to deny the true character of many actions of his life? We can with difficulty imagine *any principle of conduct* more fatal to upright walk and conversation.

3. This doctrine tends to make *Pharisees* of all who receive it.

Christ spake the parable of the Pharisee and Publican, “unto certain which trusted in themselves that they were righteous, and despised others.”

We admit that the depraved heart leads all men to do this. But Mr. Wesley’s doctrine of perfection *stimulates this spiritual pride*. He says: “It need not be affirmed over and over, that there is a gradual work of God in the soul, with most men, before sin is destroyed. All this we know. But we know likewise, that God may, *with man’s good leave*, cut short his work, in whatever degree he pleases, and do the work of years in a moment—in a week, a day, an hour.” [Ans. K.]

Look at this statement of Mr. W., and decide if the following conclusions are not fair, viz: If some Christians do thus become sinlessly perfect by giving God their “*good leave*” to *cut short his work in a week, a day, an hour, a moment*—and if it is the duty of other Christians to give God their *good leave*, without delay, to bring them to the same state—then those who are not sanctified have *refused to do what others have in fact done*. Is not this clear? Very well. But here is a man who says, *I have done that*. Observe, he believed when he was born of God, he had the direct witness to tell him the fact. He believed he did not then commit any outward sin. He believed he might reach the condition of “*no sin and all love*” by giving God his good leave to cut short his usual work and bring him to that state in “*an hour*.” He believes he consented to God’s doing this work; and that it was done.—He believes he is now sinlessly sanctified. He believes his

thousand remaining thoughts, affections, words, actions, however they may *look like sins*, are *only* the *infirmities of the corruptible state of the body*, and *not*, in the scriptural sense, *sins*. He believes *he has done*, in the immense work of sanctification, what others have *sinfully refused to do*. *Now, if this man is mistaken*, then, surely he is the *very man* to trust that he is righteous, and despise others.

Nay, he was the Christian Pharisee long before he professed sanctification: because he claimed to commit *no outward sin*. *That*, of itself, is more than the Jewish Pharisee contended for. Truly, when the Methodist, then, professes to be *in the full image of God*, he is the *Pharisee of the Pharisees*. For he will then trust he is righteous and despise others, as Publicans and sinners, *exactly in proportion* as he is *more deluded by spiritual pride* than the Jew in the temple.

If Mr. Wesley's followers have not shown this spirit, in a remarkable degree, *more* than all other professors of religion, it must have been because God, in his great mercy, has saved them from the influences of this doctrine. But, certainly, it was in the very spirit of *this righteousness* that Mr. W. affirmed, as Whitefield asserts, "that no Baptist or Presbyterian writer, whom he had ever read, *knew any thing* of the liberty of Christ." To which statement Whitefield replied—"What, neither Bunyan, Henry, Flavel, Halyburton, many of the New England and Scotch Divines? I know you think meanly of Abraham, the friend of God, and of David, the man after God's heart." [Gillie's Life of Whitefield—N. Haven: 1812—p. 256.]

4. The doctrine, while it tends to this *self-righteous and censorious spirit* in the Methodist connection, has a wide influence on other churches, and the world, to excite the same *leaven of uncharitableness*, in the *following way*, namely:—There are very many persons who have never examined the question of perfection; but have heard, far and near, ministers of the gospel proclaiming, that men get religion, and know it by a direct witness from the Holy Spirit; that they then do not commit any outward sin; that they, after this, may arrive at sinless sanctification in heart, so as to be without sin, and all love, in a week, a day, an hour, whenever they will give God their good leave thus to renew them. These views sink down

into the depravity of all hearts, and give new power of evil to the old leaven, ever ready to find fault with professors of religion. Many church members are *insensibly and unwittingly swayed* by these opinions. They have, as we intimated, no settled notions on the subject; but in this *vague way*, are led to expect much more from their brethren than they ought to have required of them, in charity. They look to see the *no sin and all love*. They pay little respect to the notion of *infirmities*, necessarily flowing from a corruptible state of the body, when scrutinizing the conduct of others. Hence, when they witness sins of commission and omission—*sins* in heart and life—they blame harshly, just in the degree that they have imbibed Mr. Wesley's notion of perfection.

The men of the world, under the same teaching, are excited to *greater bitterness* against professors of religion than they would otherwise have felt. They have been told that Christians from the first should be expected never to commit outward sin; and that they will reach *sinless perfection of heart any hour they may choose to give God permission thus to perfect them in love*. The men of the world look for all this.—They do not find it. They discover great imperfections instead. Their scoff at the Christian name is, therefore, wide and deep.

Had these views of sanctification never been taught—on the contrary, if the great Scripture fact had been urged every where, that the most perfect men in this life do commit sin—and if the great Bible warning had been held up, that there is no man that sinneth not,—then the spirit of forbearance would have been more easily cultivated in the church towards its members; and the world would have been the more readily deprived of one of its strongest objections to the Christian profession.

5. The doctrine tends to evil, because *perfectionism has been mischievous in every age of the world*. The evil is, the idea that man attains to the *sinless state in this life*. The evil is, that THIS SENTIMENT is just THE PRIDE OF THE DEPRAVED HEART. Perfectionists, according to their views of virtue, existed among the Greeks and Romans. We see it among the Hindoo devotees, and Mahomedan saints. Pantheism assumes as a fundamental position, such an union of man to the Deity,

as to constitute the leading principle of modern perfectionism in its purest and most sublimated form. Hence originated the deification of men, as well as the divine worship paid to stocks, stones, rivers, mountains, winds, and all the inferior parts of creation. The Nicolatans, the Simonians, in the apostolic age—the Gnostics of the first and second centuries—the Manicheans of the third—the Platonists of Egypt—the brethren and sisters of the Free Spirit in the thirteenth, fourteenth and fifteenth centuries—the disciples of Michael Molinos, in Spain, France and Italy, in the seventeenth century—Pelagius and Clestius—the primitive Quakers—the French Prophets—the Shakers, Jemima Wilkenson, Joanna Southcote, the Mormons, and the great body of the Mystics in every communion, have all held to perfection in this life. In the Roman Catholic Church good men may not only attain to perfection, but perform, moreover, works of supereogation, serving as a fund for the advantage of believes of inferior spiritual attainment.

Mr. Wesley's view, however it may differ from some of these forms of perfectionism, contains the PRINCIPLE which is the spirit of evil in them all. That is to say, the *idea* that the *sinless state is ATTAINED in this life. That makes it one in heart*, with them *all*, from the notion of the Manichean to that of the Mormon.

We do not say it is evil for man to *aspire* to be perfect; for that is proof he is a spiritual and immortal being. We do not say it is evil for man to believe he will be perfect *when he reaches heaven*; for that is in the Scriptures. We do not deny, but affirm with Mr. Wesley, that if man would improve the grace given, he would become holy, even as God is holy, here: just as all men might be saved if they would accept the ample provisions of the gospel. Hence we urge men to be saved. We urge them to be perfect. No. The evil is in believing that man *ATTAINS* to sinless perfection in this world. And the *measure* of that evil is the *difference* between what man actually *is*, in his best condition, of *supposed perfect sanctification*, and what *he would be if he was sinless*. What is that difference? We answer—It is a variable quantity. It is found in *all the shades of error*, from the amiable form of mysticism in Fenelon, to the dark fanaticism of Joe Smith, when they are compared

with the light which beams from the character of the Son of God.

The mischief of perfectionism, as taught by Mr. Wesley, was well expressed in the following real dialogue between a sensible man of business and a Methodist :

Mr. A.—You think you are perfect, do you?

Mr. B.—Yes; I feel no sin. I am all love. I have the direct witness.

Mr. A.—Then, my friend, I am afraid you may, before you know it, be fit for all kind of rascality.

This opinion sounds harsh. It was, however, frank. It was friendly; and it hit the nail on the head. *Mr. A.*, in that *one sentence*, gave the *philosophy of perfectionism*. He had studied it in living men, so far as he had seen its tendencies in Tennessee. And he stated what is the *true condition* of every man who claims to be sinlessly sanctified. The proof is plain. Here is a man who believes he is free from sin *to-day*. Now suppose he is *not* free from sin. He is, then, self-deluded *to-day*. Very well. But may he not be still more deluded *to-morrow*? Certainly; for self-deception may blind him *to-morrow* as well as *to-day*. *How dark*, then, may he become in self-delusion, before he will find out he is a sinner? We answer—The history of perfectionism shows, that *he may wander into outer darkness, commit all crime, and still claim to be sinlessly perfect*.

"Perfectionism," say the Princeton Reviewers, "can never bear a rigid and impartial scrutiny, as to its visible effects, any more than as to the radical principles which produce them.-- Its grapes, however beautiful in the eyes of the distant and cursory spectator, are still the grapes of Sodom, and its clusters are the clusters of Gomorrah. In proportion to the developments which are made, new evidence is afforded, that this heresy, however diversified or modified by circumstances, is everywhere the same in its essential features, and in its tendency; arrayed alike against evangelical doctrine and order; fostering fanaticism and spiritual pride. Experience has proved that it peculiarly prepares the ground where it is cultivated and flourishing, for an abundant crop of infidelity, and the most odious forms of delusion and imposture." [Reperory, 1842: p. 470.]

Methodists have been saved from "the most odious forms of delusion and imposture," by the *very fact* which Mr. Wesley deplored. He grieved over the acknowledgment, that among them there had been only a "few," an "exceeding few witnesses of the great salvation." In behalf of our Methodist brethren we say, amen! Amen! Yes, THAT FACT HAS SAVED METHODISM. In other words, God has given grace, and granted influences to restrain Methodists, in a great degree, from the delusion of claiming to be sinless in personal character.

But, let us suppose we saw in every Conference, every circuit, every class meeting, *just such* men and women as Mr. Wesley tried to reveal as perfected in love, and such as he says he knew in few cases? Suppose we saw very many such witnesses of the great salvation, who would say, of themselves, that God, with their good leave, had cut short his work, in a week, a day, an hour, and in a moment they had attained to His full image!—that they had the testimony of the Spirit!—that this witness assured them of their sinless state, even when under temptations of the Devil! Suppose, among the Bishops, Presiding Elders, Itinerants, Class Leaders, Local Preachers, the entire brethren and sisterhood, it was a common thing to hear all this! How many of them, then, should we find, like Perronet, the Marquis De Renty, Hester Rogers, and Miss Ritchie, seeing in miraculous vision, the Father, Son and Holy Ghost, and holding conversations with the separate Persons of the Trinity? How many gentle spirits should we find, like Madame Guyon? How many, not so gentle, like Madame Bourignon, dressed as a hermit and seeing, in extacy, Adam in his original state, possessing the principles of both sexes—and Jesus Christ corruptible in his human nature? How many, like Jacob Behmen, surrounded for seven days with a divine light, and looking into the essences and properties of things? How many Methodist Monks and Nuns should we behold, after a while,—*Solitaires, Coenobites, and Sarabites*—too good to live in the world, and seeking to devote themselves to God, by living out of it—some dwelling in monasteries by themselves—some wandering about without homes? How long would it be before we should hear, that plain *brother* and *sister, so-and-so*, had been canonized into Saint Samuel

and Saint Susan? How long before Methodists would be told that these Saints, and men such as these, had gone to heaven, and left behind them a *portion* of their *perfection*, as a *fund of merit*, in the hands of the preachers, to be *sold*, for *money*, to those who had not grace enough to die, or to those who might need such merit in their life of sin? How long would it be before we should hear of Methodist Tetzels selling *Methodist Indulgencies*? How long——But we have got to Rome—to the very Vatican. Yes, *sinless perfection* is one of the roads to Rome. And *the sale of Indulgences is the perfection of perfectionism*.

Methodists, in all the land, might well unite with us in saying amen! Amen! God be thanked, in that he hath saved us, so mercifully, from the deadly fruits of Mr. Wesley's doctrine of perfection.

IV. MR. WESLEY'S DOCTRINE IS WELL SUITED TO THE DESPOTISM OF THE METHODIST CHURCH GOVERNMENT.

Religious views, church polity, political opinion, and civil government, *which suit each other*, will, in time, *come together*. *True religious opinion* may be seen for a while in connection with arbitrary power. And, in the nature of things, this must be so. For *truth* must begin its work in the midst of *error*. But, at last, the tendencies of truth to truth, and the attractions of error for error, will be fully seen in their appropriate union. Thus—

The superstitions of Heathenism, suit its priestcraft and civil tyranny. The creed of Mahomed agrees with his ecclesiastical and governmental polity. The tenets and sway of the Greek Church harmonize with the will of the Czar of Russia. The doctrines and rule of Rome were made by Popes. Arminianism, Episcopacy and arbitrary Tory politics, went together in England.

Methodism is acknowledged, by many of its leaders, to be anti-Republican in its church government. [See G. I. Wheel, No. 6.]

We are inquiring, then, whether its doctrines fall in with its polity? And whether perfection, among the rest, suits the government?

We have affirmed that it does. We think it tends to mould the Methodist mind to ministerial sway. How? Thus—

A *submissive* spirit in the people is necessary to the permanent existence of despotic control. False religious opinions have immense influence to make people submissive. Such doctrines as the infallibility of the Pope, passive obedience, non-resistance, the exclusive right of priests to interpret the Scriptures, have bowed men to the yoke. These and like frauds have accomplished their work by persuading men NOT TO THINK.

The doctrine of perfection, as given by Mr. Wesley, has the same tendency. IT DEGRADES THOUGHT—It represents sanctification as something distinct from, and excluding, *the rational exercise of our faculties*.

He who is perfect in love, according to Mr. Wesley, is brought into that state, by an instantaneous influx of the Divine Spirit, which fills the soul with the image of God. The Spirit, then, bears direct testimony to his own work, without which the sanctified person cannot know he is perfected in love. This witness is absolutely necessary also to convince the man he is in the sinless state, when he has no evidence of it in the *graces* of the Christian, under severe temptations of Satan.

Now, we ask, whether this man has, at the time, *rational thought*—whether he is, then, the subject of faith, love, hope, meekness, humility, or any other *intelligent movement of the Christian heart*? Certainly not. He is in trance, in dream, in vision. He is in raptures of sight, or sound. He is in a *kind of spiritual communion*, with which the *intelligent exercise of the mind* has nothing to do. *He is not sanctified by the truth*. He is not under *that power of the Spirit* which leads him to *think, and feel*, in view of *the word of God*.

This *state of absorption in mystic love* is that sanctified condition to which Methodist preachers strive, day by day, to bring their people. Suppose they were to succeed, and that so many should profess *this perfect love* as to control, *by their spirit*, the Methodist body? What would be the result?—The answer is clear—*the religious character of the whole Methodist Church would be mystified and dwarfed to utter Roman Catholic childishness. And the people would become passive to ministerial sway*.

Rome has taught us this. She has told us, when *thought is*

degraded, how easy it is to make men submit to *the religion of sacraments—to kiss relics and the Pope's toe—to pray to saints, and buy indulgences*. She has revealed, that to *kill thought is to slay liberty*—IT IS TO ENTHRONE PRIESTS.

We need not affirm that Mr. Wesley designed his doctrine to aid him in assumption of power. Nor are we called upon to assert that the Methodist ministry inculcate this tenet to secure their usurped authority. All we are required to show is, that, whether from intention or from the natural affinity of error for error, here is a doctrine which, in fact, is well suited to the character of the Methodist Church government.

The Shorter Catechism.

No. IV.

The mercy of God is from everlasting to everlasting; and, in every stage of man's existence, God has shown himself a Being of infinite loving kindness. No sooner have our progenitors yielded to temptation, and tasted the poison of sin; than mercy's voice is heard in sweetest soothing tones, speaking comfort to the guilty ones, as she leads them from the gulf of despair, over which they were seen trembling.— Before they leave the bowers of Eden, which they had so recklessly lost, our first parents are informed, that, though the serpent would bruise the heel of their race, and render it difficult, even for those who loved God, to walk in the narrow way, yet the bruising of the enemy's head shewed plainly that, at length, Satan should be wholly conquered by Him, who in the fullness of time would come, the God-Man, at once the Son of God, and the "seed of the woman," the predicted Redeemer of the World."

In our lesson for this month, concerning the execution of "God's decrees, in his special providence towards man in Redemption," we shall learn what our Catechism says regarding the plan of redemption by a Redeemer; showing, 1st. The Redeemer's person and character; 2d. His assumption of human nature; 3d. His offices as Redeemer; and 4th. The states

in which these offices are executed. The application and the benefits of redemption, must be reserved for next month.

QUESTION 20.—*Did God leave all mankind to perish in the estate of sin and misery?*

ANSWER.—*God having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into a state of salvation by a Redeemer.*

That is to say, God, in his eternal omniscience, foresaw the scene in the garden, and the results to man, the free agent, whom he would create to inhabit it, and in his unbiased will and benevolence, determined, notwithstanding, that a number of the human race should be saved, (in a way, however, not interfering with their free agency,) For this purpose, God entered into an agreement with his Son of undeserved love and mere grace, to relieve, and bring such number out of this condition of sin and misery, and put them into a condition of safety, by appointing him to magnify and honor his broken law, and redeem them from its curse, so that his justice and mercy might meet together and glorify each other in their salvation.

The Doctrines of the answer, and the Proofs by which they are sustained, are the following :

Doctrine 1st.—God has ordained, or elected some men to everlasting life. Proof, Acts xiii, 68—“As many as were ordained to eternal life believed.”

Doctrine 2d.—God’s purpose of election was from eternity. Proof, Eph. i, 4—“According as he hath chosen us in him before the foundation of the world?”

Doctrine 3d.—The election by God is the result of his own good pleasure. Proof, Eph. i, 5—“Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.”

Doctrine 4th.—God entered into a covenant of grace with Christ for the certain salvation of the elect. Proof, Psal. lxxxix, 3-4—“I have made a covenant with my chosen; thy seed will I establish forever.”

Doctrine 5th.—The people of God are by Christ delivered out of their fallen and lost estate of sin and misery. Proof, Rom.

viii, 1—“There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.”

Doctrine 6th.—The people of God are brought by Christ into a state of complete salvation. Proof, Rom. v, 18—“By the righteousness of one, the free gift came upon all men unto justification of life.”

QUESTION 21.—*Who is the Redeemer of God’s elect?*

ANSWER.—*The only Redeemer of God’s elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and was, and continued to be, God and man, in two distinct natures, and one person, forever.*

Doctrine 1st.—Christ, the Son of God, is the Redeemer of his people. Proof, Gal. iv, 4, 5—“God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law.”

Doctrine 2d.—Christ is the only Redeemer of man. Proof, Acts iv, 12—“Neither is there salvation in any other.”

Doctrine 3d.—Christ is the Son of God. Proof, 1 John, v, 20—“We know that the Son of God is come.”

Doctrine 4th.—Christ is the eternal Son of God. Proof, Heb. i, 8—“Unto the Son he saith, Thy throne, O God, is for ever and ever.”

Doctrine 5th.—Christ became man. Proof, Heb. ii, 16—“He took not on him the nature of angels, but he took on him the seed of Abraham.”

Doctrine 6th.—Christ is both God and man. Proof, 1 Tim., iii, 16—“And, without controversy, great is the mystery of godliness: God was manifest in the flesh.”

Doctrine 7th.—Christ possesses the nature of God and man in one person. Proof, Col. ii, 9—“For in him dwelleth all the fullness of the Godhead bodily.” Phil. ii, 8—“And being found in fashion, as a man.”

Doctrine 8th.—Christ will continue to be both God and man forever. Proof, Heb. vii, 24—“But this man, because he continueth ever, hath an unchangeable priesthood.”

QUESTION 22.—*How did Christ, being the Son of God, become man?*

ANSWER.—*Christ, the Son of God, became man by taking to himself a true body, and a reasonable soul, being conceived, by*

the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.

Doctrine 1st.—Christ took to himself a true body. Proof, John i, 14—“The Word was made flesh, and dwelt among us.”

Doctrine 2d.—Christ took upon himself a soul possessing all the reasoning faculties and essential passions of man—a reasonable soul, a heart of sinless human affections. Proof, Mat. xxvi, 38—“My soul is exceeding sorrowful, even unto death.”

Doctrine 3d.—Christ was conceived by the power of the Holy Ghost. Proof, Luke i, 35—“The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee.”

Doctrine 4th.—Christ was born of the Virgin Mary. Proof, “And she brought forth her first born son, and wrapped him in swaddling-clothes, and laid him in a manger.”

Doctrine 5th.—Christ was born, and continued to be, without sin. Proof, Heb. iv, 15—“But was in all points tempted, like we are, yet without sin.”

QUESTION 23.—*What offices doth Christ execute as our Redeemer?*

ANSWER.—*Christ, as our Redeemer, executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.*

Doctrine 1st.—Christ is the Prophet of his people. Proof, John vi, 14—“This is of a truth that prophet, that should come into the world.”

Doctrine 2d.—Christ is the Priest of his people. Proof, Psal. cx, 4—“Thou art a priest forever, after the order of Melchizedek.”

Doctrine 3d.—Christ is the King of his people. Proof, Mat. xxi, 5—“Tell ye the daughter of Zion, Behold, thy king cometh unto thee, meek,” &c.

QUESTION 24.—*How doth Christ execute the office of a Prophet?*

ANSWER.—*Christ executeth the office of a prophet in revealing to us, by his word and Spirit, the will of God for our salvation.*

That is to say, Christ, as a prophet, makes known to us, by

the Bible, and the gracious influences and workings of the Holy Spirit, the intentions and methods of God for our deliverance.

Doctrine 1st.—Christ, as the prophet of his people, makes known to them the will of God. Proof, John xv, 15—“All things that I have heard of my Father, I have made known unto you.”

Doctrine 2d.—Christ reveals the will of God by his word. Proof, 2 Cor. v, 19—“God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.”

Doctrine 3d.—Christ reveals the will of God by his Spirit. Proof, John xiv, 26—“But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things.”

Doctrine 4th.—The purpose, for which Christ reveals to men the will of God, is their eternal salvation. Proof, John xx, 31—“These are written, that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name.”

QUESTION 25.—*How doth Christ execute the office of a Priest?*

ANSWER—*Christ executeth the office of a priest in his once offering up of himself, a sacrifice, to satisfy divine justice, and reconcile us to God; and in making continual intercession for us.*

Doctrine 1st.—Christ, as our priest, offered himself in sacrifice to God. Proof, Heb. ix, 26—“In the end of the world hath he appeared, to put away sin by the sacrifice of himself.”

Doctrine 2d.—Christ, as our priest, only once offered up himself to God. Proof, Heb. vii, 27—“This he did once, when he offered up himself.”

Doctrine 3d.—Christ, as our priest, offered himself to satisfy divine justice for our sins. Proof, 1 John ii, 2—“He is the propitiation for our sins.”

Doctrine 4th.—Christ offered up himself to reconcile us to God. Proof, Eph. ii, 16—“That he might reconcile both unto God in one body by the cross, having slain the enmity thereby.”

Doctrine 5th.—Christ, as our priest, makes continual intercession for us. Proof, Heb. vii, 25—“He ever liveth to make intercession for them.”

QUESTION 26.—*How doth Christ execute the office of a King?*

ANSWER.—*Christ executeth the office of a king in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.*

Doctrine 1st.—Christ, as a King, subdues his people to himself. Proof, Psal. cx, 3—“Thy people shall be willing in the day of thy power.”

Doctrine 3d.—Christ, as a King, rules his people. Proof, Isa. xxxiii, 22—“The Lord is our law-giver, the Lord is our king; he will save us.”

Doctrine 3d.—Christ, as a King, defends his people. Proof, Psal. lxxxix, 18—The Lord is our defence, and the Holy One of Israel is our King.

Doctrine 4th.—Christ, as a King, restrains the enemies of his people. Proof, Psal. lxxvi, 10—“The wrath of man shall praise thee the remainder of wrath thou shalt restrain.”

Doctrine 5th.—Christ, as King, will, at last, destroy all his enemies. Proof, 1 Cor. xv, 25—“He must reign till he hath put all enemies under his feet.”

QUESTION 27.—*Wherein did Christ’s humiliation consist?*

ANSWER.—*Christ’s humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time.*

Doctrine 1st.—Christ humbled himself by becoming man. Proof, Phil. ii, 6–7—“Who, being in the form of God, thought it not robbery to be equal with God; but made himself no reputation, and took upon him the form of a servant, and was made in the likeness of man.”

Doctrine 2d.—Christ, in becoming a man, humbled himself by being born a child, a dependent infant. Proof, Luke i, 35—“That Holy thing, which shall be born of thee, shall be called the Son of God.”

Doctrine 3d.—Christ humbled himself by being born in a low condition. Proof, Luke ii, 7—“She brought forth her first born son, and wrapped him in swaddling-clothes, and laid him in a manger.”

Doctrine 4th.—Christ humbled himself by submitting to be

made under the law. Proof, Gal. iv, 4—"God sent forth his Son, made of a woman, made under the law."

Doctrine 5th.—Christ humbled himself by enduring the miseries of life. Proof, Isa. liii, 3—"He is despised and rejected of men, a man of sorrows, and acquainted with grief."

Doctrine 6th.—Christ humbled himself by enduring the wrath of God against us for our own sins; by his atoning sufferings and death in our stead. Proof, Mat. xxvii, 46—"Jesus cried with a loud voice, saying, My God, my God, why hast thou forsaken me?" Isaiah liii, 10—"Yet it pleased the Lord to bruise him, he hath put him to grief; when thou shalt make his soul an offering for sin," &c.

Doctrine 7th.—Christ humbled himself by submitting to the cursed death of the cross. Proof, Gal. iii, 13—"Being made a curse for us; for it is written, Cursed is every one that hangeth on a tree."

Doctrine 8th.—Christ humbled himself by submitting to be buried. Proof, Luke xxiii, 53—"He took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone."

Doctrine 9th.—Christ humbled himself by remaining in the grave for a time. Proof, Mat. xii, 40—"As Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

QUESTION 28—*Wherein consisteth Christ's exaltation?*

ANSWER.—*Christ's exaltation consisteth in his rising again from the dead on that day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.*

Doctrine 1st.—Christ was exalted by his rising from the dead. Proof, 1 Cor. xv, 4—"He rose again the third day, according to the Scriptures."

Doctrine 2d.—Christ was exalted by ascending into heaven. Proof, Luke xxiv, 51—"While he blessed them, he was parted from them, and carried up into heaven."

Doctrine 3d.—Christ is exalted by his now sitting at the right hand of God. Proof, Col. iii, 1—"Seek those things which are above, where Christ sitteth on the right hand of God."

Doctrine 4th.—Christ will be exalted in his coming, at last,

to judge the world. Proof, Acts xvii, 31—"He hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

Here our lesson for this month closes. We entreat young friends, as they commit their Catechism to memory, to read and study the doctrines and proofs of each answer carefully. To be useful Christians in this our day and generation, we must be intelligent Christians; and, surely, if general knowledge be of much value to the individual who wishes not to be idle in the Lord's vineyard, of much more value is the particular knowledge of the doctrines of God's blessed Word—the doctrines of our own Church to every member, who, in the earnestness of a renewed heart, puts the question, "Lord, what wilt thou have me to do?"

In our next lesson we shall proceed to the important subject of "The Application of Redemption." May both writer and reader seek earnestly for God's blessing, as they proceed in this most interesting study. M.

CHRIST, the Divine, partook of the human nature, that he might make us, the human, partake of the Divine nature.

OBITUARY.

DIED, at his residence near Paperville, Tenn., on the 29th ultimo, WALLACE WILLOUGHBY, Esq., in the 79th year of his age.

Few men have passed through life with as little censure, or have left characters as stainless and irreproachable. Quiet and unassuming in his manners, fixed and determined in his purposes, acting always from principle rather than impulse, he was ever consistent with himself. He filled for many years, with signal approbation, the office of Ruling Elder in the Presbyterian Church, adorning it by his piety and rich stores of religious knowledge. Death for him had no terrors; on the contrary, was a welcome messenger. His end was peace.

THE
Calvinistic Magazine.

[NEW SERIES.]

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

Vol. V.

May, 1850.

No. 5.

The Shorter Catechism.

No. V.

THE power of the association of ideas is wonderful. We confess to our young friends that we cannot hope to impart to them a tittle of the deep interest, the peculiar fascination, which each question, each word of this Catechism, has for us: because of the powerful associations which our memory twines around it. With this manual we can call back the years of childhood, the quiet Sabbath evening, the pleasant fireside, the family group of sisters and brothers. We see them, and we love them, even as we did in bright and blooming childhood; and, as we repeat aloud each question, the tones, the accents of a mother's or a father's voice, almost startle us, while the tears of sweetest memories gush forth unbidden. Are not such associations hallowed? What parent would not wish his child thus to remember him?

In our lesson for this month, our Catechism concludes its teachings on “What man is to believe concerning God,” by shewing us the application of that redemption which Jesus Christ has purchased for us, and the incalculable benefits which flow from it. On the subject of the application of redemption, the Agent, the manner, the means, and order, are all fully explained; and the benefits of redemption in this life, as found in justification, adoption, sanctification, &c., besides that those which fall to the lot of the partaker at death, and at the glorious resurrection, are here treated in that comprehensive and lucid manner which is so strikingly characteristic

of this noble compendium of doctrine from first to last. May the word sown fall on good ground.

QUESTION 29.—*How are we made partakers of the redemption purchased by Christ?*

ANSWER.—*We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.*

Doctrine 1st.—Redemption has been purchased for his people by Christ. Proof, Heb. ix, 12—“By his own blood he entered in once into the holy place, having obtained eternal redemption for us.”

Doctrine 2d.—Redemption must be applied to believers.—Proof, John, i, 12—“As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.”

Doctrine 3d.—Redemption is effectually applied to believers by the Holy Spirit. Proof, Ezek. xxxvi, 27—“I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.”

QUESTION 30.—*How doth the Spirit apply to us the redemption purchased by Christ?*

ANSWER.—*The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.*

That is to say, the Holy Spirit gives us the benefit of the redemption bought by Christ, by producing and strengthening faith in us, and thereby joining us to Christ.

Doctrine 1st.—Redemption is applied through faith. Proof, Gal. iii, 16—“That we might receive the promise of the Spirit through faith.”

Doctrine 2d.—Faith in the believer is altogether the work of God. Proof, Eph. ii, 8—“By grace are ye saved through faith; and that not of yourselves: it is the gift of God.”

Doctrine 3d.—Believers are united to Christ. Proof, 1 Cor. xii, 27—“Now ye are the body of Christ and members in particular.”

Doctrine 4th.—The union of Christ and the believer is by faith. Proof, Eph. iii, 17—“That Christ may dwell in your hearts by faith.”

Doctrine 5th.—The believe is united to Christ in his effec-

tual calling. Proof, 1 Cor. i, 9—"God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ, our Lord.

QUESTION 31.—*What is effectual calling?*

ANSWER.—*Effectual calling is the work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.*

That is to say, God's work of the Spirit, in calling us effectually, consists, first, of the convincing us of our sin and misery; second, the having our minds enlightened; third, the renewing of our wills, i. e. giving us new desires after holiness, and resolutions to forsake sin; fourth, the persuading or inclining us to go to the Saviour; and, fifth, the enabling us to accept of, to embrace, to cling to Jesus Christ, who is the only Saviour, and who is freely offered to us all in the gospel.

Doctrine 1st.—Effectual calling is the work of the Holy Spirit. Proof, John xvi, 14—"He shall of receive of mine, and shall shew it unto you."

Doctrine 2d.—In effectual calling the Spirit convinces of sin. Proof, John xvi, 8—"He will reprove (or convince) the world of sin."

Doctrine 3d.—In effectual calling the Spirit convinces of misery. Proof, Rom. vii, 10—"The commandant, which was ordained to life, I found to be unto death."

Doctrine 4th.—In effectual calling the mind is enlightened in the knowledge of Christ. Proof, 1 Pet. ii, 9—"Who hath called you out of darkness into his marvellous light."

Doctrine 5th.—In effectual calling our wills are renewed. Proof, Ezek. xxxvi, 26—"A new heart, also, will I give you, and a new spirit will I put within you."

Doctrine 6th.—In effectual calling we are persuaded to embrace Jesus Christ. Proof, John vi, 44—"No man can come to me, except the Father which hath sent me, draw him."

Doctrine 7th.—In effectual calling we are enabled to embrace Jesus Christ. Proof, Ezek. xxxvi, 37—"I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

Doctrine 8th.—Jesus Christ is freely offered to all men in

the gospel. Proof, Rev. xxii, 17—"Whosoever will, let him take the water of life freely."

QUESTION 32.—*What benefits do they that are effectually called partake of in this life?*

ANSWER.—*They that are effectually called, do in this life partake of justification, adoption, and sanctification, and the several benefits which, in this life, do either accompany, or flow from them.*

Doctrine 1st.—Believers receive justification. Proof, Rom. viii, 30—"Whom he called, them he also justified."

Doctrine 2d.—Believers are adopted into the family of God. Proof, Rom. viii, 15—"Ye have received the Spirit of adoption, whereby we cry, Abba, Father."

Doctrine 3d.—Believers partake of sanctification. Proof, Heb. x, 10—"By the which will we are sanctified."

Doctrine 4th.—All necessary blessings in this life are made over to the believer. Proof, 1 Cor. iii, 22—"All things are yours."

To feel that sin is pardoned—to be admitted into the family, and ranked as the child of God—to increase daily in purity of heart and life—to know that all things *needful* in this world will be ours—who, that believes such to be the lot of the effectually called, would not earnestly, and with his whole heart, seek FIRST and chiefly the kingdom of God?

QUESTION 33.—*What is justification?*

ANSWER.—*Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us, as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.*

Doctrine 1st.—Justification is an act of free and unmerited grace. Proof, Rom. iii, 24—"Being justified freely by his grace."

Doctrine 2d.—All our sins are pardoned in justification. Proof, Psal. ciii, 3—"Who forgiveth all thine iniquities."

Doctrine 3d.—The perfect righteousness of Christ is imputed to the believer in justification. Proof, 2 Cor. v, 21—"He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him."

Doctrine 4th.—The believer is accepted, as righteous, by God, only by the imputation of Christ's righteousness.—

Proof, Rom. v, 19—"As by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous."

Doctrine 5th.—The benefit of Christ's imputed righteousness is received by faith. Proof, Rom. iii, 22—"The righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe."

QUESTION 34.—*What is adoption?*

ANSWER.—*Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the Sons of God.*

Doctrine 1st.—Adoption is an act of God's free grace.—Proof, John iii, 1—"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

Doctrine 2d.—In adoption, the believer is received into the number of God's children. Proof, Eph, i, 5—"Having predestinated us unto the adoption of children."

Doctrine 3d.—In adoption we receive a right to all the privileges of God's children. Proof, Rom. viii, 17—"If children, then heirs, heirs of God, and joint heirs with Christ."

QUESTION 35.—*What is sanctification?*

ANSWER.—*Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.*

We understand by this, that sanctification is not an act, or a single operation, as is justification and adoption, but a work, a gradual and progressive operation, by which all the faculties of the soul, and the voluntary movements and habits of the body, are changed and made new; so that evil dispositions and offensive habits die away, and the soul becomes alive to holy thoughts, and active in the performance of the duties commanded in the Bible.

Doctrine 1st.—Sanctification is God's work. Proof, Phil. ii, 13—"For it is God, which worketh in you, both to will and to do of his good pleasure."

Doctrine 2d.—Sanctification is a work carried on by degrees. Proof, 2 Cor. iii, 18—"But we all, with open face, beholding, as in a glass, the glory of the Lord, are changed into the same

image, from glory to glory, even as by the Spirit of the Lord.”

Doctrine 3d.—Sanctification is a work of free, undeserved mercy, and entire grace. Proof, Tit. iii, 4-5—“But, after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.” 2 Cor. 12, 9—“My grace is sufficient for thee.”

Doctrine 4th.—In sanctification there is a renewing of the sinner’s mind. Proof, Rom. xii, 2—“And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.”

Doctrine 5th.—In sanctification the renewal, though gradual, is complete. Proof, Ezek. xxxvi, 26—“A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh.”—Ephes. iv, 12-13—“For the perfecting of the saints unto perfect man,” &c.

Doctrine 6th.—In sanctification the sinner is renewed after the image or likeness of God? Proof, Ephe. iv, 24—“And that ye put on the new man, which, after God, is created in righteousness and true holiness.”

Doctrine 7th.—In the progress of sanctification, the sinner is enabled to die unto sin.” Proof, Rom. vi, 6—“Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.”

Doctrine 8th.—In the progress of sanctification, the sinner is enabled to live unto righteousness. Proof, Rom. vi, 22—“But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.”

Doctrine 9th.—Dying to sin and living to righteousness is a daily work. Proof, 2 Cor. iv, 16—“For which cause we faint not; but, though our outward man perish, yet the inward man is renewed day by day.”

If we do not *feel* and *know* that the work of sanctification is going on in our hearts, as the foregoing Scripture proofs

describe it; and that we are indeed walking in the narrow way, if the inconsistencies of our lives prevent us from having a hope, that this is the case, ought we not to question the possibility of our ever having entered in at the "straight gate of regeneration, justification and adoption." "Let a man examine himself," and if there be doubts on this all-important subject, nay, perhaps *certainties*, which God and his own heart alone knoweth, let him flee, at once, to the only "Ark of safety." Let him listen to the invitation, the solemn, sweet sounds of the "last written appeal, which God will ever make to man." "The Spirit and the Bride say come; and let him that heareth say come; and let him that is athirst come; and whosoever will, let him take the water of life freely."

QUESTION 36.—*What are the benefits which, in this life, do accompany or flow from justification, adoption, and sanctification?*

ANSWER.—*The benefits which, in this life, do accompany or flow from justification, adoption, and sanctification, are assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.*

Doctrine 1st.—The believer has assurance of God's love. Proof, Rom. v, 5—"The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us."

Doctrine 2d.—The believer enjoys peace of conscience.—Proof, Rom. v, 1—"Being justified by faith, we have peace with God through our Lord Jesus Christ."

Doctrine 3d.—The believer possesses joy in the Holy Ghost. Proof, Rom. xiv, 17—"For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."

Doctrine 4th.—The believer is increased in grace. Proof, Prov. iv, 18—"The path of the just is as the shining light, which shineth more and more unto the perfect day."

Doctrine 5th.—The believer is enabled to persevere in grace. Proof, Jeremiah, xxxii, 40—"I will put my fear in their hearts, that they shall not depart from me."

QUESTION 37.—*What benefits do believers receive from Christ at death?*

ANSWER.—*The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their*

bodies, being still united to Christ, do rest in their graves till the resurrection.

Doctrine 1st.—The souls of believers are, at their death, made perfect in holiness. Proof, Heb. xii, 23—“To the spirits of just men made perfect.”

Doctrine 2d.—After death, the souls of believers pass immediately into glory. Proof, Luke xxiii, 43—“Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in Paradise.”

Doctrine 3d.—The bodies of believers, while in their graves, remain united to Christ. Proof, 1 Thess. iv, 14—“Them also which sleep in Jesus, will God bring with him.”

Doctrine 4th.—The bodies of believers do rest in their graves. Proof, Isa., lvii, 2—“They shall rest in their beds, each one walking in his uprightness.”

Doctrine 5th.—The bodies of believers shall be raised from their graves at the last day. Proof, 1 Thess. iv, 16—“The dead in Christ shall rise first.”

QUESTION 38.—*What benefits do believers receive from Christ at the resurrection?*

ANSWER.—*At the resurrection, believers, being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.*

Doctrine 1st.—Believers shall at the last day be raised up in glory. Proof, 1 Cor. xv, 43—“It is sown in dishonor; it is raised in glory.”

Doctrine 2d.—Believers shall be openly acknowledged by Christ at the day of judgment. Proof, Luke xii, 8—“Who-soever shall confess me before men, him shall the son of man also confess before the angels of God.”

Doctrine 3d.—Believers shall be acquitted by Christ in the judgment. Proof, 1 Pet, i, 7—“That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ.”

Doctrine 4th.—Believers shall be made perfectly blessed in the enjoyment of God. Proof, 1 Cor. ii, 9—“Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.”

Remarks Exegetical.

BY REV. IRA MOREY—UPON ACTS II: 23.

“Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.”

It is hardly necessary to remark that the pronoun *him* refers to Jesus of Nazareth, in the preceding verse. Our translation gives the meaning of the original with great fidelity. It might, however, have been rendered in different words. It might have been translated as follows; viz: *Him, on being given up by the determinate counsel and foreknowledge of God, on taking and fixing to the cross ye have put to death by wicked hands.*

These wicked hands are generally supposed to be the Romans employed by the Jews in the crucifixion of the Saviour.

This passage of Scripture teaches, in the first place, Jesus Christ was delivered up by the determinate counsel and foreknowledge of God. In the second place it teaches, Jesus Christ was taken, fixed to the cross and put to death by the Jews. They employed wicked hands to do the deed, it is true; but, nevertheless, it was their own deed, and its fearful consequences could be charged upon none but themselves. The blood of the crucified *was* upon them, and upon their children, in answer to their impious prayer. They were taken at their own word.

Four cardinal doctrines are brought to view in this comprehensive verse, namely: the decrees of God and his foreknowledge—the free agency and accountability of man. This text of Scripture also settles a great and very important principle. It settles the principle that the decrees and foreknowledge of God do not conflict with the free agency of man.—They are compatible. They co-exist.

It is true Peter does not stop to argue the case with the Jews. He does not undertake to make plain to their apprehension the *how* of the matter. He does not go into a metaphysical disquisition to prove to his audience that, while doing the determinate counsel and foreknowledge of God, they are, notwith-

standing, *free*, and, *therefore* responsible. He simply asserts—when we simplify his terse expressions—that God had a fixed plan to accomplish in the crucifixion of his Son. In crucifying the Saviour, the Jews did only what God had determined beforehand to be done; but in doing it they had obeyed the dictates of their own malice. What they did was the spontaneous outgoing of their own wicked hearts. What the Jews did in the crucifixion of the Messiah, sent to them of God, had its coloring, took its moral character from the fiendish hatred wrangling in their own bosoms, independent of any purpose or foreknowledge on the part of God. They acted not because God knew beforehand what they would do—they acted not because they were carrying out any purpose of God, but they acted because their hearts were at enmity with the man of Nazareth. And they hated him not because it was the purpose of God that he should be put to death, but because he was holy, harmless, and separate from sinners.

The four doctrines of the text will be taken separately.

I. What are the decrees of God? This question can scarcely be better answered than in the language of the Catechism. God's decrees are the wise, free and holy acts of the counsel of his will, whereby, from all eternity, he hath, for his own glory, unchangeably fore-ordained, whatsoever comes to pass in time, especially concerning angels and men.—Twelfth question Larger Catechism.

All the actions of men and angels are to bring to pass the unalterable purpose of Jehovah. Men are made to glorify God, whether they intend it or not. In the crucifixion of the Saviour, we have a striking fulfilment of the declaration of the Psalmist: "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."—Ps. 76: 10.

The decrees of God amount, then, to this: they are God's acts, freely, wisely, and in accordance with his infinitely holy nature, with reference to an end—this end is both known beforehand, and determined beforehand, as are also the agencies necessary to its accomplishment. This end *specifically* has reference to each individual event that transpires in time—*comprehensively* it includes all events. That is to say, God's purposes or decrees embrace every possible event that happens together with their causes. Whether a world is created or a sparrow falls

to the ground, both are in accordance with the *purpose* of God. Whether a man does me a favor or an injury, in both cases he is carrying out the fore-ordained plan of God. Nothing happens from accident. Nothing happens because the overruling providence of God might not have prevented it. But every thing happens because God determined beforehand that it should happen, and prescribed the means necessary to its accomplishment. In this sense I understand the Bible to set forth the doctrine of decrees, or fore-ordination, or external purpose. God has decreed whatsoever has transpired from the beginning of time, and whatsoever shall transpire down to the final consummation of all things. The text asserts that Jesus Christ was crucified by the determinate counsel and fore-knowledge of God. And, in the 4th chapter, 28th verse of the Acts we read, "For to do whatsoever thy hand and thy counsel determined before to be done." From the context we learn, that Herod and Pontius Pilate, and the Gentiles and the people of Israel, were gathered together against the Lord and against his Christ, to do what the hand and counsel of God determined before to be done. The work that Paul was to do was prescribed in the purpose of Jehovah.—Acts 9: 15. The calling of the Gentiles was in accordance with the *eternal* purpose of God—Eph. 3: 11. The doctrine of the eternal and unchangeable purposes of God is fully set forth in the Scriptures. The wonder is that any should deny a doctrine so plainly taught by divine revelation.

II. The text informs us that the transaction referred to took place in accordance with the foreknowledge of God. Foreknowledge is a necessary concomitant of fore-ordination, and depends upon it. God knew beforehand that his Son would be crucified, for he had fore-ordained it. We believe in the foreknowledge of God, because the Bible asserts it, and because it is necessary to the infinitude of the character of God. He could not be infinite in knowledge if any thing could escape his knowledge, either from its greatness or smallness, or because it is past or to come. Known unto God are all his works, from the beginning of the world—Acts 15: 18.

III. This Scripture I am considering teaches again, that although Jesus was delivered up by the determinate counsel and

foreknowledge of God, he was nevertheless taken by the Jews; taken freely and without constraint.

In other words, the divine agency concerned in the matter did not in any degree infringe the human. The deed was done in accordance with divine purpose and foreknowledge; but the moral character of the act was the same as if there had been no such foreknowledge or purpose; because those who went about the crucifixion of the Son of man acted freely, did just the thing they wished to do. They acted in obedience to their own wicked malice. Those concerned in the crucifixion of the Saviour determined to put him to death, not to bring about any purpose of God, but that they might rid themselves of the hated Nazarene. No thanks to the actors in the bloody tragedy of the cross that their cruel and vindictive deed was made to conduce to the glory of God or the welfare of man. They did not so intend it. They meant it for evil, but God overruled it for good.

Men have felt themselves compelled to deny either the free agency of man or the decrees of God, because they find themselves unable to explain how both can be true at the same time. But, admit that I cannot understand a doctrine in all its relations and bearings, is it *therefore* false? Is my *ability* to explain a doctrine and reconcile it, to determine its truth or falsity? By no means. What concerns me is to enquire, Does the Bible teach it? If it does, I am bound to believe—I am bound to act upon it. Now the text I am considering does set forth that God has purposes to accomplish in the world, and that man acts freely in their accomplishment. The purpose of God is compatible with the free agency of man. Man chooses his own course, acts freely, acts without constraint; but yet every blow he strikes, every step he takes, is in accomplishment of some purpose of God.

They who deny this take it for granted that God cannot overrule the actions of men without destroying their freedom.—This, as I conceive, they have no right to do. What right have I, what right has any one, to say that human agency and divine agency cannot coincide in the same event and harmoniously contribute to its consummation? We every day see the human mind acting upon the human mind, changing and modifying, and directing its course in a manner perfectly in accord-

ance with free agency. The President of the United States calls a meeting of his Cabinet to bring an important measure before it for action. He presents the matter, and finds the Cabinet against him. But the thing demands unanimity of action. The President urges and brings forward unanswerable arguments to sustain his position. He convinces every member of the Cabinet, and brings them to see as he sees, to act in concert with him. He swayed them by his arguments. He brought them to adopt his views by the reasons he presented to sustain them. Now has he taken away their free agency? He has done no such thing. The Cabinet were just as free in being persuaded as the President was in persuading. He did change their minds, it is true, and in some sense he controlled their actions; but they were willing to be changed. They were entirely free, and without any constraint. Take another case. Here is a meeting of military officers. A plan of battle is under discussion. The commander-in-chief spreads out his plan of operations, where the attack shall begin, and by whom. The officers present interchange views freely, and the plan of the commander-in-chief is about to be adopted. Now a junior officer, who has been intently listening to all that has been said, thinks he can discover a better plan than the one proposed by his commander. He modestly proposes it, and in a manner becoming his station, points out its advantages; and although he brings all his compeers to think as he does, and adopt his plan of battle, shall we say they do not act freely in doing so? Just so the politician moulds the minds of the people, and makes them think as he does of men and measures. Does the politician, in so doing, take away the free agency of the people? Do they vote for him because they *must*, or because they freely *will* to do it? They will it, you say.

Again, to show how man acts upon man—Here is my neighbor, addicted to the use of intoxicating drinks. I go to him and tell him of the evils incident upon intemperance—I remind him of his example as a father, of his vows as a husband, and of his own personal prospects as a man for time and for eternity, and his heart is touched—he says, “I will drink no more; I will live, and by the blessing of God, I will *die* a sober man. You have convinced me of my folly; you have overcome me by your arguments; I am *conquered*.” Was that

man ever more free than when he decided he would not ruin his family and destroy his own soul by drunkenness? Man has such power over his fellow man, and can it be said that the infinite Spirit cannot do what the finite spirit does?

Moreover, the Scriptures explicitly teach that human and divine agencies do concur to the production of the same event. See Phil. 2: 12-13. The text and other passages quoted, teach the same thing.

The operations of the farmer illustrate my meaning. The farmer must prepare the soil and plant and tend the crop, as if all depended upon him, and yet he is entirely dependent upon divine efficiency for success.

IV. But I pass on, in the last place, to speak of the accountability of man. Two things are indispensable to constitute man accountable: intelligence and freedom. That man has intelligence enough to clothe him with accountability, is too plain to need argument; and that he is free, seems apparent from what has already been said. What, then, is accountability? A state of accountability is a state in which men are liable to be called to account for their conduct. Man is liable to be called to account for his conduct, because he has been endowed by his Creator with intelligence and freedom, and has been taught by natural and revealed religion, that there is a God, and that he is to be glorified. The doctrine of man's accountability is clearly and fully revealed in the Bible. Even the heathen are without excuse for not glorifying God *as God*. Rom. 1: 20. If, then, accountability can be predicated of the heathen, of him who has no Bible in his hands, with what force must this fact set home upon him the accountability of the man who has a revelation in his hands, in which he is unequivocally taught his duty to do all for the glory of God, whether he eats or drinks, or whatsoever he does! With what importance does this subject clothe every thought and word and deed! Truly, it is no small matter to be an accountable being. Man is such a being. If he thinks, he is accountable. If he acts, he is accountable, or if he refrains from acting.—My accountability extends to my entire *self*. The accountability of man has reference to the *whole* man—the mind, the heart, the body.

From this subject I derive several important inferences.

Inference 1st.—Men are *free* in rejecting the gospel, and consequently every mouth on the left hand will be forever stopped. This is a plain inference from the text. Those engaged in the crucifixion of the Saviour acted freely, and put the Son of man to death because they would not have him to reign over them. They hated him and put him away from them because they hated him. So men freely reject the gospel. They will not come to it that they may have life. They go about to establish a righteousness of their own—they strive to find some other door into heaven than the gospel door—they labor to lay some other foundation than that is laid, which is Jesus Christ, the righteous; and *so reject* the gospel, the only plan of salvation made known to man.

Now men do this, not because the way of the gospel is a hard way—not because it is not an effectual way—not because it is not a plain way—but men reject the gospel plan of salvation simply because they do not and will not like it. I need only appeal to the consciousness of the man who lives in the neglect of religion to *prove* that men reject the gospel freely. Why does the irreligious man feel compunctions of conscience every time he thinks of his obligations to Christ? Simply for the reason that he feels that he might meet those obligations if he *would*. If the sinner could see any insurmountable obstacle in his way to the Saviour, he would feel no compunctions of conscience in staying away from Christ. He sees no such obstacle, and therefore his conscience upbraids him with neglect of duty. He does not obey, because he will not.

Inference 2d.—God will be glorified in all the actions of men. He was glorified in the crucifixion of his Son, though nothing could have been farther from the intentions of those engaged in that wicked transaction. The envy of the sons of Jacob was made greatly to redound to the glory of God: and so was the stubbornness of Pharaoh. The very means that have been used by the enemies of God to paralyze the church and crush his people, have been by him overruled for the more rapid and the more effectual spread of the gospel. “The blood of the martyrs has been the seed of the church.”

Inference 3d.—Again, from this subject may be inferred the wisdom and benevolence of the *ministry of reconciliation*.—The design of this ministry is to persuade men to embrace the

gospel. The business of this ministry is to urge upon men the claims of the Saviour—to enable them to see and feel that they are not their own, but have been bought with a price.—The benevolence of God was not exhausted in the gift of his Son, but he followed the "unspeakable gift" by the gift of the Holy Spirit, and the institution of the Christian ministry. The Spirit makes use of the ministry to explain and to set home upon the conscience the truth of the gospel, and thus *effectually* to bring man to salvation.

How admirably is the ministry adapted to this end! A sinful man goes to his sinful fellow-man and offers him salvation in the name of Christ. Repent and believe, his message is, and thou shalt be saved. I am thy brother, involved in the same condemnation, and must make my escape to the same *city of refuge*—come and go with me. I come not because I am any better by nature than thou art—not because I am any higher in rank—not because any other destiny awaits me than awaits the rest of my fallen race—but I come under the impulse of the love of God, shed abroad in my heart—I come because I have felt the renewing grace of the Holy Ghost, giving some foretaste of the joy and blessedness to be hereafter revealed. Come, then, and let us walk the heavenly way in company—come, and let us sing together the song of *recovering grace*.

"The Great Iron Wheel" and its Workings.

THIS *crusher* continues to roll through the land with increasing effects. For a time, the cry of the bruised and mangled seemed to be drowned by the almost stunning war-whoop; but since the host have been aroused to the onset, and the savage yell has died away upon the distant hills, we see here and there a tall and proud oak prostrated by the irresistible sweep of the GREAT WHEEL.

Nothing is more apparent than the wonder-workings of this mighty instrument, save the march of freedom on the continent of Europe. Agitation and trembling are every where beheld. And although Popes, Kings, Bishops and Aristocrats are not yet shaken from their imperial thrones, yet we are occasionally roused by the rumbling of a stone falling from the

Episcopal edifice, disengaged by the revolutions of the “Wheel.” While on a visit, recently, to the city of —, in an adjoining State, I witnessed some of its effects, which were even greater than the most sanguine lover of Bible republicanism could have expected. On Sabbath the —, I was entertained by a sermon from the Rev. Mr. —, of two hours length, on the rise and progress of Romanism, founded on the second chapter of 2 Thes. It was truly a lucid exposition of the origin and principles of Popery. He was also very clear in his exhibition of the true apostolic, or scriptural church polity, and proved his positions by testimony direct from the Word of God. Bishops, such as we have at the present day, (said the preacher,) whose jurisdiction and authority extended over a large district of country, embracing several churches and inferior ministerial grades, are entirely unknown in the Scriptures.

He defied all the advocates of Episcopacy to show, where one of the apostles or evangelists, or elders, claimed superior authority over the rest. Yea, he even went farther than the author of the “Great Iron Wheel” has ever ventured, and showed most conclusively, by tracing the history of the church, that all the errors of Popery originated in Episcopacy, and that Episcopacy arose from the assumption of unauthorized power.

He also defied the world to deny this position, if there was any confidence to be placed in ecclesiastical history.

This sermon, as might be expected, coming from a man of talents, and considerable distinction, both in civil and ecclesiastical affairs, produced a powerful effect. But why call all this the workings of the “Great Iron Wheel?” Because this man formerly belonged to the Methodist Episcopal Church, and, if I am correctly informed, the “Iron Wheel” was the instrument of awakening him from the deep slumbers of error into which he had fallen, and exciting in his bosom an ardent zeal for truth.

Similar effects are produced wherever the “Iron Wheel” is read with unprejudiced minds. Is it any wonder, then, that there is a cry throughout the land against the “Iron Wheel?” Is it any wonder that a second Tetzell is out, bartering — for loyalty? Such was the case in the days of Luther. Rome, intent upon the destruction of the bold reformer, sent forth

her mightiest Bulls and abuse. But what was the effect? Her more speedy downfall.

But hold. In the Southern Methodist, after all that has been said, I find the following: "It is truly strange that a man of talents, learning, and ministerial standing, as Mr. Ross really is, should write about the power of Methodist preachers," &c.—[Southern Methodist for Sept., 1847.]

In the same editorial the editor, in giving reasons for publishing an "Armenian Magazine" to answer the Calvinistic Magazine, makes the following frank acknowledgement:—"This we feel bound to do, because we think they (the numbers of the Iron Wheel) have not been *sufficiently* answered by any of our church papers. It is due to the world—it is due to the people of the United States—it is due to Methodists—it is due to Presbyterians, especially, that these grave charges should be gravely and fully met and answered." A candid public was convinced, ere this editor spoke, that the arguments of the Iron Wheel had not been "*sufficiently*" answered, and that there should be some *gravity* and conscience *too* mixed with an attempt so to do.

But, by the way, this is high testimony from an important source, that all the labored efforts of editors and pamphlet publishers, in East Tennessee and elsewhere, have most signally failed.

How mortifying must this be to the feelings of those who have exhausted their strength in this fruitless attempt.

L. D.

WHAT AN INFLUENCE.—There are at least three millions of mothers in the United States. These mothers, aside from older children, have, it is supposed, between two and three hundred thousand infants in their charge. No influence, at present, can reach these infant minds but that of a mother. These minds may be moulded at the will or discretion of these mothers. If this army of mothers should combine to accomplish any given object, what might they not do? If every mother should imitate the example of Hannah of old, and consecrate her infant to the service of the Lord, what could withstand such a moral influence? And yet from these infants are to come our rulers, our judges, our ministers, and all the influence, either for good or evil, which is to sway the destinies of the nation!—*Mother's Magazine*.

A Short Dialogue.

Calvinist.—Good evening, brother M.; I came to inquire what we Calvinists are to do?

Arminian.—I do not understand you.

C.—Why, your Presiding Elder gets half of the county at the camp-ground, and tells them that the Confession of Faith is a “libel on the Bible;” that it contains “damnable heresies;” and says various other hard things against what we believe to be the Lord’s truth. Now what do you think we are to do?

A.—Well, I—I don’t believe the Confession of Faith myself.

C.—What part don’t you believe?

A.—That part where it says, “God hath fore-ordained whatsoever comes to pass.”

C.—Perhaps you think you don’t believe that, but you surely do.

A.—What! If a man is going along a certain road, and the road branches off, and he goes to the right hand, was it ordained that he should go that way?

C.—Yes.

A.—And the man free?

C.—Yes.

A.—I don’t believe a word of it.

C.—Why don’t you?

A.—Because *I can’t see how* it is possible for God to fore-ordain things and yet men be free. I don’t think we *can* be free when our actions are predestinated.

C.—If you will look at the thing a little, with your Bible open, perhaps you will be convinced that it is so, whether you can see into it or explain it or not. Don’t you think Isaiah was a true prophet when he foretold, eight hundred years before Christ was born, that our Saviour should bear our griefs, and carry our sorrows—that he should be tempted, and yet overcome temptation, and be cut off, and yet rise again, “leading captivity captive?”

A.—Yes.

C.—Then these things were sure to take place, were they not, as they were predicted, ordained, predestinated?

A.—Certainly. What makes you ask that?

C.—You will see presently. Now, according to your reasoning, when Christ was tempted of the Devil in the wilderness, and resisted temptation; when he said to him, “Thou shalt not tempt the Lord thy God,” and “Get thee behind me, Satan,” he was not a free man. He did not act freely, *because* all this had been ordained of old—the prophet had also declared it, and therefore it was *certain*; and therefore he acted from *necessity*, or fatalism. Don’t you believe Christ was free in resisting the Devil?

A.—Without doubt he was.

C.—And don’t you think it was God’s purpose (Eph. 1:4) that he should triumph over sin and the tempter, and by his death redeem the world?

A.—Unquestionably.

C.—Then it seems *you do see* that in the case of Christ, at least, what God ordained did not interfere with free agency, and why *need* it in any other case?
S. S.

Correspondence of the Christian Observer.

Presbyterianism, the Conservatism of the Union.

WASHINGTON, April 1st, 1850.

The Rev. J. C. Smith, Paster of the Fourth Presbyterian Church, delivered, on last Sabbath afternoon, another discourse on “*Presbyterianism the Conservatism of the Union.*” The exercise of the elective franchise in the Church, as freely and fully as in the State, must tend (he said) very strongly to the preservation of liberty. In the Presbyterian Church, the minister has no privileges or hereditary rights, and none of any sort, save those which personal piety and influence secure to him. He preaches only where *the people* choose to call him, and not where a *Bishop* appoints. He possesses *no divine right* to bless or to curse men in the name of Christ, by forgiving their sins, or pronouncing them “*accursed.*” Presbyterians do not hold or claim that their church is *the only true Church*, and that all others, because they differ from them, are cut off from the body of Christ. In the organization of the Church, we claim to be scriptural; and we claim scriptural

warrant for *the principles* of our government, which principles are in perfect harmony with those of our political constitutions. We maintain that "governments" are ordained of God, but that their particular features or characteristics are *left to the determination of human reason*, under the control of whatever light God has given it in his word and providence. In conformity with this argument, the ecclesiastical government of the church has been so moulded by its Divine Head, as to be capable of administration under every form of civil government.

How different this from that teaching, even in this country, which compels men, under pain of excommunication, to receive as *divine*, a system which grew up in the corrupt ages of the church, and has become hoary with years, and polluted in the centuries of its existence. This anti-scriptural system, devised, arranged, consolidated where and when human rights were not acknowledged, and where, even at the present time, they remain unrecognized, is imported into this country, and if we raise the warning voice against its monstrosities, we are branded as "heretics." This patented machine, with the sign manual of the Pope upon it, must be fitted upon each individual of our beloved country, under penalty of the severest denunciations, and of excommunication from the papal church, and final rejection from heaven, and *even from purgatory*.—Any attempt to transfer to this country the "political" institutions of the States of the Pope, should at once be met and resisted, even unto blood. Here we behold the inconsistency of men. What is the Papal Church but the Papal State with a religious mask? The Church and the State are one and the same, and as Christians and patriots, we are bound to oppose them both.

The Presbyterian Church is a Republic. The right of voting is secured to every member. The representative plan is fully carried out. But this is not the result of our national liberty. The Presbyterian church was organized *seventy years* before the *Declaration of Independence*. And furthermore the history of that day proves that Presbyterians, as a separate denomination, contributed very largely to the Declaration.

The right of suffrage was exercised by the members of the primitive church, and during the life time of the Apostles in things pertaining to the church—the officers thereof, the duties,

&c. In other words, the individual members of the apostolic church *had the right of suffrage*—they decided questions by the VOTE OF THE PEOPLE assembled, and in this respect, the Presbyterian Church is truly primitive and apostolic. We assert that in the Presbyterian Church, there is not only *entire harmony* with our State and National Governments, but that it has for its support THE AUTHORITY OF THE WORD OF GOD. Hence it is manifest, that any church which denies the *right of suffrage* to its members is anti-Christ, anti-Apostolic, and it is also anti-American. This great right is denied by the Papal Church.

The apostolic primitive church was set up on the day of Pentecost, after the Holy Ghost had been given. From this time we are to study *what* really and truly is the gospel church. It is true that the church had existed from the first promise and the placing of the cherubim at the east end of Eden, under modes and forms; but, as Christians, we are of and in the church, as founded by our *Lord Jesus Christ* and his apostles. This church is the model church.

Every thing now in the church may not be as it was in the first church, because times and circumstances may have rendered some of them unnecessary. But no church can be a part of the body of Christ which has "*orders of men*" and "*offices*" not authorized by the Gospel Dispensation, who are known to do acts *officially* that are condemned by the word of God. "*By their fruits ye shall know them.*"

WALKING WITH GOD.—I love poverty, because Jesus Christ loved it. I love wealth, because it gives the means of assisting the wretched. I wish to deal faithfully with all men. I render no evil to those who have done evil to me; but I wish them a condition similar to my own, in which they would not receive from the greater portion of men either good or evil. I am to be always true, just and open toward all men. I have tenderness of heart towards those whom God has more strictly united to me. Whether I am alone or in the sight of men, I have before me in all my actions, the view of God, who will judge them, and to whom I have consecrated them all. These are my feelings; and I bless my Redeemer every day of my

life, who has planted them in me, and who, from a man full of weakness, misery, lust, pride and ambition, has formed one victorious over these evils, by the power of that grace to which I owe everything, since in myself there is nothing but fear and misery.—*Pascal.*

The Exscinded Wesleyans.

A writer in the Boston Herald gives the following account of the difficulties that have recently agitated the Wesleyan body in England :

“The difficulty grew out of the publication of a series of articles in the Wesleyan Times, (an able and popular journal among the Methodist, but not the official organ of the Conference,) entitled ‘Fly Sheets,’ but bearing no signature.—These articles were apparently intended to correct the abuses which had crept into the governmental system of that body. The decision and conduct of the Conference were dealt with in very plain terms. They were declared to be arbitrary, and that it was wrong for the laity to be excluded from having a voice in the enactment of the laws, and in all matters relating to the disciplinary arrangements of the Church. In short, a more liberal and democratic administration of the affairs of the Church was calmly but firmly insisted on.

“On the appearance of the ‘Fly Sheets,’ the Conference—or rather about a dozen individuals of that body, for subsequent developments have shown that a few pulled the wires, while the great body very obediently danced to the tune—set up a shout not dissimilar to that raised by Demetrius, when Paul was at Ephesus, and it seems to us, for a somewhat similar reason. The time approached for the annual gathering of the ‘powers that be.’ But in the meantime, the homely truths uttered by the ‘Fly Sheets’ were read by many, and by some who appeared to think that there was such a thing as individual responsibility, and that they could not see why they should not exercise it. The Watchman, the organ of the Conference, attempted a reply, not by way of denial, but by bare-faced reiterations, affirming the right of the Conference to pursue its arbitrary and irresponsible course, and accompa-

nied with the usual amount of pathetic entreaty to the beloved flock to adhere to the 'old way,' &c.

"Well, the Conference at last met, and it was very soon discovered where the shots from the 'Fly Sheets' had hit.—The body proceeded to a course of action as degrading to the great mass of the members as it was despotic and impudent on the part of the few who assumed the power to insist on such a course. Each member was required to respond to oral questions from the President, admitting or denying his authorship of the 'Fly Sheets.' It was strongly suspected who were the authors, but it was necessary to administer the dose to the whole body, so as to insure that every diseased member was reached and 'operated on.' Out of the large number of ministers composing the Conference, only about half a dozen made wry faces on receiving their doses, and only three who were utterly unable to receive or look at it. The names of the three gentlemen who refused to submit to the arbitrary requirements of the Conference, are Everett, Dunn and Griffith. The first named person is one of the most talented men in the Wesleyan connection, and is the author of several works, and has a literary reputation. He had stated in other places that he was not the author, and none doubted it. When Mr. Everett was called upon, he protested against the course pursued with Messrs. Dunn and Griffith, who had been weighed in the balance and found wanting, and wished to explain his position. But not a single word was he allowed to utter, save yes or no. This he refused to comply with, and was, with the two other gentlemen, expelled from the connection.

"The expelled ministers have been holding large gatherings through the country, laying before the people the true merits of the case. They have published that it is not their desire to produce division, but to lay before the great body of of the Methodist people the abuses that have crept into their ecclesiastical system, in order that it may be restored to its original simplicity and purity. Much sympathy has been created in their favor by the powerful support of the 'British Banner,' edited by Dr. Campbell, (Independent,) one of the ablest journalists in England. The 'Wesleyan Times,' the 'Banner,' with other papers in the provinces, keep the public fully apprised of all the demonstrations made in favor of the

expelled ministers wherever they travel, and which appear frequent and marked.

“A reconciliation is not expected, as the President of the Conference has issued his manifesto, abating not a jot of Conferential arrogance and usurpation. It is evident that the three gentlemen are pursuing the only course left them. They are quietly throwing light into the public mind, and we see not how a wide and irreparable division can be prevented.”

Social and Political Influences of Methodism.

RECENT developments in England have roused thinking men to examine the principles of the Methodist Polity, and to speak of its merits in strong terms, confirming the views presented two or three years since, by the Rev. Mr. Ross, in the papers entitled “The Great Iron Wheel.” The British Banner, one of the ablest and best papers, conducted by the Dissenters in England, gives the following estimate of Methodism, as an element of English population.—*Ch. Observer.*

“Were the Methodist Societies so many independent communities, each with its pastor, or pastors, its local preachers, and its leaders, there would be nothing whatever to fear. Vital in every part, it would be self-protective against the perils of centralization, and also socially harmless, it could never be used for purposes of despotism; but as these Societies are located at small distances apart from each other, in every parish throughout England, and indissolubly linked together by a net work of chains and driven in a team by Conference—a body wholly irresponsible, and carrying on its business with *closed doors*—the case is quite different, and may well excite apprehension in the breasts of thoughtful men. A body of 600 ministers, with chapel property amounting to some millions, and an annual revenue of several hundred thousands of pounds, with a people nursed in fetters, taught to exult in their bondage, and to glorify the very body which enslaves them; saying yea or nay on all great questions affecting civil and religious liberty—transmitting to the Legislature petitions with signatures innumerable, or withholding such petitions, just as they receive the sign from the summit of power! Such

a body is dangerous to the highest interests, both of the church and of the world in these realms.

“From the very nature of the constitution of the Conference, the bulk of that body are, and must ever be, intensely hostile to the advancement of true liberty; and the idea that such a body should ever become liberal, is a contradiction in logic. When the Conference ceases to be a despotism, it ceases to exist. It will ever be opposed to true liberty, just in proportion to its convictions that true liberty is opposed to it. The Conference is a huge depository of rights, powers, and privileges, of which it has robbed the people; while the people, without rights, cease, *pro tanto*, to be Christian free-men, and constitute instruments to minister to the power and pleasure of their ghostly masters. Such men will ever stand arrayed, as they have ever stood, on the side of the enemies of the people and of social progress. Progress is, with them, but another name for danger—reformer and foe are synonymous! All the tendencies of the Divan are necessarily backward and downward. They survived the terror of the Reform Bill, and have transferred their alarm and hatred to the Charter. It may be doubted if there are ten men in the Conference who would openly vote for Household Suffrage, or the extension of the franchise. Civil freedom assuredly has nothing to hope for, but every thing to fear, from the Conference; for if it shall advance, it will be not through, but in spite of it. It is, therefore, the nature of such a body to uphold, not only the Toryism of the State, (whose policy is to trample down the people while it plunders them,) but to buttress the Church.—In doing this, it may—it does—call its conduct “filial;” but the shrewd and penetrating perceive it to be cunning selfishness. When public opinion has become so enlightened, that the Anglican Establishment must fall—“Methodism as it is” will be a bundle of straw in the midst of the flames. The Divan knows this.”

A PLEDGE.—Before any person is now admitted to an office in the Wesleyan Society in England, states the *Stanford Mercury*, the question is put, “If you should find any thing you disapprove of in management or discipline, you will quietly leave the body and not agitate.”

From the Presbyterian.

Necessity of Divine Influence.

“Without me ye can do nothing. It is the Spirit that quickeneth.”—*Christ.*

“Why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.”—*Peter.*

“We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.”—*Paul.*

“When we enjoy the ministrations of the gospel in the greatest purity and plenty, we should not place our trust upon them, but wholly depend on the influence of divine grace for success. We are apt to think, if we had but such a minister among us, how much good would be done! It is true, that faithful and accomplished ministers are singular blessings to the places where they labor, because it is by their instrumentality that the Lord is wont to work: but still let us remember that even a Paul or an Apollos is nothing, unless the Lord give the increase. One text of Scripture, one sentence, will do more execution, when enforced by divine energy, than all the labours of the ablest ministers upon earth without it.”—*Samuel Davies.*

In the great work of regeneration and sanctification, all human instrumentalities and subordinate agencies must prove abortive, unless accompanied by the Spirit of God. Our efforts to be good and to do good must be in vain, unless directed, assisted, and succeeded by divine influence. “Not by might, nor by power, but by my Spirit, saith the Lord of hosts.”

There is, we fear, a lamentable and sinful proneness among some to attach an undue importance to men and means, particularly on occasions when more than ordinary interest may prevail in regard to the subject of religion, or when such occasions may be desired and anticipated. Hence expectation

are sometimes excited, which are not realized, and in some instances mischief is the result.

We would not underrate the means of grace. They are of divine appointment, but valuable only as channels through which heavenly blessings are communicated from the great fountain of life and happiness. They should have their proper place, and be legitimately used. At the same time the Spirit of all grace, who is the efficient cause of every saving change, good purpose, and holy exercise, should receive due honor; otherwise he will be grieved away, and the ordinances of the sanctuary be unproductive of any spiritual benefit. While we seriously *attend* upon the means of grace, we should prayerfully *depend* upon divine influence to give efficacy and success, looking through and beyond the means to the causative Author of all good. If ministers and Christians were *always* what they should be, in heart and life, in spirit and practice, it would be better for themselves, for the Church, and for the world. There would not be then the same occasion or alleged necessity for novel expedients to resuscitate and extend pious feeling. But when they lay out their accounts to be active and prayerful only *periodically*, it is ominous of ill, detrimental to the best interests of Zion, and directly in conflict with the apostolic injunction, "Be ye steadfast, unmovable, always abounding in the work in the work of the Lord."

Although the Spirit of the Lord "shall not always strive with man," yet he is not "straitened," or limited to any particular time; he is not confined in his operations to one season more than to another, as some would seem to suppose, in their anxiety to have periodical meetings and multiplied means.—"He worketh when, and where, and how he pleaseth."—Hence, whenever and wherever Christians discharge their duties fully, then and there will the Spirit be—in his enlightening, convincing, regenerating, sanctifying, and comforting influences. Then, too, the accessions to the Church, if not so large at any one time, will be more constant and trustworthy.

We need more unbounded trust in God, and less confidence in man; more unqualified reliance in the power of the Spirit, and less self-sufficiency; more dependence on the arm of Omnipotence, and less on human resources. We need to feel

more and more our own weakness, that we may appreciate the virtue of all-sufficient grace. The necessity of divine influence, however, does not justify inactivity on the part of Christians. It does not relax our obligations to the most devoted obedience, or furnish any excuse for neglect of duty.— This influence is necessary, because of the greatness of the work to be performed; it is also promised, and is itself one of the most potent incentives to action. It is taught in the Scriptures in connexion with the use of means; it was exemplified, by the apostles, by the most untiring zeal in the cause of God, and in the most incessant labors to promote the best interests of man.

We greatly admire the sentiment, applied to Christians and their work, "*All at it, and always at it.*" We also admire the sentiment, which would have us work as if all depended on ourselves, and at the same time feel that all depends on the grace of God,

J. A. M.

The Sabbath Abolished?

SUPPOSE the Sabbath were to be, by all people, consentaneously abolished; let the railway trains, as on other days, dart athwart the land; let the tide of commerce, unarrested, flow; let the hives of industry still swarm; let the clangor of machinery and the deafening roar of trade continue to resound; let the tramp of traffic still go on; let the greedy grasp of their gains, and the slaves go groaning beneath their fetters; in short, let the contentious world proceed as at other times—and what would be the upshot of all this? Should we be the happier—the healthier—the freer—the richer? Would any one of the ends of our terrestrial existence be in any degree facilitated thereby? Would the selfishness of man, unchecked and unreproved, be less grinding or cruel? Would the oppressor be less tyrannical? Would any of the acknowledged evils of society be diminished one iota? Would the competitions, the rivalries, and the heart-burnings of men be less crushing and ruinous? Alas, no! every evil under which we now writhe would be aggravated; every carnal passion would then have full swing; every undamped lust would then burn with

increased intensity; health would be permanently blasted; the nobility of man would be annihilated; and the glorious energies of his immortal spirit would be hopelessly imprisoned.—Mammon and Bacchus might continue to be diligently served, but God would be unworshipped! Mankind, thus ingloriously wedded to the world, would, through all their lives, grovel in the dust, and never devoutly raise their foreheads to the temples of the sky!—*Heaven's Antidote to the Curse of Labor.*

The Heavenly Rest.

THAT Heaven is a place or locality, as well as a state of mind, seems to be distinctly asserted by our Lord, when he said to his disciples, on parting with them, "I go to prepare a *place* for you; and if I go and prepare a *place* for you, I will come again, and receive you to myself; and *where* I am, there ye may be also." In that holy and blessed place, wherever and whatever it is, the exalted human nature of Christ, his revived and glorified humanity, doubtless dwells with the glorified bodies of Enoch and Elijah. And there, in that prepared place, the bodies of the saints at the resurrection, in the last day, shall go to dwell, "when the mortal shall put on immortality, and death shall be swallowed up in life."

Many have been the speculations of imaginative disciples, as to the position and character of that place; but we only find enough revealed in regard to it, to excite our highest expectations, and to kindle the intensest desires to reach that hallowed home of the household of God. The substance of all seems to be, that it is the abode of purest affections, and resounds with ceaseless songs of rapture, triumph, thanks and praise.

"All that we know of Heaven above,
Is that they sing, and that they love."

It is more than probable, that in our present development, we have not the faculties which could understand a true description, though given by one of its own ministering and familiar angels. So that if any should persist in looking further than the dim, but lovely and alluring outlines, sketched

by prophetic pens, he may be thrown off upon the paradox of the ingenious Quarles, who bids him,

“Think what thou canst not think—
And Heaven is that.”

Let it suffice us for the present, that if we enter upon the true path, and persevere unto the end, we shall find that the blest reality will as far transcend our highest, boldest, and most daring anticipations, as those visible heavens are high above the earth. We shall find it the glorious consummation of absolute, boundless and all-satisfying bliss.

Oh that that blessed place were more of a reality to our comprehensions! then should we be reached in our sins and sorrows by its sanctifying and consoling power. Often has it been celebrated in sacred song, but never perhaps more sweetly than in Bowle's beautiful sonnet:

“O! happy, happy country, where
There entereth not a sin,
And Death, who keeps its portals fair,
May never once come in.
Sorrow and sighing God hath sent
Far thence to endless banishment.
And never more may one dark tear
Bedim their beaming eyes,
For every one they shed while here
In fearful agonies,
Glitters, a bright and dazzling gem,
In their immortal diadem.”

OBITUARY.

DIED, at her residence, near Rogersville, on the 4th day of March, Mrs. SARAH YOUNG, wife of Robert D. Young, in the 43d year of her age.

For twenty-six years she was a faithful and consistent member of the Presbyterian Church. At the early age of 17 she professed her faith in Christ, under the ministry of the Rev'd. James Gallaher. Her life beautifully illustrated the power of religion in changing and controlling the heart. Her illness, protracted through six weeks, gave her friends an opportunity of witnessing the strength of her faith and hope. From the

first of hersickness she felt that she would not recover, and she composed her mind to submit to the divine will. It was great comfort to her that "the Lord reigneth." Frequently would she say, with reference to the termination of her illness, "The Lord reigneth: let the earth rejoice; let the multitude of the isles be glad thereof." It was hard for a mother so devotedly attached to her children to part with them, (most of whom are quite small;) but she felt that the Lord knew best when to call her away, and she was resigned to his will. She said she had dedicated them all to God in baptism and in her own weak way, prayed that they might all be prepared to meet her in heaven. She called them all to her bedside but two, (one of whom was from home and the other, we trust, in the Kingdom of God,) and exhorted them most earnestly to meet her in glory. To her husband, whom she saw weeping, she said, "You are very dear to me; I am sorry to see you weeping. I don't want you to grieve for me when I am gone." Her exhortations to her friends to meet her in a better world were most impassioned and affecting. The Bible was increasingly precious in her last hours. Her only hope was through Christ. With emphasis she repeated the lines,

"The Son of God in tears,
Angels with wonder see!
Be thou astonished, O my soul,
He shed those tears for thee!"

Her mind dwelt much on heaven. The thought that in heaven there would be no more sorrow, and *no more parting*, gave her great joy. The mother would no more be parted from her believing children or Christian friends. She died in hope of a glorious resurrection. We may go to her, but she cannot come back to us.

Her loss will be deeply felt by the Church of which she was so long a member, and by the community she blessed by her life, but by none so much as her bereaved husband sorrowing children.

"Thou art gone to the grave; but we will not deplore thee,
Since God was thy ransom, thy guardian and guide,
He gave thee, he took thee, and he will restore thee,
And death hath no sting since the Saviour hath died."

S. S.

THE
Calvinistic Magazine.

[NEW SERIES.]

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

Vol. V.

June, 1850.

No. 6.

The Shorter Catechism.

No. VI.

God has not left us without a rule of duty. We need not grope in uncertainty as to which is the true path. We have a sure guide. We have a bright beacon-light to shew us all the dangers, the shoals, the sand-banks, the rocks of this world's voyage. With the open Bible, we need not make shipwreck. But if we turn from this blessed book, this light from Heaven, and voluntarily follow the ignis fatuus of an unregenerated world's notion, as to what is right and what is wrong, then we need never expect to reach the only haven of safety.

Our lesson for this month begins the second division of our Catechism—namely: the “Duty which God requires of man.” We are first taught the nature of man's duty in general terms; that the moral law is binding on all rational creatures; that the sum and substance of the whole law is given in a few words by Him who spake as never man spake; that the circumstances in which this law was given were transcendentally solemn; and that it is binding upon all, and especially so upon those who have been brought out by God's Spirit from the galling bondage of sin, and made free through the merits of the Saviour Jesus Christ.

QUESTION 39.—*What is the duty which God requireth of man?*

ANSWER.—*The duty which God requireth of man, is obedience to his revealed will.*

Doctrine 1st.—There are certain duties required by God from

man. Proof, Deut. x, 12—"And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy strength, and with all thy soul."

Doctrine 2d.—The sum of man's duty to God is obedience. Proof, 1 Sam. xv, 22—"Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

Doctrine 3d.—The extent of the obedience required by God is a universal obedience. Proof, James ii, 10—"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

Doctrine 4th.—The quality of the obedience required from man is a perfect and perpetual obedience. Proof, Mat. xxii, 37—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

Doctrine 5th.—The only rule of man's obedience is the revealed will of God. Proof, Micah. vi, 8—"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

QUESTION 40.—*What did God at first reveal to man for the rule of his obedience?*

ANSWER.—*The rule which God at first revealed to man for his obedience, was the moral law.*

This law was the first guide which God made known to man for his obedience, and by it the actions of the life must be regulated. This is called the first, because there was a second in the ceremonial law, which, having answered its special purpose, is now set aside.

Doctrine 1st.—There was a first rule of obedience given to man in the constitution of his nature. Proof, Rom. ii, 15—"Which shew the work of the law written in their hearts."

Doctrine 2d.—There was a second rule of obedience given in his church in the ceremonial law. Proof, Gal. iii, 19—"Wherefore, then, serveth the law? It was added, because of transgressions, till the seed should come to whom the promise was made."

Doctrine 3d.—The second, or ceremonial law, was but temporary, and instituted for a special purpose. Proof, Gal. iii, 24—"The law was our school-master to bring us to Christ."

Doctrine 4th.—The second, or ceremonial law, is now set aside. Proof, Heb. vii, 18—“There is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof.”

Doctrine 5th.—The first rule of obedience given to man in the constitution of his nature was the moral law. Proof, Gen. i, 27—“God created man in his own image.”

Doctrine 6th.—The moral law is universal and unchangable. Proof, Mat. v, 18—“Verily, I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”

QUESTION 41.—*Where is the moral law summarily comprehended?*

ANSWER.—*The moral law is summarily comprehended in the ten commandments.*

Doctrine 1st.—The moral law is fully contained in the Scripture. Proof, 2 Tim. iii, 16–17—“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.”

Doctrine 2d.—There are summaries of the moral law.—Proof, Rom. xiii, 9—“If there be any other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbor as thyself.”

Doctrine 3d.—The sum of the moral law is contained in the ten commandments. Proof, Deut. x, 4—“He wrote on the tables according to the first writing, the ten commandments, which the Lord spake unto you in the mount.”

QUESTION 42.—*What is the sum of the ten commandments?*

ANSWER.—*The sum of the ten commandments is, to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind, and our neighbor as ourselves.*

Doctrine 1st.—The sum of the moral law is comprehended in two commandments. Proof, Mat. xxii, 40—“On these two commandments hang all the law and the prophets.”

Doctrine 2d.—Love to God is the first and chief subject of the Decalogue. Proof, Mat. xxii, 37–38—“Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment.”

Doctrine 3d.—Our duty to our neighbor is the second subject of the decalogue. Proof, Mat. xxii, 39—“The second is like unto it, Thou shalt love thy neighbor as thyself.”

QUESTION 43.—*What is the preface to the ten commandments?*

ANSWER.—*The preface to the ten commandments is in these words, “I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.”*

QUESTION.—*What doth the preface to the ten commandments teach us?*

ANSWER.—*The preface to the ten commandments teacheth us that because God is the Lord, and our God and Redeemer, therefore we are bound to keep all his commandments.*

Doctrine 1st.—God is the Lord of all. Proof, Tim. vi, 15—“The blessed and only Potentate, the King of kings and Lord of lords.”

Doctrine 2d.—God is our God. Proof, Psal. xlviii, 14—“This God is our God forever and ever.”

Doctrine 3d.—God is our Redeemer. Proof, Isa. lxiii, 16—“Thou, O Lord, art our Father, our Redeemer.”

Doctrine 4th.—Because God is the Lord, therefore we should keep his commandments. Proof, Psal. xlv, 11—“He is thy Lord; and worship thou him.”

Doctrine 5th.—Because God is our God, therefore we should keep his commandments. Proof, Josh. xxiv, 13—“Therefore, will we also serve the Lord; for he is our God.”

Doctrine 6th.—Because God is our Redeemer, therefore we should keep his commandments. Proof, 1 Cor. vi, 20—“Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God’s.”

What a feeling allusion is made in this preface to the circumstances which so peculiarly ought to have called forth gratitude and obedience from the Israelites! And, if the bringing out of the land of Egypt, and out of the house of bondage, was so strong a reason why that people should listen and obey, how much more should *they* meditate on God’s law, who have not only been convinced by it of their sinful bondage to Satan, but have been delivered by the mighty arm of their Lord God and Redeemer, from this most debasing slavery, whose feet have been taken from the “horrible pit”

and the "miry clay" of a lost state, and set upon the Rock, Christ Jesus, whose aspirations and brightest hopes are now centered in the Heavenly Canaan. If an unconverted man ought to strive to keep God's holy commandments, as it is his duty and his interest, even for this life, to keep them, how much more should the man who has a hope that he has passed from death unto life, feel and acknowledge, by every word and action, that God's commandments are more precious to him than gold; yea, than much fine gold; that in the keeping of them there is great reward; that the sweetest of earthly enjoyments is not so sweet as obedience to the commands of the Lord God, merciful and gracious.

The first table of the Decalogue, with the explanations given in our Catechism, will make the subject of our next lesson, if we are permitted to see another month. Let us, in the humblest attitude of heart, seek for the teachings of the Holy Spirit, so that the entrance of God's word may give light to our souls.

M.

Hearing the Word.

WRONG views as to the importance of preaching as a means of grace, are very prevalent; and, leading as they do, to loose habit in attending upon the ministrations of the house of God, they should, by all means, be brought to light and be corrected.

And here, let me ask, what warrant is there for the preaching of the Word? Does it claim attention merely because experience has shown it to be an excellent way of doing good? a noble arrangement for elevating society?—a cheap and efficient plan for benefitting man, physically, intellectually, morally, and spiritually? Is this all? Has it no higher sanction? Yes, it has. For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe.¹ Preachers of the gospel are ambassadors for Christ, as though God did beseech men by them: they pray men in Christ's stead to be reconciled to God?² It was God who gave some apostles, and

(1.) Cor. 1: 21. (2.) 2 Cor. 5: 20.

some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.¹

It was Christ who sent forth the twelve apostles, and afterwards the seventy disciples. It was he who appeared to Saul of Tarsus for the purpose of making him a minister and a witness of the things he had seen; and how often does he mention the fact, indeed he glories in it, of his receiving the ministry from the Lord Jesus Christ.² In short, how can one read the New Testament and fail to see that the divine origin of the ministry of the gospel is often asserted?

Let no one now say that this was a temporary arrangement. Christ did not so regard it; for he promised to be with his disciples always, even unto the end of the world.³ This implies that he meant to have the ministry last as long as the world shall stand; at least that the class of men which he authorized to teach and to baptize should continue to the end of time.—This promise, then, applies to his church not only, but to his ministers and his church.

Accordingly, he who is called of God, as was Aaron, to preach the gospel, and upon whose labors God has set his approving seal, has a commission from heaven. His credentials are from the skies, and they bear the signature of Jesus Christ.

If the preaching of the word were an arrangement of man, it should command attention. No one seeing its effects on the temporal interests of a community, can be indifferent in regard to it. It increases the value of property, strengthens the intellect, refines the taste, and purifies the public morals. But its great aim is to bless man's soul; and here are its highest achievements. It changes the hearts, and the life; and from being a child of the Devil, it makes man a child of God. The dying bed is not a scene of horror and wild despair, but it is the bright entrance to glory. The grave loses its gloom, and death is robbed of its sting. The man dying with faith in Christ shrinks not from the cold, dark flood, but joyfully enters it.

These are some of the results of the preaching of the gospel; and were it only a contrivance of man, it should receive

(1.) Eph. iv: 11-12. (2.) Acts xxvi: 16. (3.) 1 Cor. i: 17. (3.) 2 Cor. v: 18. (3.) 1 Tim. i: 12. (4.) Mat. xxvi: 20.

the respect and the attention of every friend of the race. But this is not the ground on which the ministry stands. It is a divine institution. It is a heavenly plan. It is God's arrangement for saving the world. Not one of the excellent plans set on foot in this age of piety and philanthropy, for doing good to man, can compare with this. It is well to print the Bible, and bear it to the rude Pagan. It is well to send the colporteur, and the printing press, and to spread the tract, and the printed book, wherever the heathen dwell. And what pious heart does not desire success to these efforts? And who that can pray and give, will not pray for these institutions, and give for their support? But remember that they are not from God, though they have his sanction and his blessing. — By the foolishness of preaching he will save them that believe. This is God's way. This fact has a prominent place in the New Testament, and he certainly has read to little purpose, who has not with it been strongly impressed. If the New Testament teaches any thing, it does teach that the gospel ministry is a divine institution. It declares its origin—it sprung from the mind of God. It presents the duties of the ministry, and the manner in which they are to be performed—ministers are to give themselves continually to prayer, and to the preaching of the word.¹ It tells how they are to be maintained—the Lord hath ordained, that they who preach the gospel should live of the gospel.² It points out the way they are to be treated—they are to be esteemed very highly in love for their work's sake.³ Thus minute are the Scriptures in respect to the gospel ministry.

If, now, the preaching of the word is ordained of God, most assuredly the hearing is also; for the one is the counterpart of the other. If God has appointed a class of men to preach, certainly he has appointed that men shall hear. It is perfectly absurd to suppose that he has ordained preaching, and has not likewise ordained hearing.

Doubtless it will be asked here, if this be so, why is not more said in the Book of God in regard to the duty of hearing the gospel? Because it is taken for granted, that men will see it to be a duty, from the fact of the divine origin of the ministry. The Bible does not generally attempt to prove that

(1.) Acts. vi: 4. (2.) 1 Cor, ix, 14. (3.) Thes. 5: 13.

which it is needless to prove. It does not demonstrate the immortality of the soul, for that truth is written on the soul of man. It does not attempt to shew that there is a God, for the being and attributes of God are seen in his works.

Thus, when the Bible asserts that God has appointed the preaching of the gospel, it does not as fully assert that he ordained the hearing of it, because all can see that it is so. It would be a reflection on the common sense of the reader of the Bible, after it had declared again and again, that God had appointed the preaching of the word, then to declare as strongly, that he had also appointed the hearing of it.

If all this be true, in what a light does it present the conduct of those persons who stay away from the preaching of the gospel altogether! They are setting at naught a divine arrangement. They are calling in question the wisdom of a divine institution. If the eye of one such should light on this page, let me say to him, My dear sir, would you not be shocked at the thought of being a self-murderer? And yet you are taking your life spiritually. You may not bear the guilt of gross profanity, nor awful blasphemy; but your neglect of the preaching of the gospel, God's ordained means of doing good, is certain to bring no less surely the death of your soul. A man can take his life without violence—he can deny himself the means of subsistence—he can starve himself to death by piece meal. Thus you are taking the life of your soul—not by any violence, but by thrusting aside the means of spiritual nutriment. You are starving your spirit. You are guilty of the murder of your soul. And on your own head, in the great day, that guilt will rest, and at your hands God will require your blood.

Those who neglect the preaching of the word for reasons not good, are rebuked by this view of the subject. It is inconvenient to be in the house of God regularly, because the distance is so great, or the sky is cloudy, or the air is damp and cool. For these reasons it is inconvenient to be at the Court-house; yet the next day finds them facing the winds at the call of duty there. For these reasons it is inconvenient to be at the store, or the mill; but they will breast the storm to get the needful things of life. They have more courage to seek food for the body than for the immortal soul.

Often times their consciences will not give them rest at home on the Sabbath, and they seek to atone for their sin by putting something else in the place of preaching. They will read the Word, instead of going to hear it, from the Bible, the volume of sermons, or the religious book, and thereby try to make up for the wrong they do in staying away from the sanctuary. Well if they would let the Bible shine with its full light into their hearts, it would be a keen, bright sword, piercing to the very quick of their souls. It would be a gleaming falchion, wounding and drawing blood from the hand that holds it. It would be a voice of terror to them, setting aside God's appointed means of grace, and spending the Sabbath where they ought not to be.

Frequently, too, a church, because it is weak, or from motives of economy, will make no effort to have the preaching of the gospel. In plain words, because they are weak, they will starve themselves. Because they are poor, they will die. For them to do without the preaching of the gospel, is to do without the bread of life, the means of spiritual growth and strength. Because God has not given them numbers, and strength, and great faith, they will starve themselves out, and take their own life.

O that every professed friend of Christ would reflect, that by the neglect of the preaching of the Word, he will secure to himself much sorrow. If the sanctuary is not frequented, his day of dying will be a day of darkness. He will have no light in his chamber of death, if he does not seek it constantly in the house of prayer. Christ will be far from him, if he scorns the means of securing his favor and his smile. The assurance of pardon will be gone, or very faint, if he neglects the house of God. His Sabbaths abused and misspent will bring a fearful cloud over his sun, and in death he will be in gloom. From every holy day, improperly spent away from God's house, from every sermon, and prayer, and song of praise not heard, influences vast and terrified will converge upon that one hour of death, and make it an hour of sadness and painful reflections. My experience as a pastor confirms me in the opinion, and I have seen melancholy proofs of it, that nothing has more to do with the bed of death, than the manner of spending the Sabbath.

R. P. W.

A Short Sermon.

BY THE REV. ABEL PEARSON, D. D.

“For the promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith.”—Rom. iv: 13.

“Moses describeth the righteousness of the law, That the man which doeth those things shall live by them.” But all the human family, instead of doing the deeds of the law, have transgressed the law, and are under the curse of the law. Therefore, mankind are, by the law, heirs of destruction; but not heirs of any good thing whatever.

But Abraham believed God, and it was accounted unto him for righteousness. And all the promises of God, to Abraham and to his seed, that ever were made at all, were made to them as believers. Christ and believers in Christ, are all the seed that Abraham ever had, to which promises were made. Even the children of believers are children of wrath, even as others; and no promises were made to them until they become *believers themselves*. Christ is the *real seed of Abraham*, to which the promise was made, that he should be the *heir* of the world; and Abraham, and all other believers in Christ, are *heirs* of God and *joint heirs with Christ*. But the *whole inheritance* is extensive, and large far beyond our comprehension. “For all things are yours; whether Paul, or Apollos, or Cephas, or *the world*, or life, or death, or things present, or things to come; all are yours, and ye are Christ’s, and Christ is God’s.” 1 Cor. iii: 21-23.

Yet there is a promise, that Abraham and his seed shall be heirs of the *world*, as a part of the joint inheritance of Christ and believers; and, notwithstanding they have been for a long time in a great measure kept out of this part of their inheritance by other claimants, they must yet possess it in full.

It was promised to Abraham, that he should be the father of many nations; that *his seed* should be exceedingly numerous, even as the stars of heaven and the sands of the sea. But it is *Christ*, and true *believers in Christ*, that are the *seed*, which shall be so exceedingly numerous. “For it is written, that Abraham had two sons; one by a bond-maid, the other by a

free woman. But he who was of the bond woman was born after the flesh; but he of the free woman was by promise. Which things are an allegory: for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage; which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem, which is above, is free, which is the mother of us all.

Here Agar, the bond woman, and her son Ishmael, represent all unbelievers, of all nations, whether Jews or Gentiles, as being in bondage to sin, and condemned by the law. And Sarai, the free-woman, and her son Isaac, represent all the spiritual seed of Abraham, of all nations, whether Jews or Gentiles, as being free from sin and the condemnation of the law. For whosoever Christ makes free, shall be free indeed. And now, "Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath *many more children* than she which hath a husband. Now we, brethren, as Isaac was, are the children of promise."

Here, the children of promise, or believers, are represented as being *many more* than the children born after the flesh, or unbelievers. And this is good ground for rejoicing.

"But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now."

The people of the world think themselves greatly in the majority, and so they are now; and they seem to feel as if the world was their own; and, although they know their claim is not good, yet they scuffle for it, as if they expected to hold it forever, in opposition to the rightful owners; and they persecute the rightful owners as if they thought that the rightful claimants had come to torment them before the time.

"Nevertheless, what saith the Scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free."—Gal. iv: 22-31.

Thus, then, the children of the bond-woman are represented as having no part or lot in the inheritance of believers. "And that the time is coming, when they shall be cast out of the world into utter darkness, where there shall be weeping and

gnashing of teeth. And that the true Spiritual seed of Abraham, who is the rightful heir, shall possess the whole world, I saw in the night visions, and behold, one like the son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. vii, 13, 14, 18, 27. "The same is represented by the stone cut out without hands, and filled the whole earth."—Dan. ii: 49, 44, 45.—"And truth, peace, and righteousness shall cover the earth, as the water covers the bottom of the great deep; when there shall be no more need for every one to say to his neighbor, and brother, know the Lord; for all shall know him, from the least to the greatest. This time, when the saints shall possess the kingdom, is commonly called the Millenium. And, from the signs of the times, it seems to me that God is about to hasten it in its time. He seems to have arisen to shake terribly the earth; and the kingdoms of darkness appear to be tottering to their fall. And, it seems to me that the seven-headed, ten-horned beast fell some time ago; and now, it would seem, that the kingdoms, or horns, which gave their kingdom to the support of of the bad woman that rode the beast, are beginning to *hate her*; and will make her desolate, and naked, and eat her flesh, and burn her with fire."—Rev. 17. And in this way, and many other ways, it is to be believed that God will continue to shake the earth, until he shakes all off of it, except its proper owners. The wars, the famine, the cholera, sickness and death, the sinking and burning ships and steamboats, and towns, and cities, and robberies, and murders, seem to speak a language not easily misunderstood. And even in the gold mines of California, perhaps the Devil is holding out bait, by which he will catch many. Neither have these troubles any appearance of being over as yet.

And there is another subject which seems likely to split the United States, and ruin the States, which God forbid.—Whosoever hath an ear to hear, let him hear and understand. This is a time of trouble in the world, such as ourselves and our fathers have not, heretofore, been acquainted with. And, to our lamentation, the hearts of mankind seem to be hardened, in some proportion, to the troubles of the times; and it may be that God will make a short work of it.

While, on the other hand, the angel of the everlasting gospel is flying through heaven having the gospel to preach to those who dwell upon the earth, and is calling on mankind every where to repent, and believe in Christ, and become joint heirs with him, and rightful residents of the world, and to use this world, as not abusing it, in making full preparation for the kingdom on high.

And now, sinner, let me ask you, what would you be profited if you gain the world and lose your own soul? Or what would you give in exchange for your soul? Do you not feel that you are bartering off your soul for nothing?—yea, for vanity, which is worse than nothing?—and treasuring up wrath against the day of wrath and the revelation of the righteous God? Turn ye, turn ye from your vanities and sins now, before it be forever too late, and make your peace with God, and become a joint heir with Jesus Christ, to an inheritance incorruptible in his everlasting kingdom.

But, perhaps you will ask, “If the world be of no worth to sinners, what profit is it to the Spiritual seed of Abraham?” I answer, It is vastly profitable to them, as a *rightful, convenient, temporary residence*, until they make preparation for, and take their safe passport to the kingdom on high, which shall be their eternal home.

And now, believers in Christ who are heirs to the world, I ask, What do you think of your inheritance? Do you use it, as not abusing it? or have you been squandering away your estate in riotous living? Have you been carefully attending to a due preparation of yourselves, and of those under your care, for leaving the world and going home? And are you about to leave your estate to those behind you in a better condition than when you came into the inheritance? The promise is to believers and their children, Believers shall inherit the world.

But how shall the whole world be stocked with believers, if their children be not trained up in the way in which they should go? There has been a very great deficiency on this point, even among those who profess to believe in the system. The covenant with Abraham was to be an *everlasting covenant*, to be a God to thee, and thy seed after thee.—Gen. xvii: 7. And it is, therefore, easy to shew that the same covenant is made with believers yet, for it was to be *everlasting* with *him* and his *Spiritual seed*. It is true that the natural children of believers are children of wrath, even as others; and while they continue so, they are not agents in the covenant or covenanting parties. But they are *objects* of the covenant, about which God and the believing parent covenant, as God and Abraham covenanted about Isaac, even before Isaac was born. So that believing parents have inherited the right of including their children, as objects, in the covenant with God; and this is one *grand item* in the inheritance which true believers value as they value their children. Now, in this covenant, the believing parent promises God that he will train up his children in the fear and admonition of the Lord, in the way in which they should go; and God promises the believing parent, that when these children are old, they shall not depart from that right way; for he will circumcise their heart to love the Lord their God, that they may live. See Deut. vi: 4–9, and xxx: 6, and many other places.

Now, if this system should be carried out correctly according to the covenant between God and believing parents, the world would soon be filled with believers, the Spiritual seed of Abraham, which is the rightful heirs to the world. And in this way may the God of Israel grant to speedily turn the hearts of all parents to their children, and the hearts of the children to their parents: and [Mal. iv: 6,] forbear smiting the earth, even with a well-deserved curse. Amen.

[Inferences to the foregoing Sermon will be given in the next number of the Magazine.]—Eds.

WHAT is the universe but a hand flung in space, pointing always with extended finger unto God?

From the New York Observer.

Boston Anniversaries.

AMERICAN EDUCATION SOCIETY.

THE thirty-fourth Anniversary of this Society was held in Tremont Temple on Monday evening, May 23d, Rev'd Dr. Woods in the chair. The Secretary, Rev. Mr. Riddle, read an abstract of the annual report, which represents the general interests of the Society as advancing.

The available funds for the year have been \$32,754 40, and the disbursements \$30,121 53. The whole number of young men aided during the year is 436. In the classical course, 207; in the theological course, 229. Number aided at the West, 92. *Fifty-nine* have finished their studies during the year, and entered the ministry. The new applicants have been one hundred and fourteen, eleven more than last year.

The directors hope that the decline in the number of those preparing for the ministry, which has been marked with so much concern of late, has reached its lowest depression. It may be affirmed that an upward tendency has already begun to be manifest. A greater number of students have been assisted by the Society during the year, in every class, than during the last year. More have been brought into the ministry, and more new applicants have been received. The Parent Board have received under their care *fourteen* more than last year; but as some of the auxiliaries have fallen short, the aggregate gain for the whole is only *eleven*.

The pecuniary receipts do not present so favorable an aspect. Not including the collections by the evangelical Lutheran Society in this comparison, which last year were not returned, it appears that the aggregate receipts of the Parent Society and its auxiliaries have fallen off this year about *nineteen hundred dollars*.

The Society has no liabilities, debts, nor arrearages in any form, to add to the burden of its current expenses. Still, the disbursements have exceeded receipts, so far that, unless a favorable change can speedily be effected, the Board will soon be obliged either to send away new applicants, or cut down

the quarterly stipend to all who depend upon them for support.

Rev. Dr. Bond, of Norwich, Ct., moved the acceptance of the report, and made a speech. He said the Society had had its troubles, but God would not desert it. Let the Holy Spirit come down upon the churches, and these reports would show a much larger number. There are indications that God was about to bring into service a superior order of minds. The Spirit of God was coming down upon the young men and upon the Sabbath schools, and many had been already brought in, who, if not aided otherwise, would be making application to the Society for support.

Rev. Henry M. Dexter asked what the churches were to do to provide for the future ministry? It appeared that 60 ministers every year died, and 40 more were called to Secretaryships, Colleges, &c.; so that we needed 100 ministers a year to keep up the supply. But there were 4,000 churches without settled pastors, 2,000 of which furnish openings for the settlement of ministers. And then there were the foreign population coming among us: besides the great multitude of the heathen world. At least 800 ministers were needed to be added every year. This calculation was founded upon the application of the principle that was carried out in all worldly affairs. But, if we could not speak of what we ought to have, we ought to speak of what we must have. We must have 400 a year to supply our wants for home and foreign service. To provide for this we have about 100 coming into the ministry from our seminaries, and possibly as many more coming from private tutors; and this made but just half the number which was needed.

Rev. William M. Thompson, Missionary of the American Board in Syria, said that on no subject was there such a call for immediate action as the wants of this Society. He had returned, after an absence of 18 years, to his native West, and had been wandering over that great West ever since. His attention had been called to this subject from the very first moment he entered upon our shores. When he was in London he went down to the docks, and saw those great multitudes leaving their native shores to come to this country. There was no doubt the finger of God was in this, as it was in the

movements of Austria compelling the Hungarians to flee, and which was bringing such multitudes of emigrants to our shores. This was a call—a loud call for ministers.

Turning to the foreign field, Mr. T. said the time was hastening when the 120 millions of Mohammedans would be on our hands. If we had 500 men now, we could not furnish half the supply. The demand for an increased number of ministers of the gospel was the very first thing that met his eye on reaching this country. When he was on Mt. Hermon, a man followed him a day and a half to ancient Cæsarea, and on parting with him, entreated him with tears to send some one to preach to those Christians in Hasbeia, and the day before he had the whole church hanging about his neck with the same request, and he had just received a letter stating that the same man had come a four days' journey, with the determination not to return till he could get a man to preach the gospel; but there was none, not even a native, to send them.

AMERICAN PEACE SOCIETY.

The twenty-second anniversary of this Society was held in Park Street Church Monday evening, Judge Jay, the President, being absent on account of ill health. Deacon Samuel Greele, one of the Vice Presidents, was called to the chair.

From the abstract of the report, read by Rev. Mr. Beckwith, the Corresponding Secretary, it appears that the Society's operations have been, during the year, more extensive and encouraging than usual. The idea of peaceful substitutes for war, has at length been brought pretty freely before the world by the three General Peace Congresses already held, the first at London, in 1843, the next at Brussels, in 1848, and the third at Paris last year. Respecting the Congress to be held in August, at Frankfort, in Germany, the report speaks of special efforts to secure delegates to it from our own country. Some have already gone, many others are appointed, and it is expected that America will be fully represented there.

Five agents have been in the Society's service, including one at its office, and its Corresponding Secretary.

Its publications have been on a much larger scale than usual: of Jay's Review of the Mexican War, 17,000, and of Liver-

more's Prize Review 7,000; in all 24,000 of these bound volumes, besides periodicals, tracts, and other volumes—an amount equal to about seven millions of tract pages. Receipts, \$6,204 31, an increase over the preceding year of more than 50 per cent. Expenses, \$6,194 54.

The annual address, by Rev. A. L. Stone, of Boston, was listened to by a numerous audience, with deep attention, for an hour and a half. The subject was, the antagonism of War to Christianity.

LADIES' SOCIETY FOR THE PROMOTION OF EDUCATION AT THE WEST.

A meeting of this Society was held at Park Street Church, at 11 o'clock Tuesday morning.

T. R. Marvin read an abstract of the annual report. Since April, 1846, fifty-eight teachers have been sent to the West, under the direction of the Society; of this number twelve have since been married; but of these, half are still engaged in instruction. Two schools are now established on permanent foundations as *Teachers' Institutes*, with promise of great good. More than 2000 scholars have been brought under direct religious influence through the schools in the charge of the teachers sent out by the Society, and one hundred conversions are reported among these pupils. Nearly, if not all of the teachers, are also teachers in Sabbath schools. The Society is now in want of teachers, and is not able to supply the number needed to go out in September next.

Rev. Mr. Means, of Dorchester, remarked upon the character of female influence, and on the dignity of the teacher's work.

Rev. Mr. Thompson, of New York, followed Mr. Means in a felicitous address, showing the adaptedness of this Society to meet the intellectual and moral wants of the field to which it was devoted. We at the East must meet the demand at the West for teachers. This Society was formed to meet that want, and it met it most happily; for it was the most economical and effective means of reaching the youthful mind at the West. It was economical, because well-qualified female teachers could be obtained at a small expense; and when on

the ground they supported themselves. And a female teacher exerted a far greater influence upon the minds of children than males. In addition to this, they established Sabbath schools. They were the most efficient helpers of the missionary. They not only influenced young children, but their influence upon youth was very great. He was happy to know that some of them had formed matrimonial connections there. It was not a matter for sneers or jests. Let the 20,000 surplus females in New England be diffused over the West, and their influence would be incalculable. For want of this, many gentlemen had contracted alliances with females brought up in Roman Catholic institutions.

Mr. Thompson had no fears for the ascendancy of the Romanists from their great missionary funds, their cathedrals, their colleges or their votes. But there was one point on which there was danger, and that was from female influence. The Roman Catholics had some female seminaries that were superior to ours in the accomplishments of an education.—What was wanted to counteract this was establishment of female seminaries by us, which should secure a thorough and accomplished education to the daughters of the West. And such was a part of the work in which the Society was engaged.

Mr. T. was followed by Rev. Mr. Sawtell in an interesting speech, after which the benediction was pronounced by Rev. Mr. Thompson of Syria.

THE AMERICAN AND FOREIGN CHRISTIAN UNION.

The Boston Anniversary of this Society was held at the Tremont Temple on Tuesday morning, May 28th, Deacon Julius A. Palmer in the chair. Rev. Dr. Baird read an abstract of the report, being the same as that given in a recent number of the Observer. Dr. B. added many interesting facts and suggestions.

The meeting was also addressed by Rev. Mr. Thompson and Rev. Dr. Dowling, of New York. It was well attended and deeply interesting throughout. From Dr. Dowling's speech we make a single extract, showing what debasing superstitions are found among ourselves under the sanction of the Man of Sin.

In walking with a friend over a place in New York, where there had been a public gathering, his friend picked up a small three-cornered bag of leather, in which was a piece of paper, comprising a few verses of the first chapter of John. Inside of that was a piece of greasy paper, and inside of that a piece of tissue paper, which might have been sprinkled with holy oil, or perhaps contained a relic. His friend took it to his Irish domestic, and asked her if she knew what it was. "Ah, an' sure some poor crater will suffer for that." "Why?" said the man. "Why, that's some poor fellow's gospel; no evil will befall any one who has that. I had one of them, and the priest told me I should suffer no harm if I had it; and havn't I been kept from shipwreck?" The priest told her that a poor man in John street, America, (which he supposed to mean John street, New York,) lost a gospel, and he had died in two weeks. The priest had told her that another young man had lost his gospel, and his mother was told that if she did not buy another gospel of him, her son would die in just two weeks: and sure enough he did. She said she paid seven shillings for it. He asked her if she did not think that was dear. She admitted that it was, but said that it could only be made after the clock commenced striking twelve at midnight, and before it stopped, and therefore it was costly.

MASSACHUSETTS PASTORAL ASSOCIATION.

The Annual Sermon before this body was delivered on Tuesday, P. M., at 4 o'clock, in the Central Church, by Rev. Mr. Worcester, of Salem. Prayer was offered by Rev. Mr. Stearns, of Cambridgeport.

Mr. Worcester's text was 2 Cor. x: 3, 4, 5, and his object was to show the *means by which the Apostle Paul sought to propagate the Gospel*. This he did, by a distinct statement of the doctrine of the Gospel—by publishing it freely to all—in its simplicity—in sincerity—with earnestness—with boldness—with meekness and humility—with entire reliance on the Spirit for success—and with love to God and man. The house was full, and the sermon was listened to with attention and apparent interest. The services were closed with the benediction by Rev. Mr. Worcester.

MASSACHUSETTS HOME MISSIONARY SOCIETY.

The fifty-first anniversary of this Society was held at the Tremont Temple, on Tuesday evening, Rev. Dr. Woods in the chair. Prayer was offered by the Rev. Dr. Tappan, of Maine.

The Secretary, Rev. J. S. Clark, read an abstract of the annual report, from which we learn that the receipts of the Society the past year have been \$30,885 32; of which \$7,030 have been paid to missionaries in Massachusetts; 1,085 57 incidental expenses; and the balance, about \$23,000, has been paid to the Parent Society by individuals in Massachusetts.—The receipts and the disbursements out of the State are larger than the Society has ever been able to report before. Fifty-three feeble churches in Massachusetts have been under the patronage of this Society the past year. Five of these have dropped, like ripe fruit, from the tree of charity, and their names will henceforth be found only in the list of donors.—Four others have been received; so that the number of assisted churches is but one less than was reported last year. Thirty-four have been under the care of pastors; the remaining thirteen have been stately supplied. The churches number 2,250 members. The additions have been 65 by profession, and 140 by letter; 305 in all. From all the stations, 138 hopeful conversions are reported; a larger number than has been returned in any one year since 1843.

Forty-one missionaries report \$2,619 contributed to various objects of Christian benevolence; four meeting houses have been built and two repaired at an expense of nearly \$20,000.

The meeting was very full, every part of the house being filled to its utmost capacity. A sermon was preached by Rev. Wm. M. Rogers, of Boston, from Psa. cxxii: 6—“Pray for the peace of Jerusalem. They shall prosper that love thee.”—Our country and its destiny was his theme.

SOCIETY FOR THE PROMOTION OF COLLEGIATE AND THEOLOGICAL EDUCATION AT THE WEST.

A meeting in behalf of this Society was held on Wednesday, May 27th, in the Tremont Temple, at nine o'clock in the morning. Rev. Mr. Baldwin, Secretary, made a statement of

the operations of the Society for the past year, which were substantially the same as those exhibited in the late annual report. A deep interest was manifested in the meeting, the house being very full at this early hour.

An address was delivered by Rev. Dr. Park, of Andover.—It was full of eloquence and thought, and was listened to for an hour and twenty minutes, with the deepest attention. Its drift was to show the importance of collegiate and professional institutions in their influence on every other human interest, intellectual, social and religious. Without giving an analysis, or a sketch of the performance, we will quote a few of the thoughts which are scattered along our reporter's ample notes.

Dr. P. spoke of the connection between religion and collegiate and professional education—of the peculiar danger at the present time, that the spirit of the world would lead to the decline of intellectual attainments,—of the advantage to the minds of young men of contact with other minds, such as they were subjected to in a course of collegiate education, to check its exuberance, and subdue its self-confidence; and said that, in some respects, a self-educated man was an uneducated man.

He remarked that our collegiate and theological institutions gave an impulse to common education. It was a false idea that influence worked mainly upward. On the contrary, it descended from the higher to the lower classes: the higher gave impetus to the lower. Where the university was cherished, the classical school would follow; and the classical school would raise up the common school.

Collegiate and professional institutions are necessary for the extension of science. Most of the permanent improvements of science are perfected within the walls of colleges and universities. Fifty of the most valuable discoveries have been made in Germany, in the retirement of the University. In all the secular departments of knowledge, there was an advance, which indicated only what was yet to be discovered. Retirement and study were necessary to perfect them.

These institutions erected a barrier against the influence of foreigners. They formed a barrier, also, against encroachments upon the language. They guarded, also, against the

reviving of old errors, so often put forth as original discoveries. So soon as it was proved that an error was not new, it was in a measure disarmed. When it was shown to be an old cast-off theory, it lost its claims.

The most thrilling revolution of our times, the speaker said, was, that our home missions were becoming foreign, and our foreign missions were becoming home missions. A few years ago, New Mexico and California were foreign fields; but now, they were the fields of home missions; and the population of foreign lands was filling our country, so as to blend the home and foreign field. This diversified population would commingle, and form a character of distinguished excellence.— With the eye of faith, he saw the princes of the East sending their young warriors to our colleges in California and Oregon. He rejoiced in the mines which his eager countrymen were exploring, for we might trust that those stores which they dig up would furnish foundations for colleges and seminaries there. It was to make us a missionary people, that Providence was making us the receptacle of all nations. In the diffusion of the missionary spirit lay our highest national honor. And all our honor was but a garland for Him who was “born to redeem and strong to save.”

THE BOSTON SEAMEN'S FRIEND SOCIETY.

The twenty-second anniversary of this Society was held in Tremont Temple, on Wednesday morning, May 29, at eleven o'clock, Mr. Hardy in the chair. The house was densely crowded. Rev. Dr. Beecher offered prayer. An abstract of the annual report was read by the Secretary, Rev. Mr. Bourne.

The report commenced with a tribute to the memory of the Vice President, James Means, Esq., deceased since the last anniversary. The receipts for the year have been \$3,706 65, (including balance of last year of \$760 69.) Expenditures, \$3,240 78. There have also been received, in addition, and expended for the library of the Home, \$353 1b.

Number of boarders at the Home during the year, 2,145.— The whole number since the Home was opened, October 30, 1845, 8,400. Fifty-one destitute men have been received to

the Home during the year, who have received 480 days' board, amounting to \$240, besides being supplied with clothing. In three years, \$667 80 have been paid for the board of destitute seamen, besides more or less clothing to each man. Services have been regularly held in the chapel on the Sabbath. There have been a number of hopeful conversions. Scenes of thrilling interest have occurred in the Chaplain's room, where persons went for religious instruction. Efforts are making to establish a permanent library for the Sailor's Home, and a considerable number of volumes have been obtained.

The meeting was addressed with much interest, by Rev. Mr. Sawtell, Rev. Mr. Eldridge of New Bedford, and Rev. Mr. Rogers of Boston.

MASSACHUSETTS COLONIZATION SOCIETY.

The annual meeting of this Society was held on Wednesday, May 29th, at the Tremont Temple, Hon. Simon Greenleaf presiding.

The receipts of the Society the past year amounted to \$5,871 22, which was \$1,069 more than during the previous year, and more than \$2,000, deducting the donations. During the year, 381 emancipated slaves have been sent to Liberia. Among the most remarkable events of the year, was the passage of an act of the Legislature of Virginia, to appropriate \$30,000 annually, for five years, for the removal of free blacks. The act provides the sum of \$15 for children, and \$25 for adults, in their removal, which is less than the cost of removal to Liberia by the Society. The expense to the Society has \$50 for each person removed.

Rev. Mr. Rogers of Boston, B. C. Clark, Esq., Rev. Dr. Waterbury, and Rev. Mr. Sawtell, delivered addresses.

A gentleman in the audience, understood to be from St. Louis, desired an opportunity to speak, before the report was adopted. He had been in most of the slave States of the Union, and would speak as a stranger, but not as a stranger to the Colonization scheme. He was pleased at the allusion in the report to benevolent slaveholders; he would give the assurance, that however fast the means were provided for the removal of blacks, there would be more to be liberated than

the Society can provide for. He would attest to what had been said, that slaveholders were educating their slaves for freedom. Liberia was the morning star to which millions in this country were looking with interest, and would hail with acclamation the arrival of the time when the slave would be restored to his rights, without violating the laws of their States, or interfering with the rights of others.

MEETING IN BEHALF OF ITALY.

A meeting of Clergymen was held in Park Street Church on Wednesday, on the invitation of Dr. Baird, to hear some statements respecting the work of evangelism in Italy.

Theodore Dwight, Esq., of New York, addressed the meeting, in explanation of the measures that had been pursued for the introduction of evangelical truth into Italy. The work had been urged upon them several years ago by Italians, who stated that they were convinced they could never accomplish the freedom of Italy without first producing a moral and religious reformation. It now appeared that the way was open for the diffusion of evangelical truth throughout Central Italy. Rome had been shaken to the centre simply by circulating tracts. And this was true of all the cities of the Roman States. They had evidence, of a great variety, to prove this result, and to show the processes by which this had been brought about. Mr. Dwight stated that 12,000 men had been twice drawn up before the city of Leghorn, and twice dispersed, by scattering among them thousands of little tracts. The time, he said, had begun to come, which he had long desired, when all the facts concerning these operations might be told.

A gentleman was here introduced to the meeting by Mr. Dwight, as one who had been alluded to in the previous meeting of the Union, (his name not given, for prudential reasons, we presume,) who proceeded to state what he had done for the last four years in Italy, especially in Central Italy, for propagating the truth. His statements were exceedingly interesting, and gave a clue to the events which had taken place in Italy for the last few years. The plan pursued was to head a hand-bill with a striking allusion to some local event; then an

attack was made upon some one Popish tenet, followed with quotations of Scripture, which led the people to examine the entire chapters from which the quotations were taken. The first impression on the minds of the people was, that the quotations were not true, for if they were true, then they must themselves be wrong; and they would then go and examine and find the quotations correct. Thus they were convinced. He read, as specimens, an extract from an address to the Pope by a priest, which was some time since published in this country, and also an address of the people of Rome to the Pope. They were gathered together in the largest theatre that could be found; and the address was adopted sentence by sentence, after thorough discussion, so that it was the address of the whole people of Rome. The address is thoroughly Protestant.

Dr. Baird stated that the Society would not publish in Italy anything of a political character. He declared it was no blind work in which they were engaged. They were not going to publish anything that the churches in this country would not approve. They had Italians in New York, in Malta, in Switzerland, and in Italy itself, on whom they could depend.—Printing was now done in Italy, in spite of Pope and Cardinals, in a way that none of them could discover, and there were persons there still engaged in this work.

The facts stated were such as to justify an earnest appeal for funds to carry on this work, and to make it apparent that a few thousand dollars could not be used to better advantage, for the promotion of the world's conversion.

AMERICAN TRACT SOCIETY (AT BOSTON.)

The thirty-sixth anniversary of this Society was held on Wednesday evening, May 39, in the Tremont Temple, Hon. Simon Greenleaf in the chair. The meeting was full, every available seat being occupied.

Receipts for the Year.—The total receipts are \$60,024 28. From donations, contributions, and legacies, \$31,877 32.—From sales, \$27,982 96.

Expenditures.—For publications, \$32,735 20. For colportage, \$17,141. Foreign lands, \$1000. Corresponding Secre-

tary and three agents, \$5,242. Clerks and assistants in the rooms, \$2,912 13. Rent, taxes, insurance, freight, printing and folding, postage, paper, and all other expenses, \$2,559 17. Grants, \$3,936 77.

Colportage in Maine, New Hampshire, Vermont and Massachusetts.—This Society operates more directly in these four States, and from these derives its income. The American Tract Society in New York operates in all the other States and Territories of the Union; and the funds which this Society pays for colportage in the Western and Southern States is paid through that Society,—and for which it paid during the year, \$11,629, and in eight years, \$60,134, and for foreign lands, \$15,000. Twenty-five colporteurs have been employed, each an average of six months of the year: Twelve in Maine, four in New Hampshire, four in Vermont, and five in Massachusetts, two of the latter Germans.

They report 35,726 families visited. With 16,229 of these families they held religious conversation, or offered prayer; 4,068 did not attend any place of public worship; 2,369 had no religious book except the Bible, and 448 had no Bible; sold 31,636 volumes; grants, 6,207 volumes, besides tracts; sold 2,244 Bibles. Whole amount of sales, \$6,367 59. Grants, \$1,034 62.

Among the speakers on this occasion was Bishop Eastburn, of whose remarks we know not whether more to admire its catholicity or its piety.

I have for years, said Bishop Eastburn, been more or less familiar with the tracts issued by this Society; but, very lately, I have been at the pains to give an attentive examination to these publications; and I must say, that, considering the marvellous changes of theological opinion in this day, and the lamentable extent to which old scriptural truths have been abandoned, I have been both gratified and surprised to perceive the fidelity with which these pages, all along the line of their succession from first to last, have adhered to the simple setting forth of that vicarious and propitiatory Saviour, who is the sun of the Christian system. Whether it be in the language of familiar dialogue—whether it be in the form of heart-affecting narrative—whether it be in the regular and systematic treatise—I find this same glorious feature in all that

they set forth. I find, in these publications, the sinner portrayed in all the helplessness of his condemnation, just as the Bible portrays him. I find him described as justified, acquitted, and accounted righteous, in the good old sense, through the satisfaction offered on the cross once for all, just as the Bible describes him. Now, this being the fact, I feel that this Society must do good. I feel that God will bless it, because it proclaims what he has promised to bless. And, sir, I feel that, if any of us cannot sympathize with the doctrines which this Society disseminates, that very fact shows something wrong within ourselves. If the church with which we are connected holds Christ as the great foundation, we cannot but desire that the pages of this Institution may cross every hill, and be floated over every sea. And therefore it is, as an Episcopalian, I feel myself free to invoke the Divine benediction on its gigantic labors. I can, from the heart, commend this Society to every Episcopal clergyman within the limits of this State of Massachusetts which forms the diocese of which Providence has given me the oversight.

AMERICAN BOARD.

A meeting in behalf of the American Board of Commissioners for Foreign Missions was held in the Tremont Temple on Thursday evening, May 30th, William J. Hubbard, Esq., in the chair. The House, at an early hour, was densely crowded.

Very interesting addresses were made by the returned missionaries: Rev. John D. Paris, of the Sandwich Islands, Rev. W. M. Thompson, of Syria, and Rev. David Stoddard, of Persia. The facts respecting the condition and operations of the Board communicated by Dr. Pomeroy, were substantially the same as those recently presented at the meeting in this city.

AMERICAN SUNDAY SCHOOL UNION.

The anniversary meeting of this Society was held in Tremont Temple Thursday morning, May 30, Rev. Dr. Stowe in the chair. The meeting was full, the Sabbath schools being well represented. Addresses were delivered.

During the year, one hundred and three Sabbath School colporteurs have been employed for various periods of time, in twenty-five different States and Territories.

These missionary colporteurs have established 1238 new schools, and have visited and revived 2345 other schools, altogether embracing 20,137 teachers, and 157,628 scholars.

The Society have been compelled to deny many urgent applications from various parts of the country for missionary labor, and donations of books to poor schools, for want of means to supply them.

Donations of books, tracts, &c., have been made to the value of \$16,608 86, and these, with the charges to the donation—account specified in the general report of receipts and expenditures, make the amount expended in missionary labor and donations during the year ending March 1, 1850, \$39,569 86—showing an actual expenditure by the Society during the past four years for service of Sunday school missionary colporteurs and donations to Sunday schools, of \$12,356 75 beyond the contributions received for this purpose.

CONVENTION OF CONGREGATIONAL MINISTERS.

The annual sermon before this body was preached on Thursday, May 30th, at 11 o'clock, A. M., in the Brattle Street Church, by Prof. E. A. Park, of Andover. Text, 1 Samuel xv: 29; and Genesis vi: 6—"The strength of Israel will not lie nor repent; for he is not a man that should repent." "And it repenteth the Lord that he had made man on the earth; and it grieved him at his heart."

The preacher said there were two leading forms of theology which it would be the object of the discourse to illustrate, and of which the two passages quoted were specimens, viz: *the theology of the intellect, and the theology of the feelings.* He should state that the difference between these two kinds of theology, and show what influences they exerted upon each other.

NEW ENGLAND ANTI-SLAVERY CONVENTION.

The meetings of this Convention were held through the anniversary week. There are full reports of them in the Boston

papers, exhibiting the same ebullitions of impiety, and the same violent disorders, which were lately witnessed here, and which are expected of course to accompany the meeting over which Garrison presides. Having so lately reported the New York meetings, we will not occupy our columns with the fresh indecencies of those at Boston.

From the London Patriot.

A Hundred Years Ago.

Cook had not then navigated the South Seas; Polynesia and Australia were names unknown to geography; no Humboldt had then climbed the Andes; the valley of the Mississippi had not been explored; no European traveller had ascended the Nile beyond the first cataract; the Niger was wholly veiled in mystery; and the Brahmapootra was unknown, even by name, among the rivers of India. The languages and dialects of the Eastern world were as little known as the physical aspect and phenomena of the countries. No Sir William Jones had arisen to set the example of Oriental scholarship as a polite accomplishment; the Sanscrit had as yet attracted no attention from western physiologists; the Holy Scriptures had been translated into few vernacular dialects, except those of Western Europe; no Carey or Morrison, no Martyn or Judson, had girded themselves to the task of mastering those languages which had hitherto defied, like an impenetrable rampart, all attempts to gain access to the mind of India and China. A hundred years ago, there was neither Protestant Missionary Societies nor Protestant Missions, save only those which had been formed for the propagation of the gospel in the American Colonies, the Danish missions in Southern India, and the Moravian missions in Greenland and South Africa. In fact, the obstacles to success in almost every part of the world, arising from the ascendancy and intolerance of the Papal, Mohammedan, and Pagan powers, added to the deficiency of our knowledge and the poverty of our resources, would have proved little short of insurmountable.

From the Christian Observer.

“Darkness that may be Felt.”

EXODUS xx: 21.

MR. EDITOR—If “darkness” be the mere absence of light, and if it be destitute of weight, it is difficult to conceive how it can “be felt.” Our commentators do not explain this difficulty. They seem to be as much in the dark as the Egyptians were, and hence we get no light from them.

One tells us that “probably it was occasioned by a superabundance of aqueous vapours floating in the atmosphere, which were so thick as to prevent the rays of the sun from penetrating through them; an extraordinary thick mist, supernaturally brought on.”

Another says—“It is a hyperbolical expression; for darkness being only a privation, cannot be properly felt, yet it might be felt in the cause, to wit, these thick and gross vapours which filled and infected the air.”

Another says—“It was a darkness consisting of thick clammy fogs, of vapour and exhalations so condensed that they might almost be perceived by the organs of touch.”

Another says—“*tenebræ adeo densæ, &c.*” the darkness was so thick that the Egyptians could feel them with their hands, such as often arises in the ocean that for five days there is no difference between day and night.” L. Crit. Sac., p. 217.—Cor. a Lap. says “has *tenebras vere fuisse pallabiles, &c.*,” this darkness was truly capable of being felt, because composed of very thick mist,” &c.

The Chaldee has a little different idea, “*sint tenebræ, &c.*” there was darkness after the darkness of the night had passed away.” That is, after the hours of the night had passed away, the darkness of night continued through the day.

Now, from all this, what light do we get on the subject?—Absolutely nothing. These expositors leave it just where they found it—in the dark. It seems to me that all the darkness in their expositions might have been removed if they had paid a little more attention to the Hebrew word rendered “may be felt.” The Hebrew word *moosh*, denotes the *act* and not the *sensation* of feeling. Hence we read in Gen. xxvii: 12,

"My father peradventure will *feel* me." Ps. 115: 7—"They have hands but they *feel* (handle) not." As the word is in Hiphel conjunction, it expresses a *causative* sense: so that the true meaning of the word, I apprehend, is to *cause to feel*. It corresponds exactly to our English word *grope*, as in Job v: 14—"They meet with darkness in the day time, and *grope* in the noonday as in the night;" and xii: 25—"They *grope* in the dark without light."

By thus giving the word its proper meaning, all the difficulty vanishes. We do not then need *mists, fogs, vapours, and exhalations*, and an indescribable amount of mystification to shed light upon a very plain subject. The passage is at once plain, and we understand what was the real condition of the Egyptians. God commanded that darkness should be over all the land of Egypt, even darkness (*yamesh*) that causeth men to *grope*, or feel their way. And Moses stretched forth his hand towards heaven and there was a thick darkness (*hoshek aphelah*) a darkness of gloom in all the land of Egypt three days. They saw not one another, neither rose any from his place, (Hebrew from that which was under him) for three days." They were so completely deprived of the power of seeing that when they had occasion to move, they had to *grope* or to *feel* their way. It was such a darkness for three days, that eyes were of no use, and those who had to move in such darkness must use the sense of *touch* instead of *sight* to guide them.

If these remarks will send any light on the subject, they are at your service.

Yours, &c.,

WILLIAM RAMSEY.

MAY 27th, 1850.

WOMAN.—It is the part of a woman, like her own beautiful planet, to cheer the dawn and darkness—to be both the morning and evening star of man's life. The light of her eye is the first to rise and the last to set upon manhood's day of trial and suffering.

THE
Calvinistic Magazine.

[NEW SERIES.]

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

Vol. V.

July, 1850.

No. 7.

Inferences from “A Short Sermon,”

BY REV. ABEL PEARSON, D. D.,

Published in the June number of the Magazine.

First.—As the whole world is a part of the inheritance of all believers, as joint heirs with Jesus Christ, so each particular believer is *heir* to an *undivided part* of the *whole*; but *not* to the *whole* of an *undivided part*. Therefore it is the interest and duty of all, and each particular believer, so far as in them lies, to cultivate and improve the condition of the whole, and every part of their inheritance. For, in proportion as it is occupied, cultivated and improved, so it becomes the more valuable.

Second.—As the whole inheritance is made up of many parts, and some parts less valuable than other parts, and some valuable parts in worse condition than some other valuable parts; so it is reasonable and scriptural to occupy, and cultivate, and improve, first and most, the valuable parts, which are in the worst condition, so that they may become as productive as those other parts of the most value; but all the parts should have attention, in proportion to their value and condition.

Third.—But, whereas no believer can be in two different places at the same time, each one had better cultivate that part which is under his care at the time being, wherever he may be. He, therefore, might take a great deal of care to cultivate *himself*, and his children and household, if he has any. God said, “I know him,” Abraham, “that he will command his children and his household after him, and they shall keep the

way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him." Now let believing parents act as faithfully as Abraham did, in training up their children and household, and God will see to it, that they shall keep the way of the Lord, and he will certainly bring upon believers that which he hath spoken of them, as he did upon Abraham; and, in so doing, the condition of that part of the inheritance of believers will be much improved.

Fourth.—When we see any professing to be believers in Christ, and yet neglecting to cultivate *themselves*, and their children and household, and others around them, there is great reason to fear that they are *counterfeit*, and that they are a *fraud* practised on true believers; that they are not joint heirs with Christ, and have no part or lot in the inheritance of the saints. And, if they join themselves to any denomination of professors, they have only a name to live, while they are dead; and they only increase the number of that particular denomination, or name. But, so far as they are not what they ought to be, they do the real kingdom of Christ more injury than they could have done it if they had never made such a profession. It appears to be a device of the Devil, to represent the body of Christ as a deformity, and that it is not what it professes to be. And this has helped to make more infidels than perhaps any other one thing; and it has helped to harden many that did not quite become infidels. It is quite common for such people to say of such professors, "They are no better than I am;" or, "I am as good as they are." And perhaps this is true, unless it might be more correct to say, "They are as *bad*, or perhaps worse than I am;" for it is likely there is no goodness in either one. All denominations are, more or less, polluted with such professors. But, in some cases, they have become so numerous, and so many that make no profession of religion have been tacked on the church, that they have not even a name to live; but they are so dead, that scarcely any one thinks they have any symptoms of spiritual life, and their whole arrangement has become contemptible in the view of many. And many there are who think that such are but little better than real worldly systems of selfishness,

hanging about the borders of the kingdom of Christ for the sake of what they can make by it, in some way or other.

The Jews acted on this same principle; for, after Abraham's time, they more and more neglected the inward circumcision of the heart, which was the real circumcision, and trusted in the circumcision of the flesh and the outward form and ceremonies of the Jewish law, and rejected Christ until they became nothing but a kingdom of this world. And they thought themselves so much better than other people, that they despised all other nations, and crucified their Saviour—for which reason God, in his righteous judgment, cut them off as a nation, and scattered them abroad over the face of the earth as they are at this time. And we might give Popery as another desperate example of the same thing.

Fifth.—God will purge the Church of all denominations, for they all need it badly; but some need it worse than others. As the son of the bond woman shall not be heir with the son of the free woman, so the bond woman and her son will be cast out. As God has done with the Jewish Church, and now seems to be doing with the Catholic Church, so we may expect he will do with our Protestant Churches. Inasmuch as the Protestant Churches followed the bad example of the Jewish and Catholic Churches to such a degree with so much more light, we ought to count on the same kind of treatment. As we have been partakers of their sins, so we shall be made partakers of their plagues. Why should we judge their conduct and not judge our own? In condemning them, we condemn ourselves; for the Protestant Churches have done the same thing, to a great degree. Inasmuch as there is but little or no appearance of reformation in these things, we may calculate that they will be nearly or quite broken in pieces, that they may take a new start; but, so far as they are the true spiritual seed of Abraham, I have no fears that God will cast them away; but he will purge them, that they may bring forth good fruit.

Sixth.—Even true believers do not estimate the different parts of their inheritance according to their true, or even their relative value. All things are yours—the world and all things that are in it. Even the sinners are part of your inheritance; and it is your right and duty to cultivate and improve their

condition to the best advantage you can, by your instruction and example, that they may become joint heirs with Christ to an incorruptible inheritance, for your inheritance is the more valuable in proportion to the greatness of the number of heirs. But, even in their worst condition, they should be counted of some value to true believers; for their example and conduct are the direct road to the pit, and should be as a beacon to others to shun the pit.

By others' faults wise men learn to correct their own. But, even if believers had no faults to be corrected, still they might be somewhat confirmed in the right way by seeing the faults of others.

I will agree that Paul, and Apollos, and Cephas, and all true believers, are a far more valuable part of inheritance; but, as I cannot speak of all individually, let me say something more about Paul separately. I consider Paul as one among the greatest of the human family that ever has existed.—Paul's example and instruction, together with others, has raised, and will raise, or be the means of raising, incalculable millions of the human family, from the lowest condition of mental and spiritual degradation, through all the degrees of excellence, to the highest condition of mental and spiritual excellence which is attainable in this world. We, therefore, that have been raised to any degree from that lowest condition of degradation, may well bless God and thank our Lord Jesus Christ for that part of the inheritance, which includes Paul, Apollos, Cephas, and all similar instructors; and we should use that part to the best advantage we can while we have the opportunity; for it is by so doing that any other parts of the inheritance will be of any real profit to us.

If we do this, life and death are vastly valuable parts of the inheritance; but, if we do it not, far better for us that we never had been born. Life had a beginning, but it is never, never to have an end. We must live forever in the kingdom of eternal glory above, or in the everlasting pains of hell below.—On the one side, life is, in a certain sense, every thing to us; on the other, it is worse than *nothing to us*; and yet it shall be vastly valuable to the Kingdom of God.

The bad conduct of sinners was, in some degree, valuable to believers in this world, as has been shown; and, in the

same way, it may be valuable in the world to come. That life certainly was not created entirely in vain, which was given to the individual for his greatest good, but has been by himself perverted to his greatest curse.

To the true believer, "death" is vastly valuable, as it shall end his time and troubles here, and as the gate through which he shall pass into the everlasting kingdom on high. But to the unbeliever, death is the king of terrors, which has annoyed his peace in this world, and is the gate through which he must pass to eternal ruin.

"Things present" take in all the things and concerns of the present world, of which I might further speak; but of the "*things to come*" I forbear to speak. For, although much more has been revealed to us than was to Abraham, yet eye hath not seen, nor ear heard, neither hath it entered into the heart of man, to conceive of all that God hath laid up in heaven for them that love him and keep his commandments, nor in hell for them that reject Jesus Christ and break his commandments.

Seventh.—Sinners every where, all over the world, must either be reformed, receive Christ by a living faith, or they will be cut off in their sins and sent down to eternal ruin. It is considered that about three-fifths of the present inhabitants of the world, which is about 100,000,000, are Pagans, living without God, and without hope; and of the other two-fifths, it is thought that very few in proportion are of the true spiritual seed of Abraham. Therefore, there is a great work to be performed, and but a short time to do it in; for their present lifetime is not long. But God is able to perform a great work in a short time; and one or the other has to be done with all these in the space of their present lifetime.

God has said to his Son, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."—Psal. ii: 8, 9. This promise will be fulfilled, even if the present generation of sinners should be cut off. There is great reason to fear that a large proportion of the sinners of the present generation, will be cut off in their sins. But it is to be hoped that God has mercy in store for many of them.

And it is also to be hoped that God has begun the fulfilment of that promise, and that he will hasten it in its time; and it may be accomplished much sooner than might be expected from the prospects of the times.

Sinners ought to think of these things, and not take courage or comfort to themselves, in any circumstances or situation, out of Christ. Impenitent sinners, having a name to live in churches, are really as dead as the heathen, and have no more part or lot in the inheritance of the saints than the heathen, and may be dashed in pieces with as much or more propriety than the heathen, that know not God. And we have good reasons to believe that judgment begins at the house of God; and, perhaps God is now about purging Christian nations and churches before he fully begins the work on heathen nations. The signs of the times look very much like it.

Eighth.—Real Christians, every where, have good reason to hold up their heads, for redemption is drawing nigh; and it is believed that they may look forward to no very distant day for the full emancipation of the Church of Christ. But their own troubles are not yet over. As they have been faithful in a few things, God has made them *heirs* to the true riches.—And the Christian Church will certainly occupy the whole world, but not in its present degenerate condition.

Much remains for Christians to do, as workers together with God, before they can have the whole world in possession.—Many strong holds of the Devil must be stormed and taken, and many dark places of the earth must be enlightened. But as Christians march forward in the conquest of the world, they will act wisely to leave no strong holds of the enemy in their rear, and particularly in their conquered territories. The very worst enemies of Christians are those of their own household. They should, therefore, see well to their own household, their own congregations, and their own churches; for, in proportion to the number of the members of either that has no Christianity, it becomes a strong-hold of the Devil.—And, if these carnal members be professors, it is so much the worse, for they have their *hold*, which was strong by nature, now well fortified; and they will stand firmer in opposition to

the truth of Christianity than the heathen will, that know not God.

This was the fact with the Jewish Church. It had become a strong-hold of the Devil, and had to be stormed and broken in pieces. The Roman Catholic Church has also become a vastly strong-hold of the Devil, and must be torn in pieces; for both of these churches now stand much more firm in opposition to the truth of the gospel than the heathen, that know not God. And this is the fact, more or less, with every Protestant Church of Europe and America; for just in proportion to its number of carnal members, it stands in fortified opposition to the truth and spirituality of the gospel; and, if gospel truth and spirituality be not entirely killed, it will be so contradicted, or explained away, or unheeded and unpractised, as to lose its edge and proper influence, both on the church itself and the country around. In some cases there seems to be much more pains taken, and more sermons preached to kill the Bible truth by false representation, and increase denominations by the addition of carnal members, than to enlighten the heads and improve the hearts of sinners, and promote the interests of the real kingdom of Christ.—Some Roman Catholics, in times past, said, "If they had to give up the *Bible*, or the *doctrines* of their Church, they would not hesitate to give up the Bible, rather than the doctrine of their Church." And in our times, if I am not badly deceived, we see *some* of the *doctrines of God* made entirely void by the traditions and doctrines of men. But, with the help of God, which is promised, Christians can and will overcome all these troubles, all over the world; therefore, let them not be discouraged.

Ninth.—Christians ought immediately to weed all such carnal members out of their churches, if they possibly can do it. But, if real Christians be the majority in their churches, they can do it; for they have the power and authority to do it; according to their own discipline; and their Church law and discipline should be faithfully applied, in all cases, until the work is done; and great care should be taken to admit no more such carnal members into their churches.

But, if those carnal members be the majority in the church, and have got the power and keys of the church in their own

hands, so that they could turn out the real Christians, then such churches are, indeed, in a desperate condition, and have become strong-holds of the Devil sure enough; and the case of such Christians is certainly a bad case; for even the tender mercies of the wicked are cruel.

But, in all churches where Christians are able to do it, if they will set their minds to work and purge their churches effectually, and admit no more such carnal members, but preach the truth of God correctly and faithfully, and practise it diligently and honestly, and call upon God earnestly, there is abundant evidence to sustain the belief that God would open the windows of heaven and pour them out such a blessing that there would not be room enough to receive it; and that he would give his gospel free course and success, even to the ends of the earth. But, under the present wretched condition and arrangement of things, there is but little or no hope; but it rather seems like mockery to ask God to bless the trash that now passes currently for gospel and Christian practice.

Tenth.—In all churches of all denominations, where the real Christians have not the power, and cannot purge the churches and have the gospel preached correctly and faithfully, and practised honestly, their only remedy is to withdraw themselves quietly from such churches, and take a new start, and conduct themselves better and more wisely for the time to come.

In this way did the Reformers withdraw from Popery; in this way did many of the Christians of Scotland, in 1843, with Dr. Chalmers and many ministers and elders in their lead, leave the Established Church; and something similar has occurred in our own country. By doing this, true believers would clear their own skirts of the abomination, and, as it were, strip the other party naked, that their deformity might be seen by all; and it is to be believed that God would bless the movement to the advantage of both parties and to the world. Unless some such separation shall take place, it is to be expected that real believers themselves will continue dull in every good work for others, and make but little proficiency in the divine life themselves; and that the other party will be constantly encouraged to hang to their idols until God

shall either alarm them into some unexpected way, and bring them to repentance, or cut them off in their sins. Such a connexion seems something like a mutual agreement to do but very little for themselves, and nothing for the world; and what little is done, is mainly to increase the party by the addition of more carnal members; and, if our Protestant Churches should continue on in this way long enough, they will be sure to come out similar to the Church of Israel, the Church of Greece, and the Church of Rome. It is better, therefore, to leave them quickly. Let true Christians set their heads and hearts to the work, and build their church truly upon the foundation of the Apostles and Prophets, and be faithful workers together with God, and not be always pulling some other way, and they will soon be in possession of the whole world; and when they shall be called to leave this world, they will be prepared for an abundant entrance into the kingdom on high.

Eleventh.—If Christians should neglect their duty, or be guilty of faults, still it is no good excuse for sinners, whether they are in church or out of it; and their pains in torment will be nothing relieved by the remembrance that they once thought they were in a church, or that they had seen the faults of Christians. They should remember that each one, saint and sinner, must stand or fall to his own master. Sinners, wherever you are, perhaps these very facts will turn to your greater condemnation, if you live and die in your sins. You knew *that much the more* of your Master's will, and yet you would not do it. You came, in a certain sense, that much nigher to the door of the kingdom of heaven, and still would not enter into it. The kingdom of heaven consists of righteousness, and peace, and joy in the Holy Ghost; and you ought to have given up your sins, and to have entered into it with all your heart; but, instead of this, you acted very much like many sinners with whom you are acquainted, who will come near to the door of your meeting house on Sabbaths, but will not enter into the house and hear the sermon. You, perhaps, ventured a little nearer to the door of the kingdom of heaven than they did, but neither of you entered in; and, as it was neither honor nor profit to them to come so near the door of the meeting house and not enter into it, so neither was it any honor or profit to you to join the church and come so near to

the door of the kingdom of heaven, and yet not enter into it. It was the same, or similar reasons, that kept you both or all out. But, as you were exalted a little higher to heaven, in point of privileges, than the others, so it seems reasonable and scriptural that you should be cast down a little lower than they into the pit, for the abuse of those privileges.

Sinners, will you remember that the Jews were in the Jewish Church, the Greeks were in the Greek Church, and the Romans were in the Roman Church, and they were as zealous for the doctrines and religion of their churches as ever you were for yours? They seem to have thought that they were doing God's service if they would belie, and slander, and kill any or all that would oppose their notions; and yet they would not repent of their sins and enter into the kingdom of heaven, although they were so near to the door.

Sinner, you ought not to think yourself wronged or injured if the church to which you belong should turn you out. You should rather think and feel that you have done wrong to join as you did, and that they had done wrong who admitted you knowingly in your impenitent state. This was done either ignorantly or very wickedly. The word of God is quick and fearful, and sharper than a two-edged sword; and, if it had been handled correctly and faithfully around you, it would have awakened you to see and feel your guilt and danger, and would have directed you to Jesus Christ instead of toling you blindfolded into a church. And it may be that whoever did it were as ignorant or as wicked as yourselves; but all this is no excuse for you.

But now, sinners, perhaps you are ready to ask, What shall we do? And, if any of you are in a church, perhaps you are ready to ask if it would be your duty to leave it, inasmuch as you have no true Christianity. I now answer you, that as an impenitent sinner, you did no duty by going into a church, and, remaining impenitent, you would do no duty by going out; neither will you ever do any Christian duty while you remain an impenitent sinner, nor have any part or lot in the inheritance of the saints, whether you be in church or out of it. But it is your duty to repent of your sins immediately, and receive the Lord Jesus Christ with all your heart, and bring forth fruits worthy of repentance, and then go in or out

of churches, accordingly as those churches act agreeable to or contrary to the word of God; and regulate yourselves according to the word of God, let others do as they may; and, in so doing, God will bless you, and adopt you as joint heirs with Jesus Christ to an inheritance incorruptible and full of glory—which may God, of his infinite mercy, grant.

Twelfth.—All true-hearted Christians, of all denominations all over the world, are the real spiritual seed of Abraham, and are built on the same foundation of the Apostles and Prophets, and are heirs of God and joint heirs with Jesus Christ; and I would heartily acknowledge them as brethren in the Lord, and hold them all in the sacred bonds of Christian love and union in the true and universal Church of Christ, which is his body, and which never was, nor never will be divided, notwithstanding all the names and parties, and all the divisions and subdivisions of names and parties that ever have been or ever will be in the world. Many parties and denominations have had their day in the world, and are now gone, and are known no more except in history; and it is very certain that many others will go the same road before the time comes for all to have one heart and one way, and see eye to eye; but the true body of Christ will continue, and the gates of hell will never prevail against it, but it shall occupy the whole world. So far as any denomination shall honestly help to promote the increase of the true church in the world, I bid it God speed; and wish it great success; but, so far as any denomination neglects this, and strives to increase its own party, and injure all others, I consider it a nuisance; and at any time that God sees proper for it to go the way of all the earth, I say amen to it. If all the real Christians in the different denominations would set their own hearts faithfully to the work, and take the lead, and not wait for nor be kept back by the devices of the other party in their denominations, and call upon God for help; he would bless their labors, and give them success; and the peace of the world would soon begin to look more spiritually healthy. But, Christians of all denominations, you may as well expect satan to cast out sin, as to expect the other party of your denominations to begin, or take the lead and prosecute any good gospel work; but, rather you may always expect them to be a dead weight on you to be dragged, if not a

positive active hindrance, or prevention to every good work. And yet occasionally they will shew the greatest *apparent* zeal for the cause, and sometimes, in the height of their intemperate zeal, they will talk big about storming the devil and driving him back to the pit. Now, Christians, perhaps this is the very kind of storming which the devil loves, and perhaps he excited the whole of it, in order to turn all your attentions from the gospel of Christ. You are under no obligation of duty, or necessity, to storm or attack the devil, but your duty is to defend yourselves when he attacks you, and that is "*to resist him, and he will flee from you.*" But when this mighty storming of the devil is over, perhaps the devil will puff the stormers full of pride and self-conceit about the great storm they have made, although perhaps in reality there was but little or nothing said or done which was calculated to make any one any wiser or better, more than might be found in a storm of hail. But now, at a convenient time, the fruits of the storm must be gathered, and sometimes there is none; but frequently there is a considerable ingathering; and far the greatest part of the ingathering is of carnal members, just as the devil wanted.

In this and other ways, parties are much increased, while the true Church of Christ is either neglected or but very little increased. It depends on real Christians, as workers together with God, to remedy these evils, and they ought to open their eyes to see, and understand, and discountenance, and withdraw themselves from all participation in this sham work, and leave others to do it entirely by themselves, like the three friends of Daniel, who would not worship the golden image that Nebuchadnezar the king had set up.

And now, Christian friends, wherever you are, may the great blessings of the God of salvation rest upon you for time and eternity, and open your eyes and hearts to see and practise the gospel of Christ more correctly and shun the errors of the wicked more certainly, and enable you to do your part in spreading the gospel of peace to the ends of the earth more fully and satisfactorily; and at the end of your work, may you be received with an abundant entrance into his everlasting kingdom, through Jesus Christ our Lord.

Thirteenth.—It is true that the Bible, in some places, repre-

sents the number of Christians as being smaller than the number of sinners—such as these: "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." "And broad is the way and wide the gate which leadeth to destruction, and many there be that go in thereat." But such places do not mean that more of the whole human family will be lost than saved. They only express facts as they then existed, and as they appear yet to be facts; for much the greater part of the human family seem yet to be on the broad way. But the time is coming when the king's high way of holiness will be opened up to life and salvation, and all that are on the earth at the time, will take that high way of holiness for many ages, and where sin abounded, grace shall much more abound; for the Lord said to Abraham, "that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand of the sea which is upon the sea shore, and in thy seed shall all the nations of the earth be blessed." This is the spiritual seed of Abraham that shall become so exceedingly numerous by the time that the Divine purposes are wound up in this world, that "the multitude shall be so great that no man can number them." So that the Redeemer "shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied." Therefore, "rejoice, thou barren that bearest not, for the desolate *hath many more children* than she which hath a husband." "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for *more* are the children of the desolate than the children of the married wife, saith the Lord." "For thy Maker is thy husband, and thy Redeemer the Holy One of Israel." Thus the Christian Church, which has been so barren and unfruitful has the greatest occasion to rejoice and be glad; for the Jews shall yet be brought into it, with the followers of the Gentile world; and so all the *true Israel of God* shall be saved, which shall be vastly more than the children of unbelief. There is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons that need no repentance. It is, therefore, impossible for human heads to conceive or language paint or express the joy in heaven over the unnumbered multitude

of millions of sinners of the human family that shall be saved, while only a comparatively small multitude will be lost. And well may the church on earth join with the hosts of heaven, and sing, Glory to God in the highest, and on earth peace, and good will toward men,

Fourteenth.—True Christian preachers have occasion to feel great encouragement in their work, and feel well assured that their labor shall not be in vain in the Lord. Let them, then, cry aloud and spare not; let them lift up their voice like a trumpet, and shew to the people their transgressions, and to the house of Israel their sins; and, particularly, to shew to their churches and congregations the sins most common and hateful in their churches and congregations. They might with propriety enquire what kind of a fast was kept on the 3rd day of August, according to the President's proclamation—whether it was the kind of a fast that God says he will not regard, or such an one as he requires? Is not this the fast that God hath chosen? "To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house?—When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thy health shall spring forth speedily, and thy righteous shall go before thee; the glory of the Lord shall be thy near-ward. Then shalt thou call, and the Lord will answer; thou shalt cry, and he shall say, Here I am."—Isaiah lviii: 6–9,

But, if it has not been such a fast as this, it is likely we may have occasion to say, "Wherefore have we fasted, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge?"—Isaiah lviii: 3. We shall, hereafter, learn what kind of a day of humiliation and prayer it was, by the way it will be answered.

When the King of Nineveh proclaimed a fast, he directed that "all should be covered with sackcloth, and cry mightily unto God: Yea, let them turn every one from his evil way, and from the violence that is in their hands. And God saw their works, that they turned from the evil way," and they were spared.—Jonah iii, 5–10. If we all have turned from our evil

way, and from the violence that is in our hands, we may expect to be spared; but if not, we may expect a scourge in Church and State. The King of Nineveh set the example, and the people followed it. So ought the President to have set the example, and the people ought to have followed it, in Church and State, and put all violence out of their hands, and called upon God with all their hearts. If this had been done, I have no doubt that God would hear, "and turn from his fierce anger, that we would perish not." It would be well for all honest-hearted preachers to urge all this to be done yet; and if any church members do not turn from the evil of their way, and put all violence out of their hands, according to the word of God, the churches ought to turn them out, and take no more such members in. If the churches fail or refuse to do this, it is to be expected that God will turn them out, and that he will scourge the Churches as well as the States; and, until these things be done, preachers may well feel that their labor is nearly in vain, as to the reformation of sinners, and the true spiritual and natural health of Church and State. Yet we may feel *sure* that the true and pure word of God, preached faithfully, shall not return unto him void, but that it shall accomplish that which he pleases, and prosper in the thing whereto he sent it; and we may also feel certain that the word of God, preached and handled unfaithfully, ignorantly and deceitfully, will help to harden and pollute the churches, and endanger the peace and prosperity of Church and State, if it does not bring upon them swift destruction. And perhaps there is as much *necessity* for a *reformation in this point* as in any other *one thing*. And we, the preachers of all denominations, ought to examine this matter carefully, and see wherein we may have failed in the discharge of this duty, and in setting a proper example for others; and we ought to return from the evil of our way in this matter, as well as in all others; and then we might expect that our "light shall break forth as the morning, and that our health shall spring forth speedily;" and that the gospel would have its proper influence in the reformation of the world. But, until we do this, we may "lift up our voice like a trumpet, and cry aloud" to no valuable purpose, as did the Prophets of Baal—and perhaps our end may not be much better than

theirs. But, even if this should be the sad case with any of us, yet we may feel well assured that God will raise up such as will perform the work faithfully, and "cry aloud and spare not," and give him no rest until he makes Jerusalem a rejoicing, and her people a joy." And may God, of his mercy and grace, grant to do it speedily, for Christ's sake. Amen.

Fifteenth.—From the foregoing sermon we may learn something of the infinite wisdom and goodness of God in creating the world, and his judgment over it; but particularly in the great plan of salvation through the Redeemer. God, in his infinite wisdom, "declares the *end* from the beginning, saying my council shall stand, and I will do all my pleasure." And he has also declared to us a great many of the *means* by which he will accomplish *that end*; through all of which he displays his infinite wisdom, power and goodness. God created the *world* for an inheritance for his Son; and as Christ is one, so the inheritance is one, and it shall never be divided, nor diminished; but it shall be increased forever.

I have lately seen a statement, that America, north of the Equator, could support three times the population that is now in the world, one thousand millions—that is supposed to be three thousand millions. Now all the earth shall be inhabited; and if all the earth should be inhabited in the same proportion, it would be a vast increase; and then, if it should continue that way for many generations, we should be lost in arithmetical numbers. But the world shall not be increased in numbers only, but it shall be cultivated, and God will improve its condition, according to the gospel, until God will say, "Behold, I have made all things new;" and he will make it an inheritance becoming the Prince, the heir of God, "until he shall be perfectly satisfied." And, in doing all this through the plan of redemption, the infinite perfections of God will be so abundantly displayed, that it will be said with the greatest propriety, "that out of Zion the perfection of beauty, God hath shined." And the highest honor and glory of God will be forever displayed before the created universe, and the highest good and happiness of the created universe most certainly secured forever; and this is the *ultimate end* which God has "declared from the beginning, saying, My council shall stand, and I will do all my pleasure." Well may the angels

of heaven bend themselves forward with anxiety to look into these things; and well may "the heaven rejoice, and the earth be glad;" and well may it be told "among the nations that the Lord reigneth."

The infinite perfections of God the Father, Son and Holy Spirit, are engaged in this matter to accomplish it with an absolute certainty, to the everlasting praise of his infinite wisdom, power, goodness and grace, that devised the great and glorious scheme of redemption, and carried it into complete and triumphant effect; and all the redeemed on earth and in heaven will join together and say, "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, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved; in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, wherein he hath abounded toward us in all wisdom and prudence." Amen.

The Shorter Catechism.

No. VII.

WE were once told this anecdote, and we believe that we may rely on the facts as substantially given: An infidel, who was a lawyer, found a Bible lying in his study. He turned over the leaves thoughtlessly, till his eye was arrested by some words in the 20th chapter of Exodus. He read and read again the contents of the two tables of that law, which was written by the finger of God. Could it be possible that these were the very verses he had so heedlessly recited in his youth?—What a halo of glory seemed now to surround them! They could not be the words of a mere man. Moses, educated in all the learning of Egypt, could never have dictated that code, which is not only the foundation, but the very soul of all the laws of every civilized nation. He looked at his folios

around him. On what were these thousands of pages of man's most profound wisdom based? All, all upon these few verses, which told, in child-like simplicity; the right and the wrong. These verses—that law, at least—must be from the pen of inspiration. The internal evidence here is too strong to admit of any mistake, however contemptible the rest of this book may be. Thus thought the man as the Spirit of God arrested him. Soon the Bible became the favorite companion of this now thoughtful lawyer. The creation of the world, the fall of man, the promise in Eden of a Saviour, the call of Abraham, the history of God's chosen people, the continued chain of prophecies concerning the world's history, the church, the Saviour, the New Testament in its blaze of noon-day light, with every portion of this Book of Books, he soon became familiar, and more and more familiar, even to the day of his death. He lived a changed man, laboring for his Lord and Master. He departed with the bright hopes of a glorious immortality.

The circumstances in which the law was given to God's chosen people are the most awfully grand that can be conceived by the human mind. Never was there before such a manifestation of God's visible glory to man. Never, until the sound of the last trumpet, will the earth and heavens present to the senses such another visible display of the God-head. Let us read the 19th chapter of Exodus. Let us listen to those sublime and yet tender words, which Moses heard, as the Lord of the universe reminded him of his care of Israel, whom he had carried from Egypt to the heart of this wilderness, even as on eagle's wings. As he told him, how lofty, how wonderful, would be their privileges, if they kept his covenant. Let us, also, turn to a precious verse in another portion of the inspired volume, (1 Pet. ii: 9,) and see how these designated privileges are transferred to another people, even to us, the Gentiles, or the descendents of Gentile nations, who believe in the Saviour.

QUESTION 45.—*Which is the first commandment?*

ANSWER.—*The first commandment is, Thou shalt have no other gods before me.*

QUESTION 46.—*What is required in the first commandment?*

ANSWER.—*The first commandment requireth us to know and*

acknowledge God to be the only true God, and our God; and to worship and glorify him accordingly.

Doctrine 1st.—We are required to know God. Proof, Job xxii: 21—“Acquaint now thyself with Him.”

Doctrine 2d.—We are required to know God as the only true God. Proof, Hosea. xiii: 4—“Thou shalt know no God but me.”

Doctrine 3d.—We are required to know God as our God.—Proof, Jer. xxiv: 7—“I will give them a heart to know me, that I am the Lord; and they shall be my people, and I will be their God.”

Doctrine 4th.—We are required to acknowledge God as the only true God. Proof, 2 Kings xix: 15—“Thou art the God, even thou alone.”

Doctrine 5th.—We are required to acknowledge God to be our God. Proof, Psal. xlvi: 14—“This God is our God forever and ever.”

Doctrine 6th.—We are required to worship God as the only true God. Proof, Mat. iv: 10—“Thou shalt worship the Lord thy God, and him only shalt thou serve.”

Doctrine 7th.—We are required to worship God as our God: Proof, Psal. xcv: 6, 7—“O, come, let us worship and bow down; let us kneel before the Lord our Maker; for he is our God.”

Doctrine 8th.—We are required to glorify God as the only true God. Proof, 1 Chronicles xvi: 25, 26—“Great is the Lord, and greatly to be praised; he, also, is to be feared above all gods. For all the gods of the people are idols; but the Lord made the heavens.”

Doctrine 9th.—We are required to glorify God as our God. Proof, Psal. cxlv: 1—“I will extol thee, my God, O King; and I will bless thy name forever and ever.”

QUESTION 47.—*What is forbidden in the first commandment?*

ANSWER.—*The first commandment forbiddeth the denying or not worshipping and glorifying the true God as God, and our God, and the giving of that worship and glory to any other which is due to him alone.*

Doctrine 1st.—We are not to deny God in our heart. Proof, Psal. xiv: 1—“The fool hath said in his heart, There is no God.”

Doctrine 2d.—We are not to refuse or neglect to worship God. Proof, Isa. xliii: 22—“Thou hast not called upon me, O Jacob.”

Doctrine 3d.—We are not to refuse or neglect to glorify God. Proof—“The God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.”

Doctrine 4th.—We are not to worship God improperly.—Proof, Mat. xv: 8—“This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me.”

Doctrine 5th.—We are not to worship God as if he were not our God. Proof, Ezek. xlii: 9—“Thus saith the Lord God, no stranger uncircumcised in heart . . . shall enter into my sanctuary.”

Doctrine 6th.—We are not to worship any thing else, besides God. Proof, Rom. i: 25—“Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator.”

Doctrine 7th.—We are not to give that glory to any other, which is due only to God. Proof, Psal. xcvi: 7—“Confounded be all they that serve graven images, that boast themselves of idols: worship Him, all ye gods.”

QUESTION 48.—*What are we specially taught by these words, BEFORE ME, in the first commandment?*

ANSWER.—*These words, BEFORE ME, in the first commandment, teach us, that God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other god.*

Doctrine 1st.—God seeth all things. Proof, Heb. iv: 13—“Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.”

Doctrine 2d.—God will take special notice of the sin of having another god. Proof, Psal. xli: 20, 21—“If we have stretched out our hands to a strange god, shall not God search this out?”

Doctrine 3d.—God is much displeased with the sin of having any other god. Proof, Deut. xxxii: 16—“They provoked him to jealousy with strange gods.”

QUESTION 49.—*Which is the second commandment?*

ANSWER.—*The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in*

heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them who love me and keep my commandments.

QUESTION 50.—*What is required in the second commandment?*

ANSWER.—*The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances, as God hath appointed in his word.*

Doctrine 1st.—Religious worship is to be paid to God. Proof, Psal. xlv: 11—“He is the Lord, and worship thou him.”

Doctrine 2nd.—God has appointed certain religious ordinances to be observed in his worship. Proof, Lev. xviii: 4—“Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the Lord your God.”

Doctrine 3d.—We ought to accept as a gift, and esteem and set a high value on, the worship and ordinances of God. Proof, Psal. cxix: 103—“How sweet are thy words unto my taste! yea, sweeter than honey to my mouth.”

Doctrine 4th.—We are required to observe God’s worship and ordinances. Proof, Matt. xxviii: 20—“Teaching them to observe all things whatsoever I have commanded you.”

Doctrine 5th.—We are required to keep God’s worship and ordinances pure. Proof, Deut. xii: 32—“What thing soever I command, observe to do it: thou shalt not add thereto, nor diminish from it.”

Doctrine 6th.—We are to keep God’s worship and ordinances entire. Proof, Luke 1: 6—“They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.”

QUESTION 51.—*What is forbidden in the second commandment?*

ANS.—*The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.*

Doctrine 1st.—We are not to worship God by images. Proof, Deut. iv: 15, 16—“Take ye, therefore, good heed unto yourselves, for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb, lest ye corrupt yourselves and make you a graven image.”

Doctrine 2d.—We are not to worship God in any way not appointed in his word. Proof, Deut. iv: 2—“Ye shall not add unto the word which I command you, neither shall you diminish ought from it, that ye may keep the commandments of the Lord your God.”

QUESTION 52.—*What are the reasons annexed to the second commandment?*

ANSWER.—*The reasons annexed to the second commandment are, God’s sovereignty over us, his property in us, and the zeal he hath to his own worship.*

Doctrine 1st.—God is our Lord and Sovereign. Proof, Isa. xxxiii: 22—“The Lord is our judge, the Lord is our lawgiver, the Lord is our king,”

Doctrine 2d.—We are the property of God. Proof, Psal. xcv: 7—“He is our God, and we are the people of his pasture, and the sheep of his hand.”

Doctrine 3d.—God is jealous for the purity of his worship. Proof, Exod. xxxiv: 14—“For thou shalt worship no other god; for the Lord, whose name is Jealous, is a jealous God.”

QUESTION 53.—*Which is the third commandment?*

ANSWER.—*The third commandment is, Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.*

QUESTION 54.—*What is required in the third commandment?*

ANSWER.—*The third commandment requireth the holy and reverend use of God’s names, titles, attributes, ordinances, word, and works.*

Doctrine 1st.—God’s names are to be used with holy reverence. Proof, Psal. xxix: 2—“Give unto the Lord the glory due unto his name.”

Doctrine 2d.—God’s titles are to be used with holy reverence. Proof, Rev. xv: 3, 4—“Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name.”

Doctrine 3d.—God’s attributes are to be used with holy reverence. Proof, Rev. iv: 8—“Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.”

Doctrine 4th.—God’s ordinances are to be used with holy reverence. Proof, Eccl. v: 1—“Keep thy foot when thou go-

est to the house of God, and be more ready to hear than to give the sacrifice of fools.”

Doctrine 5th.—God’s word is to be used with holy reverence. Proof, Psal. xiii: 13—“Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.”

Doctrine 6th.—God’s works are to be used and contemplated with holy reverence. Proof, Job xxxvi: 34—“Remember that thou magnify his work which men behold.”

QUESTION 55.—*What is forbidden in the third commandment?*

ANSWER.—*The third commandment forbiddeth all profaning or abusing of any thing whereby God maketh himself known.*

Doctrine 1st.—We are not to profane any thing by which God maketh himself known. Proof, Lev. xviii, 21—“Neither shalt thou profane the name of thy God. I am the Lord.”

Doctrine 2d.—We are not to abuse, or put to a wicked purpose, any thing by which God maketh himself known. Proof, Matt. xxiii: 14—“Woe unto you Scribes and Pharisees, hypocrites! for ye devour widow’s houses, and, for a pretence, make long prayers.”

QUESTION 56.—*What is the reason annexed to the third commandment?*

ANSWER.—*The reason annexed to the third commandment is, that, however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.*

Doctrine.—The sin of taking God’s name in vain will be specially punished by God. Proof, Deut. xxviii: 58, 59—“If thou wilt not observe to do all the words of this law, that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; then the Lord will make thy plagues wonderful.”

QUESTION 57.—*Which is the fourth commandment?*

ANSWER.—*The fourth commandment is, Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven*

and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it.

QUESTION 58.—*What is required in the fourth commandment?*

ANSWER.—*The fourth commandment requireth the keeping holy to God such set times as he hath appointed in his word: expressly one whole day in seven to be a holy Sabbath to himself.*

Doctrine 1st.—God has appointed set times for his worship. Proof, Lev. xix: 30—“Ye shall keep my Sabbaths and reverence my sanctuary. I am the Lord.”

Doctrine 2d.—God requires one whole day in seven for himself. Proof, Deut. v: 14—“The seventh is the Sabbath of the Lord thy God.”

Doctrine 3d.—The Sabbath is the day appointed for the worship of God. Proof, Exod. xxxv: 2—“On the seventh day there shall be to you an holy day, a Sabbath of rest to the Lord.”

Doctrine 4th.—The Sabbath is to be kept holy to God. Proof, Deut. v: 12—“Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee.”

QUESTION 59.—*Which day of the seven hath God appointed to be the weekly Sabbath?*

ANSWER.—*From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath, and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath.*

Doctrine 1st.—The seventh day of the week was, at first, appointed by God, as the weekly Sabbath. Proof, Deut. v: 14—“The seventh day is the Sabbath of the Lord thy God.”

Doctrine 2d.—The change of the Sabbath took place immediately after the resurrection of Christ. Proof, John xx: 19—(Compared with verse 26,)—“Then the same evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst.”

Doctrine 3d.—The first day of the week is the Christian Sabbath. Proof, Acts xx: 7—“Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.”

Doctrine 4th.—The first day of the week shall continue to

be "the Lord's day," as it was to John in Patmos; till the end of the world. Proof, Rev. xxii: 19—"If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life.

QUESTION 60.—*How is the Sabbath to be sanctified?*

ANSWER—*The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.*

Doctrine 1st.—The Sabbath is to be kept by every one individually as a day of rest for himself. Proof, Exod. xx: 10—"Thou shalt not do any work."

Doctrine 2d.—"The Sabbath rest is to be kept by every family, and is to extend to our servants and cattle. Proof, Deut. v: 14—"That thy man servant and thy maid servant may rest as well as thou."

Doctrine 3d.—The Sabbath is to be kept by communities, as a day of rest. Proof, Lev. xxiii: 3—"Six days shall work be done, but the seventh day is the Sabbath of rest, an holy convocation, ye shall do no work therein."

Doctrine 4th.—We are on Sabbath to abstain from all worldly employments. Proof, Jer. xvii: 21—"Thus saith the Lord. Take heed to yourselves, and bear no burden on the Sabbath day."

Doctrine 5th.—We are on Sabbath to abstain from such secular acts as can be postponed to another day. Proof, Luke xxiii: 56—"And they returned, and prepared spices and ointment, and rested the Sabbath day, according to the commandment."

Doctrine 6th.—We are to abstain on Sabbath from recreations and amusements that may be lawful on other days. Proof, Isa. lviii: 13—" . . . call the Sabbath a Delight, the Holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words."

Doctrine 7th.—The Sabbath is to be employed in public exercises of God's worship. Proof, Isa. lxvi: 23—"From one Sabbath to another shall all flesh come to worship before me, saith the Lord."

Doctrine 8th.—The Sabbath is to be employed in private acts of secret and social worship. Proof, Lev. xxiii: 3—“It is the Sabbath of the Lord in all your dwellings.”

Doctrine 9th.—Works of necessity are lawful on the Sabbath day. Proof, Matt. xii: 1—“Jesus went on the Sabbath day through the corn, and his disciples were an hungered, and began to pluck the ears of corn, and to eat.”

Doctrine 10th.—Works of mercy are lawful on the Sabbath day. Proof, Luke xiii: 16—“Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?”

QUESTION 61.—*What is forbidden in the fourth commandment?*

ANSWER.—*The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words or works, about our worldly employments or recreations.*

Doctrine 1st.—We are not to omit, neither are we carelessly to perform, the duties of the Sabbath. Proof, Deut. x: 12—“Serve the Lord thy God with all thy heart, and with all thy soul.”

Doctrine 2d.—The Sabbath is not to be profaned by idleness. Proof, Exod. xx: 8—“Remember the Sabbath day to keep it holy.”

Doctrine 3d.—Sinful acts are aggravated by being committed on the Sabbath. Proof, Ezek. xxiii: 38—“They have defiled my sanctuary in the same day, and have profaned my Sabbaths.”

Doctrine 4th.—Unnecessary thoughts about our worldly concerns are forbidden on the Sabbath. Proof, Amos viii: 5—“When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat?”

Doctrine 5th.—Unnecessary conversation about our worldly affairs, and unnecessary works for forwarding our worldly concerns, are on the Sabbath day forbidden. Proof, Isa. lviii: 13—“Not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.”

QUESTION 62.—*What are the reasons annexed to the fourth commandment?*

ANSWER.—*The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employment, his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath day.*

Doctrine 1st.—God having given us six days for our own employments, claims the seventh for himself, and requires us to keep it. Proof, Exod. xxxi: 15, 16—“Six days may work be done; but in the seventh is the Sabbath of rest. Wherefore the children of Israel shall keep the Sabbath.”

Doctrine 2d.—God, having set us the example of resting on the Sabbath, requires us to follow it. Proof, Exod. xxxi: 17—“It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested.”

Doctrine 3d.—God requires the Sabbath to be observed by us, because he himself blessed and sanctified it. Proof, Gen. ii: 3—“God blessed the seventh day and sanctified it.”

Our lesson for this month, with such explanations and Bible proofs as the venerable framers of our Catechism thought it wise to give, has embraced the whole of the first table of the moral law. Let us, in the fear of God, now ask ourselves a few questions. Do we, indeed, acknowledge the Lord of heaven and earth to be the only true God, and our God? Do our hearts never bow at any other altar? Do we meditate upon the greatness and the power and the love of our Maker? and do we, indeed, devote our lives to his service, making known his perfections to all around? Do we, as the second commandment requires, keep all our religious worship and ordinances pure? Do we always remember, as we worship God, either in the closet or in the great congregation, that God is a Spirit, and that they who worship him must worship him in spirit and in truth? Is the name of God, whether we take it upon our lips in reading his word, while singing his praise, or when offering up the desires of our hearts in prayer, never “*taken in vain?*” Or do we with irreverence and thoughtlessness, which, to say the least, ill becomes a creature who depends on God for every breath, speak of and think about his name and attributes? We should, on this point surely, be very watchful and prayerful, lest peradventure, even as the profane swearer, we may be found awfully guilty in taking God's name in vain.

And what is the report which our Sabbath days carry to heaven each as it passes away—at home or abroad, while happily enjoying the privileges of God's sanctuary, or when providentially sojourning for a time where the Sabbath is kept by the christian in silence? Do we look to the full meaning and comprehensiveness of this commandment? Is this day kept holy not only by ourselves, but by all over whom we have influence—our servants, our guest, so beautifully designated by the possessive pronoun, *thy* stranger? Have we observed that God's blessing has invariably rested, not only on every individual, on every household, but on every nation that has, indeed, striven to keep the Sabbath day holy? O may we be wise, and in all our ways seek first to please God. Seek first the kingdom of God and his righteousness. M.

An Eloquent Passage.

THE PULPIT ON DISUNION.—The following eloquent and patriotic sentiments were delivered before the Arch Street Presbyterian Congregation on Sunday morning last, by the Rev. Charles Wadsworth, in his inaugural sermon:

Paul's principle, as set forth in the text, applies as well to the *Civil* as to the *Social* and *Ecclesiastic*. A christian minister amid *the partizanship of a community's politics*, is to "know nothing save Christ Jesus and him crucified." His duties as a preacher are superinduced duties. As God's Ambassador he comes to man divested altogether of factitious differences. To the sovereign and the slave—to the mighty man and the menial—to the creature fawning on the foot-cloth of a throne, and the freeman standing proudly before kings in the glory of immortal manhood—to all alike, he comes, bearing the same flaming credentials of God's anger and God's love; standing in his high place of embassy, he is not to look that the Holy Ghost will descend from Heaven to give point to a lesson of statesmanship, or power to an axiom of political economy. He is to look on man as a spirit whose nationality is but a decaying garment, a spirit winged for soaring to that high world where men of all kingdoms and peoples are one in Christ. He is to forget all minor interests. He is to forget all human dis-

tinctions. He is to "let the dead bury their dead." He is to "know nothing save Christ Jesus and Him crucified."

Meantime we would not be misunderstood here. Far be it from us to bow before this most foul yet favorite infidel clamor, whereby a Christian minister, by the imposition of Ecclesiastical hands, is held thereafter divested of all rights as a man and a citizen; even under the shadow of the cross, he will not—he may not—he cannot forget his country. Paul, amid the surpassing glories of a commonwealth like ours, would have cried with even more than his Roman exultation, "I am an *American* citizen." Our beloved land, with its boundaries the broadest—its government the freest—its institutions the noblest the world ever saw, is God's great gift to every man who breathes its blest air, and exults in its sunshine. And woe be to that man, whether Civilian or Ecclesiastic, who dare lay down at a fool's bidding his great birth right, or prove recreant to one of its ennobling prerogatives—who dare leave American liberty as an unprized thing, to be marred by the hand of unskillful legislation, or wrecked amid the conflicts of self-seeking ambition—who dare fail in one tittle of all he can do to give steadfast strength to American name and American nationality.

God's pity on the *creeping thing* that can listen unmoved to the whisper of Disunion that rises even now upon the ear!—Perish the heart that throbs not in agonizing desire that this glorious sisterhood be never broken! Palsied be the right arm that feels not its sinews tighten like steel to speed our soaring eagle in its flight to the sun! Stricken be the bosom that bears not itself in full strength to roll back this desolating surge that would sweep all these glad and goodful and glorious things away as wrecks upon the billows! Not know my country! not honor my country! not struggle for my country! Why, then would I be a creature without soul, unworthy my ministry! unworthy my manhood!

Nay, nay—such political wisdom, I will know—I must know—because absolutely in it I am to know Christ crucified. For, my audience, dear as to every American Christian must be his country—dear, because of the prayers of its concentration, and the blood of its baptism—dear, because of its great breadth and mighty power, and glorious fame—the home of

the free—the hope of the oppressed—the beacon to the nations—the cradle of that infant liberty, which yet, when its limbs shall have waxed strong, will leap from its swaddling bands in great manhood and go forth in a giant's path, to shake down the despotisms of a world in rushing Omnipotence! Yet to his loving heart is it dearest of all, as the great instrument under God to bear on to its consummation his adorable Gospel! *He sees Christ in American nationality.*—Christ, the God of all Providence, presiding and preserving it—as the great spring in the mechanism of a triumphing Evangel.

And to him it seems that to sever this blessed Union were to loose the silver cord of man's hope, and to break the great wheel at the cistern. And every Christian minister will stand by the Union—and pray for the Union—and struggle for the Union—and preach Christ, and him crucified as the cement of the Union, till his right arm's withered, and his tongue dumb in death!

From the Puritan Recorder.

An Allegory.

A stiff, sedate looking light-house stood on a rock-bound coast. There it had stood, with lamp trimmed and burning, for many a long year. When the night was longest and the tempest loudest, with eye unblenched he looked out upon the darkness. The home-bound mariner knew, when he caught a glimpse of him, that he was *drawing near to some country*. Always at his post, the seamen and the landsmen knew where to look for him. Firm as a rock amid the heaving billows, ever showing a steady light, though not so bright as might have been desired, he was a warning to the anxious sailor, and many heeded the warning and were saved. *When the eye saw him then it blessed him.*

In process of time, it happened that a bag of shavings somehow got ignited on the beach, nearly in the range of the sturdy veteran of whom we have spoken. It was the longest night in the year, and some watchers began to fear that the day never would dawn again. After the bag had got fully into a

blaze, he began to be proud of his own combustibility, and setting his trumpet to his mouth, saluted his old friend, the light-house, as follows: "Lock here, Mr. Light-house, did you know that these were dark times, and that the poor mariners are continually dashing upon the rocks, for lack of light? It is time for you to wake up and let your light shine, if you have any. If all the light-houses were as dull and sleepy as you, those that go down into the sea in ships would never come up again alive, and their destruction would be charged, and most righteously, too, to your account."

"And who are you," said the light-house, casting an eye landward, "that you should thus berate an old sentinel; and what have you done for the benighted and tempest-tost sailors?"

"I am the real love-light," he replied, flaring up mightily as he spoke; "I have some compassion on the poor souls, and you see how I am showing it. There is no dark spot about me. The lookers on cannot but see that I *mean* something. And you must rub up your glasses, and get a new wick and fresher oil, or just stand out of the way."

"My friend," replied the light-house, "I am afraid you are getting too warm. I think I am standing in the right place. At any rate, it is the spot I occupied many years before you were born. I hope I have been the means of keeping some off the rocks, though I confess my light has not always been so bright as might be wished. And I think I can say, that I have ever aimed to keep my eyes open in the darkest night. I am sorry to be obliged to speak thus for myself. I had much rather that the saved would speak for me."

"Doubtless they would," said the new light, "if they could be found; but let me tell you, that such a blinking concern as you are, never will save anybody. The age, and the times, and the dangers of the seas, call for *more light*. Past generations got on somehow, with such lack lustres as you; but now he who holds the ocean in the hollow of his hand, calls loudly upon those who have the light to hold it up. This I am doing, as you see. O, if you and the like of you, would only *wake up*, there would be no more shipwrecks."

"Judge not, that ye be not judged," said the light-house. "I am older than thou, and have buffeted more storms than

thou hast. From such an one receive, if thou wilt, a word of caution. Examine the nature of thy blaze. There is much oil in use, now-a-days, which is not the *beaten oil*; and it has been found in some instances to be very explosive, and too much like the gun the poet tells of,

“Which, though well aimed at duck and plover,
Bore wide and kicked its owner over.”

“Your facetiousness,” the new light quickly replied, “ill becomes you, at such a time as this, when the darkness is so dense, and shipwrecks are so frequent. Your caution, although on account of your great age, you may be allowed to give it, is altogether needless. The more lights the better.—We cannot have too many of them, unless they be such dead lights as yours. Don’t you see how we kindle up all along the shore. The homeward bound sailors must be saved now, whether they will or no. Under your dark administration, the shipwrecked mariners were glad to land half dead, “some on boards, and some on broken pieces of the ship;” but now, we draw whole ship loads to the shore in perfect safety—not a bruised head nor a broken bone among them all. And now, suffer a word of advice from me. You had better come and get some of our oil, since your lamp is gone out. No matter if it does explode. There must be something to attract the eye of the perishing. Any light is better than total darkness.” So saying, he shot a blaze as if he would have set the heavens on fire, and exploded—Anon, the whole horizon was dark, darker than before; but the old light-house remained firm on his rocky base, sending his steady ray far out to sea.

The troubled sailor hailed the distant light,
And hove the lead, and shaped his course aright.

A.

DEDICATION.

THE new house of worship of the Presbyterian Church of Jonesborough, will be dedicated to the worship of God on Friday, the 16th of August next, Providence permitting; and the exercises of a Sacramental Meeting will include the following Sabbath. The former members of the Hebron (now Jonesborough) Church, and the descendants of such, are cordially invited to come back, and revive the memories of other years on that occasion. A historical discourse, bringing up the scenes of sixty years, may be expected on the day of dedication.

R. P. WELLS,

S. S. of Jonesboro' Pres. Ch.

THE
Calvinistic Magazine.

[NEW SERIES.]

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Joining the Church.

"Whosoever, therefore, shall confess me before men, him will I confess also before my Father, who is in heaven."—MAT. x. 32.

CAN I not be a Christian without joining the Church? is a question frequently asked, and one that merits a serious answer, and shall be answered seriously, although there is something little short of absurdity on its face.

It is as if one should ask, Can I not maintain spiritual life, my influence go against him? Can I not be a friend, and wear without spiritual food? Can I not be the friend of God, and let the garb and stand in the ranks of the enemy? In short, can I not "serve two masters?"

If there are any advantages for serving God out of the church, that are not found in it, I have not been able to discover them. We have no more liberty to sin in the one case than the other. Our duties and obligations are not increased by joining the church; nor are we more bound to purity and holiness of life afterwards than before; and no one, surely, will contend that a smaller amount of faith and obedience will be requisite to save us out of the church than in it; and yet we think there is some fallacy resting on the minds of many at this very point. If I join the church I must be a better man; seems to be a very common conclusion; but let it be remembered, without holiness no man shall see God, whether in or out of the church.

In discussing this subject, we shall ask, in the first place, what is the church?

The church is a body, separate and distinct from the world, standing in a peculiar relation to God—being the “purchase of His own blood,”—and consists of those who have “with the heart believed unto righteousness, and with the mouth made confession unto salvation.” To it have been committed the ordinances of God, the ministry of the word, baptism, and the Lord’s supper.

If these be facts, (and they will not be disputed) why should any one who hopes to form a part of it in heaven, decline a connection with it on earth? He will assuredly have to join it when he gets there, if not sooner.

The common objections have no weight—such as that there are dissensions, and differences of opinion among professors, different denominations, &c. These might be urged as objections against the gospel itself, with some show of reason, as a system fruitful of dissension—ambiguous in its meaning, and hard to be understood. But this is not done, because all know it would be untrue. All know it to be a system of peace and truth.

We reaffirm, that the church is a separate organization, and that in all instances those who have seriously determined to lead a pious life, have sought a connection with it. Not to go farther back, on the day of Pentecost, three thousand were “added to them”—that is, the Apostles, or those professing Christ. And, again: “The Lord added daily to the church of such as should be saved.”

It has always been true—it is true now, and will remain true—that men who are brought under the power of religion, seek a connection with the church, for the obvious reason that they cannot comply with the requirements of the gospel without it. They cannot be baptised. They cannot commemorate the Lord’s death. They cannot have their children baptised. And it will not do to take the ground that these are non-essentials, and may be dispensed with, or we may meet the fate of him who thought it unnecessary to have on a wedding garment, or who “lacked one thing.” Does the gospel enjoin these things, is all we have to know. They may be the “least of the commandments;” but who may break the least? He is an outlaw that sets at defiance a single law of the land, and is there less rigor in the law of God? Be not deceived—God is

not mocked. It is a small matter to put a seal to your deed, and yet you may lose your estate for want of it.

But, does God require a public profession of our faith?—Let the following texts answer :

“He that confesses me before man, him will I confess before my Father in heaven.”

“That if thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God raised him from the dead, thou shalt be saved.”

These are sufficiently explicit, and certainly mean something more than the heartless admission which almost all men so readily make, that Jesus Christ is the Saviour of the world. Did it mean no more than this, it would be an easy matter to be a Christian, and we should have Christians in great abundance. Many who make no pretensions to piety, hardly to morality, will thus confess Christ, and yet not consider themselves, nor be considered by others, as having any real connection with him.

The confession of Christ here referred to, must be made in a solemn and formal manner, before those appointed to receive and publish it—at least as solemn and formal as that which entitles us to citizenship under our earthly government.

But suppose a public profession were dispensed with, (and if one may dispense with it, with equal propriety may all others) and what follows? Of course a dissolution of the Church; and Christians, if there were any, (but there soon would be none,) would be scattered, being unable to cooperate for any purpose, because *not known to each other*.—In that case, who is to build churches, support preachers, and carry on the benevolent enterprises of the day? Must they not all fall to the ground? Conversions would cease, (for without preaching, few, if any, would occur,) and religion itself pass away with the present generation.

What, in that case, becomes of the ordinance of baptism? Who is to administer it? Some one assuming to himself the authority? Evidently so—as, without an organized church, any body and every body would be equally authorized. Or that still more solemn ordinance, the Lord's supper, who is to administer it? Or, even supposing there were persons authorized to administer, how are we to receive these ordinances

without a profession? Shall all indiscriminately come to the the Lord's table, and no questions be asked? This would be the natural consequence.

We would ask the non-professing Christian, then, this single question--If the course you have marked out for yourself should avail for you, what must be its consequence upon the cause of religion at large? You must not lay down a rule for yourself that will not do for general application. But, next to the Scriptures, experience and observation are our safest guides. Do they teach us to look for good, pious, humble Christians out of the church or in it? For one such found out of it, do we not find one hundred, or one thousand in it?

But why decline a connection with the church? As before stated, it brings us under no obligations that were not obligatory before, and binding out of it as well as in it. If less purity and piety of life would serve to carry us to heaven in the one case than in the other, then it might be prudent to choose that which required the least; but surely no one will dream of pleading as an excuse, when he comes to the day of settlement, that he never pretended or professed to be a pious man. But after all, and with the objections that have been urged against the church--and many of them justly, too--is there not an apprehension that it is governed by higher principles, requiring a more strict observance of all the rules of propriety--imposing restrictions upon our self-indulgence--upon our pleasures, and our means of making money--than we choose to adopt?

In a great enterprise,--and such, surely, is the work of securing a happy immortality--a prudent man will omit nothing, nothing that affects his object, directly or remotely. Forms as well as substance will be attended to, and nothing will be considered little that has any connection with it.

I remind my hearers, that it is possible to miss heaven by a very little. Many have been almost persuaded--many have lacked one thing--and many more have been "not far from the kingdom of heaven," who never reached it. John thought it needless that the Saviour should receive his baptism; but the Saviour thought not so. His example is decisive for us.

In conclusion, let no one regard us as teaching that simply joining the church will serve. On the contrary, if done with-

out self-consecration to God, it will only add to our condemnation. Man is first to believe with the heart unto righteousness, and then confession is made with the mouth unto salvation; and that confession will always be made when the heart believes aright. There will be no disposition to concealment. Behold what great things the Lord hath done for me, has been the feeling and language of all true believers, even when bonds of imprisonment and death would be the consequence of publishing it. If you believe in Christ, my hearer, then go and publish it, and cast in your lot with his people. And if you have no heart to do this, we call upon you, we warn you, to distrust that faith as not being the faith that saves.

As a last word, we remind you that to become truly and really a member of the Church of Christ, is to rise at once to the highest station that can be reached by man or angel—a career in which you will continue to ascend—a body resembling that of Christ—a life bounded only by eternity, and a happiness and a glory such as infinite power and infinite love will delight to pour into the soul.

J. K.

History of Calvinism.

The following article is the introduction to Dr. Fairchild's *Great Supper*, by the Rev. Dr. McGill, Professor in the Western Theological Seminary. We publish it entire, believing that it will be new to many of our readers, and acceptable to those who have read it before.—EDS.

HISTORY OF CALVINISM.

It is common to call the Calvinistic system, by way of reproach, "an old philosophy." But it is the singular felicity of Calvinism, to see all the reproaches, with which it was ever assailed, recoil upon the authors, with double confusion. In this instance, faithful history can show, that the old and vain speculations which prevailed in the world under the name of philosophy, till the time of Francis Bacon, were always inimical to the doctrines now called Calvinistic; and that Arminianism is the child of Pagan philosophy, brought in, first, by speculative men, who labored to make Plato and

the Bible mean the same thing. The God of Plato is not sovereign in the universe; evil exists in spite of his will; it is mixed up, of necessity, in the best ordered creation: and we are called to work with Him, in advancing our nature from the imperfection of its original make. The will has a self-determining power; it is a spark of divinity in man, which can receive no disability from any primitive corruption of the soul; this corruption is only in the flesh, where evil exists independently of God; and it is the essential and inalienable attribute of the human will, to be like God, in its capability of subduing the motions of our nature to evil. Accordingly, disciples of Plato converted to Christianity, were the first to attempt incorporating with the fall of man, and the entire corruption of his nature, this incongruous dogma of Pagan philosophy—the self-determining power of the human will. Justin Martyr was one of the first converts from Plato to Christ; and he was the first, as far as history informs us, to teach Arminian doctrine. “He seems to have been the first of all sincere Christians,” says Milner, “who introduced this foreign plant into Christian ground.” He would never quit the company of heathen philosophers, nor put off the badges with which his abilities were suited. He loved Plato all his life, and even at the close of his second Apology, declared that the doctrines of this Pagan master, and those of Jesus Christ, were “only not altogether similar”—that is, substantially the same. Though in the end he had courage to lay down his life for Christianity, that life, while he had it, was not a pure consecration; and the pride of opinion, and zeal for a philosopher’s cloak, tinged even the glory of his martyrdom. We honor his memory, and prize the noble Apologies he made to the Antonines, in behalf of the Christians; but weakness of judgment, confusion of thought, looseness of logic, and ignorance of Scripture, undoubtedly characterized the first philosopher who attempted to mingle the speculations of Plato with the doctrine of Christ.

“We shall see hereafter,” says Milner, “the progress of the evil, and its full maturity under the fostering hand of Pelagius.” It is well known, too, that the great corruption of Christianity by superstition, which began in the second and third centuries, and continued to spoil it until all was lost in darkness and apostasy, originated from the Platonic philoso-

phy. Exorcism and purgatory, worship of saints and images and relics, "forbidding to marry" and "abstaining from meats," sprung mainly from that source.

In the third century, the Arminian doctrine of free will derived from Plato, was received, as far as we can see, universally among the learned Christians, who had studied in the schools of that age; and foremost of all, in explaining and applying it, was Origen. He had a giant's intellect. In his hands, free-will was carried out to its length and its breadth; and let us see, in this example, once for all, how a master mind can and must develop this first principle of Arminians. If free-will, as it is, in their sense, be essential to moral and intelligent beings in the present life, it must be so in any other life, past or future. No change of condition can change the self-determining nature of the will, in responsible creatures, whether men or angels. Consequently, the end of the present probation is only the beginning of another; for the will cannot cease to have a self-determining power, in the future state, without ceasing to be the will of an accountable being. It follows, of course, that hell is only a purgatory, for the wills imprisoned there may determine to cease from evil and do good; and that Heaven is only another Eden, where glorified wills may determine to rebel again, and fall from their high estate.—What is true of men must be true of angels also, for they possess the same self-determination of the will, being moral and accountable creatures. Devils are therefore in a state of mere disciplinary punishment, and holy angels are in a state of unconfirmed and unconfirmable probation. The former may rise to glory, the latter may sink to perdition: and thus on through all eternity before us, free-wills are rising, and free-wills are falling. Self-determination emancipates hell, or depopulates heaven, according to the whim of its own spontaneity.

But this is not all. What is true of the eternity that is to come, is true of the eternity that is past. We are only in the midst of ceaseless progression and change. The souls that inhabit these bodies have been imprisoned here, for offences committed in a previous state of existence. Better tenements were once the habitation of these god-like spirits; perhaps ærial bodies, subtle, refined, angelic. But in consequence of free-will going astray, men have been degraded to bodies of

grosser workmanship; and if the present probation be rightly improved, the felicity of a future resurrection will consist, not in the restoration of this identical body, but of that which we had lost, in the degradation from a prior investment.

Thus dreamed the mighty Origen. His brain, pre-occupied with the Arminian or Platonic notion of free-will, was compelled, by its own surpassing activity, to carry out this notion to complete development. The pre-existence of souls, the restoration of all apostate spirits, the insecurity of heaven, the instability of hell, were logical deductions, by his understanding, from his seminal error. And so were many other radical perversions of Christian truth. Holding such a doctrine respecting the will, he failed in just apprehension of sin, its demerit, its consequences, its need of vicarious and infinite expiation, and of course the necessity of Godhead in the Saviour: and then he discoursed of order and subordination among the persons of the Trinity, till his writings became the text-book of Arians in the subsequent age.

In the fifth century, there was some revival of Apostolic Christianity, by the labors of Augustine, pastor of the church at Hippo in Africa. This eminent father, led by the Spirit of God, and alarmed by the heresy of Pelagius, and returned to the simplicity of the gospel, rejected the philosophy and vain deceit which had spoiled generations before him, and again proclaimed salvation by free and sovereign grace. He did not indeed attain the clearness of Luther and Calvin, in the doctrine of justification; and he was no little enfeebled by the superstition of his age; but he was immeasurably the best, of all the fathers, the last of them, if not first also, that understood the gospel, the great link between apostles and reformers, the destroyer of Pelagianism, the fearless advocate of grace, in election, effectual calling, and perseverance of the saints. His writings were the light of many ages. For a thousand years, they glimmered on the darkness, and all the piety and zeal that were worthy of the gospel kindled at their torch.—Rome could never bear this light. Compelled, as she was, to reverence Augustine, because he had crushed so many heresies; and healed so many schisms; because his praise was in the Churches, and his books were the pride of theological literature, yet the multitude were always tutored to reject his

doctrines. Salvation by absolute grace was bane to superstition, and will-worship, and the innumerable forms of meritorious working which characterize apostate religion. The Monks especially, saw at once that the doctrines of election, original sin, man's inability, Christ's imputed righteousness, &c., which Augustine taught, would cut up their glory at the roots; and they combined almost universally to resist this revival of truth. Hating the doctrines of grace, and yet afraid of Pelagian heresy under anathema, they devised a middle system, by which they might escape the curse of the Church pronounced on Pelagianism, and yet retain the self-righteousness which constituted the life of monasticism. The author of this system was John Cassian, a monk of Marseilles, who had come from the East, imbued with the doctrines of Origen, and devoted to every form of existing superstition; a man whose morality was as loose at the foundation as his divinity, for he taught with zeal, that it is right to lie in promoting a good end. This was the champion of monkery against Augustine, and the first man who gave system to Arminianism; a system which, from the time of Cassian down to that of Arminius, was called Semi-Pelagianism. There is nothing new in the malice of error. The very same reproaches, misrepresentations, and horrible consequences, that are now cast on the doctrines of grace, the monks thought it good policy to cast on the teaching of Augustine. It need hardly be stated that in such a time as the dark ages, and in such a church as Papal Rome, and with such an army as monks and nuns to support it, Semi-Pelagianism would prevail triumphantly.

From the rise of this system till the dawn of the Reformation, there was but one brief period of evangelical light.—Charlamagne and his sons were exceedingly anxious to reform the Church; and by munificent exertions, they procured accurate and multiplied copies of the Scriptures, and rewarded the study of them with princely gifts and honorable distinction. The Bible is never sown without a harvest. Pious and learned men sprung up in great number. There was Anscharius in the North of Europe, a missionary worthy of the Apostolic times. There was Claudius of Turin in the South of Europe, who, with many others, struggled to reform the age, and roll back the ignorance and error which had come in like a flood.

In this galaxy of the ninth century, lighted up for a little by an opened Bible, we must not omit the name of Gotteschalch, a Saxon of noble birth, who, by the mistaken piety of his dying father, had been consigned, in his infancy, to a convent for life. When mature in age, he wished to escape from monastic chains, and return to the duties and decencies of secular life. But his Abbot, Rabanus Maurus, defeated his wish, and contracted towards the impatient victim a hatred, which was afterwards shamefully signalized, when Rabanus had become Archbishop of Mentz, and Gotteschalch an ardent disciple of Augustine.

The latter was arraigned for heresy, because he taught the doctrines now called Calvinism: and let us glance, a moment, at the adversaries who sat in judgment upon him. There was Rabanus Maurus, the most learned man of his age in that "old philosophy," which had sprung from the head of Plato, and spawned the corruptions that now overwhelmed the Church. There was Hincmar, Bishop of Rheims, a finished man of the world, a shrewd politician, and a supple courtier, whose skill in flattery and heartless intrigue gave him power with princes. There was John Scot Erigena, another consummate sycophant in courts, who also was a great philosopher of the day, the oldest father of the Schoolmen who compounded from Plato, and Aristotle, and the Christian Mystics, a complete system of Pantheism. And there was Paschase Radbert, the Monk who invented *transubstantiation* for the Catholics, and fitted up the "old philosophy" for a special defence of this outrage on common sense. These were the prominent foes of Gotteschalch and his doctrine. These were the men who had him whipped and scourged, degraded from the priesthood, and thrown into a miserable dungeon, to finish his days.

A host of humble Christians rose up to vindicate his cause, though without power to save his person from the hands of his enemies. In three successive Synods, held in the South of France, and composed of the most faithful ministers in that age, his doctrines were approved, and the persecution employed to crush him was indignantly denounced. Thenceforward truth made her home in the territory of these Synods. For nearly 700 years her lamp flickered there, while gross darkness covered the world besides. There every inch of ground

was stained with the blood of witnesses. There the horrid Inquisition was founded. There the direst anathemas of Rome were accumulated. Curse followed curse, till she gathered all the ferocious bigotry of Europe there, and by legions of crusaders against the Albigenes; by all the horrors of blood and devastation which fondle in her heart, she could hardly tear from the bosom of France what Gotteschalc had planted, by the word of his testimony, and the hour of his tribulation.

We pass many an important event in the ages intervening, and come down to the Synod of Dort, in 1618—a memorable epoch, when Semi-Pelagionism, having crept out from the exclusive keeping of monkery and Molinism, was detected in efforts to penetrate the heart of the Protestant Reformation. Arminius was the man for such a work. Gifted, plausible, and restless, having purity enough in his life to inspire confidence, and perfidy enough in his heart to practice any kind of means, he succeeded, by vamping it anew, in giving his own name to the system of John Cassian. Writers of the present age, who adopt his views, have labored to exhibit this same Arminius as a saint and a martyr. But why not tell the whole truth, which authentic history hands down, when justice to others demands it? Like all corruptors of the common faith, this man dissembled profoundly, pretended zeal for the Belgic Confession, while, privately, he labored in every way to subvert and destroy it. He had drawn on himself the suspicion of many by such dissimulation, when he became a candidate for a vacant chair of Divinity in the University of Leyden.—Opposition was made on account of his doubtful theology; but this was removed by most abundant and solemn protestations of attachment to the very faith he endeavored to destroy. In that chair he pursued the same course of unprincipled duplicity; and when invited to any public conference, or menaced with any formal prosecution for his errors, he baffled the Belgians with fresh pretences, conspired with leading politicians of the country, and labored, with increasing exertion, to have a majority at last, when the trial could be no longer evaded. In this condition of deceit, intrigue, anxiety, and effort, he died.

When his successors were ultimately brought before the Synod of Dort, to answer the charge of corrupting the na-

tional faith, they demanded the place of accusers; they refused to exhibit any system of their own, but insisted on arrainging the doctrines of Calvin, embodied in the Belgic Confession! Like the Arminians of our own day, these Dutch progenitors were slow to exhibit a system of doctrine; they found it immeasurably easier to batter down than to build up, and placed all their success in declamatory onslaught. The Synod, of course, refused a demand so disorderly and impudent; and the Arminians retired at once, refusing to answer or explain.—Condemned in their absence, they raised a cry of injustice, and posterity repeats that shameless clamour. Every opportunity had been afforded for making full defence, and the tribunal had been summoned by the authority of State, and commanded to hear and try Arminian doctrine: but because they were not permitted to become accusers instead of accused, they left the Synod in a body, and then denounced the unanimous decision, because they were absent! Such is Arminian probity—such the memorable grievance, which is made the burden of many a bitter invective against Calvinists.

It is true, the venerable Synod of Dort could not be wholly free from the rigor and roughness which belonged to the times; but it is equally true, that politics were mingled with the decision of their cause, and civil penalties followed their condemnation; but it is equally true that the State, not the Synod, was to blame for that persecution. An amiable and eminent prelate from England, Bishop Hall, who had participated in the deliberations, and united in the religious exercises of that Presbyterian Synod, having been sent by his King as a delegate, said, "There was no place upon earth so like heaven as the Synod of Dort, and where he should be more willing to dwell."

Illustrious men, it is said, took part with the Arminians, and were involved in their condemnation. This is true, but those men belonged to a particular faction in the State, which had linked its cause with the hope of Arminian triumph. The most celebrated was Grotius, a lawyer and statesman, renowned for his genius and learning, but in religion a latitudinarian of the broad Socinian type. He desired not only to leaven the faith of his country with Semi-Pelagian philosophy, but to substitute prelatic forms of government in the Church,

for the republican freedom of Presbytery; and what was worse, he gave the power of his genius, and all the resources of his learning, to a mode of interpretation which was designed to exclude Christ from the Bible, or at least from the prophecies that foretold him. A more skeptical commentator never wrote in Christian ranks; and whatever be the admiration bestowed on him, by the learned of all denominations, his highest praise is found among Socinians in all subsequent ages.

The Arminians, after their condemnation by the Synod of Dort, threw off the mask of attachment to the Belgic Confession, and openly allied themselves with Socinians, and every other kind of rationalistic speculators in religion. When the "old philosophy" of Plato, and Aristotle, and Thomas Aquinas had ceased to reign, and could no longer cover with cobwebs the life of semi-pelagianism, it came forth in the garb of *free-thinking*, gloried as the religion of reason, and combined with every speculation, that was bold enough to impugn and despise the faith established by the Reformers. It would be well worth a volume, instead of a few lines, to dwell on that age of Arminianism, which extends from the Synod of Dort, to the conversion of Wesley. Once the darling *middle way* of quiet monks, and now the crowded highway, of noise and heat and bustle, it was then the common track, of all the indifference and cool speculation, that had scarcely religion enough to wish for heaven.

Wesley's reformation consisted in a divorce which he effected, between Arminianism and Socinianism. The former became the subject of a revival. Ardent, energetic and popular, it could no longer abide the speculating indifference of its old companion, and a separation ensued. Are we wrong in thinking that the old affinity returns as often as Arminianism grows cold, and falls a little from its grace?—that the only possibility of keeping it from falling back into the arms of Socinianism, is a constant blowing of the bellows to keep up its heat, and sublimate away this congenial gravitation? This we honestly believe; and to say it, is infinitely mild, compared with the denunciations of Calvinism, by Arminian pulpits and presses.

But it is time to give place to the milder discussion of the following pages. There the reader will find admirable mode-

ration, combined with clear and energetic defence of truth, as it is in the Bible. We rejoice in the call for a new edition of this little book. It testifies the approbation of the public in such a manner as will cheer, we hope, many another minister to stand in defence of the gospel. A work that originated in a modest determination to guard the author's flock against the incessant efforts to beguile and proselyte them, has taken its place with the solid literature of our day, and will descend a benefit and blessing to our children.

We look on the success of this volume, as a happy indication that the morbid sensibility on the subject of religious controversy is passing away; and that the watchmen of Christ will be suffered, henceforth, to lift up their voices against danger, without either the groans of squeamish men, or the growling of "dumb dogs," to hinder their faithfulness. We have long enough listened to the preposterous murmur, that religious controversy deadens piety, and prevents revivals in the Church. Was not the Apostolic age one of life and revival? Look at its sacred literature, full of controversy, and its most renowned revivalist, Paul the Apostle, prince of polemics, who scarcely penned a letter without sharp argumentation in behalf of truth. Was not the great Reformation from Popery a revival of religion in Europe? Look at its glorious confessions—argument from beginning to end; and all the protracted meetings of the age were either combats with antichrist, or eager discussions among Protestants themselves. Was not the day of Jonathan Edwards one of Pentecost on these American shores, and his own Northampton pre-eminently blessed with outpouring of heavenly influence? Look at the Calvinistic battles of his pen, deep in the darkest metaphysics which belong to the controversy, and the most mighty sermon in the conversion of souls, which came from his lips, was little else than a polemical discourse on the doctrine of election.

Away, then, with the spurious love that would promote our piety by refusing to "contend earnestly for the faith." Let us have manly and candid discussion. We shall have genuine love in the end, for truth and peace are everlastingly wedded. If we fail to enjoy the union ourselves, we shall secure it for them who come after us; even as our own superior heritage is the earning of many a long and strenuous conflict on the part of our fathers.

The Shorter Catechism.

No. VIII.

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THE second table of the law is, externally; far more respected than the first. The reasons for this are very obvious, and can at once be traced to the *selfishness* of fallen human nature. Our life, our honor, our property, we guard most jealously; and, if encroachments be made upon either, we instinctively seek the punishment of the offender. When the eighth commandment is broken, man's worldly interests are trampled upon, and disgrace is more or less attached to the breaking of each command, according as it comes in contact more or less directly with man's apparent interests. Though the keeping of the first table of the law is quite as certainly connected with our true worldly interests and happiness, and though this is designated by Christ himself, as the first and great commandment, still none of its precepts receive from the world an answerable tribute of external honor. Neither is the breach of any or all counted so great a disgrace in the eyes of man as the setting aside of even the least item of those commandments which constitute the second table. Is it not true, that in all classes and professions we may find many *right honorable Sabbath breakers*? But where have we ever found an *honorable thief*? Of course we now refer to the outward contempt shown to the *letter* of these holy statutes in God's Book of Law. We are well aware that a decent, and even religious exterior, may be, and has often been, kept up, while the spirit of each portion of the law has been wilfully trodden under foot. But the Saviour makes it very explicit, that without *heart obedience*, outward observance goes for nothing in His sight.

In this lesson we do not think it necessary to give all the proofs. What we shall do is to specify the doctrinal points which are so beautifully and concisely expressed in the Catechism of our beloved Church, and where proofs are not quoted, give a general reference. And now, trusting that we have the undivided attention of our young friends, we proceed to that which one of their number has designated "the beautiful commandment."

QUESTION.—*Which is the fifth commandment?*

ANSWER.—*The fifth commandment is, Honor thy father and thy mother, that thy days may be long upon the land, which the Lord thy God giveth thee.*

To honor our parents, is to love, reverence, and obey them, and to provide for their wants in the most affectionate manner. If parents have so demeaned themselves before their children as to be indeed worthy of honor, God's wrath must rest upon the ungrateful child who refuses to render the honor due. A hard hearted and scornful son or daughter is a disgrace to humanity; and discontent and misery must be the portion of such. Some of the most beautiful pictures of ancient times, and some of the loveliest fireside scenes we have ever witnessed, have been illustrative of filial affection. We are not more struck with the implicit obedience and love of a Coriolanus than we have been pleased when witnessing the child-like devotion to his mother of one whose matured judgment has swayed, and whose manly eloquence has often thrilled the hearts of a nation. Yes, to see the man whom all delight to honor, laying his laurels at the feet of an honest parent, is a sight which throws rays of sunshine all around. Such, too, was the lustre of even the great Washington's filial affection, in his minority, his manhood, and most exalted stations. And with all little children, the long days are spent in happiness, if an honoring obedience to their parents and guardians makes their home a place of love and cheerfulness. But we find that the length and breadth of this statute covers other relations than the parental; for by proper treatment of all other persons, children honor their parents.

QUESTION 54.—*What is required in the fifth commandment?*

ANSWER.—*The fifth commandment requireth the preserveng the honor and performing the duties belonging to every one in their several places and relations, as superiors, inferiors, or equals.*

In all civilized society there are stations, or ranks; and, though the certain advance of Democracy will, we trust, soon equalize men's rights throughout the wide world, still there must ever be some ranks and stations subordinate to others.—It is necessary, then, for the well-being of all, that the *courteous* spirit of the Bible be cultivated by every class. As know-

ledge is diffused, as wealth is more and more scattered, and places in society are constantly changing, it becomes all to encourage a spirit of humility and modest deference, which is the unmistakable mark of true nobility of soul, and which will add much to the real enjoyments of life in every household. Republicanism, beautiful as it is in this blessed land, and nearly as it comes to pure Theocracy, even this Republicanism has its besetting sins; and one not the least, is a haughty bearing and uplifted state of feeling, which forgets the honor due to the powers that "are ordained of God," which frequently withholds the respect that is due to the hoary head. Let the spirit of the Bible be cultivated and carefully incorporated with the free and soul-ennobling spirit of Republicanism, and gentlemanly bearing and true feminine refinement will be, throughout the land, the *general rule*, not the *exception*.

Doctrine 1st.—The several stations in society are ordained of God. Proof, Rom. xiii: 1—"The powers that be are ordained of God."

Doctrine 2d.—We must preserve the honor due to every one in these several stations. Proof, 1 Pet. ii: 17—"Honor all men."

Doctrine 3d.—We must preserve the honor due to superiors. Proof, Lev. xix: 32—"Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I am the Lord."

Doctrine 4th.—We must preserve the honor due to our inferiors. Proof, Rom. xii: 16—"Condescend to man of low estate."

Doctrine 5th.—We must preserve the honor due to our equals. Proof—"Be kindly affectionate one to another with brotherly love, in honor preferring one to another."

Doctrine 6th.—We must perform the duties which belong to every one in the several stations of society. Proof, Rom. xiii: 7—"Render, therefore, to all their dues."

Doctrine 7th.—We must perform the duties which we owe to our superiors. Proof, Rom. xiii: 1—"Let every soul be subject unto the higher powers."

Doctrine 7th.—We must perform the duties which we owe to our inferiors. Proof, Ephes. vi: 9—"And, ye masters, do

the same thing unto them, forbearing threatening: knowing that your Master, also, is in heaven."

Doctrine 9th.—We must perform the duties which we owe to our equals. Proof, Eph. v: 21—"Submitting yourselves one to another in the fear of God."

Doctrine 10th.—All our social duties must be performed with a due regard to the authority of God. Proof, Eph vi: 7—"With good will doing service, as to the Lord, and not to men."

QUESTION 65.—*What is forbidden in the fifth commandment?*

ANSWER.—*The fifth commandment forbiddeth the neglecting of, or doing any thing against the honor and duty which belongeth to every one in their several places and relations of society.*

Doctrine 1st.—We are not to neglect the honor due to every one. Proof, 1 Pet. iii: 8—"Love as brethren. Be courteous."

Doctrine 2d.—We are not to neglect the honor due to our superiors. Proof, Rom. xiii: 7—"Render, therefore, honor to whom honor."

Doctrine 3d.—We are not to neglect the honor due to inferiors. Proof, Gen. xxiii: 7—"Abraham stood up, and bowed himself to the people of the land, even to the children of Heth."

Doctrine 4th.—We are not to neglect the honor due to our equals. Proof, Rom. xii, 16—"Be of the same mind one toward another."

Doctrine 5th.—We are not to do any thing against the honor due to our superiors. Proof, Eccl. x: 20—"Curse not the King, no not in thy thought."

Doctrine 6th.—We are not to do any thing against the honor due to our inferiors. Proof, Matt. xxiii: 11—"He that is greatest among you shall be your servant."

Doctrine 7th.—We are not to do any thing against the honor due to our equals. Proof, Phil. ii: 3—"Let each esteem other better than themselves."

Doctrine 8th.—We are not to neglect the duties which we owe to our fellow men around us. Proof, Rom. xiii: 8—"Owe no man anything but to love one another." Tit. iii: 1—"Be subject to principalities and powers. Obey magistrates."—Col. iv: 1—"Masters, give unto your servants that which is just and equal." Gal. 13—"By love serve one another."

QUESTION 66.—*What is the reason annexed to the fifth commandment?*

ANSWER.—*The reason annexed to the fifth commandment is, a promise of long life and prosperity (as far as it shall serve for God's glory and their own good) to all such as keep this commandment. This promise is more than literally fulfilled, if taken early to heaven.*

Doctrine 1st.—Long life and temporal prosperities are promised to those who honor their parents. Proof, Eph. vi: 2-3—*“Honor thy father and mother, that it may be well with thee, that thou mayst live long on the earth.”*

QUESTION 67.—*Which is the sixth commandment?*

ANSWER.—*The sixth commandment is, Thou shalt not kill.*

QUESTION 68.—*What is required in the sixth commandment?*

ANSWER.—*The sixth commandment requireth all lawful endeavors to preserve our own life and the life of others.*

Doctrine 1st.—We must use all lawful endeavors to preserve our own lives. Proof, 1 Tim. v: 23—*“Use a little wine for thy stomach's sake and thine often infirmities.”*

Doctrine 2d.—We must not use unlawful endeavors to preserve our own lives. Proof, Mat. xvi: 25—*“Whosoever will save his life shall lose it.”*

Doctrine 3d.—We must use all lawful endeavors to preserve the lives of others. Proof, Prov. xxiv: 11, 12—*“If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain, doth not he that pondereth the heart consider it? and shall not he render unto every man according to his works?”*

QUESTION 69.—*What is forbidden in the sixth commandment?*

ANSWER.—*The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbor unjustly, or whatsoever tendeth thereunto.*

Doctrine 1st.—We are not to destroy our own lives. Proof, Acts xvi: 28—*“Do thyself no harm.”*

Doctrine 2d.—We are to avoid every thing that would tend to take away our lives. Proof, Job xiv: 14—*“All the days of my appointed time will I wait till my change come.”*

Doctrine 3d.—We are not to take away the life of another person unjustly. Proof, Lev. xxiv: 17—*“He that killeth any man shall surely be put to death.”*

Doctrine 4th.—We are to avoid every thing which would tend to take away the life of another. Proof, Deut. xxiv; 6—“No man shall take the nether or the upper millstone to pledge, for he taketh a man’s life to pledge.”

QUESTION 70.—*Which is the seventh commandment?*

ANSWER.—*The seventh commandment is, Thou shalt not commit adultery.*

QUESTION 71.—*What is required in the seventh commandment?*

ANSWER.—*The seventh commandment requireth the preservation of our own and our neighbor’s chastity, in heart, speech, and behaviour.*

QUESTION 72.—*What is forbidden in the seventh commandment?*

ANSWER.—*The seventh commandment forbiddeth all unchaste thoughts, words and actions.*

The purity of our imagination and thoughts, of our words, conversation and writings, of all our outward conduct and actions, is continually required. We shall here find it sufficient to give a general reference to our Saviour’s commentary on this statute, as found in the 5th chapter of Matthew’s Gospel, and to St. Paul’s address to the Ephesians and to Timothy.—In the inspired writings of the latter, all filthiness and foolish talking is condemned; and we are told to have no fellowship with the unfruitful works of darkness. From these sources we draw the conclusion, that the Bible is utterly opposed to the corrupting fiction which is so lavishly and cheaply supplied to all whose depraved taste can find delight in the perusal; and that such literature is a public nuisance, which every admirer of pure morals, every professing Christian, more especially, is interested to see removed. It is not possible that any lover of the Holy Jesus can sit for hours and willingly have the heart depraved and the imagination corrupted by the reception of such thoughts as are to be found on the pages of many fashionable novels. It would be a strange anomaly to see the woman lay aside such a book for a few moments and then take her Bible and seek on her knees to hold communion with her God. We have seen such books in the parlors of professedly Christian parents, and we wonder not that the children, though they grew up to beautiful womanhood or gallant

manhood, were yet of the *world, worldly*. The parents, in such a case, had much cause, for thankfulness, if a decent respectable exterior was still preserved as the ornament of their home.

QUESTION 73.—*Which is the eighth commandment?*

ANSWER.—*The eighth commandment is, Thou shalt not steal.*

QUESTION 74.—*What is required in the eighth commandment?*

ANSWER.—*The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.*

Doctrine 1st.—Wealth is only to be procured and retained by lawful means. Proof, Rom. xii: 17—“Provide things honest in the sight of all men.”

Doctrine 2d.—We are to endeavor to procure wealth. Proof, Prov. vi: 6—“Go to the ant, thou sluggard; consider her ways, and be wise.”

Doctrine 3d.—We are to endeavor, by lawful means, to promote and further our outward estate. Proof, Prov. xxvii: 23—“Be thou diligent to know the state of thy flocks, and look well to thy herds.”

Doctrine 4th.—We are to assist others to procure the good things of this life. Proof, Gal. vi: 10—“As we have, therefore, opportunity, let us do good unto all men.”

Doctrine 5th.—We are to endeavor to further the wealth of our neighbor. Proof, Phil. ii: 4—“Look not every man on his own things, but every man, also, on the things of others.”

QUESTION 75.—*What is forbidden in the eighth commandment?*

ANSWER.—*The eighth commandment forbiddeth whatsoever doth or may unjustly hinder our own or our neighbor's wealth or outward estate.*

Doctrine 1st.—Wealth is not to be procured or retained by unlawful means. Proof, 1 Tim. vi: 10—“The love of money is the root of all evil, which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.”

Doctrine 2d.—We are not to neglect lawful means for procuring wealth for ourselves and families. Proof, 1 Tim. v: 8—“If any provide not for his own, and especially for those of

his own house, he hath denied the faith, and is worse than an infidel.”

Doctrine 3d.—We are not to do that which may hinder the increase of our wealth. Proof, xxiii: 21—“The drunkard and glutton shall come to poverty, and drowsiness shall clothe a man with rags.”

Doctrine 4th.—We are to further our neighbor’s wealth when it is in our power. Proof, Deut. xv: 8—“Thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.”

Doctrine 5th.—We are not to do anything to hinder our neighbor’s prosperity. Proof, Zech. viii: 17—“Let none of you imagine evil in your hearts against his neighbor.”

QUESTION 76.—*Which is the ninth commandment?*

ANSWER.—*The ninth commandment is, Thou shalt not bear false witness against thy neighbor.*

QUESTION 77.—*What is required in the ninth commandment?*

ANSWER.—*The ninth commandment requireth the maintaining of truth between man and man, and of our own and our neighbor’s good name, especially in witness bearing.*

Doctrine 1st.—We must, at all times, speak and maintain the truth. Proof, Zech. viii: 16—“Speak ye every man the truth to his neighbor.”

Doctrine 2d.—We must endeavor to promote the truth.—Proof, Phil. iv: 8—“Whatsoever things are true . . . think on these things.”

Doctrine 3d.—We must endeavor to preserve our own good name. Proof, Mat. v: 16—“Let your light so shine before men that they may see your good works.”

Doctrine 4th.—We must endeavor to preserve our neighbor’s good name. Proof, Tit. iii: 2—“Speak evil of no man.”

Doctrine 5th.—We must be especially careful to speak the truth in witness bearing. Proof, Prov. xiv: 5—“A faithful witness will not lie; but a false witness will utter lies.”

QUESTION 78.—*What is forbidden in the ninth commandment?*

ANSWER.—*The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbor’s good name.*

Doctrine 1st.—We are to do nothing that is prejudicial to truth. Proof, Eph. iv: 25—“Putting away lying, speak every man truth with his neighbor.”

Doctrine 2d.—We are not to do any thing injurious to our own good name. Proof, Job xxvii: 6—“My righteousness I hold fast, and will not let it go; my heart shall not reproach me so long as I live.”

Doctrine 3d.—We are not to do any thing to injure our neighbor’s good name. Proof, Exod. xxiii: 1—“Thou shalt not raise a false report: Put not thine hand with the wicked, to be an unrighteous witness.”

How evident it is, that we should at all times use our speech with caution; that our assertions or promises should be made with attention, carefulness, and uprightness!

QUESTION 79.—*Which is the tenth commandment?*

ANSWER.—*The tenth commandment is, Thou shalt not covet thy neighbor’s house, thou shalt not covet thy neighbor’s wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor’s.*

QUESTION 80.—*What is required in the tenth commandment?*

ANSWER.—*The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbor, and all that is his.*

Doctrine 1st.—We must be contented with our condition in life. Proof, Heb. xiii: 5—“Let your conversation be without covetousness, and be content with such things as ye have.”

Doctrine 2d.—We must have a kind disposition towards the person of our neighbor. Proof, Rom. xii: 15—“Rejoice with them that do rejoice, and weep with them that weep.”

QUESTION 81.—*What is forbidden in the tenth commandment?*

ANSWER.—*The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbor, and all inordinate motions and affections to any thing that is his.*

Doctrine 1st.—We are not to be discontented with our condition in life. Proof, 1 Cor. x: 10—“Neither murmur ye, as some of them also murmured, and were destroyed by the destroyer.”

Doctrine 2d.—We are not to be envious of the good of

others. Proof, Gal. v: 26—"Let us not be desirous of vain-glory, envying one another."

Doctrine 3d.—We are not to grieve at the good of others. Proof, James v: 9—"Grudge not one against another."

Doctrine 4th.—We are not to desire the possession of another's property. Proof, Deut. v: 21—"Neither shalt thou desire . . . any thing that is thy neighbor's."

Before closing this lesson, we will ask our young friends to turn to the 19th and 20th chapters of Exodus, and refer again to the solemn circumstances, in which the two tables of the law were given to Israel and to us, and end by reading verses 18, 19, 20 and 21st of chapter 20th. May these laws be written upon the fleshly tablets of our hearts. May we be able, through Christ, to look up to God as our friend. We cannot attempt to substantiate any claim upon Him as a law-giver; for we have again and again broken his laws. Yet, oh! as a loving, injured, but forgiving Father, may we come to him in the Saviour's name, and endeavor to serve him all the days of our life, and hope, for Christ's sake, to enjoy him forever in heaven!

M.

Extracts in regard to the Sabbath.

BLOWING FURNACES ON THE SABBATH.

It has been generally supposed, says the New York Recorder, that furnaces must of necessity be kept in operation on Sundays, just as on other days, and that no reasonable remonstrances could therefore be raised against this kind of Sunday labor. We perceive, however, that a furnace proprietor in Ohio has tried the experiment of stopping work on the Sabbath with success, and that an appeal is made to other proprietors, on the ground of this experiment, to copy his example. In the Presbyterian Advocate of Nov. 18, we find a letter on the subject, a part of which we publish:

PINE CREEK FURNACE, 13th July, 1846.

Dear Sir: I received your favor of the 29th of June, and in answer to your enquiry I would say, that I have been running my furnace since the first of January last year, and have not run on the Sabbath since that time; am now in blast, and

find no inconvenience in stopping, and feel well satisfied with my success in the arrangement. I am well satisfied the furnace can stop without any injury, except a loss in dollars and cents. I have made as much iron as any of my neighbors in the same number of days. I have been engaged about twenty-eight years at iron works—first in the capacity of a clerk, and then as a manager, and for the last sixteen years carried on in company with others. I then commenced by myself, and came to the conclusion to try the experiment, and I think I have fully realized my expectations. I am aware many now say the thing is not practicable. To all such persons, all I can say is, just come and see for yourselves. It is all a matter of dollars and cents. We stop a little before 12 at night on Saturday, and close up the furnace till Monday morning at 12 o'clock. All hands come to their posts recruited, and ready to do their duty cheerfully. Please let me hear from you again.

R. HAMILTON.

The Pittsburg American of 1849, says that the yield of metal from the Pine Grove Furnace of Messrs. Hamilton & Co., which is stopped on Sundays, is an average of 10 tons per day—producing as much as those of equal size that work the seven days. When the furnace is not blowing, it is stopped below and above, hermetically, and thus but little heat is lost.

Deny Thyself.

SELF-DENIAL is the great law of our religion. It began in Christ, our Head. It must pervade all the members. It led him to give up all for us. It should lead us to give up all for him. Whosoever, therefore, would become a benefactor of the race, must share the wants and woes of his fellow-men by personal sacrifice, in his efforts to relieve them. This is self-denial, the subjection of self to the principle of love, the annihilation of selfishness, and the enthronement of Christ in the soul. Away, then, with the idea of ease, of luxury, when that work of mercy, commenced with such a sacrifice, is pressing upon the church with all the urgency of the Saviour's last command. Away with the idea of convenience, of comfort, when such a motive calls us to sacrifice and self-denial. Oh,

it is a shame that a work like this should be retarded by the self-indulgence of the disciples of so self-denying a Master. It is a sin that devoted co-laborers with him should be allowed to feel the necessity of retrenchment in their heaven-commissioned work, to stop their presses, disband their schools, and give back half-reclaimed territory to the barrenness and blight of Paganism; and this, because those who sent them to the work, are unwilling to deny themselves. We blush to remember, that in the progress of modern missions, laborers have been kept back from the whitening fields, and the reaper's sickle has been hung upon the bough, and the harvest has wasted because there were none to gather it, and this for want of nothing but *self-denial*. And we pray the Lord of the vineyard to forgive our apathy and self-indulgence, to blot out the record of the past, and to save the people from causing it again to be traced. Under the most pressing pecuniary embarrassments, imbued with the beneficent spirit of the gospel, and influenced by the example of Jesus and the worth of souls, the church could have doubled her contributions from what she might have spared by self-denial. Constrained by the influence of such motives, self-denial becomes a kind of self-gratification, and it is tenfold harder to *retain* what can be spared by self-denial, than to lay it at the feet of Christ. Before the cross, the sanctified soul repels the idea of restricting its offerings to that which costs it nothing. Gratitude casts all her living into the treasury of the Lord, and Love pours her most precious ointment upon the Saviour's dying head. The one feels that her *all* is too little, and the other, that her most costly tribute is too poor to express the fervor of her affection, and the entireness of her devotion.

Go, then, walk with Christ in the garden. Stand by him upon Calvary, and witness his ignominy and his agony. Remember, that "He was wounded for your transgressions," that "He was bruised for your iniquities." By the crown which he left in heaven, by the cross which he endured on earth, by the love which he bears for you, by the worth of the soul for which he died, he calls you to deny yourself. By the superior moral value of the gleanings of self-denial over the surplusage of abundance, and by the heavenly glory, the way to which is through his own sacrifice, he calls you to deny your-

self. He calls you to this as the only proof that "the same mind is in you which was also in him." He asks for your choicest treasures, your best services. Whom wilt thou deny? Him, or thyself? When, as from the cross, ye hear him say, "Freely ye have received, freely give," will ye not freely give? When, as ascending up on high, ye see him pointing to the whitening fields, will ye not deny yourselves, that the wasting harvest may be gathered in?

"Commit to Christ thine *all*, so shall thy treasure be
Secure from moth and rust, from theft, and fire, and sea,
And in the final day, transmuted to pure gold,
Thy safe investment then shall yield thee wealth untold."

[*Mission of the Church.*]

Lights and Shades of Missionary Life.

THE MISSIONARY'S PASSION FOR LABOR.

He will not cease from work; he cannot rest till he gets to heaven. Why should he? Are not his neighbors dying in sin? His very dreams would trouble him with the coming wails of the lost, if he should lie down at night leaving anything undone which he might have attempted for their salvation. No wonder, then, that he toils on month after month and year after year, till labor for Christ becomes the master passion of his soul. "That man works," said an unbelieving and worldly man, respecting the missionary in his neighborhood, "that man works—I can't *tell* you how he works! I call *myself* a stirring business man—with my store, and my mill, and my farming to attend to; but *he beats all*; early and late, here and there, always at it; I do believe he is *determined* to have us all."

There are many such men scattered in the service of this Society throughout the West. Precious men! You may deem yourself obscure and unappreciated; but you are not. The Master knows you, and your record is with him, on high; and your brethren of the Home Missionary Society know somewhat of your zeal, your privations, your patience. They sympathize with you, they honor you and pray for you. They behold with grateful wonder, how your labors are gradually transforming the wilderness into the garden of God. Faint

not, nor be weary in well doing; your labors are not in vain in the Lord; but when all earthly glories vanish away, it will be your distinction to have turned many to righteousness, and you will shine as stars for ever and ever.

Our Agent in Northern Illinois testified in his Annual Report as follows:

"I know these missionaries, for I have shared in their straited accommodations and witnessed their self-sacrificing spirit.

"Take a single illustration:—it was the last missionary with whom I spent the Lord's day. Weary with the exhausting labors of preaching daily for two weeks, he would not relax even for a Sabbath, when Providence had sent him help; but tore himself away, and preached three times in a desert place, and came back on Monday, rejoicing that he had won for his Divine Master a notable trophy of redeeming grace, and established one more family altar. I was left to conduct the public services for him, without so much as a study or a place of retirement; for there were but two finished rooms in his house, and the principal one of these was occupied by a stranger, whom, in her sickness, they had taken in."

From a Pioneer.

HOW TO CURE A COLD.

Under the conviction that abstinence and exercise are the best medium to carry off a cold, I left home last Saturday only half sick, and minus my dinner; rode 25 miles in the face of a strong east wind.

There I met a joyous welcome, and having secured my horse in a "sucker" stable,* and "careful and sparing ate my bread," I followed my guide for a distance of two miles to the place of my evening appointment, on foot and in the dark, over morasses and bogs.

Our synagogue was void of ceiling except as a few boards were thrown loosely across the joists, and these but partially concealed the shingles and the heavens. A fire, already burnt down, was still flickering upon the large hearth, which

* An enclosure made of logs, with hay thrown over some poles, intended for a shelter from the storms, but which, by its drippings, keeps the animals wet longer than if they stood out in the open air.

extended well nigh across the end of the building; while the rough wind was coursing joyously between the logs and through the broken windows.

A congregation of twenty-four, sitting in darkness, quietly waited our arrival; and while my guide was gone in quest of a light, we spent the half hour in remarks upon the California excitement, which soon run into a discussion upon the merits of those reverend gentlemen who are gone to the land of gold. With great unanimity we arrived at the conclusion that ministers were men of like passions with others, and the preacher himself pushed the matter yet farther, and affirmed that God had, on purpose, employed these earthen vessels that he might have all the glory of whatever good was done by their instrumentality, which is in fact the leading thought in the text (2 Cor. iv: 8,) which he had been that day studying as the basis of his sermon on the morrow, and which they were invited to hear.

Two candles were at length procured, but they proved to be of little service, for there was neither table nor chair in the house, and the frolicsome wind forbade their resting on the writing shelves, which were attached to the logs. In attempting to preach, therefore, I held my Bible in one hand and my candle in the other, which precluded me from displaying any of the graces of oratory, except as I now and then set down my candle upon the floor. One of the kind neighbors made an effort to relieve my embarrassment and to construct a chandelier by thrusting a bit of rail into a crevice; but, failing in this—as frontier life is inventive of expedients—he bethought himself to reach up and set the light upon a board over my head. This seemed at first a lucky hit, but soon failed of its object, for the wick was too large for the candle, and the light became so dim as to be of no service, and I was obliged to lay aside my meagre skeleton and trust entirely to such windy thoughts and brilliant scintillations as the excitement of the occasion would elicit.

Having dismissed the congregation, we retraced our steps over the same bogs and marshes, but not with the same light; for the crescent moon had gone down, thick clouds muffled the stars, and we had only the faint and sickly glimmering of the prairie-fires in the distance.

Fatigued as I was with the ride and walk, and with my exertions to interest and instruct a company of pioneer-worshippers, I was soon snugly recumbent in the loft of the cabin, and protected from the wind by the quilts neatly pinned around my bed, I was presently locked in the embrace of a delicious repose—thus verifying the passage of holy writ, “The sleep of a laboring man is sweet, whether he eat little or much;” I awoke in the night, and heard the drops pattering upon the roof just above my head, and this would have been soothing as music, but as I looked forward to the public services, and as I reflected that my saddle was perched for safe keeping upon the poles which should have supported the roof of hay, had it not been eaten away by the animals, which it was designed to protect.

The Sabbath came, and the clouds hung heavily over us.—The place of meeting was one and a half miles distant, and there was no conveyance for that Christian sister whose hospitality I had shared. The ground was full of water and she could not walk thither, as she had done when I preached there before, and it was one of the coolest days of winter. As I took leave, I cheered her disappointment by suggesting that it was better to be denied the privilege of public worship than to despise it, as too many do.

We had another open house and another strong east wind; but in lieu of the large fire-place we had a box-stove, capable of containing about six gallons of smoke, besides what escaped from its braken sides, and which would have rendered the place a *Bochim*, but for the wider breaches in the sides of the the house, I enjoyed some comfort and experienced some enlargement for the time being, in setting forth the glory of of the Gospel treasure, and the wisdom of God in employing human agency to reveal it to mankind.

But when the heavens gathered blackness, I remembered the message of Elijah to Ahab, “Get thee down that the rain stop thee not,” and having dismissed my congregation abruptly that they might escape the shower, I mounted my horse, there being 10 miles distance between me and my second appointment, and I was apprehensive that by a little delay I might be arrested in my course by the streams, which were being rapidly swollen. In the event, it proved to be a

heavy storm of rain and hail, accompanied with frequent peals of thunder immediately over and around me.

Drenched with the shower, I reached the church in time; but they did not expect that I should encounter the storm, and we spent a little time in reading the Scriptures and prayer with the few that were assembled, when opportunity was afforded me to dry my clothes. In the evening I had a small congregation, and after public service I retired to rest early; and this morning I awoke refreshed by sleep, and rode home on the frozen ground against a cold west wind, evidently benefitted by the medicine I had taken,—albeit the doses were unpalatable, and heavier than I had thought necessary. I had the satisfaction also to reflect that I had presented the Gospel message to more than 60 souls who are destitute of the stated ordinances.

OBITUARY.

DIED, on the 1st of July, near Dandridge, in Jefferson county, Mrs. ELIZABETH CROOKSHANKS, wife of G. M. Crookshanks, M. D., in the 42d year of her age.

Mrs. Crookshanks was the daughter of Thomas Rodgers, Esq., deceased. Her parents were intelligent, pious, firm, constitutional Presbyterians. She was early instructed in the doctrines of the Presbyterian Church, and "brought up in the nurture and admonition of the Lord." In her 17th year she consecrated herself to the Lord in a public profession of religion, and from that time until her death, she sustained a most excellent moral and religious character. She was a woman of very strong mind, and uncommonly well informed in the doctrines of the Bible, and emphatically an uncompromising advocate and lover of Bible truth. She loved dearly the sanctuary and public worship of God. Like David, she always joyed when it was said, "Let us go up to the house of the Lord." Hence she was willing to, and very often did, repair to the house of God through difficulties and dangers that would have deterred most of the stronger sex; for, during almost the whole period of her life a river lay between her and her place of public worship; but the swelling river, ever to the overflowing of its banks, did not deter her from crossing over to the house of God, if it were at all practicable; for she could not believe that there is much danger of losing life in the faithful discharge of duty. She had very clear and correct views on the subject of infant baptism. She firmly believed that the children of believers were embraced in the covenant of grace, and that if the parents did, in the exercise of faith, dedicate

them to God in this ordinance, they would in due time be brought to repentance for sin, and would, with absolute certainty, finally be saved. Hence the baptism of her children was to her a solemn and most deeply interesting duty. And the deep interest which she manifested, and her untiring assiduity in the intellectual, moral and religious instruction of her children, proved that her faith was not a dead, inoperative faith, but a living faith, bringing forth the fruits of righteousness.

On her sympathy with, and benevolence to the poor and distressed, her kind, amiable and sweet disposition as a friend, a wife, a mother, we will not enlarge, lest the reader who knew her not should look upon it as mere fulsome panegyric; but we will say that, in the best sense of the word, she was a Christian, a wife, a mother. Her death is to society and the church a heavy loss, and to her bereaved husband, and a large family of children, not only a heavy, but an irreparable loss. But she died in the Lord, and now rests from earthly toil and labor, and is indescribably blessed, together with her amiable daughter, a most interesting young lady, who died in the triumphs of faith two years before her mother, and many other pious friends who had gone before. She would not return to earth again if she might, and we would not call her back if we could; for we know that the God of boundless love and infinite wisdom reigns and governs, manages all things, and is, and will cause all things to work for good to them that love Him. Why, then, should we murmur or repine? Rather let us rejoice that soon we will be permitted to follow, and, if we are children of God, join them company in that upper, better world. For,

“Who would live always away from his God,
 Away from yon heaven, that blissful abode,
 Where rivers of pleasure flow o’er the bright plains,
 And the noontide of glory eternally reigns?
 Where the saints of all ages in harmony meet,
 Their Saviour and brethren transported to greet,
 While anthems of rapture unceasingly roll,
 And the smile of the Lord is the feast of the soul.”

WILLIAM MINNIS.

MARYVILLE, August 1st, 1850.

The Synod of Tennessee stands adjourned to meet in Greenville on the second Friday of October next, at 11 o’clock, A. M.

The Presbytery of Union stands adjourned to meet in Rutledge on the first Friday of October next, at 7 o’clock, P. M.

FIELDING POPE,

THE
Calvinistic Magazine.

[NEW SERIES.]

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

Vol. V.

September, 1850.

No. 9.

Notes

On "*A Presbyterian Clergyman looking for the Church, by one of three hundred;*" *Gen. Prot. Epis. Sun. School Union. New York, pp. 177, 1849.*

1. IN this book the writer, beyond what is necessary or in good taste, obtrudes himself, his precocious juvenility, his prowess and his family (of three generations) upon the public notice; and this egotism, with the further fact of which he repeatedly *boasts*, that, while a Presbyterian minister, he *clandestinely* took his children to Episcopal baptism, begets the persuasion that he is not a man of strong and manly personal character. "*Stat nominis in umbra;*" but there can be little doubt that his personal history, more fully told, would throw much light on the book he has written.

2. The 2d chapter of the book (intended chiefly to explain and glorify the doctrine of "tradition") contains the proposition that the Episcopal is the only church that history has proved to be conservative of our holy faith."—(Page 21.) Now, Episcopalians claim that their apostolical succession, and of course their church, date from the days of the apostles. Does history "prove" that this church has always been conservative of our holy faith? Does this writer suppose that the "history" of the great Roman apostacy, and the long night of darkness that covered the earth during the reign of Prelacy in its highest perfection, is utterly blotted from the world's memory? But perhaps the writer means that English Episcopacy is the "only" church conservative of the faith. If he does it would be easy to meet this with the counter-assertion, that

Calvinistic Presbyterianism—a little older than his English Episcopacy—has been *more* conservative of the true faith, has always included a larger company of believers, and is this day a purer, more efficient and evangelical church organization than the hierarchy thus lauded by our author. And it will be equally easy to meet the *demonstrations* of his proposition, which our author (page 21) reserves for "a future page of this narrative," when we come to that page.

3. The complaint, in chapters 3d and 4th, that Presbyterian theological institutions do not bestow more attention upon Episcopacy in their courses of instruction, grows out of that utter misconception, so common with Episcopalians, of their relative position among the churches of the land. They seem to think that their boastful pretensions to be the only true church must constitute them such, even in the opinions of those they would exclude; forgetting that, in the general division of sentiment of this great American community, they are only one of the smallest, and by no means the most scripturally pious, of the various christian sects;—which statement I make, not in the way of reproach or argument, but as a matter of fact and history, (that is, that such is the American public sentiment on this subject,) and as explanatory of the allegation, (if true,) that a comparatively slight attention is given to the discussion of Episcopacy in our theological schools. This writer admits that the great question of "Prelacy or Presbytery?" came up for investigation during his course of study at Princeton; and doubtless, at all the theological schools of the land, it receives the consideration demanded by the public (though not the Episcopal) sentiment of the nation.

4. Pages 28—39 afford a proof and an admonition, to clergymen, especially, seceding from "dissent" to the "church," that the usual fate of the renegade awaits them, viz: the distrust and light esteem and even derision of their new friends and associates. These same pages, also, contain a significant, though doubtless an inadvertent, admission. We find there that the church-born bishop more than hints that the admitted tendency of churchmen towards Rome exists, chiefly, among the accessions from "dissent;" but our quondam Presbyterian, with due submission, denies the imputation, and declares the tendency to be most natural and easy to the original church-

taught Episcopalian!—though even he (page 31) seems to think Episcopacy a dubious stopping-place, and that the beatific visions of the "looker-after the church," are not fully realized until he finds himself "in the arms of a more conservative system," to wit, the Mother of Abominations!! The fact of the existence of this tendency seems to be admitted by both; they differ as to its origin, only.

5. The writer makes great complaint that Presbyterians do not baptize the children of unbelievers, and but a small portion of their own. The latter charge is probably unfounded. It is not proved by the partial statistics adduced. As to the other accusation let it be said that, no doubt, every Presbyterian minister in the land would cheerfully baptize all children brought to him if he thought it lawful to do so. He considers that Scripture impliedly forbids the practice. Nor does he believe that baptism regenerates the child, and therefore does not consider the question of salvation involved in the administration or non-administration of the ordinance—as it may be fairly inferred the Prelatist does. The Presbyterian is bitterly accused of cruelty in denying this ordinance to all. But I assert that the cold, intolerant and hard-hearted cruelty in this matter belongs to the author of this book and his compeers. If there is any sense in his reproaches or any meaning in his language on this subject throughout the book, he teaches, with the Prayer Book, the abominable heresy that baptism regenerates the child and fits it for heaven. The inference is inevitable, that those not baptized are unregenerate, and go to perdition. What, then, becomes of the millions of infants that die unbaptized of Episcopal hands? According to this theory, lost—lost forever! The Presbyterian believes no such horrible thing. Although the slander is often uttered, yet I have never seen or heard from a Presbyterian, minister or layman, who believed that infants were lost; nor do I suppose there is one such to be found in the United States. The phrase "elect infants," in our Confession, (about which our author makes such a hypocritical pother, for he well knows how Presbyterians regard that phrase,) is universally understood to mean that all dying in infancy are elect. The expression is of like character with the Scripture phrase "elect lady," which does not imply election out of a class of man-

kind, but out of the race at large; so the term "elect infants" means that all are elect—the whole class—out of the common mass of mankind.

This dangerous Romish dogma of baptismal regeneration—a dogma contradicted by facts and the evidence of our own senses, in that we see thousands of the baptized of the Episcopal church, not only not exhibiting the fruits of piety, but proving by the most incontestible exhibitions of themselves that they are not regenerated—this false and dangerous dogma is *not* taught in the Presbyterian Confession of Faith, nor believed in by its people. It is there only called the "sign and seal" of "regeneration" (as elsewhere explained) to the worthy participant "whether of age or infants;" as all the latter, dying in infancy, are no doubt regenerated and redeemed by the grace of God from original depravity, and fitted not only for this ordinance, but for all the privileges of the upper sanctuary itself.

6. But the most objectionable part of this book, to my mind, is the manifest derision and contempt the writer evinces with regard to revivals of religion, and experimental religion generally—by which latter phrase I mean the religion of the heart and the life, as contradistinguished from a religion of mere form. He can scarcely write the word "experience," without giving it marks of quotation, as though not his word, or applicable to any thing connected with himself. I care not, however, for mere words—where a vital principle is not involved. But are not these vital and Scriptural words and ideas? Have we no right or sanction to pray in the language of Habakuk and David—"Lord revive thy work," "Pour out thy Spirit?" Do not the dews and the rains of heaven (to which the outpouring of the Spirit is likened in Scripture) come periodically, sometimes in the greater and sometimes in the lesser effusion? And have the many remarkable "revivals" of this American land, which have brought so many consistent christians into the churches of "the sects," been all delusive and worthless?

Presbyterians believe that this benign Spirit, thus "poured out," is the one great agent of regeneration. Does the author of this book believe this? Or does his regeneration or conversion imply merely the becoming a member of the Episcopal church by compliance with the rites of confirmation and bap-

tism? Are the outward forms of religion indeed the essence, or only the means of piety? Is a change of heart only the dream of an enthusiast? Is christian experience—the consciousness of the mind's reflections and the workings of the heart's affections with reference to the things of God and eternity—a thing merely to be laughed at and scorned? What does your baptismal "regeneration" mean, if it signifies neither a change of heart nor christian experience? Does it indeed signify that you are "born again," and vested with a title to heaven, and yet left in your sins unchanged in heart or practice? These strange things, as coming from professed christians, I do not comprehend. They sound to me like the cavils of infidelity, or the ebullitions of the anti-christ.

It might be further remarked, that no one has ever disputed that in revivals of religion some extravagances have occasionally occurred, and that some tares are usually gathered with the wheat. But is the result better in the Episcopal church, where they are admitted to solemn rites of the church without professing a change of heart, and where, the whole world being judges, the proportion of unworthy members is as great, if not greater, than in any other evangelical church?

7. No little derision is wasted upon the Presbyterian mode of admitting members to the Church. I will freely admit that the Episcopal mode of doing this thing is easier, and less trying to the pride of the candidate; but whether it is the better or more Scriptural mode, involves a very different question. On page 88 it is insinuated that impure questions are propounded by the Session to persons coming before them for admission to the church. So far as I have ever heard this is the first accusation of the kind ever made against our church Sessions; and I cannot but regard it, emanating from such a source, as any thing more or less than wilful and malicious slander. It comes too with a very bad grace from the church which cannot have forgotten the ascertained and recorded impurities of one of its greatest American bishops, (Onderdonk,) committed with hands which a little before, or immediately subsequent, were employed in solemn acts of ordination and confirmation.

8. True to its sympathies with the religion of forms, this book further expresses a very holy horror of the Presbyterian forms, or rather neglect of forms, of worship. Presbyterians

do not kneel at the Eucharist; (one of the marks by the by enumerated by Macaulay, in his late history, of the kinship of Churchism with Rome;) they stand at prayer; they pray extemporaneously, &c. Now it is well known that Presbyterians do not condemn kneeling in worship; but that their mode was adopted, originally, to get as far away from the customs of Popish worship as they, Scripturally, could. Many Presbyterians would, no doubt, prefer the kneeling posture at prayer. But surely this writer is not ignorant of the fact that standing is a Scriptural attitude; and that there is even example in Scripture for the sitting posture, which, however, I hear none in our church to recommend—although many irreverent persons in all the churches do adopt it.

The use of a liturgy in worship is also discretionary. It has its advantages and its evils. Crudities and improprieties of expression in extemporary prayer may and no doubt do often occur. But what is prayer? I suppose all will agree that it is not so much the uttered word, as the emotion of the heart. Is there then more likelihood of a heartless worship with or without the use of a form? As I take it, this is the question; and on this point opinions differ. Not attempting to discuss it here, I merely remark that the extemporary prayer, imperfectly and feebly expressed though it be, yet if it be the utterance of a sincere heart, *will* be acceptable to our Father in heaven, who may even hear such a prayer with the peculiar sympathy with which an earthly parent regards the imperfect articulations of his prattling babe. Assuredly He is not shocked or offended, however Churchmen may be, with the defective language of His humble and devout worshipper. But we have the best reason to believe that that prayer is an abomination before Him which, clothed though it be in language the most solemn and grandiloquent, and uttered though it be with intonations the most musical and appropriate, is yet the mere part of the actor—heartless, undevout and unbelieving. And the question to settle is, does not the form prescribing the prayer, where it would seem that the prayer of the heart ought to prescribe the form, tend more to this heartlessness and tempt more to hypocritical expressions of devotion than the unfettered language of the spirit in solemn communion with the great God, with no obstruction between?

I must further say, on this point, that the writer's expressed doubt whether Presbyterians, in their public devotions, ever rise to the real worship of God, is, in my estimation, the highest absurdity of bigotry.

9. The writer further complains that "sectarians" think too much of *preaching*, to the neglect of prayer in their *pretended* worship; and one would almost infer from his remarks on this point, that he held preaching in very light esteem—although inspiration declares it to be the great means of converting the world. The Presbyterian Directory of Worship mentions prayer and praise as "the more important parts of worship;" and if at any time these do not have their proper place and prominence in the worship of the sanctuary, it is not the fault of our system.

10. But this book repeatedly flouts the doctrine of "the right of private judgment." This is the essence of Romish bondage. The sentiment of the slave, it is also the sentiment of the infatuated fool, (I use the term in its Scriptural sense,) who, knowing that he has to stand upon his own individual responsibility at the judgment, is yet willing that others shall think and judge and choose for him, in all his religious relations, doctrines and duties. This is the heavy chain of degradation which Luther and the Reformers threw off, but which Jesuits and High Churchmen would again, in this 19th century, impose upon free Americans! It is the anti-christ; for Christ himself commands us to "search the Scriptures" for ourselves; to individually "strive" to find the way of life; to "choose" for ourselves; and his apostle enjoins that "every man be fully persuaded in his own mind;" and warns us to take the Scriptures for our guide, and to beware of the "cunningly devised fables" of men. The church is entitled to our reverence, our affection, our obedience; and we are to "hear the church" in matters of discipline; but to surrender will, conscience, the liberty of discerning and choosing between truth and error, right and wrong, the right of free investigation and the liberty of speech—all which are involved in these cabalistic words—is to revert, at once, to the dark ages—to bow down as of yore at the foot of the priest, and to invite him to plant that foot upon our neck. These things we do not believe the Bible requires of American Protestants. If Church-

men choose to return to this bondage, let them obey their instincts.

11. It is very fashionable with Episcopalians to speak of the constant multiplication of "sects" among "dissenters," and this writer follows suit by impliedly, if not directly, saying; in most courteous parlance, that "a new batch of sects" follows every revival—that there is an "unceasing going off of sect after sect," &c. Now these statements are not carefully considered—indeed are not true. The advent of a new sect of any note, is an exceedingly rare occurrence; and those that do occasionally arise are the fanatics that have always sprung up in the Christian church where not repressed by the strong hand of civil or ecclesiastical despotism; or they are accessions, by emigration, from the Prelatical nations of Europe.

12. The doctrines of Calvinism are, in the opinion of this writer, terrific and horrible beyond expression. How strange that Episcopalians should say so! Not because these doctrines are so prominently and ineradicably in the Bible, but when their own articles contain and teach the same dreadful dogmas. The Arminianism of the Episcopal church is a miserable apostacy. The fathers of English Episcopacy were as fiercely Calvinistic as the fiercest. Can that be the only true church which thus vacillates in its teachings with regard to momentous and leading doctrines of *the Gospel*?

13. The rigmarole in this book about "the downward tendencies" of Presbyterianism, I must briefly notice. The attempt to prove that Presbyterianism, naturally, lapses into Socinianism—bolstered by the results in Germany, France, Switzerland and England, Old and New; and that, on the other hand, Episcopacy exerts an irresistibly conservative influence as shown in its history in England, Sweden and "the Greek communion"—I do not consider successful. In the first place, if Episcopacy be so conservative, why did it not keep the church pure from apostolic times, as, according to Episcopalians, Prelacy was the primitive form of Christianity? Where was its conservative power when the Papal corruptions crept into the church, as they did, at so early an age? Where was its conservative power during the long night of the dark ages? And, upon our author's own principles, is it not responsible for the all but total loss of true religion during the long conti-

rued and appalling reign of Popery? Truly, according to Episcopacy, the glories of its sway in the Greek church, which this writer claims, (and all the further glory (which however he does *not* claim) acquired by the *fraternal* mission of its bishop, Southgate, to that time-honored hierarchy,) and giving to Episcopacy all the glory of its sway in Sweden, to which country the Protestants of America have contributed of their money to send the evangelical missionary of the cross to revivify its nominal christianity; and yielding England, also, to Episcopacy—albeit the *late* Right Hon. and *Rev.* Baptist Noel avers that two-thirds of its national church ministry are unconverted men; we must also make even yet further grants to the sway of Episcopacy. Buck informs us that the churches "reformed by Luther and his associates are, in general, EPISCOPAL," while those that followed Calvin are Presbyterian. This gives to Episcopacy all of Germany, whose corruptions of religion are so graphically described by our author, and leaves to Presbyterianism only France, (never but very partially reformed,) Scotland, in which we glory, and Switzerland—not forgetting to include the Waldenses of Piedmont, that persecuted and faithful company of believers, so long the object of the world's admiration and respect. That Germany—that land of grinding hierarchies and clerical principalities, of bishoprics and archbishoprics and hoary national church establishments—should be cited as ground where a pure Presbyterianism has existed and degenerated, is an idea worthy the imaginative brain of this looker after the church, whose book is full of proofs that his jaundiced optics are sharp indeed, "to see what is not to be seen." And this attempted perversion of history being thus exposed, the argument drawn from it against Presbyterianism of course falls prostrate—as do other malignant missiles hurled at its impregnable bulwarks.

But our author cites the history of Presbyterianism in England, Old and New, in proof of his theory. The history of the former is but little known in this country. An intelligent traveller, not long returned from England has, however, assured me that its condition is much better than is generally represented, and that it is still improving.

The lapse of New England into Unitarianism, from

redeemed, Presbyterians are not responsible for, but attribute to her Congregationalism, which they consider a looser form of church polity, and wanting the consistency and conservative principles of the Presbyterian system.

But history does afford the means of a remarkable and fair comparison of the relative conservatism of Episcopacy and Presbyterianism; and to that we now advert. Protestant English Episcopacy and Scotch Presbyterianism originated at eras not very materially diverse; and have existed, side by side, each, for centuries past, the national religion of the respective divisions of the kingdom, until the late great and glorious secession of the Free Church from the Kirk of Scotland. Can all history furnish a fairer comparison of the respective claims of Episcopacy and Presbyterianism than this? And will not even Episcopalians give it up? While the English church, never fully divorced from Popish doctrine and usages, *has been* a corrupt and persecuting church, and *is* at this day a mercenary and despotic church, and is tainted to its heart's core with Puseyism, and very many of its most learned ministers, (professing to carry out the church's principles,) have gone and are going over to Romanism, and while the English population, under the tuition of this church, have always been inferior in morals and piety, the Scotch Church has never materially swerved from the true Protestant faith, of which she has ever stood forth the champion and conservator; is at this moment more prosperous and firm than ever before; and the Scotch population, for long consecutive centuries, have been the world's proverb for piety, morality and intelligence.

14. The observation, so often repeated, that there is but a step between High Churchism and Romanism, finds no little corroboration in this book. I will enumerate some of its Romanisms—1. The derision of experimental religion, or the exaltation of the religion of forms over the religion of the affections and the life. 2. The glorification of tradition. 3. Baptismal regeneration. 4. We "cannot look on the sacrament of the altar with *too much* awe;" that is, we may bow down and worship "the Host," and we have not done "too much." 5. Doing "reverence before the symbol of the Divine Presence," page 124. 6. The preferences repeatedly expressed for Romanism over Presbyterianism. 7. Prayer for the dead,

page 124. 8. The denial of "the right of private judgment."
9. Light esteem of the Reformers, and of course of the Reformation, &c. &c.

15. "The unchurching dogma" is not so studiedly paraded in this book as is usual in Episcopal writings; but it is there. In relation to this I remark, that Romanists are much more consistent on this point than Episcopalians. The Papist denies all christianity to "the sects." The Churchman will, sometimes, graciously admit the possibility of a dissenter's salvation—though "in an irregular way," and through the "uncovenanted mercies" of God. But if the Episcopal be, indeed, the only true church, it seems to me that it is only carrying out the doctrine to contend that the ordinances and privileges of the "sectarian meeting-houses" cannot nourish the soul—that the preachings of their pulpits cannot produce fruit—that their pretended church organizations, in contempt of the only true church's authority, are under the curse instead of the blessing of God—and that the people connected therewith are obstinate heretics and reprobates, and out of the pale of salvation. The other alternative, (to wit, that God does bless and prosper these "organizations,") would make Him the great promoter of schism and sectarianism, if they be not christian churches. And it does seem to me that there is no further alternative left but that which High Churchism, most contemptuously, rejects, to wit, that these organizations are indeed churches of the living God—part of the acknowledged company of true believers—approved of and fostered by the smiles of the Spirit of that God whose recognition of their ordinances and teachings, in the conversion of the impenitent and the edification of believers, is a higher commission to their teachers than all that apostolical succession or Prelatical consecration could ever confer. Consistency does demand that Episcopalians should adopt one of these three alternatives. Let them make their election and abide by it.

16. The writer calls Presbyterians a "preacher-ridden" people, and more than once speaks of the despotic principles of a church the freest on earth—even contrasting her with Rome, "gloriously free," as he has the utter impudence to write it. This deserves nothing but an expression of indignation and contempt for the hypocrisy, malice and folly that

could indite it. We refer this advocate of a church born of despotism and reared and fostered by monarchies and aristocracies, and whose tendencies and sympathies all belong to the associations with which it has been for so many ages wedded,—we refer him, for the refutation of his calumnies, to the Unitarian Bancroft, and the Catholic Bishop Hughes, and to the history of Presbyterianism whenever and wherever, upon the broad earth, it has had opportunity to battle with civil or ecclesiastical oppression.

17. This book furnishes another evidence that the scriptural argument for Episcopacy is meagre and ricketty. A detached passage of Scripture of doubtful application—reminding one of the Romish method of hanging a gigantic abomination upon one isolated and dubious text—is most that Prelacy can make of the Scripture argument. High Churchism finds but little countenance in the Book of God.

18. And it is also strikingly observable how largely the matter of the book is confined to the advocacy of the mere outward forms of religion. Would that these successors of the apostles could be induced to remember how much contempt those apostles, but especially their Master, poured upon the mere forms of religion, and how much they sought to elevate the spiritual and the real—which this writer almost rebukes and derides.

Various other matters in this book invite comment and deserve the severest criticism, but these notes are already extended much beyond my intention. Presbyterianism will surely survive the explosions of this gilded pop-gun. I say gilded, for the book is really written in a classical, attractive and graceful style; but I must add, that I never have had so bad an opinion of High Church Episcopacy as since its perusal.

Of all preaching in the world, (that speaks not stark lies,) I hate that preaching which tends to make the hearers laugh, or to move their minds with tickling levity, and affect them as stage-players used to do, instead of affecting them with a holy reverence of the name of God.—*Baxter*.

The devil does not care how ministers are employed, if it is not in their proper work.—*Cecil*.

The Shorter Catechism—No 9.

EVERY one who has any knowledge of himself must agree with the inspired writer, that “the heart is deceitful above all things, and desperately wicked.” Even in our best actions, how little is there of purity of motive. We look with pity and contempt upon the ignorant and degraded idolater, while we ourselves may be secretly and almost unconsciously bowing our souls, our very hearts, at the shrine of an idol lust. Which has the greater share of our thoughts, God our creator, whose beneficence is shedding around us millions of mercies, or the creature, which he has bestowed upon us as a temporary gift? Do we love the hand that gave, more than the most prized, the most precious things it has scattered along our pathway? Is the gift worshipped and clasped to our bosom, while the Almighty Giver is almost forgotten? We have wondered why the Jews so often lapsed into idolatry; but, looking into the dark recesses of the human heart, we find that idolatry is the besetting sin of fallen man. It is, indeed, the polluted fountain from whence springs every poisonous stream of which we are forbidden to drink. How many worship self! How many worship honor, fame, and less pure deities! How many fall down before the golden calf! How evident it is that man, even as he struggles upward, totters in his gait! How prone is he to wander from the strait road! How do the flowers, and even the *weeds*, of earth seem to attract his eye downwards! Poor erring child of Adam! Wouldst thou be safe? Lean not on the staff of thine own strength, but put all thy trust in Christ. Cling closer and yet closer to that Jesus who can sustain thee, and whose compassions fail not; who feels for our infirmities, “who was tempted like as we are, yet without sin,” and “is able to succor them that are tempted.”

QUESTION 82.—*Is any man able perfectly to keep the commandments of God?*

ANSWER.—*No mere man since the fall is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word, and deed.*

Doctrine 1st.—Every human being, who possesses only the nature of fallen Adam, is spiritually unable, if even regenerated by grace, to obey perfectly the commandments of God, he

is so disabled by indwelling sin. Proof, Eccles. vii: 20—“There is not a just man upon earth that doeth good and sinneth not.”

Doctrine 2d.—Adam, before the fall, was able to keep God’s law perfectly. Proof, Eccles. vii: 29—“God hath made man upright.”

Doctrine 3d.—Jesus Christ, not being a mere man, did, while on earth, perfectly keep God’s commandments. Proof, Isaiah xlii: 21—“He (Christ) will magnify the law, and make it honorable.”

Doctrine 4th.—All unrenewed men break the commandments of God continually, being all under sin. Proof, Genesis vi: 5—“Every imagination of the thoughts of his heart was only evil continually.”

Doctrine 5th.—We daily break the commandments of God in our thoughts. Proof, Gen. vii: 21—“The imagination of man’s heart is evil from his youth.”

Doctrine 6th.—We daily break the commands of God in our words and conversation. Proof, James iii: 8—“The tongue can no man tame; it is an unruly evil, full of deadly poison.”

Doctrine 7th.—We daily break the commands of God in our outward actions. Proof, Romans vii: 19—“The good, that I would, I do not, but the evil, which I would not, that I do.”

QUESTION 83.—*Are all transgressions of the law equally heinous?*

ANSWER.—*Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.*

That some sins must be of a more aggravated nature than others, depending much upon the circumstances in which they are committed, is a self-evident fact. It is also very plain that some sins are more hateful in their own nature than others. It may not, however, be the case, that those sins which man, in his selfishness, and blindness, and pervertedness of understanding, most condemns, are the very sins which God holds in the greatest abhorrence. Let us see.

Doctrine 1st.—Some sins are in themselves more heinous in the sight of God than others. Proof, I John v: 16—“There is a sin unto death; I do not say ye shall pray for it.”

Doctrine 2d.—Aggravations make sin in the sight of God more heinous. Proof, Matt. xxiii: 14—“Wo unto you, Scribes

and Pharisees, hypocrites! for ye devour widow's houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation."

Does man look upon unbelief as the unpardonable sin? But unless we believe, we must perish. Do hypocrisy and covetousness receive from man greater condemnation than other sins? Yet the almighty Son of God has thus spoken.

QUESTION 84.—*What doth every sin deserve?*

ANSWER.—*Every sin deserveth God's wrath and curse, both in this life and that which is to come.*

Doctrine 1st.—Every sin deserves the wrath and curse of God in this life. Proof, Gal. iii: 10—"Cursed is every one that continueth not in all things which are written in the book of the law to do them."

Doctrine 2d.—Every sin deserves the wrath and curse of God for ever in the world to come. Proof, Romans vi: 23—"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

QUESTION 85.—*What doth God require of us, that we may escape his wrath and curse due to us for sin?*

ANSWER.—*To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.*

Let us notice here, that there are *three* things required of any one who wishes to escape the wrath and curse of God—1st. Faith in Christ, that he is *able* and *willing* to save. 2d. Repentance unto life; or such true sorrow for having sinned as will cause hatred to sin, not merely because of its consequences, but principally because it is in *itself* abominable, hateful in the sight of God, and casting dishonor upon him. 3d. A diligent use of the outward means of grace; such as reading the Scriptures prayerfully; attending Sabbath ordinances and week day prayer-meetings, and conversation with the pious on religion—the subject which is nearest to the earnest heart.

Doctrine 1st.—God has devised a way of escape from the effects of sin. Proof, John iii: 16—"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Doctrine 2d.—Faith in Christ is necessary for escaping the wrath and curse of God. Proof, Acts xvi: 31—“Believe on the Lord Jesus Christ and thou shalt be saved.”

Doctrine 3d.—True repentance is necessary. Proof, Luke xiii: 3—“Except ye repent, ye shall all likewise perish.”

Doctrine 4th.—A diligent use of the means of grace is required. Proof, Phil. ii: 12—15—“Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure.”

Doctrine 5th.—The benefits of salvation are usually given by means of the ordinances. Proof, Rom. x: 14—“How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?”

QUESTION 86.—*What is faith in Jesus Christ?*

ANSWER.—*Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.*

We are here plainly told that this faith is necessary to our salvation—that it is saving, and that it is the gift of God—favor bestowed upon us by God—pure grace.

Doctrine 1st.—Faith in Jesus Christ is saving grace. Proof, John xx: 31—“That believing ye might have life through his name.”

Doctrine 2d.—Jesus Christ is received, as our Saviour, by faith. Proof, John i: 12—“As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.”

Doctrine 3d.—By faith we depend on Christ alone for salvation. Proof, Gal. ii: 16—“We have believed in Jesus Christ, that we might be justified by the faith of Christ; and not by the works of the law.”

Doctrine 4th.—By faith we receive Christ, as offered in the gospel. Proof, Eph. i: 13—“In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation.”

QUESTION 87.—*What is repentance unto life?*

ANSWER.—*Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin,*

turn from it unto God, with full purpose of, and endeavor after, new obedience.

Doctrine 1st.—Repentance is a saving grace. Proof 2 Cor. vii: 10—“Godly sorrow worketh repentance to salvation, not to be repented of.”

Doctrine 2d.—In repentance there must be a true sense of what sin is, as committed against God. Proof, Psal. li: 4—“Against thee, thee only have I sinned and done this evil in thy sight.”

Doctrine 3d.—In repentance there is some knowledge of God’s mercy. Proof, Rom. ii: 4—“The goodness of God leadeth thee to repentance.”

Doctrine 4th.—God’s mercy is exhibited in Christ. Proof, Rom. iii: 25—“Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.”

Doctrine 5th.—In true repentance there is a sincere grief and hatred for sin. Proof, Ezek. xxxvi: 31—“Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities and for your abominations.”

Doctrine 6th.—In true repentance the sinner turns from his sin. Proof, Ezek. xviii: 30—“Repent, and turn yourselves from all your transgressions.”

Doctrine 7th.—In true repentance the sinner returns back unto God. Proof, Lam. iii: 40—“Let us search and try our ways, and turn again to the Lord.”

Doctrine 8th.—In repentance there is a full purpose of future obedience to God. Proof, Psal. cxix: 59—“I thought on my ways, and turned my feet unto thy testimonies.”

Doctrine 9th.—In true repentance there is an anxious endeavor to obey God. Proof, Jer. xxxi: 18—“Turn thou me, and I shall be turned, for thou art the Lord my God.”

Doctrine 10th.—The obedience following true repentance is a new obedience. Proof, Rom. vii: 6—“That we should serve in newness of spirit, and not in the oldness of the letter.”

In this lesson we find that the doctrine of our church asserts, and rests the assertion on Bible proof, that fallen man is morally unable of himself to keep his Maker’s law—that there

are different degrees of guilt in the breaking of it—and that even the least breach deserves condemnation. From this deplorable state, bordering on despair, we are directed to Jesus Christ, as the only Saviour—the hiding place from God's wrath; and, as we look on Him whom by our sins we have pierced, repentance follows; and, crushed beneath a sense of guilt, we, by faith in Christ, send up the earnest cry for pardon through his atonement. Praise be to God, he heareth the prayer of the contrite heart, and he is ever willing to listen to the cries of his children and answer them in mercy. Come, taste and see that the Lord is good; blessed is the man who trusteth in him.

“a Father's love is ever near,
 To guide the weeping wand'rer's homeward way,
He—He has seen each conflict, cloud and fear,
 And *He* will lead the feet that feebly stray.”

God forbid that either writer or reader should trifle, and put off the momentous work of repentance. Unless we turn to God, happiness in this world that will satisfy an immortal soul cannot be found; and, such is our love of sin, and spiritual blindness, that except a man be born again he cannot see the kingdom of heaven, and most certainly will never find his eternal home in it when he leaves this world, in which is our only probationary state. M.

Sermon on the Doctrine of Predestination,

BY THE LATE DR. CHALMERS.

“And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.”—Acts xvii: 22, 31.

THE comparison of these two verses lands us in what may appear to many to be a very dark and unprofitable speculation. Now, our object in setting up this comparison, is not to foster in any of you a tendency to meddle with matters too high for us; but to protect you against the practical mischief of such a tendency. You have all heard of the doctrine of predestination. It has long been a settled article of our church. And there must be a sad deal of evasion and of unfair handling with particular passages, to get free of the evidence which we find

for it in the Bible. And independently of Scripture altogether, the denial of this doctrine brings a number of monstrous conceptions along with it. It supposes God to make a world, and not to reserve in his own hand the management of its concerns. Though it should concede to him an absolute sovereignty over all matter, it deposes him from his sovereignty over the region of created minds, that far more dignified and interesting portion of his works. The greatest events of the history of the universe, are those which are brought about by the agency of willing and intelligent beings; and the enemies of the doctrine invest every one of these beings with some sovereign and independent principle of freedom, in virtue of which it may be asserted of this whole class of events, that they happened, not because they were ordained of God, but because the creatures of God, by their own uncontrolled power, brought them into existence. At this rate, even he to whom we give the attribute of omniscience, is not able to say at this moment, what shall be the fortune or the fate of any individual—and the whole train of future history is left to the wildness of accident. All this carries along with it so complete a dethronement of God—it is bringing his creation under the dominion of so many nameless and undeterminable contingencies—it is taking the world and the current of its history so entirely out of the hands of him who formed it—it is withal so opposite to what obtains in every other field of observation, where, instead of the lawlessness of chance, we shall find that the more we attend, the more we perceive of a certain necessary and established order—that from these and other considerations which might be stated, the doctrine in question, in addition to the testimonies which we find for it in the Bible, is at this moment receiving a very general support from the speculations of infidel as well as Christian philosophers.

Assenting, as we do, to this doctrine, we state it as our conviction, that God could point the finger of his omniscience to every one individual amongst us, and tell what shall be the fate of each, and the place of each, and the state of suffering or enjoyment of each at any one period of futurity, however distant. Well does he know those of us who are vessels of wrath fitted for destruction, and those of us whom he has predestinated to be conformed to the image of his dear Son, and

to be rendered meet for the inheritance. We are not saying, that we, or that any of you could so cluster and arrange the two sets of individuals. This is one of the secret things which belong to God. It is not our duty to be altogether silent about the doctrine of predestination; for the Bible is not silent about it, and it is our duty to promulgate and to hold up our testimony for all that we find there. But certain it is, that the doctrine has been so injudiciously meddled with—it has tempted so many ingenious and speculative men to transgress the limits of Scripture—it has engendered so much presumption among some, and so much despondency among others—it has been so much abused to the mischief of practical Christianity, that it were well for us all, could we carefully draw the line between the secret things which belong to God, and the things which are revealed, and belong to us and to our children.

With this view, we shall, in the first place, lay before you the observations which are suggested by the immediate history in the passage now submitted to you. And, in the second place, we shall attempt to evince its application to us of the present day, and how far it should carry an influence over the concerns of practical godliness.

I. In the 22d verse Paul announces in absolute terms, that all the men of the ship were to be saved. He had been favored with this intimation from the mouth of an angel. It was the absolute purpose of God, and no obstacle whatever could prevent its accomplishment. To him belongs that knowledge which sees every thing, and that power which determines every thing; and he could say to his prophet, "These men will certainly be saved." Compare this with what we have in the 31st verse. By this time the sailors had given up all hope of the safety of the vessel. They had toiled, as they thought, in vain—and in despair of doing any good, they ceased from working the ship, and resolved to abandon her. With this view they let down the boat to try the chance of deliverance for themselves, and leave the passengers to perish. Upon this Paul, though his mind had been previously assured, by an intimation from the foreknowledge and predestination of God, that there should be no loss of men's lives, put on all the appearance of earnestness and urgency—and who can doubt, that he really felt this earnestness at the moment of his speak-

ing to the centurion, when he told him, that unless these men should abide in the ship, they would not be saved? He had before told them, in the most unrestricted terms, that they would be saved. But this does not restrain his practical urgency now—and the urgency of Paul gave an alarm and a promptitude to the mind of the centurion—and the centurion ordered his soldiers to cut the ropes which fastened the boat to the vessel, that the sailors, deprived of this mode of escape, might be forcibly detained among them—and the soldiers obeyed—and the sailors were kept on board, and rendered the full benefit of their seamanship and their exertions. They did what other passengers could not do. They lightened the ship. They took up the anchors. They loosed the rudderbands. They hoisted up the mainsail to the wind—and the upshot of this long intermediate process, with all its steps, was, that the men escaped safe to the land, and the decree of God was accomplished.

Now, in the first instance, it was true, in the most absolute sense of the word, that these men were to be saved. And in the second instance, it was no less true, that unless the sailors abode in the ship, they could not be saved. And the terms of this apparent contradiction admit of a very obvious reconciliation on the known truth, that God worketh by instruments. He may carry every one purpose of his into immediate accomplishment by the direct energy of his own hands. But in point of fact, this is not his general way of proceeding. He chooses rather to arrive at the accomplishment of many of his objects by a succession of steps, or by the occurrence of one or more visible instruments, which require time for their operation. This is a truth to which all nature and all experience lend their testimony. It was his purpose that, at the moment I am now addressing you, there should be light over the face of the country, and this purpose he accomplishes by the instrumentality of the sun. There is a time coming, when light shall be furnished out to us in another way—when there shall be no need either of the sun or the moon to lighten the city of our habitation—but when the glory of God shall lighten it, and the Lamb shall be the light thereof. But this is not the way at present, and, therefore, it is both true, that it was God's purpose there should be light over us and around us at this mo-

ment, and that unless the sun had risen upon us this morning, there would have been no such light. It may be the purpose of God to bless the succeeding year with a plentiful harvest. He could accomplish this purpose in two ways. He could make the ripened corn start into existence by a single word of his power. But this is not the actual way in which he carries such designs into accomplishment. He does it by the co-operation of many visible instruments. It is true, he can pour abundance among us even in the midst of adverse weather and unfavorable seasons. But he actually does it by means of favorable weather and favorable seasons. It is not in spite of bad weather that we receive from his hands the blessings of plenty—but in consequence of good weather—sunshine and shower succeeding each other in fit proportion—calm to prevent the shaking of the corn, and wind in sufficient quantity to winnow it, and make a prosperous ingathering. Should it be the purpose of God to give a plentiful harvest to us next year, it will certainly happen, and yet it may be no less true, that unless such weather come, we shall not have such plentiful harvest. God who appoints the end, orders and presides over the whole series of means which lead to it. These visible causes are all in his hand. They are the instruments of his power. The elements are his, and he can either restrain their violence, or let them loose in fury upon the world.

Now, look upon human beings as the instruments of his pleasure, and you have an equally complete explanation of the passage before us. You will be made to understand how it is true, that it was God's absolute purpose that the men of the vessel should be saved, and how it is equally true, that unless the sailors abode in the ship, they could not be saved. Why, the same God who determined the end, gave certain efficacy to the means which he himself had instituted and set agoing for the accomplishment of the end. It does not at all affect the certainty of God's influence over these means, that in addition to wind, and water, and material elements, there were also human beings employed as instruments for carrying his purpose into execution. It is expressly said of God, not only that he stilleth the waves of the sea, but that he also stilleth the tumults of the people, and that he can turn the heart of man as the rivers of water, turning it whithersoever he will.

He appoints the end, and it does not at all lessen the sure and absolute nature of the appointment, that he brings it about by a long succession of means, provided that it is his power which gives effect to every step in the progress and operation of these means. Now, in the case before us, there was just such a progress as we pointed out in the case of a favorable harvest. He had determined, that all the men of the vessel should be saved; but agreeably to the method of his administration in other cases, he brought it about by the operation of instruments. He did not save them against the use of instruments, but he did it by the use of instruments. The instruments he employed were men. Paul speaking to the centurion—the centurion ordering the soldiers to cut the ropes, and let the boat away from the vessel—the sailors obliged to work for their own safety—these were the instruments of God, and he had as much command over them as of any others he has created. He brought about the saving of the men by means of those instruments, as certainly as he brings about a good harvest by the instrument of favorable weather, and congenial seasons. He is as much master of the human heart, and its determinations, as he is of the elements. He reigns in the mind of man, and can turn its purposes in any way that suits his purposes. He made Paul speak. He made the centurion listen and be impressed by it. He made the soldiers obey. He made the sailors exert themselves. The conditional assertion of the 31st verse was true; but he made the assertion serve the purpose for which it was uttered. He overruled the condition, and brought about the fulfilment of the absolute prophecy in the 22d verse. The whole of this process was as completely overruled by him as any other process in nature—and in virtue too of the very same power by which he can cause the wind of heaven to fly loose upon the world, make the rain descend, the corn ripen into harvest, and all the blessings of plenty sit in profusion over a happy and a favored land.

There is no inconsistency, then, between these verses. God says in one of them, by the mouth of Paul, that these men were certainly to be saved. And Paul says in the other of these verses, that unless the centurion and soldiers were to do so and so, they should not be saved. In one of the verses it is made to be the certain and unfailing appointment of God.

In the other, it is made to depend on the centurion. There is no difficulty in all this, if you would just consider, that God, who made the end certain, made the means certain also. It is true, that the end was certainly to happen, and it is as true that the end would not happen without the means—but God secured the happening of both, and so gives sureness and consistency to the passage before us.

Now, it is worth while to attend here both to the conduct of Paul who gave the directions, and to the conduct of the centurion who obeyed them. Paul, who gave the directions, knew, in virtue of the revelation that was made to him some time before, that the men were certainly to be saved, and yet this does not prevent him from urging them to the practical adoption of means for saving themselves. He knew that their being saved was a thing predestinated, and as sure as the decree of heaven could make it; but he must likewise have known, that while it was God's counsel they should be saved, it was also God's will that they should be saved by the exertions of the sailors—that they were the instruments he made choice of—that this was the way in which he wished it to be brought about; and Paul had too high a reverence for the will of God, to decline the use of those practical expedients, which formed the likeliest way of carrying this will into effect. It is a very striking circumstance, that the same Paul who knew absolutely and unequivocally that the men were to be saved, could also say, and say with truth, that unless the sailors were detained in the ship, they should not be saved. Both were true, and both were actually brought about. The thing was done by the appointment of God, and it was also done by a voluntary act on the part of the centurion and his soldiers. Paul knew of the appointment, but he did not feel himself exempted by this knowledge, from the work of practically influencing the will of the people who were around him; and the way in which he got them to act, was by bringing the urgency of a prevailing argument to bear upon them. He told them that their lives depended on it. God put it into Paul's heart to make use of the argument, and he gave it that influence over the hearts of those to whom it was addressed, that by the instrumentality of men, his purpose, conceived from eternity, and

revealed beforehand to the Apostle, was carried forward to its accomplishment.

And again, as the knowledge that they were to be saved, did not prevent Paul from giving directions to the centurion and soldiers for saving themselves, neither did it prevent them from a practical obedience to those directions. It does not appear whether they actually, at this time, believed Paul to be a messenger of God—though it is likely, from the previous history of the voyage, that they did not. If they did not, then they acted as the great majority of men do, they acted as unconscious instruments for the execution of the divine purposes. But if they did believe Paul to be a prophet, it is highly striking to observe, that the knowledge they had gotten from his mouth of their really and absolutely escaping with their lives, did not slacken their utmost degree of activity in the business of working for the preservation of their lives, at a bidding from the mouth of the same prophet. He is a prophet from God—and whatever he says must be true. He tells us that we are to escape with our lives—let us believe this and rejoice in it. But he also tells us, that unless we do certain things, we shall not escape with our lives—let us believe this also, and do these things. A fine example, on the one hand, of their faithful dependence on his declarations, and, on the other, of their practical obedience to his requirements. If one were to judge by the prosperous result of the whole business, the way in which the centurion and soldiers were affected by the different revelations of Paul, was the very way which satisfied God—for it was rewarded with success, and issued both in the fulfilment of his decree, and the completion of their deliverance.

II. We now come to the second thing proposed, which was to evince the application of the passage to us of the present day—and how far it should carry an influence over the concerns of practical godliness.

We shall rejoice in the first instance, if the explanation we have now given, have the effect of clearing away any of those perplexities which throw a darkening cloud over the absolute and universal sovereignty of God. We are ready enough to concede to the Supreme Being the administration of the material world, and to put into his hand all the force of its mighty elements. But let us carry the commanding influence of Deity

into the higher world of moral and intelligent beings. Let us not erect the will of the creature into an independent principle. Let us not conceive that the agency of man can bring about one single iota of deviation from the plans and the purposes of God; or that he can be thwarted and compelled to vary in a single case by the movement of any of those subordinate beings whom he himself has created. There may be a diversity of operations, but it is God who worketh all in all. Look at the resolute and independent man, and you there see the purposes of the human mind entered upon with decision, and followed up by vigorous and successful exertion. But these only make up one diversity of God's operations. The will of man, active, and spontaneous, and fluctuating as it appears to be, is an instrument in his hand—and he turns it at his pleasure—and he brings other instruments to act upon it—and he plies it with all its excitements—and he measures the force and proportion of each of them—and every step of every individual receives as determinate a character from the hand of God, as every mile of a planet's orbit, or every gust of wind, or every wave of the sea, or every particle of flying dust, or every rivulet of flowing water. This power of God knows no exceptions. It is absolute and unlimited, and while it embraces the vast, it carries its resistless influence to all the minute and unnoticed diversities of existence. It reigns and operates through all the secrecies of the inner man. It gives birth to every purpose. It gives impulse to every desire. It gives shape and color to every conception. It wields an entire ascendancy over every attribute of the mind; and the will, and the fancy, and the understanding, with all the countless variety of their hidden and fugitive operations, are submitted to it. It gives movement and direction through every one point in the line of our pilgrimage. At no one moment of time does it abandon us. It follows us to the hour of death, and it carries us to our place and our everlasting destiny in the region beyond it. It is true, that no one gets to heaven, but he, who by holiness, is meet for it. But the same power which carries us there, works in us the meetness. And if we are conformed to the image of the Saviour, it is by the energy of the same predestinating God, whose pleasure it is to give unto us the kingdom prepared for us before the foundation of the world.

Thus it is that some are elected to everlasting life. This is an obvious doctrine of Scripture. The Bible brings it forward, and it is not for us, the interpreters of the Bible, to keep it back from you. God could, if it pleased him, read out, at this

moment, the names of those in this congregation, who are ordained to eternal life, and are written in his book. In reference to the deliverance from shipwreck, he enabled Paul to say of the whole ship's company, that they were to be saved. In reference to your deliverance from wrath and from punishment, he could reveal to us the names of the elect among you, and enable us to say of them that they are certainly to be saved.

But again, the same God who ordains the end, ordains also the means which go before it. In virtue of the end being ordained and made known to him, Paul could say that all the men's lives were to be saved. And in virtue of the means being ordained and made known to him, he could also say, that unless the sailors abode in the ship, they should not be saved. In the same manner, if the ordained end were made known to us, we could, perhaps, say of some individual among you, that you are certainly to be saved. And if the ordained means were made known to us, we could say, that unless you are rendered meet for the inheritance of the saints in light, you shall not be saved. Now, the ordination of the end, God has not been pleased to reveal to us. He has not told us who among you are to be saved, as he told Paul of the deliverance of his ship's company. This is one of the secret things which belong to him, and we dare not meddle with it. But he has told us about the ordained means, and we know, through the medium of the Bible, that unless you do such and such things, you shall not be saved. This is one of the revealed things which belong to us, and with as great truth and practical urgency as Paul made use of, when he said to the centurion and soldiers, that unless these men abide in the ship ye shall not be saved, do we say to one and to all of you, unless ye repent ye shall not be saved—unless ye do works meet for repentance, ye shall not be saved—unless ye believe the Gospel of our Lord Jesus Christ, ye shall not be saved—unless ye are born again, ye shall not be saved—unless the deeds done in your body be good deeds, and ye bring forth those fruits of righteousness which are by Jesus Christ to the praise and glory of God, ye shall not be saved.

Mark the difference between the situation of Paul urging upon the people of the ship the immediate adoption of the only way by which their lives could be saved, and the situation of an ordinary minister urging it upon the people of his church, to take to that way of faith and repentance, by which alone they can save their souls from the wrath that is now abiding on them. Paul did know that the people were certainly to escape with their lives, and that did not prevent him from pressing upon them the measures which they ought to adopt for their preservation. Even, then, though a minister did know those of his people whose names are written in the book

of life, that ought not to hinder him from pressing it upon them to lay hold of eternal life—to lay up their treasure in heaven—to labor for the meat that endureth—to follow after that holiness, without which no man shall see the Lord—to be strong in the faith, and such a faith too as availeth, even faith which worketh by love, and of which we may say, even those whom we assuredly know to be the chosen heirs of immortality, that unless this faith abideth in them, they shall not be saved. But it so happens, that we do not know who are, and who are not, the children of election. This is a secret thing belonging to God, and which is not imparted to us; still it would be our part to say to those of whose final salvation we were assured, believe the Gospel, or you shall not be saved—repent, or you shall not be saved—purify yourselves, even as God is pure, or you shall not be saved. But we are not in possession of the secret—and how much more then does it lie upon us to ply with earnestness the fears and the consciences of our hearers, by those revealed things which God hath been pleased to make known to us? What! if Paul, though assured by an angel from heaven of the final deliverance of this ship's company, still persists in telling them, that if they leave certain things undone, their deliverance will be impossible—shall we, utterly in the dark about the final state of a single hearer we are addressing, let down for a single instant the practical urgency of the New Testament?

The predestination of God respecting the final escape of Paul and his fellow-travellers from shipwreck, though made known to the Apostle, did not betray him into the indolence ascribed, and falsely ascribed, to the belief of this doctrine; nor did it restrain him from spiring on the people to the most strenuous and fatiguing exertions. And shall we, who only know in general that God does predestinate, but cannot carry it home with assurance to a single individual, convert this doctrine into a plea of indolence and security? Even should we see the mark of God upon their foreheads, it would be our duty to labor them with the necessity of doing those things, which, if left undone, will exclude from the kingdom of God. But, we make no such pretensions. We see no mark upon any of your foreheads. We possess no more than the Bible, and access through the Mediator to him, who, by his Spirit, can open our understandings to understand it. The revealed things which we find there belong to us, and we press them upon you—"Unless ye repent, ye shall all likewise perish." "If ye believe not in the Son of God, the wrath of God abideth on you." "Be not deceived, neither covetous, nor thieves, nor extortioners, nor drunkards, shall inherit the kingdom of God." "He who forsaketh not all, shall not be a disciple of Christ." "The fearful, and the unbelieving, and the abominable, and all liars shall

have their part in the lake which burneth with fire and brimstone." These are plain declarations, and apart from the doctrine of predestination altogether, they ought, and if they are believed and listened to, they will have a practical influence upon you. We call upon you not to resist this influence, but to cherish it. If any of you are the children of election, it is by the right influence of revealed things upon your understandings and your consciences, that this secret thing will be brought to pass. Paul said as much to the centurion and the soldiers, as that if you do the things, I call upon you to do, you will certainly be saved. They did what he bade them, and the decree of God respecting their deliverance from shipwreck, a decree which Paul had the previous knowledge of, was accomplished. We also feel ourselves warranted to say to one and to all of you, "Believe in the Lord Jesus Christ, and ye shall be saved." "Repent and be converted, and your sins shall be forgiven you." Return unto God, and he will be reconciled. If you do as we bid you, God's decree respecting your deliverance from hell, a decree which we have not the previous knowledge of, will be made known by its accomplishment.

Again, we call upon you, our hearers, to compare your situation with that of the centurion and the soldiers. They were told by a prophet that they were to be saved, and when that prophet told them what they were to do for the purpose of saving themselves, they obeyed him. They did not say, "O it is all predestinated, and we may give up our anxieties and do nothing." They were just as strenuous and active, as if there had been no predestination in the matter. Paul's previous assurance, that all was to end well, had no effect in lulling them to indolence. It did end well, not however without their exertions, but by their exertions. How much more does it lie upon you to enter with earnestness upon the business of doing. We can give you no assurance of its being the decree of God, that any of you shall be saved. But we can give you the assurance, that you will be saved, if you do such and such things. Surely, if the people whom Paul addressed, did not feel themselves exempted by their knowledge of God's decree, from practically entering upon those measures which carried forward its accomplishment, you, who have no such knowledge, must feel doubly impelled by the uncertainty which hangs over you, to the work of making your calling and your election sure. You know in general, that predestination is a doctrine of the Bible, but there is not one of you who can say of himself, that God has made known his decrees to me, and given me directly to understand, that I am the object of a blessed predestination. This is one point of which you know nothing; but there is another point of which you know something—and that is, if I believe, if I repent, if I be made like

unto Christ, if I obtain the Holy Spirit to work in me a conformity to his image—and I am told, that I shall obtain it if I ask it—then by this I become an heir of life, and the decree of which I know nothing at the outset of my concern about salvation, will become more and more apparent to me as I advance in meetness for heaven, and will, at length, become fully, and finally, and conclusively made known by its accomplishment. I may suffer my curiosity to expatiate on the question, “Am I, or am I not, of the election of God?” But my wisdom tells me that this is not the business on hand. It is not the matter which I am called on to do with at present. After Paul said to his companions, that it was quite indispensable to their safety that the sailors should be kept in the vessel, what did the centurion and his men do? Did they fall a speculating about the decrees? Did they hug themselves in the confidence, that as their safety was a point sure and determined upon, they need to take no trouble at all in the concern? O no! No sooner did Paul give the word, than they acted upon it. They gave themselves up with all the promptitude of men whose lives were at stake, to the business on hand. They cut the ropes—they let go the boat—they kept in the sailors—and from the very first moment of Paul’s address to them on the subject, all was bustling, and strenuous, and unremitting activity; till, by the unwearied perseverance of those living and operative instruments, the decree of God was accomplished. Now, they were much better acquainted with the decree which respected them, than you are with the decree respecting you. They had the beforehand knowledge of it, and will you be less active, or less strenuous, than they? Do, therefore, betake yourselves to the business on hand. Let our exhortations to embrace the free offer of the Gospel—to rely on Christ as your Saviour—to resolve against all your iniquities, and turn unto him—to ply the throne of grace for the strengthening influence of the Spirit, by which alone you are enabled to die unto all sin, and live unto all righteousness—let this have an immediate, and a stirring, and a practical influence upon you. If you put this influence away from you, you are in a direct way now of proving what we tremble to think may be rendered clear and indisputable at last, on the great day of the revelation of hidden things, that you have neither part nor lot in the matter. Whatever the employment be which takes you up, and hinders you from entering immediately on the work of faith and repentance, it is an alarming symptom of your soul, that you are so taken up—and should the employment be an idle dreaming, and amusing of yourselves with the decrees and counsels of heaven, it is not the less alarming.

Some will spend their time in inquiries about the number of the saved, when they ought to be striving for themselves, that

they might obtain an entrance into the strait gate; and some will waste those precious moments in speculating about the secrets of the book of life, which they should fill up by supporting themselves, and making progress through the narrowness of the way that leads to it. The plain business we lay upon you, is to put away from you the evil of your doings—to submit yourselves to Christ as he is offered to you—to fly to his atoning sacrifice for the forgiveness of your offences—to place yourselves under the guidance of his word, and a dependence on the influences of his Spirit—to live no longer to yourselves, but to him—and to fill up your weeks and your days with those fruits of righteousness, by which God is glorified. We stand here by the decree of heaven, and it is by the same decree that you are now sitting round and listening to us. We feel the importance of the situation we occupy; and though we believe in the sovereignty of God, and the unfailingness of all his appointments, this, instead of restraining, impels us to bring the message of the Gospel, with all the practical urgency of its invitations, and its warnings, to bear upon you. We feel, with all our belief in predestination, that our business is not to forbear this urgency, but to ply you with it most anxiously, and earnestly, and unceasingly; and you should feel, with the same belief in your mind, that your business is not to resist this urgency, but to be guided by its impulse. Who knows but we may be the humble instrument, and you the undeserved subjects of some high and heavenly ordination. The cutting of the ropes was the turning point on which the deliverance of Paul's company from shipwreck was suspended. Who knows but the urgency we now ply you with, telling upon you, and carrying your purposes along with it, may be the very step in the wonderful progress of God's operations, on which your conversion hinges? We, therefore, press the Gospel with all its duties, and with all its promises, and all its privileges upon you. O listen, and resolve, and, manfully forsaking all that keeps you from the Saviour, we call upon you, from this moment, to give yourselves up unto him; and be assured, it is only by acting in obedience to such calls laid before you in the Bible, and sounded in your ear from the pulpit, that your election unto life can ever be made known in this world, or reach its positive consummation in eternity.

* * * * *

If there be any of you who have not followed this train of observation—if it still remain one of things of Paul which are hard to be understood—let us beseech you, at least, that you wrest it not to your own destruction, by remitting your activity, and your diligence, and your pains-taking in the service of Christ. Why, the doctrine of election leaves our duty to exhort, and your duty to obey, on the same footing on which it

found them. We are commissioned to lay before you the free offer of the Gospel—to press it on the acceptance of one and all of you—to assure every individual amongst you of a hearty welcome from the Lord God merciful and gracious—to call you to the service of Christ, that great Master of the household of faith—to urge it upon you, that you must renounce every other master, and, casting all your idols, and vanities, and iniquities away from you, to close with the invitation, and be diligent in all the duties and performances of the Gospel. If you resist, or put off—if, blind to the goodness of God in Christ Jesus, you suffer it not to lead you to repentance—if the call of “awake to righteousness, and sin not,” make no practical impression on you—if the true assurance of pardon for the sins of the past, do not fill your heart with the desire of sanctification for the future—if the word of Christ be not so received by you as to lead to the doing of it—then you are just leaving undone those things, of which we say in the words of the text, “Except these things be done, ye cannot be saved”—and to all the guilt of your past disobedience, you add the aggravation of putting away from you both the offered atonement and the commanded repentance of the Gospel, and “how can you escape if you neglect so great a salvation.”

Dedication and Installation.

THE new Presbyterian church in Jonesborough, Tenn., was dedicated to the worship of Almighty God, on Friday, August 16th. The edifice is a great improvement on our former style of church building, and presents a fine appearance. The services of the occasion were deeply interesting and solemn. They were opened by the Rev. Mr. Morey. The Rev. Mr. Wiley then read from Scripture, and was followed by the Rev. James King with prayer. The Rev. Mr. Wells preached the dedicatory sermon—a discourse highly interesting and appropriate. The venerable Dr. Coffin offered the dedicatory prayer, and the Rev. F. A. Ross followed with a few remarks.

On Saturday, the 17th, the Rev. Rufus P. Wells was installed pastor of the church by the Presbytery of Holston, the Rev. Ira Morey preaching the sermon and proposing the constitutional questions, the Rev. James King delivering the charge to the pastor elect, and Dr. Coffin the charge to the people.

All the exercises of the occasion were full of interest, and, we doubt not, will be followed by the blessing of God.

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The Shorter Catechism—No. 10.

Not only the use, but the diligent use of means is frequently insisted upon by God, as he addresses his creatures on the subject of their souls' welfare. Our lesson for this month shows us what are the means of grace which God has commanded us to use diligently; namely, the reading of the word, the preaching of the word, the sacraments, and prayer.

QUESTION 88.—*What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption?*

ANSWER.—*The outward and ordinary means, whereby Christ communicateth to us the benefits of redemption, are his ordinances; especially the word, sacraments, and prayer; all which are made effectual to the elect for salvation.*

Doctrine 1st.—There are certain means of grace to be observed by the people of God. Proof, Acts ii: 42—“They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers.”

Doctrine 2d.—The means of grace have been appointed by Christ. Proof, Mat. xxviii: 20—“Teaching them to observe all things whatsoever I have commanded you.”

Doctrine 3d.—The study of the Bible is an especial means of grace. Proof, John xx: 31—“These are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name.”

Doctrine 4th.—The sacraments are special means of grace. Proof, 1 Cor. x: 16—“The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?”

Doctrine 5th.—Prayer is a special means of grace. Proof, Mark xi: 24—“What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.”

Doctrine 6th.—The means of grace are rendered effectual to salvation by the Spirit. Proof, I Thess. i: 5—“The gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in assurance.”

QUESTION 89.—*How is the word made effectual to salvation?*

ANSWER.—*The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith, unto salvation.*

Doctrine 1st.—The Holy Spirit alone makes the word effectual to salvation. Proof, I Pet. i: 22—“Ye have purified your souls in obeying the truth, through the Spirit.”

Doctrine 2d.—The reading of the word is made a means of convincing sinners. Proof, 2 Kings, xxii: 10, 11—“Shaphan read it before the king. And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.”

Doctrine 3d.—The reading of the word is made a means of converting sinners. Proof, Psal. xix: 7—“The law of the Lord is perfect, converting the soul.”

Doctrine 4th.—Reading the word is a means of building up God’s people in holiness. Proof, Acts xx: 32—“I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.”

Doctrine 5th.—God’s people are comforted by the reading of the word. Proof, Rom. xv: 4—“Whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope.”

Doctrine 6th.—The preaching of the word is an especial means of convincing and converting sinners. Proof, Acts ii: 37—“When they heard this they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do?” xxvi: 17, 18—“The Gentiles, unto whom I now send thee, to open their eyes and to turn them from darkness to light, and from the power of Satan to God.”

Doctrine 7th.—Preaching the word is an especial means of building up God's people in holiness. Proof, Col. i: 28—“Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.”

Doctrine 8th.—Preaching the word is an especial means of comforting God's people. Proof, I Thess. iii: 2—“And sent Timotheus—to establish you, and to comfort you concerning your faith.”

Doctrine 9th.—It is only through faith that the preaching of the word is made effectual. Proof, Heb. iv: 2—“The word preached did not profit them, not being mixed with faith in them that heard it.”

QUESTION 90.—*How is the word to be read and heard that it may become effectual to salvation?*

ANSWER.—*That the word may become effectual to salvation, we must attend thereunto with diligence, preparation and prayer, receive it with faith and love, lay it up in our hearts, and practice it in our lives.*

That is to say, we must come to the study of the Bible in a proper frame of spirit, applying our minds and hearts, to know and understand, and feel its truths. We must be anxious and persevering; begging the Almighty, in earnest prayer, to enable us to believe and obey. We must commit particular portions of this blessed book to memory, in order that they may be ready, not only for after meditation, but as a rule for our daily conduct in our various walks of life, and intercourse with the world.

Doctrine 1st.—The word of God must be attended to, and understood. Proof, Acts viii: 30—“Understandest thou what thou readest?”

Doctrine 2d.—The Bible must be attended to with diligence. Proof, Acts xvii: 11—“They received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so.”

Doctrine 3d.—The Bible must be attended to with preparation. Proof, James i: 21—“Lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.”

Doctrine 4th.—The Bible must be read prayerfully. Proof,

Psal. cxix: 18—"Open thou mine eyes, that I may behold wonderful things out of thy law."

Doctrine 5th.—The word of God must be received with faith. Proof, I Thess. ii: 13—"The word of God, which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh, also, in you that believe."

Doctrine 6th.—The word of God must be received with love. Proof, Psal. cxix: 97—"O how love I thy law!"

Doctrine 7th.—We must meditate on God's word. Proof, Col. iii: 16—"Let the word of Christ dwell in you richly in all wisdom."

Doctrine 8th.—The word of God must be laid up in the heart. Proof, Deut. xi: 18—"Ye shall lay up these my words in your heart, and in your soul."

Doctrine 9th.—The truths of the Bible must be brought into daily practice. Proof, James i: 22—"Be ye doers of the word, and not hearers only."

As pure water takes away defilement from the body, so the study of the Bible has a cleansing effect upon the soul. Would our young friends attain to the noblest elevation of heart and mind, to the tastes, wishes, and feelings of the Author of all that is grand and hallowed, let them daily read, study and investigate prayerfully the contents of God's own book. Can our bodies be sustained without food? Verily our souls must starve without their daily supply from the Bible. A branch of the true vine we may profess to be, and to the church we may appear well and flourishing; but, unless this peculiar means of cultivation is made use of, the clustering fruit will never be there, and ere long it must wither and die.

QUESTION 91.—*How do the sacraments become effectual means of salvation?*

ANSWER.—*The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them, but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.*

Our young friends will please notice here a few particulars. 1st. A sacrament is an ordinance in which we bind ourselves by an oath to be servants of the most high God—to be followers of the meek and lowly Jesus. 2d. A sacrament does not

possess power or efficacy in its own nature. The act of baptism will not save a child or an adult, neither will “the last rites of the church”—the boasted water, nor even the rightly consecrated bread and wine, open the gate of heaven. 3d. There is no power or efficacy, or holy unction, in the *ministerial hand* which dispenses the sacramental elements. 4th. Nothing can make either sacrament an effectual means of salvation, but the blessing of Christ—the influence of the Holy Spirit on the understanding and on the heart of those who by faith are the subjects of baptism, or who partake of the Lord’s Supper.

Doctrine 1st.—The sacraments possess no virtue in themselves. Proof, Acts viii: 13, 23—Simeon himself, in some sense, believed also, and was baptized. But Peter said unto him, “I perceive that thou art in the gall of bitterness, and in the bond of iniquity.”

Doctrine 2d.—The sacraments are not rendered effectual by any virtue in the person administering them. Proof, I Cor. iii: 7—“Neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.”

Doctrine 3d.—The sacraments are rendered effectual by the blessing of Christ. Proof, Matt. iii: 11—“He shall baptize you with the Holy Ghost and with fire.”

Doctrine 4th.—The sacraments can only be made effectual by the Spirit of God. Proof, John vi: 63—“It is the Spirit that quickeneth; the flesh profiteth nothing.”

Doctrine 5th.—The sacraments become effectual to those only who receive them by faith. Proof, Mark xvi: 16—“He that believeth and is baptized shall be saved.”

QUESTION 92.—*What is a sacrament?*

ANSWER.—*A sacrament is an holy ordinance instituted by Christ, wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers.*

Doctrine 1st.—The sacraments are holy ordinances. Proof, I Cor. x: 21—“Ye cannot drink of the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord’s table, and of the table of devils.”

Doctrine 2d.—The sacrament of baptism was instituted by Christ. Proof, Matt. xxviii: 16—“Go ye, therefore, and teach all nations, baptizing them.”

Doctrine 3d.—The sacrament of the supper was instituted by Christ. Proof, Matt. xxvi: 26—“And, as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body.”

Doctrine 4th.—Christ is represented by signs in both sacraments. Proof, Rom. vi: 3, 4—“Therefore we are buried with him by baptism into death.” I Cor. xi: 24—“This is my body, which is broken for you; this do in remembrance of me.”

Doctrine 5th.—The benefits of the new covenant are represented in the sacraments. Proof, John vi: 53, 54—“Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life.”

Doctrine 6th.—The sacraments are the seals of the benefits of the new covenant. Proof, Rom. iv: 11—“He received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised.”

Doctrine 7th.—Christ and the benefits of the new covenant are applied to believers in the sacraments. Proof, John vi: 56, 57—“He, that eateth my flesh, and drinketh my blood, dwelleth in me, and I him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me.”

QUESTION 93.—*Which are the sacraments of the New Testament?*

ANSWER.—*The sacraments of the New Testament are baptism and the Lord's Supper.*

Doctrine 1st.—Baptism is a sacrament of the New Testament. Proof, Matt. xxviii: 19—“Go ye, therefore, and teach all nations, baptizing them.”

Doctrine 2d.—The Lord's Supper is a sacrament of the New Testament. Proof, I Cor. xi: 23—“I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night on which he was betrayed, took bread,” &c.

QUESTION 94.—*What is baptism?*

ANSWER.—*Baptism is a sacrament, wherein the washing with water in the name of the Father and of the Son and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.*

Doctrine 1st.—Water is the sign to be used in baptism. Proof, Acts x: 47—“Can any man forbid water, that these should not be baptized?”

Doctrine 2d.—Baptism is to be administered in the name of the Father, of the Son, and of the Holy Ghost. Proof, Matt. xxviii: 19—“Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”

Doctrine 3d.—The ingrafting of believers into Christ, re-joining them to him, as their head, is signified by baptism. Proof, I Cor. xii: 13—“By one Spirit are we all baptized into one body.”

Doctrine 4th.—Baptism seals the ingrafting of believers into Christ. Proof, Gal. iii: 27—“As many of you as have been baptized into Christ, have put on Christ.”

Doctrine 5th.—Baptism signifies our having a right to the benefits of the covenant of grace. Proof, Acts ii: 38—“Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost.”

Doctrine 6th.—In baptism, the christian engages to be the Lord’s. Proof, Rom. vi: 4—“We are buried with him by baptism into death, that, like as Christ was raised up from the dead by the glory of the Father, even so we, also, should walk in newness of life.”

QUESTION 95.—*To whom is baptism to be administered?*

ANSWER.—*Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him; but the infants of such as are members of the visible church are to be baptized.*

Doctrine 1st.—Baptism is not to be administered to any who are not members of Christ’s visible church, till they profess their faith in Christ. Proof, Acts viii: 36, 37—“What doth hinder me to be baptized? And Philip said, If thou believest with all thy heart, thou mayest.”

Doctrine 2d.—An honest profession of future obedience is necessary. Proof, I Pet. iii: 21—“The answer of a good conscience towards God.”

Doctrine 3d.—Children of believing parents are proper subjects of baptism. Proof, Luke xviii: 16—“Suffer little chil-

dren to come unto me, and forbid them not; for of such is the kingdom of God.”

Doctrine 4th.—Children of believing parents have the promises of the covenant, and are entitled to the sign. Proof, Acts ii: 39—“The promise is unto you and to your children.”

Doctrine 5th.—The infants of a family are entitled to the sign of the covenant on the profession and baptism of a parent. Proof, Acts xvi: 33—“Was baptized, he and all his straight-way.”

QUESTION 96.—*What is the Lord’s Supper?*

ANSWER.—*The Lord’s Supper is a sacrament, wherein by giving and receiving bread and wine, according to Christ’s appointment, his death is shewed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace.*

Doctrine 1st.—Bread is appointed to be one of the elements of the Lord’s Supper. Proof, Luke xxii: 19—“He took bread, and gave thanks and brake it.”

Doctrine 2d.—The fruit of the vine is appointed as the other element to be used in the Lord’s Supper. Proof, Matt. xxvi: 27—“He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it.” See also verse 29—“I will not drink henceforth of this *fruit of the vine.*”

Let us here notice, that the word *wine*, so often used, is not in the original institution of the Supper. The inspired writer says, “he took the cup.” We know wine to be a generic term; our Saviour gives the specific term in verse 29—“the fruit of the vine.” Being made aware of this, can church officers innocently bring alcoholic mixtures to be used at the sacramental board?

Doctrine 3d.—Christ’s death is exhibited in a figurative manner in this sacrament. Proof, I Cor. xi: 26—“As often as ye eat this bread, and drink this cup, ye do show forth the Lord’s death till he come.”

Doctrine 4th.—This sacrament is not to be received in a corporal or carnal manner. Proof, I Cor. x: 16—“The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?”

Doctrine 5th.—The elements of this sacrament are to be received by faith in their true signification. Proof, John vi: 35—“I am the bread of life: he that comes to me shall never hunger; and he that belieyeth on me shall never thirst.”

Doctrine 6th.—In this sacrament, received worthily, christians are made partakers of Christ and all his benefits. Proof, John vi: 51—“I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world.”

Doctrine 7th.—Spiritual nourishment is conferred. Proof, John vi: 55—“My flesh is meat indeed, and my blood is drink indeed.”

Doctrine 8th.—The Christian will grow in grace by worthily partaking of the Lord’s Supper. Proof, John iv: 14—“The water, that I shall give him, shall be in him a well of water, springing up into everlasting life.”

QUESTION 97.—*What is required to the worthy receiving of the Lord’s Supper?*

ANSWER.—*It is required of them that would worthily partake of the Lord’s Supper, that they examine themselves of their knowledge to discern the Lord’s body, of their faith to feed upon him, of their repentance, love, and new obedience; lest, coming unworthily, they eat and drink judgment to themselves.*

Doctrine 1st.—Self-examination is required of all who would worthily partake of the Lord’s Supper. Proof, I Cor. xi: 28—“Let a man examine himself, and so let him eat of that bread and drink of that cup.”

Doctrine 2d.—Those who would commune should examine themselves as to their knowledge, to perceive and understand what the symbols represent. Proof, I Cor. xi: 29—“Eateth and drinketh damnation (judgment) to himself, not discerning the Lord’s body.”

Doctrine 3d.—Communicants should examine themselves as to their faith. Proof, 2 Cor. xiii: 5—“Examine yourselves, whether ye be in the faith.”

Doctrine 4th.—Communicants should examine themselves as to their repentance. Proof, Lam. iii: 40—“Let us search and try our ways, and turn again to the Lord.”

Doctrine 5th.—Communicants should examine themselves

as to their love or charity. Proof, John iv: 8—"He that loveth not, knoweth not God, for God is love."

Doctrine 6th.—Communicants should examine themselves as to their new obedience. Proof, 1 Cor. v: 8—"Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

Doctrine 7th.—To neglect self-examination is dangerous. Proof, 1 Cor. xi: 31—"If we would judge ourselves, we should not be judged."

Doctrine 8th.—To commune unworthily exposes us to the judgments of an offended God. Proof, 1 Cor. xi: 29—"He that eateth and drinketh unworthily, eateth and drinketh damnation (or judgment) to himself."

We must defer, until our next and closing number, that which our Catechism says on the subject of prayer. In this lesson we have had brought before us the Bible doctrines—that the reading, and especially the preaching, of the word, and, also, the dispensing of the sacraments, are necessary means for the conviction and conversion of sinners, and for leading forward in the narrow way all those who have entered in at the straight gate. Taking these things into serious consideration, and adopting them as premises, we draw the conclusion, that it is the duty of all intelligent christian men and women to secure the support of a Gospel ministry. Whatever may be left undone, as to the providing for the wants of the perishing body, provision must not be neglected for the wants of the immortal soul. If need be, great sacrifices ought to be endured rather than there should be any lack of the privileges of God's public worship and means of grace on His own Sabbath-day, with the regular administration of His appointed sacraments. By none of these is our salvation secured—Jesus Christ is *alone* the way, and the truth, and the life; but we are commanded by Jesus himself to use these means, and we be to us for our mistaken thrift or stultifying parsimoniousness, if we keep back aught of those tithes which justice to God's claims and to the necessities of immortal souls, demands from us.

We add no more, but beg our dear young friends to use all their influence, as Americans, whose church never has been, and never can be, *trammelled* by the wiles of priest-craft, or de-

graded by State slavery, to secure the proper support of an evangelical and learned ministry, wherever, in this wide and beautiful land, a kind Providence may cast their lots. Not only do the interests of religion demand this, but patriotism calls, loudly for such a free-will offering from the grateful heart of every citizen whose name is enrolled in this heaven-favored Republic. M.

Final Perseverance of the Saints,

A Sermon, delivered in the Presbyterian Church at Newport, Tenn., on the 15th of June, 1850.

BY REV. WM. MINNIS.

“My sheep hear my voice, and I know them, and they follow me:
 “And I give 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 x: 27—30.

THE investigation of this portion of the Sacred Writ will lead us into the discussion of a subject which has long been controverted in the visible church, viz:—the doctrine of the final perseverance of the saints. One portion of the church believe that every true believer will be enabled to persevere in faith, and will, with absolute certainty, finally be saved. Another portion of the church maintain, that a true believer may fall from grace and finally be lost. It is but just to suppose that every one is sincere in his belief, and if in error, would rejoice to be convinced of the fact, for it can be no advantage whatever, but a great disadvantage, for the child of God to be in error on this or any other Bible doctrine. Hence, the subject ought to be discussed in kindness and with the spirit of the Gospel, until the truth is clearly elicited.

In the discussion of a controverted question, it is all important that the point controverted be clearly and fairly set forth; without this the discussion can profit but little. In order to do this, it will be proper to enquire what is meant by the phrase, “falling from grace.” This question can not be correctly answered without first understanding what is implied in being in a state of grace.

To be in a state of grace, as we understand it in this connection, is to be, for Christ's sake, the subject of the free, unmerited love and favor of God, through the covenant of grace. This pre-supposes that we have been born of the Spirit, that we have hearts sincerely and honestly penitent for sin, that we have accepted of Christ as our Saviour, putting our trust and dependence in him alone for pardon and eternal life, and that God, for Christ's sake, has pardoned all our sins, and has adopted us into his family.

To fall from grace, then, would be to lose all this, to fall out of the covenant of grace, to fall back where we were, and as we were, before we became the subjects of any of this. We all agree, that if those who are in a state of grace were left to themselves, without the aid and protecting care of God, they would fail of heaven. This, then, is not the point of controversy. We all agree that those who are in a state of grace may and do commit sin. This, then, is not the point of controversy. We all agree that the children of God may backslide. Neither is this, then, the point of controversy. But the question in dispute is, will the triune God permit his adopted children to fall out of, or be plucked out of, the covenant of grace? We maintain that he never will. The advocates of the doctrine of falling from grace maintain that he may, and frequently does, permit them to fall out of this covenant and finally be lost.

We are now prepared to examine what bearing the words of the text have on this question. "My sheep hear my voice, and I know them, and they follow me." In order to illustrate the provident care and incessant protection which Christ exercises over his people; he here represents himself as the shepherd and his people the sheep. In the eleventh verse, he says, "I am the good shepherd; the good shepherd giveth his life for the sheep."

The import of this comparison is, that Christ is to his people all that a good shepherd is to his flock of sheep. It was the duty of the shepherd to administer, to the utmost of his skill and ability, to all the wants of the flock, to heal all their diseases, and as David beautifully expresses it, "to lead them beside the still waters, and make them lie down in green pastures." If, then, the shepherd were possessed of sufficient

skill and ability, and were indeed a good shepherd, his sheep would never hunger or thirst, and all their diseases would be healed. And that Christ possesses all-sufficient skill and ability to do all this for his people, in a spiritual sense, no one will dare to deny; and if he should fail to do it, he could not be the good shepherd. But he says himself, "I am the good shepherd." In accordance with this, David says, "The Lord is my shepherd, *I shall not want.*"—Psalms xxiii. All his wants would be well supplied. Again he says, "Bless the Lord, O my soul, and forget not all his benefits. Who forgiveth all their iniquities; who *healeth all thy diseases.*"—Psalm ciii: 2, 3. And Christ himself declares, "I am the bread of life: he that cometh to me, *shall never hunger*; and he that believeth on me *shall never thirst.*"—John vi: 35. The fact; then, that Christ's people will never perish by moral disease, nor for want of spiritual food and drink, is not only demonstrated from the illustration under consideration, but the same fact is proved by plain declarations of the Bible. Another important duty of the shepherd was to guard the sheep from being stolen or destroyed by beasts of prey. And it appears from a statement made by Jacob, to his father-in-law, Laban, that it was taken for granted, that the shepherd had skill and ability to prevent any of the flock from being stolen or destroyed by beasts, either by day or by night, for if there were any loss in this way, it was supposed to be the shepherd's fault, for he, himself, had to bear the loss. In his remarks to Laban, after he had left his service, Jacob said: "That which was torn of beasts, I brought not unto thee, I bare the loss of it, of my hand didst thou require it, whether stolen by day or stolen by night."—Genesis xxxi: 39.

It is also evident, that the faithful, honest shepherd, felt himself under such strong obligations to protect the sheep, that he would hazard his own life in their defence. Christ says, "the good shepherd giveth his life for the sheep." David, when keeping his father's sheep, hazarded his own life when "he slew the lion and the bear, and rescued the lamb."—1 Samuel xvii: 34—36. This all goes to prove that a good shepherd would defend his flock from their enemies to the utmost of his skill and ability, even to the laying down of his life for them. Can we for a moment doubt the skill and abili-

ty of Jesus Christ, the great shepherd? Have the people of God any enemies from whom the God-man mediator is not able to defend them? As to the skill and ability of Christ to defend his sheep, there can be no dispute. But will he do it? He answers this question most emphatically in the following remarks. He says—"I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd—and I lay down my life for the sheep."—John x: 11—15. Now he asserts that inasmuch as he is the good shepherd, and the sheep are his own, and he careth for them, he will not do as the hireling, who neither cares for the sheep, nor has any interest in them. He will not abandon them to the enemy, but being the good shepherd he will defend them to the utmost of his skill and ability, even to the laying down of his life for them.

Another important duty of the shepherd was, to prevent them from straying off into the wilderness or mountains and being lost. If the shepherd should see some of the sheep about to stray away, and he might and could prevent them, and yet he would not, would he be a good shepherd? True, some of the sheep might stray away without his knowledge, and he might not be able to call them back, or drive them back if he did know it. But nothing of this can be true of Christ, the great and good shepherd. None of his sheep can possibly stray away without his knowledge. He is omniscient and omnipresent, and he never sleeps. "He that keepeth Israel neither slumbers nor sleeps." Christ is the good shepherd, he has the skill and the power, the sheep are his own, and he careth for them; hence it is absolutely certain that he never will suffer any of them to stray away and be lost. If, then, Christ always supplies his children with spiritual food and drink, heals all their diseases, protects them from all their enemies, and prevents them from straying away and being lost, how can the doctrine of falling from grace possibly be true?

"My sheep hear my voice, and I know them, and they follow me." In this verse Christ teaches *how* he conducts his children to heaven. They "hear his voice." This does not

simply mean that they are endowed with the capacity of hearing. One signification of the word *hear*, says Webster, is, "to attend, to listen, to obey." This is its meaning in this place. By the voice of Christ here, is meant all the means of grace, the written word, the influences of the Spirit, the preaching of the Gospel, the sacrament, fatherly chastisement, &c. The sheep of Christ attend, listen to, and obey the voice of Christ in the means of grace; this is an essential trait in their character, without which they would not be his sheep. By means of these, Christ draws them with the cords of love, and they follow him. For he adds, "I know them, and they follow me." One of the significations of the Greek verb here translated *know*, says Robinson, in his Lexicon of the Greek Testament, is, "to approve, to love." The shepherd did not collar his sheep and drag them by force to the green pastures and still waters; he did not deprive them of free agency in order to take them where he wished. The sheep loved the shepherd and had confidence in him, and when he went before and called them, they knew his voice, and cheerfully followed wherever he wished to conduct them.—John x: 3—5. In like manner Christ will conduct his sheep all the length of the celestial road.

"And I give unto them eternal life."

Eternal life is a life that must be perpetuated throughout the endless ages of eternity. The language will admit of no other construction. A precarious life, or a life confined to any limited period of time, can not in truth be called eternal life. God has given eternal existence to the soul of man; hence, it can by no possibility cease to exist—its existence must be perpetuated throughout the endless ages of eternity. The same is true of the eternal throne of God, the eternal happiness of heaven, and the eternal torments of the damned in hell. But if a life which God has said is eternal, may cease to exist, then the soul of man, the throne of God, the bliss of heaven, and the pains of hell, may all come to an end; for we have the same evidence that the one will be perpetuated throughout the endless ages of eternity, that we have that the others will be. Eternal life is not conditionally promised to the sheep at some future period, but they have it now. He says, "I give," in the present tense, "unto them eternal life." Again He says, "Verily, verily, I say unto you, he that believeth on me *hath*

everlasting life.”—John vi: 47. “Whoso eateth my flesh and drinketh my blood, *hath* eternal life.”—John vi: 54. The next declaration in the text is, “And they shall never perish.”—This language is very strong, yet it is not so forcible as the original, which is as follows, “Kai ou me apolontai eis ton aiona.” “Me apolontai” means, shall not perish. But we have two negatives in the original, “ou me apolontai,” the meaning of which is, they shall *by no means, or in no wise perish*. So translated in Matthew v: 26, and x: 42. Then there is added, “eis ton aiona,” which means, throughout unlimited duration. “And they shall by no means perish throughout unlimited duration.”

This is very strong, plain, and positive language. There are no conditions, either expressed or understood. Now, if the doctrine of falling from grace be true, this language of Christ can not be true. The advocates of the doctrine of falling from grace say, many of Christ’s sheep have fallen from grace and perished in their sins. Christ says, “they shall never perish.” They shall by no means perish throughout unlimited duration. Paul asserts, “that if they should fall away, they must perish, for it is impossible to renew them again unto repentance.”—Hebrews vi: 4—6.

The next declaration of the Saviour, respecting his sheep, in the text is, “Neither shall any pluck them out of my hand.” Here the sheep are represented to be in the hand of Christ, that is, in his possession and under his protecting care. And it is asserted in the most positive manner, that none, or more properly, nothing at all can pluck or snatch them out of his hand. Jesus Christ is a divine person, infinite in wisdom, almighty in power, omniscient and omnipresent. His people are always under his immediate eye, and he is always present with them. No attempt could be made to snatch them away from him without his knowledge, and no attempt could be made except in his immediate presence, and all the enemies of his people are continually under his perfect control; all the powers of earth and hell combined, would be to him lighter than the chaff of the summer threshing-floor. Most assuredly, then, he possesses the power to prevent his sheep from being plucked out of his hand. But will he exert that power in their defence? The holy Redeemer does not look upon the people

of God; in their toils and conflicts, as an uninterested, indifferent spectator. "For we have not a high priest which can not be touched with the feeling of our infirmities."—Hebrews iv: 15. His people are near and dear to him as the apple of the eye. He has identified himself with them, so that a kindness shown to them is shown to him, and an injury done them is done to him. He is the good shepherd, and careth for the sheep. He giveth his life for them. He loves them with a more intense and unchangeable affection than a mother exercises toward her suckling child. Will he, then, possessing all power to prevent it, stand by, look on and suffer an enemy to snatch out of his hand and drag to eternal ruin one of these objects of his dearest affection? Never, no never; impossible! Would an affectionate mother, possessing all power to prevent it, suffer a savage to snatch her suckling child out of her arms and destroy it? Much more will not Christ suffer any of his sheep to be plucked out of his hand. And not only the affections of Christ's heart, but his veracity, his honor and glory, are involved in the salvation of his people. God the Father gave them to Christ, committed them to his care for safe-keeping, and it is the Father's will that he should lose none of them, but should raise them up at the last day; that is, raise up both soul and body into a state of eternal glory in the day of judgment. We learn these interesting facts from the lips of Christ himself. "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.*"—John vi: 39. Christ has promised and covenanted to do all this; for he says in the same connection, "I came down from Heaven not to do mine own will, but the will of him that sent me."—John vi: 38. In his intercessory prayer for those whom the Father hath given him, he declares that it is his will that they be with him in glory. He says, "Father I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me."—John xvii: 24. And in this same prayer he asserts that he has kept them, and that none of them are lost. He says, "Those that thou gavest me I have kept, and none of them is lost." He adds, "but the son of perdition," is lost, understood, "that the Scripture might be fulfilled."—John xvii: 12. Now what would be the

consequence if Christ should suffer some of those whom the Father hath given him to perish, to be plucked out of his hand, to fall from grace and be lost, so that he could not raise them up at the last day, so that when in that day he would say to his Father, "Behold I and the children which thou hast given me,"—Hebrews ii: 13, some of the children would not be there—would be in hell,—what, we ask, would be the consequence? Christ would forfeit his veracity; he would be a covenant-breaker; he would have failed to do the will of his Father, for which he came into the world; and if, in the day of judgment, a portion of God's adopted children should be cast into the bottomless pit, the sight, if such a thing could be possible, would bathe all heaven in tears, and fill all hell with triumph. Paul says it would crucify "the Son of God afresh, and put him to an open shame."—Hebrews vi: 6.

The next declaration of Christ in the text, is, "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." Not only are the people of God in the hand of Christ, but they are defended by the almighty power, infinite wisdom, and protecting care of God the Father, who is greater than all—before whom all the created universe is "as a drop of the bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. All nations before him are as nothing, and they are counted to him less than nothing and vanity."—Isaiah xl: 15—17. Is not the believer safe in his hands? All the perfections of the uncreated Jehovah, all the persons of the adorable Trinity, are engaged for the defence, for the preservation and the final salvation of every true believer. Paul, addressing the people of God, says, "For ye are dead, and your life is hid with Christ in God."—Col. iii: 3. The word *hid*, here, means, to protect and keep safe. So that if the enemies of God and his people could succeed, the life of the believer would be the very last thing destroyed. The citadel of heaven must be taken, the throne of God demolished, the Son of God conquered, and God the Father overpowered, before the life of the believer could be destroyed.

Now what will the advocates of the doctrine of falling from grace say of the language of the text. Will they say that it is

all conditional? But there is not the least intimation of any conditions in the whole connection. The language is not promissory; it is not addressed to the people of God. It is a narration of facts addressed to the unbelieving Jews. Indeed, the language will admit of no conditions. For instance, he says, "My sheep hear my voice, and they follow me, and I give unto them eternal life, and they shall never perish." To insert conditions here would make perfect nonsense. Shall we read it—My sheep hear my voice if they do hear it, and they follow me if they choose to follow me, and I give them eternal life if I do give it, and they shall never perish unless they do perish? Besides, it is most daring and presumptuous to add to the plain language of Christ in order to sustain a favorite theory. Will it be said, that while no enemy can pluck them out of the hand of God, yet they may themselves jump out of his hand? That while it is true "that neither death, nor life, nor angels, nor principalities, nor power, nor things present, nor things to come, nor heights, nor depths, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord," yet we may separate ourselves from the love of God? Will God permit them to separate themselves from his love? Will he suffer them to jump out of his hand? Would an affectionate mother, who would lay down her life in protecting her child from all enemies, suffer it to jump out of her arms into the fire, or into the jaws of a wild beast, when she could with perfect ease prevent it? And hear what God says:—"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee."—Isaiah xlix: 15. Again he says, "I will not turn away from them to do them good, but I will put my fear in their hearts, *that they shall not depart from me.*"—Jer. xxxii: 40. This proves the falsehood of the argument, but we wish to expose the fallacy of it. The argument is, that God will not suffer any thing to separate his children from his love, unless they give their own consent to be separated. But this is the only possible way by which they could be separated from the love of God. The only power that the enemies of God's people can have over them is by temptation. Satan, their strongest enemy, cannot forcibly drag them to ruin; he cannot force them to commit a

solitary sin; all that he can do is, to tempt them to forsake God and duty, and if he cannot succeed in gaining their consent he can effect nothing. This was the way by which he ruined our first parents. Had they not consented to eat the forbidden fruit, he could not have forced them to eat of it. "The Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee that thy faith fail not."—Luke xxii: 31, 32.

God does not remove his people beyond the reach of temptation, but he will see to it that their faith fail not, and he will not suffer them to be tempted beyond what they are able to bear. Securing the believer's faith, that it fail not, is every thing. Let this be done, and he is safe from the combined power of all his enemies. But if the permanence of their faith and their power to resist temptation is entirely of themselves, they most assuredly never would reach heaven. Do all the promises of God to guard, defend, strengthen, keep, &c.; amount only to this, that if they will keep themselves, then he will keep them? If so, they are altogether nugatory; for if he must keep himself he needs not God to keep him: So that the argument is perfectly fallacious.

But the opposers of the doctrine of the Final Perseverance of the Saints, say, that it is a dangerous doctrine, that it tends to slothfulness, that it leads its advocates to fold their arms in security, neglect duty and indulge in sin. In answer to this objection we remark, in the first place, that one portion of the visible church has believed this doctrine for hundreds of years, so that if it has this tendency there has been abundant time for it to be fully developed. We cannot admit that it has had any such tendency. We think that portion of the church will bear very honorable comparison, in point of moral character, with their brethren of the opposite faith. The objection, then, is contradicted by matter of fact. In the second place, this objection is founded upon mistaken views of two very important subjects. The first is, respecting the motive, or reason, why the people of God abstain from sin and live in the service of God. The second, respecting the philosophy of the human mind. The objection is founded, in the first place, on the supposition that the child of God abstains from sin and lives in the service of God merely for the sake of escaping

hell and enjoying the happiness of heaven. Now, if this be true, the doctrine will have the tendency attributed to it by the objector. For, if the man who follows Christ for the sake of the loaves and fishes, can have loaves and fishes enough secured without following, he certainly will follow no longer. And if the man who abstains from sin and engages in the service of God for the sake of escaping future punishment and enjoying the happiness of heaven, can be assured that he will escape the one and enjoy the other, without abstaining from sin or serving God, he will serve God no longer, but "will take his fill of sin." But if the believer abstains from sin and lives in the service of God from a principle of love and sense of duty, the doctrine in question can have no such tendency as that attributed to it by the objector. For the most full and absolute assurance that he would escape punishment and enjoy the bliss of heaven, could have no sort of tendency to diminish the principle of love to God in his heart, nor could it in the least weaken his sense of duty to obey, honor, and glorify the God whom he loved. But in place of diminishing, a belief in the doctrine of the Final Perseverance of the Saints would, undoubtedly, strengthen and increase his love and sense of duty, and in place of inducing, would prevent slothfulness, and excite to greater fervor and diligence in the service of God.— This is confirmed by the testimony of inspiration on the subject. Paul says, "And we desire that every one of you do show the same diligence to the full assurance of hope unto the end." A full assurance of hope that we will reach the end of our journey, can be nothing else than a belief in the doctrine of the Final Perseverance of the Saints. Why does Paul, or more properly, why does the Spirit of Inspiration, desire all Christians to believe in this doctrine? He answers in the next verse:—"That ye be not slothful, but followers of them who, through faith and patience, inherit the promises."—Heb. vi: 11, 12. Paul desires all to believe in this doctrine for the express purpose of preventing slothfulness, and exciting to greater diligence in the service of God.

The following illustration will clearly elucidate the truth of the principle. Here is a young man who has an aged and infirm father, who is unable to provide for and take care of himself. But the old man is the owner of a large and valuable

farm. The young man has no filial affection for his father, nor is he moved by a sense of duty to provide for and take care of his aged parent; but, for the sake of inheriting the farm, he takes care of and provides for the wants of his father. Now suppose the father makes over the right of the land to his son, the deed is signed and witnessed and recorded. Will the young man take any more care of his father? Will he, after this, provide for his wants? Most assuredly he will not? But here is another young man who has an aged and infirm father who is the owner of a large and valuable farm; but this young man loves his father, and from filial affection and a sense of duty he takes care of and provides for his father's wants.— Suppose his father makes over to him the right of his land, will this induce him to cast off his father? Will he take care of him no longer? Would this confidence and act of kindness on the part of the father, destroy the sense of duty and filial affection of the son? In place of this it would excite every noble principle of his soul. It would stimulate his affection and sense of duty, and cause him, with increased pleasure and redoubled diligence, to provide for all the wants of an affectionate father.

Now, need we go into a course of argumentation in order to prove that the people of God abstain from sin and live in the service of God from a principle of love, and a sense of duty? To do this would be a reproach to the opposers of the doctrine of the Final Perseverance of the Saints. It might leave the impression on the mind of the reader that they deny this principle; that they believe that all the followers of Christ are after nothing but loaves and fishes; that the service which they render to God is merely through slavish fear and self-interest; that the worshipper of God abstains from sin, discharges duty, and serves his God merely for the sake of escaping hell and reaching heaven. But this is not the fact. They believe with us, that the heart of the true worshipper has been changed, from enmity against God to the love of God, from the love of sin to the love of holiness; that the believer is dead to sin, but alive to God and holiness; that the service of God is his delight, that he loves it better than he formerly loved the service of sin; that he feels that it is right, that it is his duty, his reasonable service, to do the will of his Heavenly Father, and that

while he feels thankful, and rejoices in his heart, in view of escaping the punishment justly due his sins; and enjoying, for Christ's sake, the indescribable glories of the upper world, yet from a principle of love in his heart to God, to holiness, and to his fellow beings, and a hatred of sin, and a sense of duty to God and the intelligent universe, he would abstain from sin and live in the service of God, if such places as heaven and hell were not in the universe. The objection is made without due reflection, and is a greater reproach to those who make it, than to those who advocate the doctrine it is designed to refute.

We said that the objection under consideration is founded, in part, on mistaken views of the philosophy of the human mind. The objector supposes that when the mind and heart are in pursuit of an object of the deepest interest, an object that has engrossed the warmest affections of the soul, that an assurance of success will paralyze all the efforts of the man to obtain it, that he will use no further means for its acquisition, but fold his arms and sit down in a state of indifference. Now the very reverse of this is true. When we are in pursuit of any object of interest, the stronger the probability becomes of success, the deeper interest will we feel, and the greater efforts will we make to obtain it. This holds good in every department of life. When Christ was about to leave his disciples and go to the Father, in order to comfort, encourage, and animate them in their arduous work, he gave them the fullest assurance that he was going away to prepare places for them in the mansions of glory in his Father's house; that he would, without fail, come again and receive them to himself, and that they should most assuredly dwell with him in glory. Did this positive assurance of final salvation paralyze their efforts for the glory of God and the general good? Did they fold their arms in security and sit down in a state of indifference? The history of their lives answers these questions.

To illustrate this principle. Suppose a little girl is carried prisoner by the Indians, over mountains and rivers, into the far west; but she escapes from the net, and sets her mind on returning home. She seats herself on the trunk of a fallen tree; she reflects on the distance, the mountains, the valleys, and the rivers that lie between her and her ardently wished for home;

she reflects on the wild beasts and venomous serpents that may lie in her way, and on the difficulty of finding the right way, and the probability of perishing with hunger should she even escape the other dangers of the way. Almost ready to despair, she weeps bitter tears. Suppose at this moment a kind angel presents himself before her, and says, "Daughter, be of good cheer, you shall not perish by the way, I will take you by the hand and guide you in the right way. I will help you over the mountains and across the rivers, I will supply all your wants and will guard and protect you from all the dangers of the way. Nothing shall pluck you out my hand. I will most assuredly conduct you in safety to your long wished for home." What effect would this have upon the little girl? Would it cause her to fold her arms and lie down in a state of indifference? In place of that it would infuse new life into her soul. Animated with the thought of safely reaching home, she would spring to her feet and trip along by the angel's side, light as a feather, willing most cheerfully, with his help, to climb the steepest mountain, or swim the broadest river. A full assurance of hope unto the end, has a like effect upon the feeble child of God.

But, it may be asked, if a child of God should forsake God's law, and walk not in his judgments, and break his statutes, and keep not his commandments, will not God cast him off, and suffer him to go to destruction? This is a very strong case. Such conduct would be exceedingly bad in a Christian, and if God should cast him off forever, it would seem to be what he justly deserved. But as the answer to the question is given by the Spirit of Inspiration, we will refer the objector to that answer. Here is the question in the 89th Psalm. "If his children forsake my law, and walk not in my judgments, if they break my statutes, and keep not my commandments." There is the question; now for the answer. "Then will I visit their transgression with the rod and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail."—Psalm lxxxix: 30—33. We think strange that God would deal thus with his disobedient children. But when we remember that he loves his children with a more intense affection than that of a mother to her suckling child, it is not strange, for this is the very way

that an affectionate mother treats her children, for when they disobey her, she does not cast them off and take her loving kindness utterly from them; she will visit their insolence with the rod and their disobedience with stripes, but she does not cease to love them. And if she fail to make them good and obedient children, it will be for want of the power, not for want of will and affection. But God has not only the will and the affection, he has also the power, and he can and will make the rod and stripes effectual in bringing his disobedient children with humble and penitent hearts back into the path of duty. The Psalmist says, "The steps of a good man are ordered by the Lord, and he delighteth in his way. Though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand."—Psalm xxxvii: 23, 24.

The subject which we have had under consideration is most consoling and encouraging to the child of God. He is surrounded with enemies, numerous, subtle and strong; he is exposed daily to the temptations of the world, the flesh and Satan; his pathway is through deep waters and fiery trials, and he feels, when he feels aright, that in himself he is perfect weakness. Now, under all these discouraging circumstances, to be assured from the Book of God, that Jehovah is his shepherd, that he will lead him to the still waters, and make him lie down in green pastures, that he will watch over him by day and by night, and preserve him from all his enemies; to be assured that Christ has given him eternal life and that he shall never perish, but shall be kept by the power of God through faith unto eternal salvation,—well may the child of God, in view of these soul-animating facts, unite with the Psalmist in exclaiming, "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?" "God is our refuge and strength, a very present help in trouble; therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."—Psalms xxvii, and xli.

This subject is full of encouragement to the impenitent, to lay hold of and put their trust in Christ. Many who feel deeply on the subject of religion, are afraid that if they should embrace religion they would make a failure; they think that the difficulties on the road to heaven are so numerous and so great,

that if they should set out they would never be able to surmount them, and they conclude that it is not worth while to make the attempt. But we learn from the subject which we have had under consideration, that if we will give our hearts, our souls, our all, unreservedly, into the hand of Christ, he will give us eternal life, and we shall never perish, neither shall any pluck us out of his hand.

Reader, have you satisfactory, Bible evidence, that you are one of Christ's sheep? If so, your heart ought to swell with love and gratitude to God, for these great and precious promises. But if you have no such evidence, we entreat you to give your heart to Christ; he will receive you into his fold, and give you eternal life.

From the Missionary Herald.

Annual Meeting of the Board.

THE CHURCHES ABLE TO FURNISH MORE MEANS.

IN connection with the foregoing document, Dr. Pomroy also read a Special Report of the Prudential Committee, designed to show how a much larger sum than is now given by the churches can be raised for the support of missions under the care of the Board. This Report commences by asking the question, "How can the Board raise \$500,000 a year?" and proceeds as follows:—

"In answering this question, the Committee assume, as they think they are fully warranted to do, that the Board still enjoys the confidence of the Christian public as largely as it ever did; that the new objects of beneficence which have arisen have by no means exhausted the resources of the churches; and that no reason or cause exists why its influence should be checked or destroyed. Of the reality of these things they have the strongest assurance. The evidence, indeed, is so manifest and abundant, that they deem it quite unnecessary to stop a moment either for proof or illustration, and will proceed at once to inquire, *whether the Christian community is able to raise the sum in question for the cause of foreign missions.*

That such ability exists will, it is thought, be made evident by a few undeniable facts.

Reckoning the Presbyterian, Reformed Dutch and Congregational denominations, there are, according to a careful estimate recently made, not less than three thousand one hundred and forty-nine churches ostensibly co-operating with the Board, embodying an aggregate of three hundred and thirty-five thousand members. The number of churches and communicants, the sums annually contributed in the several Districts, and the average amount to each member, will be seen by the following table. The Districts are arranged according to the average amount given by each individual, beginning with the lowest:

DISTRICTS.	<i>Churches.</i>	<i>Members.</i>	<i>Annual Contributions.</i>	<i>Average to Individual.</i>
				cts.
Michigan,	150	10,000	\$3,300	.33
North West,	250	10,000	3,500	.35
Northern Ohio,	140	10,000	4,000	.40
Cincinnati,	200	10,000	4,500	.45
Eastern N. Y.,	182	20,000	9,000	.45
Northern N. E.,	594	52,000	26,000	.50
New York,	337	54,000	34,000	.63
Western N. Y.,	300	40,000	26,000	.65
South E. Ohio,	130	5,000	3,500	.70
Philadelphia,	160	18,000	16,000	.89
Southern N. E.,	264	42,000	44,000	1.05
Massachusetts,	442	64,000	73,000	1.14
	3,149	335,000	\$246,800	

Average to each church, \$78 37. General average to each member, 74 cents.

These facts and estimates were furnished by the District Secretaries in their respective fields. In several instances, as regards the number of churches and of members, they were obliged to make estimates according to their best judgment. The annual contributions mentioned, they consider a fair average. No allowance is here made for those, on the one hand, who contribute nothing, which is *not less than one-third* of the whole number, whether of churches or of members; nor, on the other, for the contributions of Sabbath schools, or of those

members of our congregations, not church-members; who are accustomed to give cheerfully, and, in not a few instances, generously, to this cause. These two classes of items may perhaps balance each other.

All the statements are sufficiently exact for our present purpose. Behold then the result:—THREE THOUSAND ONE HUNDRED AND FORTY-NINE churches, with THREE HUNDRED AND THIRTY-FIVE THOUSAND members, giving annually to the great enterprise of foreign missions, TWO HUNDRED AND FORTY-SIX THOUSAND EIGHT HUNDRED DOLLARS, being an average to each church of SEVENTY-EIGHT DOLLARS AND THIRTY-SEVEN CENTS, and to each member of SEVENTY-FOUR CENTS. Three hundred and thirty-five thousand members of the body of Christ, bought with blood, in covenant with God, having a hope full of immortality, and the glories of an eternal heaven before them, giving for the conversion of the heathen world, on an average, *seventy-four cents a year!* They have food, and raiment, and shelter. Not a few of them are clothed in purple and fine linen, and fare sumptuously every day. Their houses are full of all good things. They go to the sanctuary. They dedicate their little ones to God. And when the sweet message of his love and mercy distils upon them as the dew, they say, how good, how kind! They have pity on the poor “heathen in his blindness.” They pray God to send forth laborers, and gather in the great harvest of the perishing nations. They long to see the day of millennial glory. And then, in the greatness of their compassion, and their deep gratitude, they open their hearts and hands and lay on God’s altar *seventy-four cents a year—two mills a day!* Is this the measure of their ability? No man, in his senses, will pretend any such thing. One half cent a day from each of these three hundred and thirty-five thousand members, would pour into the treasury more than *six hundred thousand dollars* a year. Besides, it should be remembered, as already stated, that there is a large number of generous-hearted men in our congregations, not members of the church, who give regularly and cheerfully to this cause. Nor is it to be forgotten that about *eight thousand dollars* are annually contributed by people in foreign countries; that more than *five thousand dollars* a year are known to be given by children, and how much more we do not know. It

is idle to waste words on this point. The ability of these churches to raise five hundred thousand dollars a year for the cause of foreign missions, without trenching at all upon their contributions to other objects, is beyond all question.

The Committee, therefore, will proceed to show, in the next place, *how this may be done.*

1. Let the children and youth in all our Sabbath schools be enlisted. This can be done. It is right, and greatly important, that it should be done. At the lowest calculation, there cannot be less than five hundred thousand children in the three denominations that sustain the Board, old enough to be connected with Sabbath schools. An average of one cent a month from each of them, would amount to sixty thousand dollars a year. The impulse thus given would increase in power, and the second year they would advance to eighty or one hundred thousand dollars. If pastors, superintendents and teachers, would interest themselves in this matter, give a copy of the Youth's Dayspring to every pupil, and encourage contributions for this object, as is already done in many schools, the results would surprise every one. The penny contributions of children to some of the English missionary societies constitute a very large item in the sum total of their receipts.

2. Let those churches and individual members of churches, who never or very rarely indeed, do any thing for this cause, come forward, like Christian men and Christian women, and do their part, and the receipts of the Board will very soon be doubled. In regard to some of the members here referred to, *covetousness* is the grand obstacle. They love their money, but they do not love the Saviour, nor the souls of men. There is little hope of their doing any thing for this cause, till they are converted. By far the largest part, however, probably, do nothing because they have so little information on the subject. They read nothing, no one calls upon them to contribute, they hear little or nothing respecting it, their sympathies are not enlisted, their consciences are not aroused, and the result is just what might be expected,—they *give* nothing. But let the darkness and wretchedness of the heathen be spread out before them; give them a glimpse of the awful doom that awaits all idolaters; let them read and ponder the Journal of Missions or the Missionary Herald; and if they are Christians,

they will feel that they *must do something*. Only let measures be adopted by pastors, churches, church sessions, conferences, associations, presbyteries, classes, and consociations, to bring the subject of foreign missions before every church, and every church member, and every member of the congregations within their limits, at least once a year, and with God's blessing the treasury of the Board will very soon be full to overflowing. All this, however, will require labor—but it is labor which can and ought to be performed, and the responsibility in the premises lies somewhere.

3. Let the friends of the cause in all our congregations who are accustomed to give more or less, at once *increase* their contributions, and if need be, very much increase them. The Committee are aware, that some contributors, in all probability, cannot and ought not to double their donations; but nineteen out of twenty, perhaps forty-nine out of fifty, can do it, without embarrassment, and with almost no self-denial. It would be better for them to do so, better for their families, better for the churches, and better for a benighted and perishing world. If the gospel must be published through the earth, and many who call themselves Christians will not aid in the work, then they who are willing to do their full share, *must do the more*; and the greater will be their reward in the kingdom of heaven. If the exigencies of the cause require it, they can surely submit to a little self-denial for the sake of Him who "though he was rich, yet for our sakes became poor." "Were Christians willing to abridge their luxuries and diminish somewhat an expenditure, which betrays more of conformity to the world, than it increases personal or domestic comfort, and thus furnish the means of sending the bread of life to the famishing millions of our race, nothing almost, that man could do, would be more likely to startle and rouse a sleeping generation."—This would be something new and strange to attract the public eye, and to demonstrate that the gospel is mightier than human selfishness. But how sad the spectacle, to behold so many passing down the stream of years, clinging to the world, and bearing to the judgment seat the stain of their brother's blood,—the blood of lost souls.

4. There are individuals, in the churches, to whom God has intrusted wealth, who could, if need be, easily increase the revenues of the Board to five hundred thousand dollars a year. They are to be found in Boston, New York, Philadelphia, Cin-

cinnati, and other cities and towns in different parts of the country. They could give two hundred and fifty thousand dollars a year to this cause, without embarrassment to their business, and without the loss of a single luxury which they now enjoy. Such an act would be a vast blessing to themselves, and their children, and would greatly encourage the friends of God and man all over the world. It would bring glory to the great King, and enhance the bliss of heaven. Christ has given to *all* his friends, the poor not less than the rich, the right and the privilege of being co-workers with him, and God forbid that the wealthier portion of the flock should ever deprive the poorer of this birthright. But when it comes to pass that the funds of our benevolent institutions are exhausted, and the cause of Christ has need, and the calls of God, in his providence, are urgent; *then*, surely, is the time for the Christian men and women to whom God has given much, to inquire, whether they are not bound to devise liberal things—to give of their abundance, and *according* to their abundance. The property in their hands may be regarded as a kind of *reserved fund* for Christianity to fall back upon in time of need. And if such a time ever existed, in the history of the gospel among benighted nations, it is certainly now. Wide and effectual doors are open and opening on every hand. The cries of the perishing, from every section of the globe, are waxing louder and louder. Help must come from some quarter. Men and means must be provided. It becomes those who are “rich in this world’s goods,” to whom also God has given that which the riches of the universe cannot buy, to consider well what He would have them do, in such a day as this. There never was a time, probably, since the world began, when rich men had it in their power to *do so much* to bless and save a lost world; and for this reason, there never was a time when wealth seemed so valuable and so desirable to one who has a heart to do good.

Let, then, the children and youth in all our Sabbath schools be enlisted in this good cause; let the churches and individual members who have hitherto done nothing or next to nothing, come up to the work and do their full share; let those who have been accustomed to give even liberally and cheerfully, make arrangements at once to *increase*, and if need be, very much increase their donations; and let the rich stand ready with their abundance, to make up all deficiencies; and the revenues of the Board, during the current financial year, cannot be less than FIVE HUNDRED THOUSAND DOLLARS.

Some, however, may be disposed to inquire, whether the Committee, after all, really expect that this will be done.

In reply, it may be said, *that* will depend on the amount of piety in the churches, and the measure in which the spirit of Christ shall be shed down upon them. If they shall under-

stand the wretched condition of the heathen; if they shall see and confess their obligations to Christ; if they shall be made to know His will, and are in truth his friends and followers; may they not be expected to do it? Certainly this will be their *aim*. To say *otherwise* respecting them, would be an impeachment of Christianity itself. Christ has declared his friends and followers to be those "who do his will"—"who keep his commandments." Spread before the minds of these *three hundred and thirty-five thousand* professed Christians the darkness and the doom of *five hundred millions* of their kindred in the realms of pagan night; show them the command of Christ, in letters of light and love, in the closing paragraph of his gospel; and who is authorized to say, that they will not obey it—but will act like aliens and enemies? If the love of Christ be in them, it will *constrain* them.

The Committee, certainly, *do expect* a very decided advance in the revenues of the Board, during the current financial year; and they confidently expect, that, at no distant day, its annual receipts will not be less than *half a million*. The country is in a state of perhaps unparalleled prosperity. A tide of wealth is rolling in upon it. If the Spirit be poured upon us from above, what may not be expected? If the members of this Board, corporate and honorary, its officers, the district secretaries and agents, the pastors of churches, and all the true-hearted friends of this cause, shall do their duty, in some good measure, the results that will be disclosed at the next annual meeting, and at each subsequent one, will both astonish and delight all the friends of God and man who may hear them.

The true mission of the church of God in this country can hardly be misapprehended. She has been placed on this pinnacle of Christian privileges, and endowed with this rich inheritance of means and facilities for doing good, in order that she may be, as her divine Lord was, "a light to them that sit in darkness." Oh, if she would stand forth in the "glorious beauty" which it is her privilege to wear, encompassed with the radiance of truth and love, proclaiming glad tidings, publishing salvation, how soon would the darkness be rolled away, and the nations acknowledge their Redeemer and their God! It is her high honor to blow the trumpet of the everlasting gospel loud enough and long enough to make its thrilling notes heard in every quarter of the heathen world. If she fulfils her heaven-appointed ministry, God will bless her, and she shall grow like a cedar in Lebanon. Many nations will call her blessed. But if she falter, and shrink from the toil and self-denial of this great enterprise, the day will come when her light shall be quenched, her sanctuaries defiled, and all her pleasant things laid waste. The kingdom of heaven will be taken from her, and given to another people."

THE
Calvinistic Magazine.

[NEW SERIES.]

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

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No. 11.

An Exposition of 2 Thess. ii: 1—10,

1ST VERSE.—“We beseech you brethren concerning (*huper*) the coming of our Lord Jesus Christ and our gathering together unto him.”

Some writers have supposed, without proof, that this coming was to destroy Jerusalem and the Jewish state. But the next verse overturns this supposition. The destruction of Jerusalem and the Jewish state was *at hand*, and took place while many to whom this letter was addressed were still alive.—Many of the Thessalonians believed that Christ's *second advent* was at hand. Paul wrote this letter to put a stop to this error.

2D VERSE.—“That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of the Christ is at hand.”

It is evident from this language, that some false teachers had crept in among the Thessalonians, who used the arts of deceivers to shake the faith of the church on this subject, and agitate their minds with trouble. Some of them pretended that they were inspired by the Holy Spirit to reveal the fact that Christ's *second coming* was at hand; others pretended, that they had a verbal message “by word” from the apostle; and others shewed a letter as from Paul—a mere forgery; while others may have interpreted a passage in his first Epistle, 4th chapter and 14—18 verses, as teaching that Christ *second personal advent* was at hand.

Paul gives no intimation in this epistle that these false teachers had misinterpreted the word used, I Thess. 4: 15, *viz*, *parousia*, and in the first verse of this chapter translated

coming, as the word that properly means Christ's *second visible coming*. But their error lay in affirming that this coming was at hand, and to take place in the time of the generation then living.

That we may understand this prophecy, it is important to fix the *usus loquendi* of *parousia*, (coming.) And the inspired writers have used this word so often, and in such a connection, that its meaning is made as plain and as certain as the meaning of a word can be made. The word, says Schleusner, is derived from the present participle of the verb *pareimi*, which he translates *adsum presens sum*—in English, *I am present*. Other Lexicographers give the same meaning.

We will now give the book, chapter and verse, in which the word is used, that the reader may see for himself that the meaning of the word in the Scripture is fixed and certain:—

II Cor. x: 10—"But his bodily presence (*parousia*) is weak." Bodily presence is visible presence—the person must be there present.

Phil. i: 26—"Your rejoicing may be more abundant in Jesus Christ for me by my (*parousia*) coming to you again." Then Paul must be bodily or personally present with them.

Phil. ii: 12—"Ye have obeyed not as in my presence (*parousia*) only; but now much more in my absence," (*apousia*.) Here presence is contrasted with absence, and must mean bodily personal presence.

II Cor. xvi: 17—"I am glad of the coming (*parousia*) of Stephanus and Fortunatus, &c., for that which was lacking on your part they have supplied." Then they must, when they had come to Paul, have been visibly and personally present.

II Cor. vii: 6—7—"God . . . comforted us by the coming (*parousia*) of Titus, and not by his coming (*parousia*) only." In all these instances the word means bodily visible presence, and is not used in any other sense in relation to men. The person is always visibly present.

This is the word used by the Spirit of Inspiration to express the second advent of Jesus Christ, as will be seen by the following texts:—

II Pet. i: 16, 17—"We have not followed cunningly devised fables, when we made known the power and coming (*parousia*) of the Lord Jesus Christ; but were eye-witnesses of his

majesty; for he received from the Father honor and glory, when there came such a voice to him from the excellent glory, this is my beloved Son, in whom I am well pleased." This word would be understood by his readers just as the Thessalonians understood it, unless Peter had guarded them against attaching a meaning to the word, which was its literal and common meaning, but he left them to understand it in its general acceptance.

James v: 7, 8—James encourages Christians under their persecutions to be patient, in the following words: "Be patient unto the coming (*parousia*) of the Lord, and gives for their example the long patience of the husbandman for the precious fruits of the earth, until it receive the early and the latter rain. "Be ye also patient—for the coming (*parousia*) of the Lord draweth nigh." In these verses the reader would understand the words in their commonly received sense, unless something in the connection showed that they are to be taken in a different sense. The words, "draweth nigh," may be thought by some to show that the *coming* would not be drawing nigh, if it meant Christ's second advent, as Paul had said, be not troubled, as that the day of Christ was at hand. The words, early and latter rain, literally, mean the morning and evening rain. The whole time the seed is in the ground being considered as one day, the early rain (in November) is called the morning, the latter (towards the end of April) the evening rain. The morning and evening of Christ's dispensation or administration, before his *second advent*, may make it very proper to say, the *second advent* draweth nigh;—nigh when compared with the time elapsed from the beginning of his administration of the affairs of this world. But if this passage is doubtful, the other texts that admit of no doubt, are the proper interpreters of James' language.

I Cor. xv: 23—"Christ the first fruits: afterward they that are Christ's at his coming," (*parousia*.) That this coming will be personal and visible, is admitted on all hands.

I Thess. iii: 13—"At the coming (*parousia*) of Jesus Christ with all his saints." No judicious writer has ever supposed that Jesus Christ will come with all his saints, until he shall "appear the second time without sin unto salvation," (Heb: ix: 28,) which appearance will be visible and personal.

I Thess. iv: 13—"We who are alive at the coming (*parousia*) of the Lord shall be changed." All expositors admit this is his second visible and personal coming.

I Thess. ii: 19—"What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" (*parousia*.) This coming is doubtless at his second advent."

I Thess. iv: 15—"We, which are alive and remain unto the coming (*parousia*) of the Lord, shall not prevent them which are asleep." Surely Christ's second advent is meant by this coming.

I Thess: v: 23—"I pray God your whole spirit and soul and body be preserved blameless unto the coming (*parousia*) of our Lord Jesus Christ." If the connection does not make it absolutely certain that this coming is Christ's visible second advent, yet the Apostle had used the word four times in this Epistle in a sense that cannot be disputed, and as a consistent writer he would use it in the same sense in this text, or give some notice by the context, or otherwise, that the word must be taken in a different sense. This he has not done, and the just conclusion is, it is here used in the same sense that it is in the whole letter.

II Pet. iii: 12—"Looking for and hastening unto the coming (*parousia*) of the day of God." This coming is fixed to Christ's *second advent* by the words that follow: "Wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." Then it is evident the word is used in the 4th verse in the same sense.

II Pet. iii: 4—"There shall come in the last day scoffers—saying, where is the promise of his coming? (*parousia*;) for since the fathers fell asleep all things continue as they were from the beginning of the creation."

Matt. xxiv: 3—"What shall be the sign of thy coming?" (*parousia*.) V. 27—"As the lightning cometh out of the East, and shineth even to the West, so shall also the coming (*parousia*) of the Son of man be." V. 37—"As the days of Noe were, so shall also the coming (*parousia*) of the Son of man be." V. 39—"They knew not until the flood came, and took them all away; so shall also the coming (*parousia*) of the Son of man be." That Christ used the word coming (*parousia*) in

the general acceptance of the term, might be assumed without any violation of just logic; but this assumption is not needed, for Christ himself has said in the 30th verse—"Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." It has been taken for granted, almost without examination, that this 24th chapter relates wholly to the destruction of Jerusalem and the nationality of the Jews by Vespasian and Titus. But was the Son of man seen coming in the clouds of heaven with power and great glory before Jerusalem was taken by Titus? Did all the tribes of the earth mourn? It may be said that Christ said, "This generation shall not pass till all these things be fulfilled."—V. 30. And his words are understood as meaning the generation then living on the earth. The word rendered generation, (is *genea*,) besides meaning generation, Schleusner renders it, *omnes, qui ex communi quadam stirpe origines ducunt, familia, gens, natio, cognati*—all who deduce their origin from some common stock, a family, nation, near akin, of the same blood. Then Christ's language included the whole descendants of Abraham, who will be continued a distinct people, to witness the fulfillment of all these prophecies, which include future events, from God's judgments on the Jews by the Romans, until the calamities inflicted on the Jews by Gog and Magog, and the desolating judgments of God on their vast armies. Luke, in the 21st chapter, has recorded a prediction of the Saviour very similar to Matthew 24 ch.; and in verse 27 says—"They shall see the *Son of man* coming in a cloud with power and great glory." The same writer, in his history of the Acts of the apostles, says, Acts i: 9—11, "While they beheld, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold two men stood by them in white apparel, who also said, ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven."

I John ii: 28—"And now, little children, abide in him; that when he shall appear we may have confidence, and not be ashamed before him at his coming;" (*parousia*.)

• Criticism itself cannot require more, to establish the mean-

ing of a word. When applied to men, the word always means a personal bodily presence; and when applied to Christ, in the great majority of the cases, the connection clearly shews it refers to his advent, when he will be visible, and every eye will see him. And in no instance does the connection show that this is not the meaning of the word. Other Greek words are rendered *come, coming*, which may or may not mean Christ's visible personal advent. It is said, Matt. xvi: 27—"The Son of man shall come (the verb is *erchomai*) in the glory of his Father, with his angels, and then shall he reward every man according to his works." The connection shows it is not his second advent. The next verse says—"There be some standing here, which shall not taste of death till they see the Son of man coming (the same verb) in his kingdom."—The connection shows it is not his second coming. But there is no such instance in the use of (*parousia*) coming. In I Cor. i: 7, the word *apocalupsis* is rendered *coming*; but in Rom. xvi: 25, I Cor. xvi: 6, and elsewhere, *revelation*. We give these cases to show the reader the error into which he may fall, if his only guide is the word *coming*, in the English Bible.

3D VERSE.—"Let no man deceive you by any means; for that day shall not come, except there come a falling away (*apostasia* in Greek, apostasy in English) first, and that man of sin be revealed, that son of perdition."

The words, *man of sin, son of perdition*, have each the article in Greek, shewing that they are emphatical, and ought to be translated as above. Apostasy is renouncing a faith once professed. This may be done by becoming infidels, as it respects the faith once professed, or by so corrupting that faith that it is not the faith and worship enjoined in the Word of God. The apostasy alluded to, is called *that apostasy*—an apostasy predicted by the prophets—a great and general apostasy, in which the professed church of God would depart from the faith and worship of God's Word. But the apostle does not give the least intimation that they misunderstood what was meant by the *coming of Jesus Christ*; but assures them before that day comes, an apostasy will take place of long continuance, 1260 years, as shewn by Daniel and John.

4TH VERSE.—"Who opposeth and exalteth 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."

5TH VERSE.—"Remember ye not, that when I was yet with you, I told you these things."

This language is an exact description of the Roman hierarchy, with the Pope, its head, claiming to be God's vicegerent on earth, and his impious claims acknowledged by millions of his deluded followers. This description, taken in connection with the 9th and 10th verses, is so accurate, and so just, that none but God could have drawn the likeness in so few words, and yet so exact.

9TH VERSE.—"Whose coming (*parousia*, visible coming,) is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."

The history of Popery for 1260 years, might furnish volumes on each sentence of this description:—Who exalteth himself above all that is called God—sitting in the temple of God, shewing himself that he is God—whose coming is after the working of Satan—with all power, and signs, and lying wonders—with all deceivableness of unrighteousness in them that perish."

6TH VERSE.—"And now ye know what withholdeth, that he might be revealed in his time."

The pagan Roman empire, and the reign of the family of Constantine, was that which withheld. The western Roman empire was brought to its end by the Goths and Vandals in the year 476. And then the mystery of iniquity, which was at work at the time this epistle was written, had opportunity to work like Satan, with all power, and signs, and lying wonders, on the ignorant and barbarous population that soon filled the western Roman empire as conquerors, and led captive those who perish by the deceivableness of unrighteousness.

8TH VERSE.—"And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

This text teaches two things. First, that the Popish hierarchy, which has been nationalized by the kingdoms of the western Roman empire, will be consumed and destroyed. Se-

condly, this text shews the agency by which this *man of sin* shall be consumed and destroyed—"by the spirit of his mouth, and the brightness of his coming." 1st. The spirit (or breath) of his mouth, denotes the preaching of the gospel. The *man of sin* has attempted to take from the people the knowledge of God's word, and has succeeded to a great extent; but this word will find its way through the nations in spite of the Papal decrees and the dark dungeons of the inquisition. And the people will learn from its inspired pages the principles of civil and religious liberty, and that prelates and princes have usurped the prerogatives of God, in prescribing the faith and worship of God's people, and enforcing their enactments by civil pains and penalties. These views will become so general, and so well understood, that civil rulers will be compelled to denationalize the churches established by law. The word consumed, (*analosei*), means a gradual consumption. But the *man of sin* will be destroyed by another agency finally. 2d. "The brightness of his coming." The Greek words are *epiphaneia tes parousias*. We have shown from an infallible lexicon, the Bible, the meaning of *parousia*; and from the same lexicon we propose to show the meaning of *epiphaneia*, translated *brightness* in this verse. This word occurs but six times in the New Testament, and only in Paul's epistles.

II Tim. i: 10—"It is now made manifest by the appearing (*epiphaneia*) of our Lord Jesus Christ, who hath abolished death, and hath brought life and immortality to light by the gospel." This appearing was his incarnation.

I Tim. vi: 13, 14—"I charge thee—before Jesus Christ—that thou keep this commandment without spot, and unrebukable until the appearing (*epiphaneia*) of our Lord Jesus Christ." Christ was then at the right hand of God in heaven, but Timothy was to keep the commandment until his appearance at that time future, which would be visible—his second advent. The first, his incarnation, was visible, and every eye shall see him when he comes the second time.

II Tim. iv. 1—"I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing (*epiphaneia*) and his kingdom." This appearing is when he comes in the clouds of heaven to judgment—then it is to be visible.

II Tim. iv: 8—"There is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing," (*epiphaneia*.) It is almost needless to remark, that this appearing is when he will come visibly to judgment.

Tit. ii: 13—"Looking for that blessed hope, the glorious appearing (*epiphaneia*) of the great God, even our Saviour Jesus Christ." The meaning of this text is self-evident.

These are all the places the word is used, except II Thess. ii: 8, where it is translated brightness. But is it not contrary to all the rules of just criticism, to translate a word, the meaning of which is fixed and certain in all the other texts, by the word *brightness*, so different from appearing, although all the texts refer to the very same thing? Why depart from the well known meaning of the word in all the other places, except to avoid the true sense, which was not believed at that time by the translators, nor was it believed by the great majority of christians both at that time and the present time. Schleusner has given the true sense of the word—his first definition. The appearance of a corporal and lucid thing, as of the sun, moon and stars. Hence, among the ancients it was chiefly used respecting the appearances of the gods conjoined with splendor. And he translates the two words, *epiphaneia parousias*, by his advent conjoined with splendor. The word *epiphaneia*, a splendid visible appearance of Jesus Christ, in four of the places which we have quoted, and in one place it means his incarnation, which was announced by an angel, and suddenly a multitude of the heavenly host praising God, saying, "Glory to God in the highest, and on earth peace, good will to men," and a star guided the wise men of the east to the place of his nativity. The true meaning of *epiphaneia*, a splendid visible appearance, is made evident by adding the word *parousia*, a visible bodily presence. Using the two words, makes the phrase as strong as could be used, to denote the splendid personal visible appearance of Jesus Christ. And this is to take place before the destruction of the *man of sin*.*

We have now seen, by comparing Scripture with Scripture, that Christ and his apostles have explicitly taught, that he will

*See Rev. Winthrop's Letters.

return before the millennium, personally and visibly, with splendor and majesty, and with all his holy saints. The Thessalonians were made to believe this advent was at hand, and would take place in their day. Many, in later ages, have fallen into the same error for the same reason—a *reckless inattention to what God has said on the subject*. Paul had told the Thessalonians, when he was with them, that a great and general apostasy would first take place, and those who read the Bible are taught the same thing. If Paul did not inform the Thessalonians in this letter how long the apostasy would continue, other inspired writers have foretold that it would last 1260 years. But Paul has foretold who the apostates would be, and so described the character of the apostasy, that he who runs may read. **THE ROMAN CATHOLIC HIERARCHY, WITH THE POPE AT ITS HEAD, SITTING IN THE TEMPLE OF GOD, SHEWING HIMSELF THAT HE IS GOD.** In consequence of the Thessalonians, and others in later ages, heedlessly overlooking this fact, they have falsely predicted that Christ's advent would take place before the apostasy, or at some period during the continuance of the apostasy. Again, others have predicted that this man of sin, stained with the blood of millions of martyred saints, will be destroyed, some by one means and some by another. But Paul has not left the subject open for discussion, but has decided it with all the weight of divine authority:—"Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy by his visible personal coming with splendor and majesty"—"with all his saints." This destruction will be pre-millennial. "The judgment shall sit, and they (the ten thousand times ten thousand who will come with him) shall take away his dominion to consume and destroy it unto the end, and kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominion shall serve and obey him." C. N.

No individual christian, or body of christians, can be so well prepared to go forward in the discharge of any duty as when their faith and love and zeal are fervent, and their hearts habitually constrained by the love of Christ.

Circular Letter of Kingston Presbytery.

THE Committee appointed to prepare a Circular Letter to the Churches under the care of the Presbytery of Kingston, on the subject of "constituting the pastoral relation between themselves and their ministers, and the support of the ministry," would respectfully submit the following, viz:—

To the Churches under the care of the Presbytery of Kingston.

DEAR BRETHREN IN CHRIST:—We desire to address you on two topics, closely related to each other, and both of which, as we believe, important to the cause of Christ and to the interests of our church. Of course, within the limits of a Circular Letter, we cannot expect to do more than present some leading thoughts on the general subjects, with the hope, that by the blessing of God, they may move the churches to such wise and prudent action as shall honor God and promote the cause of Christ amongst us. May we not indulge the hope, even as we do most sincerely pray, that you will give to the thoughts now presented, that serious, candid and prayerful consideration, of which you will readily acknowledge they are worthy.

I. The first point to which we would direct your attention is this—the practicability and duty of constituting the Pastoral relation between yourselves and your ministers.

The time has been when the relation between minister and people, which still exists in the case of every member of this Presbytery, and which is known as that of stated supply, was demanded by the necessities of the church and the exigencies of the times. The time has been when a permanent, settled ministry, could not be supported, as is the case in every newly settled or thinly populated region. The time has been when men who consecrated themselves to God in the ministry of the Presbyterian Church were constrained either to labor as stated supplies, or leave the feeble churches, scattered over a large region, destitute of the stated means of grace. And hence, the custom has prevailed, of employing men to preach as stated supplies merely, to several different churches, located many miles apart. Such a state of things has been exceedingly unfavorable to a settled ministry. For we find that the policy of the church has been to employ a stated supply from year to year, long after the necessity for it has, as we believe, passed

away. And, indeed, such has been the effect of this state of things upon our churches, that it seems next to impossible to convince them that their true *policy*, to say nothing now of their *duty*, is to instal their ministers as the *pastors* of the churches. In some cases, this cannot be done even yet, but in the majority of instances it can be and ought to be done.

It may be contended that our section of country is yet, to a considerable extent, missionary ground, and that Presbyterian ministers must labor for the most part as home missionaries. Let it be granted for the sake of argument; and what then? If it be missionary ground why not carry out here, as elsewhere, the settled policy of the Home and even the Foreign Missionary Societies? Their policy is to secure, as fast as possible, a *settled ministry*—to have at every important point a man who will bear to his people *in fact*, as well as in name, the relation of *pastor*, who will go in and out before them—who will watch over their spiritual interests—who will minister to them regularly and constantly in holy things, that they may grow in the knowledge of truth, and be lead, encouraged, and strengthened in the way of holiness. The labors of ten missionaries within our bounds would not supercede the necessity for a settled ministry. On the contrary, that system of itinerating, which now exists to a greater or less extent, and which has a tendency to weaken, by dividing and scattering the efforts and energies of the ministry, would be confined in its practical operations to evangelists and home missionaries, men especially appointed for that work, while the pastor would abide at home—give attendance to reading and study—concentrate his energies, and, separating himself from all earthly cares and employments, give himself wholly to the work of his particular ministry.

But is it the duty of the churches to constitute the pastoral relation between themselves and their ministers in all cases where it is practicable? We think it is clearly their duty, in view of two considerations. First, that Presbyterian churches should in all things conform to the Presbyterian Form of Church Government; or in other words, that in *order*, as well as in doctrine and discipline, they should be *presbyterian*.—There is no such relation between minister and people as that known amongst us as stated supply, recognised by our book

of church government. It is a relation which has been *forced* on the ministry and the church, in the first place, and continued, as we before remarked, by the churches, and encouraged in some instances by the ministers themselves, long after the necessity for it has passed away. Our book of church government makes it the duty of every congregation which has enjoyed the labors of a minister, and who are satisfied with him, to extend a call to him to become their *pastor*. And we turn your attention to the language of the book, ch. 15, sec. 1—“When any probationer shall have preached so much to the satisfaction of any congregation as that the people appear prepared to elect a *pastor*, the session *shall take measures* to convene them for this purpose.” The duty of the church could not be declared more plainly. And it is evidently contrary to the very genius and order of Presbyterianism to establish and continue a relation not known to, or recognised in the standards of the church, and which puts a minister in the attitude of a man hired by the year.

But it is the duty of the churches to constitute the pastoral relation in view of another consideration. All observation has shown, that the results of a settled permanent ministry, compared with the results of an unsettled itinerating ministry, are more solid, more important, and more lasting. And it is easy to see why this is so. All experience teaches, that in the ministry especially, every thing, humanly speaking, depends on the diligence and watchfulness of the pastor, as well out of the pulpit as in it. Occasions are constantly arising which require his attention, his presence, his counsel, and his assistance. And to use a phrase borrowed from the world, “he must be on the ground.” He must be there to use all his influence in promoting the cause of education, of sound morals, of religion, and of whatever has a tendency to elevate and improve society—whatever is calculated to better the physical, intellectual, moral and spiritual condition of *man*. A minister who is at one place to-day, and at another to-morrow, cannot expect to wield as potent an influence, nor to be as extensively and permanently useful, as if he were settled down in the midst of his people, and known and regarded by them as *their pastor*—their spiritual adviser—their sympathising friend—their religious teacher, ever ready to do them good—ever seeking to

promote their happiness; yea, making their present and eternal welfare the great object of his ministry amongst them. It will not be denied that these results may be partially secured by the present system of stated supplies. But they are never enjoyed to the same extent that they would be, if the relation of pastor and people were regularly constituted and faithfully sustained according to the requirement of the Presbyterian Form of Church Government.

It is in view of considerations such as these, that we wish to call the attention of church sessions and church members to the question, whether they can not and ought not to constitute the pastoral relation between themselves and their ministers. We have no hesitation in saying, that we believe that with few exceptions they can, and that they ought so to do. The best interests of Christ's cause demand it, and we believe that the time has fully come when Presbyterian churches ought to be in all possible respects *presbyterian*. There are objections, we know, to the pastoral relation, and indeed strong opposition to it is felt and manifested, even by some ministers of our church. But these objections may be removed. One objection is this—the difficulty of getting rid of an installed pastor. But there is no difficulty of the sort to be apprehended at all. The book of church government makes provision for dissolving the relation, as well as for constituting it. So that a congregation need not retain a minister one moment after he ceases to be acceptable to them. Another objection to the pastoral relation is this—we cannot support a pastor. This is true in some cases, and the objection is valid. But in most cases, what is called the feebleness of the churches, is nothing more or less than a feeble sense of the authority of God's word—a feeble sense of obligation to the Redeemer—a feeble sense of responsibility in the minds of church members, and a very feeble appreciation of the value of religious privileges.

This calls up the second point to which we would direct your attention.

II. The support of the ministry.*

*The discussion of this point, from the nature of the subject, seems to come from the *ministers* only of Presbytery. It may be well to state, therefore, that the eldership heartily concur in it.

We have no delicacy, brethren, in addressing you on this subject. Paul felt none when he wrote the 9th chapter of his first epistle to the Corinthians. Why should we? Your ministers are not asking *alms*, they are setting forth their *rights*. They are not soliciting your charitable benefactions, they are advocating an *even-handed justice*. The time has come when we feel that we must speak out. Justice to your ministers, to their families, and a sense of our duty to the church and the cause of Christ, demand of us a candid discussion of this subject. We know that some persons will accuse us of being actuated by mercenary motives, when the Master knows that we desire nothing which he has not authorized us to require and expect. We do not wish to burden the churches with a "burden too grievous to be borne." We do not wish to go one step beyond what is right and just. If the Lord has ordained (and the apostle says He has) that they who preach the gospel should live of the gospel, even as they who of old ministered at the altar lived of the things of the altar, that is all we ask, all we desire, all we have any right to expect and require.—Hitherto the ministry within our bounds has not been supported by the churches. There has not been an approach to anything like an adequate remuneration even, of services rendered. And instead of "living of the gospel," as the apostle says, your ministers, in nearly every instance, have been compelled to live by the sweat of their brow. Instead of devoting themselves wholly to the work of the ministry, they have been compelled to devote much of their time to the work of the school-room or the fields, or else starve themselves and families. Instead of being free from all worldly cares, that body, mind and soul may be laid on the altar of God, they have been straitened and embarrassed in their worldly circumstances—their minds more or less directed from the sacred employments of their ministry, and their souls more or less affected by the nature of their necessary engagements and labors through the week. It is impossible that the ministry, under such circumstances, should take that elevated stand which they desire to do, and which they feel they ought to do, and which they would do, if the church would do her duty. They cannot give themselves wholly to the work of the ministry unless they are supported. They cannot consecrate all

the powers God has given them to the service of Christ in the ministry, unless they are kept from pecuniary embarrassment and the solicitude and anxiety attendant and consequent upon it. Now it is but the dictate of common justice, as well as a principle recognised under the Mosaic dispensation, confirmed by Christ in his example and precepts, and fully declared by the apostle Paul in reference to this very subject now under consideration, that "the laborer is worthy of his hire"—that "they who preach the gospel should" not *starve* of the gospel, but "live of the gospel." We feel, brethren, that what we do receive from the churches, whether it be much or little, is not *charity*, but the payment of a just debt—and a debt which the church cannot justly refuse to pay. We do not feel, by any means, that ministers of the gospel are a class of men to be fed and clothed, and their families supported, by the *alms* and *benefactions* of the church. On the contrary, we feel that they are just as mocked, and their feelings wounded, when the churches pay them for their labors and call it *charity*, as the laboring man would do, who, at the end of the day, or week, or year, should receive from his employer the wages for which he had toiled and labored, and that employer should pronounce the *wages* not wages but *alms*.

There are many reasons which might be urged to show why the ministry should be supported, but we wish to give prominence to this—the contributions to the ministry is the payment of a just debt; or, in other words, *recompense given for services performed*. We believe that many christians do not yet feel and understand that this is so. And we are willing, brethren, to rest the whole matter on this one question—is it not *just* to support the ministry? We have no fear of the result if christian men and women will read, and study, and pray over those parts of the Sacred Scriptures where this subject is discussed. If with a desire to know their duty, they will ponder well the declarations of God's word, we doubt not that they will soon see and feel what is their duty in relation to this matter.

And now, dearly beloved brethren, in conclusion, we beseech you, by the attachment which you feel for the church of your choice—by your love for Christ and your desire to promote the best interests of his cause and kingdom—by your

love for the souls of your children, your neighbors, your relatives, your friends, and your fellow-men—by that solemn account which you must one day render to God for your stewardship, we beseech you to ponder well the things we have written, and may the great Head of the church incline you to such action as shall honor Him and promote His cause.

JOHN J. ROBINSON, }
 THOMAS BROWN, } *Committee.*
 HIRAM F. TAYLOR, }

☞ The New York Evangelist and Christian Observer will please copy.

The Shorter Catechism—No. 11.

How very beautiful is the poet's well known definition of prayer—"the soul's sincere desire," "the motion of a hidden fire," "the breathing of a sigh,"

"The upward turning of an eye,
 When none but God is near."

And not more beautifully poetical than true is this description by the pious Montgomery. Still we do not think that we hazard much in asserting, that in our own church's manual we have a definition, not only as scriptural but as beautiful as this from the evangelical poet, which has been recited and sung with christian fervor in the churches for the last score of years.

QUESTION 98.—*What is prayer?*

ANSWER.—*Prayer is an offering up of our desires unto God for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.*

"An offering up"—the free lifting up of our desires by God's strength, from out of earth's attractions into the pure atmosphere which surrounds the throne of grace. An offering up of our desires—the earnest longings of our souls, for what? For earth's treasures, powers, or favor? No; but, in the simplicity of a trusting child, for things according to his will, just such things as he, our Father, sees to be good for us, and which we know that he is willing to bestow upon his children. The child born of the dust makes his appeal to his Father. That Father is the God of heaven and earth—the maker and sustainer of those countless worlds which adorn night's canopy.

A breathing atom, kneeling at the throne of the universe!—Will this atom be noticed, heard, answered? Yes, if he comes in the name of Christ, and prays to be heard for the sake of that great Mediator, who condescended to become the babe of the manger. He has made such a propitiation for fallen man, that the poorest, the meanest amongst us cannot send up an earnest believing prayer to the Father's throne, but it will, for His sake, be heard and answered. Oh, surely, while the name of Him who died as an atonement for sin still lingers on our lips, our daily backslidings and transgressions will tremblingly come up in our thoughts, and with "confession of our sins," and with almost overwhelming wonderment at God's goodness, our hearts will rise even to the high regions of praise, and break forth into thankful acknowledgments of his mercies. But let us open our Bible, and prove the correctness of the definition of prayer, which our Catechism gives.

Doctrine 1st.—Prayer is the offering up of our desires.—Proof, Psal. lxii: 8—"Pour out your heart before him."

Doctrine 2d.—Prayer must be offered to the true God. Proof, Isa. xlv: 22, 23—"Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else;—I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear."

Doctrine 3d.—Prayer must be sincere. Proof, Jer. xxix: 13—"And ye shall seek me, and find me, when ye shall search for me with all your heart."

Doctrine 4th.—Prayer must be, virtually, a continued offering up of desires. Proof, I Thess. v: 17—"Pray without ceasing."

Doctrine 5th.—Prayer must be made for things agreeable to the will of God. Proof, I John, v: 14—"If we ask any thing according to his will, he heareth us."

Doctrine 6th.—Prayer is only prevalent when offered in the name of Christ. Proof, John xvi: 23—"Whatsoever ye shall ask the Father in my name, he will give it you."

Doctrine 7th.—Prayer must be accompanied by confession of sin. Proof, Dan. ix: 4—"I prayed unto the Lord my God, and made my confession."

Doctrine 8th.—Prayer must be offered with thanksgiving.

Proof, Phil. iv: 6—"By prayer and supplication, with thanksgiving, let your requests be made known unto God."

We would here devote a few minutes to reflection, and strive to acquire definite ideas on the subject of such prayers as alone are prevailing. We are told by inspiration, that whatsoever we ask in prayer *believing*, those things we *shall receive*. Unless we *believe* that God is able and willing to hear us, and that he not only will hear but answer us, our prayers have no certainty of being answered. And this at once shews us what things we are to pray for in faith, "nothing doubting" of a literal answer; namely, things according to His will. We cannot believe and feel assured that our prayers will be answered, unless we know that the thing we pray for is according to God's will. If *we do know this from Scripture testimony*, and yet do not act upon it, our want of faith is a sin so great as to prevent our prayers from being answered. We know that it is God's will to give us our daily bread, for it is a petition dictated by the Saviour, who knew the will of Him who sent him. If we, then, believe and pray for it, we shall not fail to receive this earthly boon. If we pray for the greater sanctification of our own hearts, or for the conversion of others, *believingly*, God will send his sanctifying or converting power; for, he "willeth not the death of a sinner," but is more ready to give his Holy Spirit than we are to ask him aright. If we pray with faith for the influence of the Holy Spirit to be poured out, our prayer will be heard and answered; for, the apostle says by inspiration to the Gallatians, that he and they "might receive the promises of the Spirit through *faith*." Again, the wisdom which is from above, which the wisest of men preferred to all else, that too will be given in answer to confiding, believing prayer. But we must ask in *faith, nothing wavering*. The apostle tells Timothy that God, the Saviour wishes "all men to be saved, and to come to the knowledge of the truth;" but in this connection he exhorts that prayers and supplications be made for all men; and we know that there must be prayers of faith. There are many things which it is right for us to pray for, while we cannot have absolute confidence as to the will of God to bestow them, according to our wishes. The humble believer, as he offers his petition, will in such a case say, from the very heart, in the confidence of gospel faith,

“not my will, but Thine be done.” Even here he prays *believing*, that God will accomplish his own and sovereign will for the best, whether his present desires be thwarted or not; and he is thoughtful to merge his lawful wishes, founded as they are upon ignorance, in the will of a God of love and infinite wisdom. But there are many petitions which may be offered without a doubt of their being not only heard, but literally answered for Christ’s sake; and, if they are not answered, it is proof positive that the prayer has not been one of faith. We cannot offer up the prayer of faith for wealth, for grandeur, for worldly power, either for ourselves or for those we love; but we can, if we will, be enabled by His spirit to pray for the salvation of our own souls, and for the eternal welfare of our nearest and dearest friends; yea, of all around us. Let our young friends make this subject one of intense thought; and let us pray in faith for wisdom from on high. It is delightful to think, that whatsoever we ask in prayer, *believing*, for ourselves, or for those dear as our own souls, *we shall receive*. Let us no longer hesitate, but go to the throne of grace with humble boldness. The plain facts are these. God has said, “ask, and ye shall receive.” If you ask, and doubt, whether God will really hear and answer your prayer when offered for things promised to be given in answer to required prayer, and should you be surprised if an answer to the believing prayer of another has brought you a blessing, then you are found treating God as you dare not treat an earthly friend, in whose word of honor you confide.

One word more. If our prayers are the prayers of faith, our whole conduct, our most active exertions to forward and bring about the objects for which we pray, will be to ourselves the rational proof of our own earnestness. The man who is sure of victory lays not down his weapons of warfare till the battle is won. He uses them with tenfold energy—an energy of which in other circumstances he could not have been capable. None but those who have tried it can know how the prayer of faith stimulates exertion.

QUESTION 99.—*What rule hath God given for our direction in prayer?*

ANSWER.—*The whole word of God is of use to direct us in prayer; but the special rule of direction is that form of prayer*

which Christ taught his disciples, commonly called the Lord's prayer."

Doctrine 1st.—We are to seek for direction as to how we should frame our prayers. Proof, Luke xi: 1—"Lord, teach us to pray, as John, also, taught his disciples."

Doctrine 2d.—For we have need of direction. Proof, Rom. viii: 26—"We know not what we should pray for as we ought."

Doctrine 3d.—The whole Bible is of use to direct us in prayer. Proof, John xv: 7—"If ye abide in me, and my words abide in you, ye shall ask what ye will." See also texts quoted under question 98.

Doctrine 4th.—The Lord's prayer is the special rule given us for our direction in prayer. Proof, Matt. vi: 9—"After this manner, therefore, pray ye, 'Our father,'" &c.

Let us notice here, that it is "*after this manner*" that we are to pray. We are not directed to repeat the words of the Lord's prayer over and over again, as a heathen charm. No direction of this kind is given. But we find that the Saviour, at the request of his disciples, gave them, and his professing followers in after ages, this prayer, as a model by which they could frame their petitions to their Father in heaven, and that he told them to ask in his name, after his death and ascension, that their joy might be full.* Blessed be God, that we are taught by the Spirit to say Abba, Father!

QUESTION 100.—*What doth the preface of the Lord's prayer teach us?*

ANSWER.—*The preface of the Lord's prayer, which is, "Our Father, who art in heaven," teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us; and that we should pray with and for others.*

Doctrine 1st.—We are, in prayer, to approach God with holy reverence, and the humility of dependent, returning children, denouncing our sinful wanderings with holy fear. Proof, Psal. cxlv: 19—"He will fulfil the desire of them that fear him: he, also, will hear their cry, and will save them."

Doctrine 2d.—We are to approach God in prayer with gospel confidence. Proof, Eph. iii: 12—"In whom we have boldness and access with confidence."

* John xvi: 24—"Hitherto have ye asked nothing in my name." 26—"At that day ye shall ask in my name," &c.

Doctrine 3d.—We are in prayer to approach God as our Father. Proof, Rom. viii: 15—“Ye have received the spirit of adoption, whereby we cry, Abba, Father.”

Doctrine 4th.—We are in prayer to feel that God is able to help us. Proof, Eph. iii: 20—“Unto Him who is able to do exceeding abundantly above all that we ask or think.”

Doctrine 5th.—We are to feel that God is willing to help us. Proof, Matt. vii: 11—“How much more shall your Father which is in heaven give good things to them that ask him.”

Doctrine 6th.—The pronoun “our” shows that we are to join with others in prayer. Proof, Acts xii: 12—“Many were gathered together praying.”

Doctrine 7th.—We are to pray for others. Proof, I Tim. ii: 1—“I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men.”

QUESTION 101.—*What do we pray for in the first petition?*

ANSWER.—*In the first petition, which is “hallowed be Thy name,” we pray that God would enable us and others to glorify him in all that whereby he maketh himself known, and that he would dispose of all things to his own glory.*

Doctrine 1st.—Without God, we are of ourselves unable to glorify him. Proof, II Cor. iii: 5—“Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God.”

Doctrine 2d.—We should pray that God would enable us and others to glorify him. Proof, Psal. lxxvii: 3—“Let the people praise thee, O God: let all the people praise thee. li: 15—O Lord, open thou my lips; and my mouth shall show forth thy praise.”

Doctrine 3d.—We should pray that God would dispose all things for the glorifying of himself. Proof, John xii: 28—“Father, glorify thy name.”

QUESTION 102.—*What do we pray for in the second petition?*

ANSWER.—*In the second petition, which is, “Thy kingdom come,” we pray that Satan’s kingdom may be destroyed, and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it; and that the kingdom of glory may be hastened.*

Doctrine 1st.—Satan has a kingdom in this world. Proof,

John xiv: 30—"The prince of this world cometh, and hath nothing in me."

Doctrine 2d.—We should pray for the destruction of Satan's dominion. Proof, Psal. lxxviii: 1—"Let God arise, let his enemies be scattered: let them, also, that hate him flee before him."

Doctrine 3d.—We should pray for the advancement of the kingdom of grace, which is the reign of Christ in the hearts of men by the gracious influence of his Holy Spirit. Proof, Psal. lxxii: 7—"Give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

Doctrine 4th.—We should pray that we be made subjects of Christ's kingdom. Proof, Luke xxiii: 42—"Lord remember me when thou comest into thy kingdom."

Doctrine 5th.—We should pray that others may be brought into the kingdom of grace. Proof, Rom. x: 1—"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

Doctrine 6th.—We should pray that God may keep us. Proof, Psal. cxix: 117—"Hold thou me up, and I shall be safe; and I will have respect unto thy statutes continually."

Doctrine 7th.—We should pray that others may be kept by God's free grace. Proof, I Thess. v: 23—"I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."

Doctrine 8th.—There is approaching a kingdom of glory or millennial day. Proof, Isa. lxvi: 23—"And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."

Doctrine 9th.—We should pray for the coming of the millennium with much encouragement. Proof, Rev. xxii: 20—"He which testifieth these things saith, surely, I come quickly. Amen. Even so, come, Lord Jesus."

QUESTION 103.—*What do we pray for in the third petition?*

ANSWER.—*In the third petition, which is, "Thy will be done in earth as it is in heaven," we pray that God, by his grace, would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.*

Doctrine 1st.—We are of ourselves unable to know or to do

the will of God. Proof, I Cor. ii: 14—"The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

Doctrine 2d.—God only can make us able and willing to obey and submit to his will. Proof, Phil. ii: 13—"It is God which worketh in you both to will and to do of his good pleasure."

Doctrine 3d.—We must pray, that God's will may be known and obeyed over all the earth. Proof, Psal. lxxvii: 2—"That thy way may be known upon earth, thy saving health among all nations."

Doctrine 4th.—We must pray for ability and willingness to know God's will. Proof, Eph. i: 18—"The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints."

Doctrine 5th.—We must pray for ability and willingness to obey God. Proof, Psal. cxix: 35—"Make me to go in the path of thy commandments."

Doctrine 6th.—We must pray that God would make us able and willing to submit to his will. Proof, Acts xxvi: 14—"The will of the Lord be done."

Doctrine 7th.—We ought humbly, cheerfully, diligently and constantly to obey and submit to the will of God, as the angels do in heaven. Proof, Psal. c: 2—"Serve the Lord with gladness; come before his presence with singing."

QUESTION 104.—*What do we pray for in the fourth petition?*

ANSWER.—*In the fourth petition, which is, "Give us this day our daily bread," we pray that of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them.*

Doctrine 1st.—We are to pray for our daily necessities to be supplied. Proof, Gen. xxviii: 20—"If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on."

Doctrine 2d.—Every thing we enjoy, every breath we draw, is a free and undeserved gift from God to us. Proof, Gen. xxxii: 10—"I am not worthy of the least of all thy mercies, and of all the truth which thou hast shewed unto thy servant."

Doctrine 3d.—We are to seek only what is necessary for the present, trusting God for the future. Proof, Matt. vi: 34—“Take, therefore, no thought for the morrow; for, the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.”

Doctrine 4th.—We are to pray for just such a portion of the good things of this life as God sees best for us to have. Proof, Prov. xxx: 8—“Feed me with food convenient for me.”

Doctrine 5th.—We must implore God’s blessing with them. Proof, Prov. xi: 22—“The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.”

QUESTION 105.—*What do we pray for in the fifth petition?*

ANSWER.—*In the fifth petition, which is, “And forgive us our debts, as we forgive our debtors,” we pray that God, for Christ’s sake, would freely pardon all our sins; which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.*

Doctrine 1st.—We should pray for pardon of sin; to be relieved from the burden of our debts or trespasses, as sinners. Proof, Hosea xiv: 2—“Take away all iniquity, and receive us graciously.”

Doctrine 2d.—Pardon can only be expected for Christ’s sake. Proof, Ephesians i: 7—“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.”

Doctrine 3d.—We are to forgive others. Proof, Col. iii: 13—“Forbearing one another; and forgiving one another.”

Doctrine 4th.—God only can enable us from the heart to forgive others. Proof, Gal. v: 22, 23—“The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.”

Doctrine 5th.—Our feeling, that we have the grace to forgive others, encourages us to seek forgiveness for ourselves. Proof, Luke xi: 4—“Forgive us our sins; for we, also, forgive every one that is indebted to us.”

Doctrine 6th.—Unless we forgive others, we ourselves cannot be forgiven. Proof, Matt. xviii: 35—“So, likewise, shall my heavenly Father do, also, unto you, if ye from your hearts forgive not every one his brother their trespasses.”

QUESTION 106.—*What do we pray for in the sixth petition?*

ANSWER.—*In the sixth petition, which is, "And lead us not into temptation, but deliver us from evil," we pray that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.*

Doctrine 1st.—We should pray that God would keep us from being tempted. Proof, Matt. xxvi: 41—"Watch and pray, that ye enter not into temptation."

Doctrine 2d.—We should pray for support under temptation. Proof, Psal. cxix: 133—"Let not any iniquity have dominion over me."

Doctrine 3d.—We should pray for deliverance from temptation. Proof, Cor. xii: 8—"For this thing I besought the Lord thrice that it might depart from me."

QUESTION 107.—*What doth the conclusion of the Lord's prayer teach us?*

ANSWER.—*The conclusion of the Lord's prayer, which is, "For thine is the kingdom, and the power, and the glory, for ever, Amen," teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power and glory to him. And in testimony of our desire, and assurance to be heard, we say, Amen.*

Doctrine 1st.—We are to take our encouragement to pray from God only. Proof, Dan. ix: 18—"We do not present our supplications before thee for our righteousness, but for thy great mercies."

Doctrine 2d.—We ought to join thanksgiving and praise to our prayers. Proof, I Chron. xxix: 10—"David blessed the Lord, before all the congregation; and David said, blessed be thou, Lord God of Israel, our Father, for ever and ever."

Doctrine 3d.—We ought to feel, as we pray, that every thing is under God's universal dominion for his own glory. Proof, I Chron. xxix: 11—"All that is in the heaven and the earth is thine: thine is the kingdom, O Lord; and thou art exalted, as head above all. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty."

Doctrine 4th.—Our prayers must be earnest. Proof, Dan. ix: 19—"O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not for thine own sake, O my God."

Doctrine 5th.—We ought to pray with an humble assurance

that God will hear us. Proof, Heb. x: 22—"Let us draw near with a true heart, in full assurance of faith."

Doctrine 6th.—And, with a confidence of being heard, our prayers should be closed with an "Amen." Proof, Psal. cvi. 48—"Let all the people say, Amen."

The last question and the last proof has been written, and we must now lay aside our monthly task. Very pleasant it has indeed been to us: and many hallowed and sweet associations of youthful days have clustered around, as our pen has transcribed the words of that old Catechism, which, leading to the Bible and telling us to place our only confidence there, gave us our first definite ideas of God's truth. We trust that these lessons have not been entirely in vain. We have had the happiness to be made aware that some of our young friends have not only read them, but welcomed them as a branch of Sabbath study, and used them as a manual of instruction. Few things could give the writer more satisfaction than thus to be made an humble instrument of doing good; and an earnest prayer is now offered for God's blessing to rest upon all such inquirers after truth;—yea, and God's blessing will rest and remain upon all who make His precious word their daily and prayerful meditation.

The intention of the compilers of this Catechism was, most evidently, to draw the thoughts of the young to the Inspired Word, and there rivet the heart and understanding. One careful perusal of the work will make it manifest to every unbiased mind, that this was their chief, if not their only, design.—Denominational peculiarities, and the support of sectarianism, never entered the minds of those Westminster worthies, who, indeed, as has been already noticed, belonged to several of the Christian denominations. No. Their aim was to lay a foundation of religious principles for their children and grand children, not with the "hay, wood and stubble" of ancient traditions, or the notions of modern dreamers, but with the genuine materials of revealed truth alone, upon the Rock, Christ Jesus. "To the law and to the testimony,"—this was the watchword of these godly men. Presbyterians loved the watchword, and do still love it. Hence they made the Shorter Catechism, and do still make it, the compendium and expositor of the doctrines held by their church. This watchword

has been echoed through the mountains and valleys of Scotland and of Switzerland, and over the Atlantic it has long been wafted, and made to reverberate from peak to peak across the vast breadth of this wonderful Republic, till now, on the golden shores of the Pacific the sound is heard, understood, and welcomed, ready to be extended to the farthest East.

Let us cherish the Sacred Scriptures far above all human writings, even as the "living oracles of God," and let the Catechism be familiar to the old and to the young of our congregations; then shall our church renew her youth, like the eagle, and in united strength and harmony go on her way, rejoicing in the approving smile of her living Head and conquering King, now so near to his millennial reign over the revolted world, for which he shed his blood, and which he will speedily convert unto God, to the glory of sovereign grace on earth and in heaven. M.

Forget not that Life is the period during which our Allegiance to God is tested.

WHEN the redeemed are admitted to heaven, they will go no more out—suffer no more, undergo no more trials or temptations. They will be "before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them: the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

While in this world, then, we are called upon to show our allegiance to God. Is the Being who made, the arm that protects, the Saviour who bled, the Spirit that so kindly draws—are these beloved? Here is the place to exhibit such love. Yea, among these obstacles to holiness, these enemies to righteousness around us, is the position where it should be shown whether we are for or against God.

There is a soldier clad in array of battle. To his commander he has pledged himself, come good or come evil. To his cause he has sworn to be faithful, so long as his pulses play their part, and one drop of crimson courses through his veins.

And when is it that he shall show his allegiance? Shall it be when the battle is over, the victory won, and the conqueror returning in triumph? Or shall it be in the midst of the din of contest, when armor clangs on armor, when warriors stand knee to knee and aim the deadly blow, when the battle-field is strewn with the dead and dying? Who doubts the answer? If not, who can doubt the part which we are called upon to act during life? Whoever loves God is required to make his affections manifest. Putting on the whole armor, he should show forth His praises who called him to be a soldier; and not only a soldier, but also a conqueror; for the battle fought, he will receive the crown of victory and righteousness prepared for all the faithful followers of the Messiah.

We must remember, *that men generally will judge us by our actions, not our feelings.*

A penitent state of mind has characterized the saints of God in all ages. The standard, "be ye holy," is so elevated, that an imperfect being, surrounded with temptation, and candidly considering his conduct, will always find occasion for humiliation and contrition. Herein exists one striking difference between the mere moralist and the genuine disciple. In an unguarded moment the christian may perform an act, or utter an expression, as reprehensible, or more so, than that of the carefully-stepping moral man. But while the latter thinks nothing of the error, or at the most, is only mortified that he has fallen in the sight of his fellow-men, the former lays the subject to heart, not only because he has given others occasion to think lightly of his religion, but also in consequence of the dishonor thrown upon his God. Were himself the only party concerned, he could easily bear the reproach. But oh, there is another object, dearer than his own honor, prosperity, or existence. He is the professed epistle of heaven. The inference drawn, that the one is no better, no holier than the other, when their followers are no better. This wakes up penitence, causes deep humiliation, makes the bosom heave, and the place of secret devotion a witness of his love to God, and his sincere, heart-broken and overwhelming regret, that He whom with the whole heart he adores, should be dishonored by his hapless, unguarded, and sinful errors.

Still, the secret feelings cannot here be completely brought

to light. Could the heart be penetrated—could the shades of regret be distinctly discovered—could the deep, honest, and thrilling penitence of the soul strike the observer's eye, then the caviller might be silenced, and the vain boaster be made to acknowledge that the christian's religion is purer, more refining, and more elevated, than his own pharisaical, external, and lifeless system. But this cannot be. No other eye than that of Omniscience can fully see the heart. If religion would be honored it must be by the life. Where thorns appear men will not believe that they grow upon the vine. Faith is to be shown by works, love by actions, holiness by the life. *A holy life is the best kind of proof of being converted.*

We must not build our hopes upon our standing in the church, though long-continued and respectable. If our evidences rest upon nothing better than this, they may be found like the spider's web in the day of trial.

Often is it asked—how may I know that I am a christian? Probably the best answer is, when your internal feelings and external actions correspond with the trait mentioned in the Bible. The life within and without must present the evidence. Faith, unaccompanied with holy emotions and holy acts, is dead. Trusting implicitly, unconditionally, supremely in Christ, is the only way to obtain pardon and become reconciled to God. But such a trust is a living faith, and a living faith is the enemy to all sin.

If a man lives wrong, and yet has full confidence of being saved, the probability is strong that he is building on the sand. Alarm is better than false security—careful living, even with doubt, better than carelessness with false trust. But the believer's privilege is to have evidence that is encouraging; and in the main satisfactory—to mount on wings as eagles—run and not be weary—walk and not faint. To have that water which, as was said to the woman of Samaria, shall be a well of water springing up into everlasting life. M. R. M.

There was a time in the reign of Queen Elizabeth, when rum and brandy were sold by the ounce, by apothecaries, as a medicine, and a teaspoonful was considered a dose by all the regular physicians. What a change has since taken place!

PROSPECTUS
OF THE
PRESBYTERIAN WITNESS.

THE Synod of Tennessee, at its recent session in Greenville, having filled the Chair of Sacred Literature, &c., in Maryville College, and entered upon other matters to sustain that institution, deemed it proper, among their measures for the good of the Synod, to establish a weekly religious newspaper, with the concurrence and aid of the Editors of the Calvinistic Magazine.

That Magazine will, therefore, to suit the present condition of things, be changed into a weekly paper, to be called
THE PRESBYTERIAN WITNESS.

The design of this publication we express in the words of a former prospectus:—

1. To illustrate and defend the doctrines of the Bible, as they are understood and maintained by the Presbyterian Church.
2. To discuss the subject of Church Government.
3. To exhibit Missionary, Literary, and Political Intelligence, &c., &c.
4. To advocate revivals of religion, and, as intimately connected with them, the Temperance cause will be an honored topic.

THE PRESBYTERIAN WITNESS will be handsomely printed, in KNOXVILLE, on a large imperial sheet, the size of the former Register, at \$2 per annum in advance, or \$2 50 after six months. The first number to be issued 1st January, 1851. The paper will be conducted by Rev. ANDREW BLACKBURN, acting Editor, residing in Knoxville, assisted by Rev. Wm. Minnis, Rev. R. P. Wells, and the Editors of the Calvinistic Magazine. A publication of the character contemplated is greatly needed within the bounds of the Synod of Tennessee. WE WANT A HOME PAPER IN RELIGIOUS MATTERS AS WELL AS IN POLITICS.

Every one, we think, will admit this to be true, and hence the PRESBYTERIAN WITNESS is not designed to supercede the paper from the East, now taken by our families. The Eastern

publication has advantages we do not expect to equal. We, therefore, must have it amongst us. But a paper from New York, Philadelphia, or Boston, cannot be a HOME PAPER to us. Both should be sustained. And in this connection we express our high esteem for the Christian Observer, of Philadelphia. The zeal of Dr. Converse for what we deem true Presbyterianism in government, his talents, his industry, and his self-denial for very many years in sustaining the Observer, give him lasting claims on our churches.

To all, then, who now take the Christian Observer, we say, that by substituting the Presbyterian Witness at \$2, for the Calvinistic Magazine at \$1, the additional expense in the family will only be *One Dollar*. Brethren and friends, act in this matter, and act at once. Address,

ANDREW BLACKBURN, *Acting Editor,*
Chattanooga, Tennessee.

☞ We hope that our subscribers who are in arrears will immediately pay up, as they see the magazine is to give place to a newspaper at the end of the year.—Eds.

Church Extension.

THE Synod of Illinois, (in connection with the Constitutional Assembly,) consists of five Presbyteries, sixty-four ministers, and about seventy-five churches. The Presbytery of Alton alone embraces twenty-one ministers and twenty-nine churches. Of these churches, twenty have been added within the last nine years, by the efficient missionary labors prosecuted by the Presbytery, and they have nearly all been planted in places where there were before no Presbyterian or Congregational churches; and not merely brought over from one ecclesiastical connexion to another; and what is still more interesting, they have not generally been organized from materials recently introduced by immigration, but have been to a very great extent gathered out of old communities from the world. This is the right kind of church extension.—*Selected.*

T H E
Calvinistic Magazine.

[NEW SERIES.]

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

Vol. V.

December, 1850.

No 12.

An Exposition of Acts 3: 20, 21.

“And he shall send Jesus Christ, which was before preached unto you; whom the heavens must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began.”

I. What things are to be restored?

II. Why must the heavens receive Jesus Christ, until the times of the *restitution of all things*?

III. How will all things be restored?

IV. God has foretold *this restitution* by the mouth of all his holy prophets since *the world began*.

I. What things are to be restored?

Restitution cannot be asserted of persons and things which have remained in their first state and condition. A person that has never been sick cannot be restored to health. He must first be sick, in order to be restored to health. A state or family, that has always been prosperous, cannot be restored to prosperity. Restitution always implies the loss of something once possessed; and restitution is putting back the thing to the state or condition that existed at first.

The inspired apostle says “until the restitution of all things;” then *all things* are very different now from what they were when they came from the creating hand of the Almighty. All things include the whole creation of this mundane system—inanimate things, the vegetable, animal and rational existences, making parts of the heavens and earth that God created in six days. We have an inspired description of this work of God in the first chapter of Genesis. The earth was at first

without form and void, and darkness was upon the face of the deep. "And God said let there be light, and there was light; and God saw the light that it was good. Then he made the firmament, after he had divided the light from the darkness, and called the firmament *heaven*, which divided the waters. God then gathered the waters under the heaven unto one place, which he called *seas*, and the dry land he called *earth*." God next said, let the earth bring forth the various kind of vegetables and fruit that has since adorned the earth, and supply food both for man and animals. And God saw that it was good. God then made two great lights, and set them in the firmament of heaven, to give light to the earth, and to be for signs and seasons, and for days and years: he made the stars also. "And God saw it was good." God on the fifth day created the whales, and every living thing which the waters brought forth, and the winged fowl that fly above the earth in the open firmament. "And God saw that it was good." On the sixth day God created the various animals and beasts of the earth, cattle, and all the creeping things. "And God saw it was good." Had these been created before the vegetable kingdom, they would have been without food.

Some time in the sixth day God said, "Let us make man in our image and after our likeness." The triune Jehovah, about to finish the creation that he had begun and carried on, moved by infinite benevolence and guided by his own boundless and unerring wisdom, said, "Let us make man." But how shall he be made? After what model? God decides—"in our image, and after our likeness." What could almighty power and goodness do more, guided by infinite wisdom? But what place is he to hold in God's creation? Let them have dominion over the fish of the sea, and over the fowl of the air, and over every creeping thing that creepeth on the earth. To speak after the manner of men, this whole proposal was agreed to by the Sacred Three in council. Then the writer adds—"So God created man in his own image, in the image of God created he him." And God blessed them and said—"Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth on the earth." Then God gave to this lovely creature in his own likeness every herb. "To you it shall be for meat." And he gave to the

other living creatures, which he had put under the dominion of Adam, "every green herb for meat."

God had arrived at the ultimate design of the creation,—placed over it a creature made in his likeness in knowledge and holiness. He reviews every part of his work, and "God saw every thing that he had made, and behold, it was very good." Every part was adapted in the wisest and best manner, to answer his ultimate design. The light and darkness, the separating firmament, the land and water, times and seasons, the great lights set in the firmament, the vegetable productions, the animal creation, all contributed to the happiness of man made in the image of his Creator. Every thing to please the eye, to please the taste, and to give delightful employment to him as lord of all. Every thing God had made was "very good," answering exactly the end for which God had made it, and taken together pleased God, and pleased and delighted holy Adam.

The first derangement that took place in the faultless creation, in which there was nothing to hurt or to mar in the whole circle of existences, was the apostacy of man. In transgressing God's law, man lost the glorious image of his Creator—lost the divine favor that God feels for all his holy creatures—lost the blessedness of paradise, fell under the curse of God's violated law, and involved the whole race in remediless ruin. The baleful effect of this apostacy reached the whole creation; the heavens, (atmosphere,) the earth, its productions, and the animal creation. The atmosphere lost its fragrance and healthful influence, destined to become the conductor of malaria, plague, pestilence, cholera, and many poisonous gases.—Would such an atmosphere as is often inhaled by sinful man, have been pronounced good for holy Adam and his innocent posterity, had he continued holy? Would God have said this pestiferous air, loaded with poison, is good for this holy race? Every reader spontaneously answers, no.

Earth felt the curse, and gave signs of woe; "cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life." The earth as formed for the habitation of holy creatures, produced nothing hurtful to man; but was adapted for the well being of man and all living creatures, "For the Lord God had caused to grow out of the ground, every tree

that is pleasant to the sight, and good for food;" but now cursed, brings forth thorns and thistles. And God said to Adam, "thou shalt eat the herb of the field" instead of the tree whose "fruit was good for food." Would the earth filled with thorns and briars, and noxious herbs, have been good, a suitable abode for our first parents and their holy posterity? Surely not. The animal creation, once the friends of man and in subjection to him, throws off the yoke and becomes his enemy. The lion, tiger, hyena and others, impelled by ferocity, are disposed to rend and destroy man. Other animals flee from him, dreading him as an enemy. The serpent, cocatrice, asp, the rattle-snake and others, with fangs filled with poison, are ready to inflict deadly wounds. Would innocent Adam have looked on this earthly abode as a suitable habitation for himself and holy little sons and daughters, who were liable to be struck by the deadly fangs of a serpent, or to be torn to pieces by the furious tiger, and devoured? Would God have declared it was good, that is, suitable as a happy dwelling for his beloved children?

The Deluge has had so great an effect on this planet in changing it for the worse, that Peter says "the world that then was perished." The deliterious effects are now seen after a lapse of almost five thousand years. It has been convulsed by earthquakes, by which the earth has opened, and swallowed up city after city with their tens of thousands of inhabitants. It has vomited from its 200 burning mountains the boiling lava in rivers of death, overwhelming provinces with their teeming population. Tornadoes have swept over the land and water with irresistible violence, carrying destruction to every thing in its way, and spreading death and terror on every side. The earth thus disturbed, and rocked from side to side and cleft into chasms, has emitted poisonous gases, malaria, &c.; the atmosphere has received them, and carried them on the wings of the wind, to create disease and pestilence. The Heavens (atmosphere) has treasured up in her chambers the thunder bolts, to be shot forth with inconceivable velocity to inflict death on man and beast at the bidding of Him who rules in heaven and earth. How many have perished on land and on water, by the tempest, lightning and hail, by the horrors of cold and heat! Such surely were not the heavens and earth.

that God made for that noble creature, man; made in the image and after the likeness of God himself. It would be as reasonable to suppose the heavens where angels and redeemed spirits now dwell, were visited by convulsions throughout the plains of glory, and were often terrified by such destructive thunder, lightning and hail as the judgments of a righteous God sent upon Egypt. Would not God, as soon say of such a heaven, "It is very good for angels and redeemed spirits;" as say of the heavens that now are, "It is very good as the abode of him and his race that we have made in our image, and appointed lords of the whole world and all that belongs to it." The heavens and earth that now are, were not the dwelling of the race made after the likeness of God. That heaven and earth were cursed, and perished by the deluge. The heavens and earth that now are, are reserved for fire and perdition of ungodly men, nevertheless we look for new heavens and a new earth, wherein dwelleth righteousness, and which the meek shall inherit. The accomplishment of these predictions, will be the restoration of our sinful race to the image and favor of God. Then shall "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. vii: 24.

II. Why must the heavens receive Christ at all? And why must he remain in heaven until the restitution of all things?

Why must the heavens receive Christ at all? He said to Mary shortly after his resurrection, "Touch me not, for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God."—John xx: 17. We do not pretend to assign a reason why Mary might not touch her risen Saviour before his ascension to his Father; we merely quote the text to shew that a reason did exist.

Paul, in his letter to the Hebrews, says: "The priests went always into the first tabernacle, accomplishing the service of God; but into the second (tabernacle) went the high priest alone once every year, not without blood, which he offered for himself and for the errors of the people; the Holy Ghost this signifying, that the way into the holiest of all was not yet made

manifest, while as yet the first tabernacle was standing, which was a figure for the time present.”—Heb. ix: 6—9. But Christ being come an high priest of good things to come by a greater and more perfect tabernacle not made with hands—by his own blood he entered in once into the holy place”—11th and 12th verses—“for it was necessary that the patterns of things in the heavens should be purified with these (sacrifices); but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures (*antitupa*, antitypes) of the true; but into heaven itself to appear in the presence of God for us”—23d and 24th verses. Had not Christ entered into heaven with his own blood, in the presence of God for us, he would not have been typified by the high priest entering into the holy of holies with the blood of sacrifices; and the second tabernacle, “which is called the holiest of all,” would not have been a type of heaven, nor would the sanctuary and its services have taught the ancient church the great principles of redemption.

2d. Christ ascended to heaven, as he told his disciples, send down the Holy Spirit to reprove the world of sin, of righteousness, and of judgment. He also said, “If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.” He also sent the Holy Spirit of Inspiration, that the canon of the Inspired Book might be completed by his plenary inspiration, and that the faith and worship and order of the first churches, before the New Testament was published, might be established under infallible guidance.—John 16: 7, 8, 13. The Holy Spirit was sent; that God’s elect might be renewed and sanctified. “Being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.”—Acts 2: 33.

3d. He was exalted a Prince and a Saviour to give repentance and remission of sins; and also to give gifts to men.—Acts 5: 31, Eph. 4: 8.

4th. He told the disciples going to Emmaus, “Ought not Christ to have suffered these things, and to enter into his glory.”—Luke 24: 26.

5th. When he ascended into the presence of God, for us, he appeared as an intercessor and advocate. “He is able also to

save them to the uttermost that come unto God by him; seeing he ever liveth to make intercession for them.”—Heb, 7: 25. “And if any man sin, we have an advocate with the Father, even Jesus Christ the righteous.”—1 John 2: 1.

6th. When he ascended “he sat down on the right hand of the Majesty on high.” He was seen by cherubim, seraphim, and all the legions of elect angels, and spirits of just men made perfect, on the topless throne of uncreated glory, sitting on the right hand of his Father; and so publicly acknowledged as King of kings and Lord of lords, entering on the exercise of all that power which had been given to him in heaven and on earth, he is now crowned with honor and glory, and publicly set over the works of God’s hands.”—Matt. 28: 18.

But as the Father will send him at the time of the restitution of all things, why does he tarry so long?

1st. Paul has given a reason that cannot be misunderstood—“He having offered only one sacrifice for sins through his whole life, (*eis to dienekes*,) sat down at the right hand of God, from henceforth waiting [English, expecting] till his enemies be made his footstool.”—Heb. 10: 12, 13. Which is not yet accomplished.

2d. The present heavens and earth will remain till Christ’s second advent. They are reserved unto fire for the destruction of the ungodly. Had Christ’s advent taken place centuries ago, the enemies of Christ must then have perished. But these men and women living without God and hope, have been and will be the progenitors of thousands of the elect. Had their ungodly parents been sent to perdition before their birth, what a vast number of God’s elect would never have existed. Christ would have failed to save many that had been given to him in the covenant of redemption, and would have been faithless to his covenant engagements. Besides, he must have lost a great portion of his reward; but his holy soul will be satisfied only by saving every individual given to him; and if an enemy were to kindle the conflagration that consumes all things, and but one of the elect had been overlooked, and would perish in the flames, the Saviour would call for another deluge, if necessary, to quench the flames, until that soul could be rescued.

3d. The time of his coming has been fixed and unalterably settled in the eternal counsels of the triune Jehovah. The time

is set off at no greater distance than unerring wisdom judged proper, to give time for the Gospel to be preached to all nations as a witness, and to give time and opportunity that all may repent. "The Lord . . . is long suffering to usward, not willing that any should perish, but that all should come to repentance."—2 Pet. 3: 9.

4th. That he may save all that were given to him out of the rebellious generations of Jews and Gentiles up to the time of his second advent. This having been done, he himself will call for that terrific fire which will execute his vengeance on the earth upon his enemies.

5th. Christ delays his coming until the time determined upon by God is accomplished. "When he shall have accomplished to scatter [Heb. finished the dispersion] of the holy people, all things shall be finished."—Dan. 12: 7. The centuries of their dispersion had been fixed by Infinite Wisdom and goodness. Christ's second advent is to gather them back and settle them in the land he had given for an everlasting possession; but they cannot be gathered until the time of their dispersion is finished; and that will be long enough to save all the elect of both Jews and Gentiles that the Holy Spirit up to that time will find among them.

6th. To give time for our race to display the malignant, hell-deserving nature of sin. This they will have displayed by their treatment of one another. The history of their injustice, cruelty, oppression, theft, robbery, falsehood, licentiousness, will never be forgotten, and be held up to the view of the universe—their treatment of Christ, and the persecution and murder of the Prince of Life when in their power, shews what every rebel heart would do under similar circumstances—their treatment of the Gospel—their resistance to the Holy Spirit—their satanic malice against Christ, by martyring his people by millions, by all the refinements of cruelty. When the holy universe sees the smoke of their torment arising forever, with their crimes engraved on the very flames by which they are tormented, they will, with "a great voice of much people in heaven, say alleluia, salvation, and glory, and honor, and power unto the Lord our God; for true and righteous are his judgments; for he has judged the great whore, which did corrupt the earth with her fornication, and hath avenged the

blood of his servants at her hand. And again they said alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and the four *living creatures* (beasts) fell down and worshipped God that sat on the throne, saying, amen, alleluia."—Rev. 19: 1—4.

7th. This restitution is to introduce the millennium. "He will send Jesus Christ, whom the heavens must receive until the restitution of all things." Then there is to be no millennial restitution until Christ's second advent.

8th. This coming is to be personal and visible. Dan. 7: 13—22—"I saw in the night visions, and behold! one like the son of man come with the clouds of heaven." This passage teaches two things. 1. That Christ will come visibly. 2. That the ten horns, (ten kingdoms,) and the little horn, (Roman Catholics, the Pope at the head.) that speak great words against the Most High, and wear out the saints for a time and times and half a time, which is 1260 years. "The judgment shall sit, and they shall take away his dominion to consume and destroy it to the end." Then, and not before, shall "the kingdom, and dominion, and the greatness of the kingdom . . . be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Compare Rev. 19: 11—21, and Rev. 20: 1—5. These passages show that the coming of Christ will be visible—that the armies which are in heaven will come to this earth with him. The holy dead are raised—*this is the first resurrection*; and they will reign on earth with Christ a thousand years.—After the wicked are cast alive into a lake of fire burning with brimstone, then follows the millennium.

III. How will all things be restored?

There are three things which must be restored, as they are not in their primitive state. 1st. The heavens and earth. 2d. The vegetable and animal creation. 3d. Man's body and soul.

1st. The heavens and earth are not in the state in which they came from the creative hand of God. The heavens are to pass away with a great noise, and be so purified that when inhaled it will impart life and vigor. The atmosphere, even in its present state, notwithstanding its contamination, has a vast influence for good, on land and water, on the productions of the earth, on animals, and on man. But when renewed and

purified from every hurtful obnoxious thing, instead of which, it will contain nothing but what increases its power to impart only what is most beneficial, upon every thing to which its influence extends, it will then be what it was to the first parents of our race.

2d. The earth. Its elements will be melted with fervent heat. This fire will prove to it what the refiner's fire does to minerals—purifying them from poisons, and every thing else that would be useless dross, which, if not removed, might render iron, lead, silver, gold and platina, worse than useless. Both land and water will but contribute to the well being of their respective inhabitants. “Out of the ground (at first) made the Lord to grow every tree that is pleasant to the sight and good for food. And the Lord God took the man and put him into the garden of Eden to dress and to keep it.” The whole earth will be an Eden, producing with more than Egyptian abundance in the seven years of plenty, every thing pleasant to the senses or good for food.

3d. Animal creation. The earth, as it came from the hand of God, fitted in the best manner for the habitation of holy beings made in his own likeness, was not filled with ferocious animals, to kill and devour the lords of this lower world, nor with insects and venomous reptiles, to poison by their sting or to strike with fangs filled with deadly poison, inflicting mortal wounds. Adam gave names to all cattle, to the fowls of the air, and to every beast of the field. God gave him “dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and every creeping thing that creepeth on the earth.” Was this dominion a mere name, without the power of any control? Could even innocent Adam have controlled, with their present character, the lion, the tiger, the hyena, the bear, &c.? the cocatrice, the asp, the rattle-snake, &c.? The various animals saw in Adam not only a ruler, but a friend. He saw in them tame submission and attachment. But in consequence of the curse for man's apostacy, the lion and tiger, the insects and creeping things, and serpents, became venomous, ferocious and poisonous, and were filled with the hate and dread of man. God said to Noah, after the flood, “The fear of you and the dread of you shall be on every beast of the earth, and upon every

fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered." God had not said to Adam, the fear and dread of you shall be on these animals, while he remained innocent in Eden.

We have a prediction in Isaiah on this subject—"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie together, and the lion shall eat straw like the ox; and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Is. 11: 6—9. This chapter is a prediction of the millennial kingdom of Christ, of the calling of the Gentiles, and the restoration of Israel. Among the blessings of this kingdom will be a change in the animal kingdom, restoring them to what they were when first created. No other interpretation can be put on the language of the passage. It is not simile, it is not metaphor, for the terms of a metaphor are always to be taken in their literal sense, and the predicate is incompatible with the subject, or nominative. It is not metonymy, synecdoche, nor irony, nor climax, nor hypocatastasis, nor any other figure known to any language, modern or ancient. In Isaiah 65: 17--25, the prophet says—"For behold! I create new heavens and a new earth." Peter quotes these words, and tells us that the new heavens and new earth which are promised in this very passage, (the only one to be found in the Old Testament,) are after the heavens have passed away, and the elements have been melted with fervent heat, and adds, "Wherein dwelleth righteousness." Then the new heavens and new earth are created at the commencement of the millennium. Isaiah assures us that in these new heavens "there shall be no more an infant of days, nor an old man that hath not filled his days. They shall build houses, and inhabit them; they shall plant vineyards, and eat the fruit of them." He then closes the description of this blessed state in the following words—"The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock. They shall not hurt nor destroy in all

my holy mountain, saith the Lord." The pronoun *they*, in both passages, evidently refers to the animals enumerated in the connection.

Neither man's soul nor body is in the state in which they were created. After the apostacy God said to Adam, "Dust thou art, and unto dust shalt thou return." The seeds of disease are implanted in the system, and are brought into action by causes in nature, proceeding from gases, malaria emitted from the earth, decomposition of animal and vegetable matter. The pains, the diseases and death to which we are heirs by sin, find their proximate causes in all nature now deranged. But man's body will be restored to its pristine health and vigor; "no more death, sorrows, or crying."

The soul, made in the image of God, has lost that image, and is in the image of Satan; but it will be restored to the image of God, being made a new creature by the renewing power of the Holy Ghost, sent down for the sake of the once crucified Son of God, then adopted as a child and made heir of all things. "If children, then heirs; heirs of God and joint heirs with Christ . . . that we may be glorified together."—Rom. 8: 17. All these will be restored by the mighty power of Jesus Christ at his second advent, when he makes all things new.—Rev. 21: 5, Is. 65: 17.

IV. God has foretold this restoration by the mouth of all his prophets since the world began.

We have only to settle the meaning of the Greek term *aionos*, and all will be plain. The Hebrews computed time by their jubilee, called in Greek *aionos*, age, and the Gentiles by the generations of men called *genea*.—(Macnight.)

Paul says—"In hopes of eternal life, which God, before the world began," *pro chronion aionion*. These words translated literally, would be, *before eternal times*. It is impossible that there should be eternal times; but if there could be something could not be before eternal; but if translated *before the ages*, namely, the Mosaic dispensation, makes all plain and easy. Paul, in his letter to Timothy, says, "According to his purpose and grace, which were given us in Christ Jesus before the world began," literally, *before eternal times*, but truly, before the times of the ages of the Mosaic dispensation. 2 Tim. 1: 2.

"The mystery which hath been hid from ages," *apo ton*

aionion, of the Mosaic dispensation, and *kai apo ton genion*, that is, the generation of the Gentiles. Col. 1: 26.

“Kept secret since the world began.” *Chronois aioniois*, in the times of the ages, that is, of the Jewish dispensation. Then the meaning is, God foretold this restitution by the mouth of all his holy prophets belonging to the Mosaic dispensation.

INFERENCES.

1st. “God said let there be light, and there was light.” No words can express a fact more clearly; so that no man doubts what the fact is. But the language of our text expresses as clearly the facts that the heavens must receive Jesus Christ until a time foretold by all the holy prophets; and that he will remain in heaven until that time. But when the time of restitution arrives, it is plain he will quit the heavens, where he now resides, to restore all things. The Bible tells us what things are included in all things, and what must be done in order to restore them to their primitive state. This restoration will be as great a work as the first creation, and will require the power and wisdom of the eternal Word, by whom all things were made at first.

2d. This restoration will not be until he returns visibly, with all his saints, clothed with their spiritual, immortal, and glorified bodies. Then commences the restitution of all things; and when finished, the millennium commences; but not before.

3d. The success of the gospel, by the power of the Holy Ghost, may gather in thousands and tens of thousands of the elect out of all nations before that time, and is a work to which the churches ought to apply themselves with tenfold diligence and prayer, for the out-pouring of the Holy Spirit. But whatever success the gospel may have, it will not restore all things. Christ must come visibly to restore all things, and the dispensation he will introduce will be made effectual to save men only by the power of the Holy Ghost.

4th. The more that is done to save men under the present dispensation, the sooner will the elect be gathered in, and the greater the number that will look up with joy to see the Son of man coming, in like manner as his disciples saw him go into heaven, and lift up their heads for their redemption draweth nigh.

C. N.

APPENDIX.

All language is either figurative, or literal, or symbolic. Literal language is to be taken in the plain obvious meaning of the words. In figurative language, 1st. The terms are used in their ordinary sense. 2d. The agents or objects to which figures are applied are expressly mentioned. 3d. The figurative terms are always predicates, and either nouns, verbs, adjectives or adverbs. 4th. As the terms are used literally the figure lies, in their being applied to subjects to which they do not naturally belong. *The ship flies.* Flies is unsuitable to a ship. The meaning is, the ship sails as a bird flies; yet flies and sails are not synonymous. 5th. Figures are used for illustration, and are explained by joining to them the terms of a comparison. 6th. In a large share of figures there is no unusual use of the terms. In metaphor and personification, acts and qualities are ascribed to agents incompatible with their nature.

A Catalogue of the figures used in Scripture.

1. *Simile* is affirming the likeness of one thing to another. "The kingdom of heaven is like a grain of mustard seed."

2. *Metonymy*, from *meta*, *trans* and *nomen*, is putting the cause for the effect, and the effect for the cause; the retainer for the retained; the means for the end; the sign for the thing signified, and *vice versa*. It is a noun, which stands intimately related to that which is meant, instead of the noun which literally denotes it. See Luke 16: 29, I Cor. 11: 26.

3d. *Synecdoche*, from *sun ek dechamai*, is the whole for a part, and the part for the whole. John 20: 13.

4. *Irony*, when we speak one thing and mean another. Eccles. 11: 9.

5. *Hyperbole*, from *uper* and *ballo*, which represents things greater or less than they really are. Job 25: 6.

6. *Climax* means, in Greek, a ladder. A sentence or passage that rises step by step in force, importance, and dignity. Matt. 10: 40, II Pet. 1: 5—7, Psal. 1: 1.

7. *Prosopœia*, or personification, ascribing to inanimate objects the passions and actions of intelligent beings. Micah 6: 1, 2, Heb. 3: 5—10.

8. *Apostrophe*, an address to a real person who is absent or

dead. Jer. 47: 6, 7, Is. 14: 4—19. In this passage almost every object is animated.

9. *Anthropopathy*, when we ascribe to God the members of our bodies, and our affections and actions—arm, hand, eyes, anger, repentance, &c.

10. *Paranomasia*, from *para* and *anoma*, when the sound of two words accord, yet to be taken in a different sense—"Thou art *Petros*, and on this *petra* I will build my church."

11. *Hypocatastasis*, in Greek, means one thing substituted for another—"O Jerusalem, Jerusalem, which killest the prophets," &c., Jerusalem is substituted for its population. A very common figure, used by some of the prophets ten or twelve times in one chapter.

12. *Antithesis*, expresses contrast or opposition between two objects, which places both in the strongest light. Pro. 10: 7, 12, 14. Very common.

13. *Exclamation*, a vehement expression of some passion, as wonder, fear, grief, &c.

14. *Vision*, describes a thing as present when it is past.

15. *Allegory*, which represents one intelligent being acting in one sphere of life, and the object and effect of his actions are employed to represent and illustrate another intelligent being acting in another sphere. Psal. 80, Gal. 4: 22—31, Is. 5: 1—7, and 10: 28—33.

16. *Parables* are a species of allegory.

17. *Metaphor* is more frequently used in the Bible than any other figure, and least understood, and oftener misinterpreted than any other. But the proper rules of interpretation would save both writers and speakers from many gross errors.

Rules 1. The terms of a metaphor are always used in a literal sense. The figure never lies in the subject, or as a grammarian would say, in the nominative, but in the predicate, or the thing affirmed of the nominative—e. g. *The ship flies*. The nominative, ship, just means the thing for which the word stands, and nothing else. But it is incompatible with a ship, but suits a winged fowl. The meaning is, the ship moves with a velocity like the speed of a winged bird. Then the predicate is not a property of the nominative, ship.

2d. All the words in a metaphor are not employed as a fi-

gure, but only a part, and to make all the terms metaphorical, is to misrepresent the meaning of the metaphor.

3d. When a nature is ascribed to an agent or object that does not belong to it, the acts or events which are affirmed of it, are such as are proper to that imputed nature. "Judah is a lion's whelp." Judah cannot be a lion's whelp, and at the same time a son of Jacob; but the language imputes to him the qualities of a lion's whelp, and his character and behaviour were such as belonged to the nature imputed to him.

4th. Passions, affections, acts, and the objects of acts, are used as metaphors. Is. 1: 25, and 5: 25, and 10: 17, and 41: 15, 16, and 48: 4; Jer. 42: 10, and 48: 4.

Symbols.—1st. Symbols must always be seen by the prophet in vision or in fact, as in Daniel and Zachariah, and Ezek. 1: 45. They are never designed for illustration. This is the office of figurative language; but symbols are representatives.

2d. Symbols never indicate the agents or objects which they represent. This is done by an interpretation, but figures indicate both.

3d. Symbols are not of the same class or nature as those they represent. The relation between them is the relation of analogy.

4th. The correspondence between symbols and that which they represent, extends to all their chief parts, and the several parts of the symbol denote parts in the thing represented.

5th. All the symbols taken from the created universe, that act in our world, and denote agents of a different order from themselves, are agents of our race.

6th. The names of interpreted symbols are their literal and proper names, not metaphorical titles and descriptions.

7th. In several interpreted symbols, a single agent represents a body, and a succession of men.

8th. Living agents in the symbol denote living agents, and not characteristics or qualities.

9th. Characteristics of symbols denote analagous characteristics of the agents which they represent.

It is evident that figurative language cannot be symbolic, nor interpreted by the same rules.

Axioms to be observed in explaining figures.

1st. The agent to which the figure is applied, is the agent

whose acts the figure is employed to illustrate, then the agent designated by the prophecy is the agent which the prophecy foreshews. This is the law of every species of figure—its sole design is to illustrate.

2d. Verbal prophecy, that has neither figure nor symbol, must be explained according to the literal meaning of the words.

3d. No passage is figurative unless it has some one of the figures.

4th. Language can never have any other meaning than figurative or literal.

5th. Words never have more than one meaning in the same place.

6th. All figurative passages are to be interpreted according to the laws of their several figures.

7th. Symbolic prophecy has no meaning but that of which symbols are the media. The language in which they are described is never in the same instance the media of the same revelation, or of another.*

The Bible student ought to be very familiar with the laws of figures and of symbols. These laws of philology, which is a knowledge of the origin of words, their combination, grammar, the construction of sentences, or the use of words in language. For want of the knowledge of the laws of figures and symbols, expositors have greatly misrepresented the meaning of God's word. They have used one figure for another—figures have been used for literal terms, and literal words for figurative ones—symbols for metaphors, and metaphors for symbols, and have made confusion equal to the jargon produced at the tower of Babel, when God confounded their language. Even the books of Sciler, Morus and Erneste, give no adequate instruction on the nature and laws of figures—none on the nature and laws of symbols. Yet a great portion of the Bible is to be explained only by a knowledge of these laws. The symbols in the Scriptures are more than four hundred, not one of which will the present system of hermeneutics explain. Nor do they so explain metaphor as to give any advantage to the

*The best explanation we have ever seen of figurative and symbolic language, is in the Literary and Theological Journal, published by Mr. F. Knight, and edited by Rev. D. N. Lord, who has given the best exposition of the Apocalypse the world has ever had.

student correctly to explain metaphorical passages. With Jesuists, "The greater light" means the Pope; "The lesser light and the stars" mean the subjection of kings and princes to the Pope. How much better are the Neologists of Germany, with all their hermeneutics and learned lore on philology. The learned ignorance on these laws has given an engine to wrench the meaning of God's word to suit their theories of error and infidelity, and the errors of many other writers.

Home Missions.

BY REV. L. R. MORRISON.

Preached at Greeneville, Tenn., Oct. 12th, 1850, before the Synod of Tennessee, and published by request of that body.

"And he said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."—Luke 24: 46, 47.

THESE are blessed words. They assert the identity of revealed religion under the dispensation of the prophets and of the apostles. They claim for Christ a glorious triumph over his foes, embodied in full force at Jerusalem. They hold up the challenge of truth to the infidelity of all ages, confounding every cavil by the fact, that the Gospel triumphed in the days of its infancy, over the very men most concerned to refute it; and, on the supposition that is false, at the very time, and in the very place most unfavorable to its success. They proclaim pardon and acceptance to the very worst sinner that ever shall ask it in the name of Christ, since his first offer of life was made to those whose hands were scarcely washed from his blood.

The text displays, in a still higher degree, the glory of Christ, organizing his church into a vast *missionary society*, and ordaining her ministry a *grand mission* to the ends of the earth.

But "the glory that excelleth" appears in giving to *home missions* that ordinal precedence which stands out to view in the clause, "BEGINNING AT JERUSALEM." Its standing lesson for the church and the ministry is, *begin your work at HOME*. Although you are to "go into all the world, and preach the

gospel to every creature," yet *home* must be the *stadium*, whence your race proceeds—the *centre* whence your light must emanate—the resting point of that power with which you are to overthrow the throne of darkness, and heave its mountain of oppression from the souls of men. By domestic labors you are to enlist helpers for the foreign enterprise.

What infinite common sense has God! How well does he maintain the analogy of things! As the lake is moved by the central impulse of a pebble—as the neighborhood, the country, the world is blessed, by the intelligence, and patriotism, and piety, that spring up around the good man's hearth-stone. As the light which springs from the far distant sun is softened and fitted for your use by the reflectors that are near you, so the intelligence that flows from the cross of Christ is exemplified and practicalized and impressed by the "living epistle" which you read in the good man's life, amidst the associations of *home*, so God has ordained proximity as the essential condition of communicated good. It would not avail if you could transcribe the Bible upon the rolling skies, and circle the heavens with the emblazonry of its truths, or that you could trumpet the news of mercy around the globe, and fill the spheres with the music of redemption. There is much more poetry and piety than sense and utility in the lines, "Oh, for a thousand tongues," &c.

Nor can it avail that you translate the word of life into every tongue, and place it in every human dwelling. This has its use, and is indispensable, but "*it pleased God by the foolishness of PREACHING to save them that believe.*"* Says our excellent Catechism, (which I entreat every young person to learn throughout without delay, for you never will find so much truth on so little paper,) "The Spirit of God maketh the reading, but especially the *preaching* of the Word, an effectual means of convincing and converting sinners, and of building them up in comfort and holiness, through faith unto salvation." The demands of man's social nature must be met, if you would bless him with the truth. You must go to him, or send the "man of like passions," and tell it into his ear, and live it before his eyes, and explain it to his understanding, and enforce it upon his conscience, and weep and pray it into

*I Cor. 1: 21.

his heart. Without this contact of mind with mind, and heart with heart, neither you nor he is in the relative position ordinarily requisite for effecting his conversion.

The grand object of the Gospel is, that it "be preached in all the world, for a witness to all nations,"¹ maintaining the contest of light with darkness, holiness with sin, for the salvation of the race. To furnish one missionary to every 2,000 of the heathen, there ought to be a force of 300,000 missionaries, and to furnish them the means of successfully prosecuting the work, there should be raised the sum of \$150,000,000 per annum. To sustain these labors and contributions, Christendom must be imbued with a zeal untiring as the current of life, and a love spontaneous as your breath, and a perseverance that can look forward on long years of toil and pain, saying, "none of these things can move me." Nor is any encouragement offered in this undertaking by the character of those who are to be its beneficiaries, or by any system of belief that holds Divine grace in abeyance to the previous consent of the human heart. The system which teaches that God will turn the hearts of men, *if they will agree* to go in the right way—will take away the stony heart *if it will first be a heart of flesh*—will conquer the world *if the world will submit to him*, may sustain a sort of exertion at home, where there is little danger or sacrifice, but when it comes to expending lives by the hundred thousands, and money by the hundred millions, we must have a faith that rests immediately on Jehovah's faithfulness and power—that sees him "working all things after the counsel of his own will"²—that sees him controlling free moral agents as he pleases, holding the hearts of kings³ in his hand and turning them whithersoever he will—that says with Paul,⁴ "Therefore I endure all things for the elect's sake, that they may obtain the redemption which is in Christ Jesus, with eternal glory." In short, to evangelize the world we must *Calvinize* the church. Yes, let opposers draw their ugliest caricatures, and "sport themselves with their own deceivings," about your "making God the author and abettor of sin"—about their consequence, that "men are as certainly and effectually serving God when committing the most atrocious crimes, as when engaged in acts of piety"—about your "making God worse than

¹Matt. 24: 14, ²Eph. 1: 11, ³Prov. 21: 1, ⁴II Tim. 2: 10.

the devil;" still our obligation as honest believers in the sovereignty of God's providence and grace, our obligation as philanthropists and christians, is none the less to *Calvinize the country*, as far and as fast as God shall speed us.

We have never filled the measure of our duty in the work of evangelizing the heathen; nor will we, if we drive right at that object regardless of the means for consecrating more men and money at home. Let us learn practical wisdom from God, who never drives up to his end regardless of his means. He has his "day of small things," and then his period of great results. He waits his fullness of time, and brings out at his leisure the product of his plans. He wills the majestic oak; but not in an hour, almighty as he is. He bids it spring up a tiny thing, and guards it for years, that it be not crushed by the careless tread of man or beast. Then for ages he strengthens it with tempests and hardens it with frosts, and when centuries have revolved and nations been revolutionized, there it stands, with its great trunk and its lofty boughs that kiss the clouds and gambol with the storm. So God wills a church, and he asks not the rich to bring their gold, or the mighty their power, or the renowned their fame, to attract the thoughtless by the magic of a sudden development; but he takes the mustard seed, perhaps the pious female, and leads her away from cherished endearments and loving hearts, and plants her in the wilderness, and attends her by his Spirit; and she prays and weeps and counsels her children, and sheds light from her cottage, till the home missionary comes and toils through weary months of solitude, and another generation shall see that land beautiful with "trees of the Lord's planting;" and rich with fruits of holiness.

Thus are produced the men and means for converting the heathen. Is it too long to wait? Ask God, and he will reply, "Who hath despised the day of small things?" We may tremble for the delays of the past, and of the present; but we never can redeem the time by beginning our task at the wrong end. If you would enlighten the dark and distant places of Paganism, you must make your light intense at home.

Let us look around us, and contemplate the extent and necessities of our home field.

Perhaps few of us have ever formed a definite idea of the

geographical vastness of the territory over whose spiritual interests the Synod of Tennessee (so far as New School Presbyterianism is concerned) is required to watch.

Beginning on the southern boundary of the State of Tennessee, upon the top of Cumberland Mountain, it runs northeast with this mountain to the southeastern boundary of the State of Kentucky. Thence it runs, with the eastern boundary of Kentucky, to the southeastern boundary of the State of Ohio. Thence with the eastern boundary of Ohio, to the Great Kanawha river. Thence running southeast, it ascends this river to the northern boundary of the State of North Carolina, where it crosses the Blue Ridge. Thence it runs southwest with said mountain to the northern boundary of South Carolina, continuing the same direction so as to include several Districts in the northwestern corner of said State. Thence by an externally curved line, it sweeps across the State of Georgia, in a westward direction, so as to include her vast field of mountains known as Upper or Northern Georgia, to the eastern boundary of the State of Alabama. Thence it runs north with said line to the southern boundary of the State of Tennessee, and thence west with said line to the beginning. *Here are the boundaries of the Synod of Tennessee—embracing portions of five States, and almost equal in extent to the whole of New England.* Of this territory there is, scarcely a square mile without population, which, in many portions, is literally dense.

For overspreading this vast field with the light of truth, as held by Presbyterians, we have about forty-six ministers and seventy-five churches, exclusive of a few ministers and churches of the Old School. Three-fourths of our churches are unable to pay their moiety of a minister's support, or think themselves unable. Three-fourths of our ministers are chained to daily toil for daily bread, and compelled to see men dying at their very doors for lack of knowledge. The average cost at which the ministers of this Synod support their families; probably exceeds four hundred dollars per annum. The average amount of salary received is but little over two hundred, leaving one half their support to be provided by abstracting one half their attention and energies from their ministerial work, and reducing the effective force of this body of ministers to that of twenty-three men.

In view of this painful fact, let me pause to say, on the authority of God, *you must pay the minister*. There are no such claims upon you in any other department of business as in this. The employing of a minister, either as pastor or stated supply, is a transaction of no ordinary moment, for it relates to services in which the Lord Jesus claims such an interest as he claims in no other. The matter is this:—Every minister has come, by his ordination, under the laws of Christ, enacted for the direction of ministerial life. And whenever a people receive such a man as *their* minister, they become answerable to corresponding laws. Those laws require him to give himself wholly to his ministerial work.¹ Whatever be his abilities, none are to be abstracted. His whole time is to be employed in the following ways—in prayer,² in study,³ in reading,⁴ in preaching publicly and from house to house,⁵ and, that he may be qualified to sympathize with all conditions of human trial, and minister to all the spiritual necessities of suffering and sorrowing humanity, he is authorized, if not required, to take him a good wife and lead her about;⁶ that is, make her comfortable and respectable. Then, that he may do this without entangling himself with the cares of the world; “*the Lord hath ordained that they that preach the gospel shall live of the gospel.*”⁷

In every arrangement, therefore, between a minister and people, it is to be remembered that the first party whose claims are to be respected, is God his master; and any agreement which diverts him from the labor specified above, *is of the nature of a conspiracy between him and the people, to defraud his Master out of just so much of a man*, as is required to meet the deficiency of the sum agreed upon for the respectable maintenance and education of his family. The sin of this fraud is common to both parties—minister and people. He has no more right to agree to it than they have to propose it. The only plea that can shield *him* from this sentence of the Bible is that of *absolute necessity*. The only plea for *them* is *absolute inability*. Otherwise it is an affair of *man-sterling*, of no ordinary character; for it is abducting a man from the service to which God his Maker has solemnly appointed him.

1 I Tim. 1: 14. 2 Acts 6: 4. 3 II Tim. 2: 15. 4 I Tim. 4: 15. 5 Acts 20: 20
6 I Cor. 9: 5. 7 I Cor. 9: 14.

In this way the churches of the Synod of Tennessee have turned away about twenty-three men from their appointed work. They have taken but few entire men, but powers and parts of men to this amount, leaving forty-six *fragments* of men to their Master's work; and to finish the climax of enormity, we ministers have extensively agreed to it.

I must say farther, that no other pecuniary obligation rests with such moral force upon a man as his just proportion of his minister's support. "If others be partakers of this power over you"—this right to be paid for the service rendered you—"are not we rather?"¹ You cannot make a debt so binding on the conscience as this. You may add obligation to obligation, till Shylock can demand his pound of your flesh in default of payment, and it only amounts to this at last, *that you have brought yourself under an unrighteous necessity of violating a still higher obligation, which God your Saviour holds upon you, in behalf of his servant, employed to "minister to you in spiritual things."* This is plain talk, but I am speaking to honest men who love plain talk; and, as sure as God's Book is true, this is the exact light in which each man of us must meet this matter at the bar of judgment.

But I will resume the course of my remarks. We have a line of Presbyterian churches along the main valley of the Holston, and on both sides of this line are multitudes of men for whose salvation we have done next to nothing—men of noble natural endowments, with their mighty physical constitutions and vigorous minds, and vast capacity, and gigantic immortality. Oh, how much of heaven or hell it will take to fill them! We do not represent them as Pagans. The Bible is there, and the newspaper, and the review, and the magazine. Nor are they utterly destitute of the preached word. Our brethren of other names have not overlooked them as we have. They have long shown a zeal which does them honor, and it is our shame that we have fallen behind them. Nor has God left their labors without effect. Many souls will rejoice forever on account of the labors of the zealous circuit rider or Baptist minister. But our part of the work remains almost untouched, and a vast amount of good is unaccomplished.

Let me now ask you to look at the *degré* of this destitution.

¹ I Cor. 9: 12.

After a careful examination of several parts of this field, my conviction is, that where there are none of the influences created by the presence of Presbyteranism, not one twenty-fifth of the population hear the gospel per week from any one whatever—not one-tenth hear it once a month—not one-twentieth hear it preached on the Sabbath at any regular intervals, and no man can hear it every Sabbath.

There is the circuit riding brother, with his circuit of three or four weeks in extent, with his five week day congregations, embracing not more than fifteen hearers, and his Sabbath congregation, averaging not more than a hundred for the year round. Next there is the local brother, with his occasional appointments, addressing, I believe, less than one hundred per week the year round, within the bounds of a circuit. Then there is the Baptist brother, with his monthly appointments at very few points, and his congregations seldom exceeding three hundred. And here is the amount of preaching and hearing, all told, for a population of from eight to twelve thousand. Suppose that this preaching were all like angel's eloquence for power, yet what is it among so many? What must the Sabbath be where there is such a famine of the Word of the Lord? God ordained the Sabbath, the sanctuary, and the ministry, to correspond with each other and with man's social nature. Unless men worship together under the teachings of an intelligent ministry, they will, ordinarily, worship nowhere. The holy day comes to them, not to guide them in the way of life, but to minister strength to every sinful and vicious propensity, by disengaging men, women and children from the restraints of business and of home, and sending them abroad on every errand of idleness, folly and dissipation. Oh, the souls that are going down to eternal death under such a state of things!

We should do injustice to the subject did we not ask you to consider farther the *quality* of this small quantity of preaching. And let me here declare, that we mean not one word of disparagement to any one, nor shall indulge ourself in one remark about others which might not be true of ourselves in similar circumstances; but when we plead in behalf of perishing thousands, there must be no false delicacy.

What the quality of that preaching is, you will easily judge

when you consider how natural it is for men and churches to make their best exhibitions where there is most competition. And we all know that our sister churches who adopt the rule of an uneducated ministry, claim it as an excellence, that they have unlearned preachers for unlearned hearers, and learned for the learned. We are not censuring them, but let us see how it works. As we might anticipate, the Lord calls some learned and most worthy men to preach his gospel in every evangelical church. Then, there is in most churches a numerous class of sound, common sense men, who know they are not the men to teach without qualifications, and but few such men will be ministers. Consequently the sacred office must, to a vast extent, fall into the hands of the ignorant man, the reckless man, the ambitious man, and, would we were not compelled to add, the suspicious man. You know, that with all the time and toil and expense and scrutiny through which your Presbyterian minister reaches the pulpit, we are no better than we should be, and you know the natural result of neglecting all these safeguards.

Now apply the rule, *learned preachers for learned audiences*, &c., and you have the Conference, or the Association, assorted to get out the best and ablest men for the Presbyterianized villages and neighborhoods;—the best teacher allotted to those who are otherwise best taught, and have least need of him, and the inadequate teacher sent to feed from his empty cranium the perishing in the wilderness. Thus, our less favored multitudes receive, I think, quite an undue share of that style of preaching which makes your children laugh, and makes you doubt the propriety of their going to hear it again. This may do you very well, but I tell you it is death to our people in the mountains, for we claim for them a common sense that shrinks from no comparison. If they cannot laugh at clerical nonsense as politely as you, still they can laugh as rationally, and with as much injury to their souls.

And shall we be indifferent to this state of things, as though there were no responsibility upon us? Are we not responsible for all whom we might save? We may safely assume, that there are, in every community, certain conditions of mind to which certain peculiarities in different denominations are adapted. One condition will be reached by the Baptists or no

one—another by the Methodists—another by the Presbyterians, and another by the united influence of *all*. Oh, when our brethren of other churches lead up their ransomed thousands to the throne, and our Master turns to us and asks, “Where are *your* ransomed mountaineers?” what can we answer?

For a clearer idea of this responsibility, let me ask who compose your churches along this line of Presbyterian influence. Have you not men of every class and profession? I think you have as large a proportion from the learned professions, judges, lawyers and physicians, as of farmers, mechanics and merchants. Perhaps larger. I do not say they are Presbyterians, but they are exemplary professors of religion in the different churches. Here christianity is so held as to commend itself to the practice of the men of most cultivated mind. Now, beyond this influence, on the north—for I cannot speak from certain knowledge of the south—and for the whole length of this Synod, if you can find five men regularly educated in literature and science, and in medicine or law, and in regular practice of the same, who are credible professors of religion in any evangelical church, it is more than I can find. The *men* are there. They might compare with any of you in intellectual power, in gentlemanly deportment, in literary attainments, and professional ability. Why this difference in regard to religion? The obvious reason is already suggested. They have generally seen just the specimens of religious teachers and teaching to make them despise the whole thing. Those cultivated minds exert influence upon the masses of mind, and so far as these are lost for want of the influence we might exert, their blood must be required at our hands.

But, you ask, what can we do? Can we go there and build up Presbyterian churches, and strike out the advantages of Presbyterian training in a day? I know the strength of human prejudice a little better than to promise that. For whatever our brethren already there could do, there is one thing they could hardly fail to do. They could produce around the minds of many an integument of prejudice, of seventy-five years' growth, and tough as the scales of behemoth. It is not the dead crust of Pagan prejudice, that is fractured by the first blow of truth and never recovers, but a consistence that has

some vitality, by reason of its co-existence with some intelligence and piety—some elasticity, to react upon the appliances of truth and reason. It is well if you can undo in an age, the consequences of two ages of neglect.

But yet, from the hour you plant the home missionary there, you produce an upward tendency of things. The ministers of Christ already there will preach more and better than they do without you. It is no disparagement of any man to say he can be provoked to emulation. Coming in contact with the working of other minds, he will think, and read, and pray more, and consequently will be the more instructive minister, and his awakened intellect will produce the more effect. How is it around any of your congregations? Let any of your pastors make a few appointments at some school-house in a retired neighborhood. There may have been no preaching there for six months, or six years, but there will now be scarcely room to contain the appointments, and it is well if the people are not preached out of all patience. So it will be, wherever you lift your standard. And is it a small thing to improve the quality, and increase the quantity of preaching in the land? Is any man too stiff a Presbyterian for that? Let us feel like Paul—"Some preach Christ even of strife and contention. Nevertheless Christ is preached, and I therein rejoice, yea, and will rejoice." Then ultimately, with the blessing of God, you will build up Presbyterian churches, and "the wilderness and the solitary place shall be glad for you, and the desert shall rejoice and blossom as the rose."

In conclusion, let us glance at the relations subsisting between ourselves and our neighbors among these mountains.

1. Many of them are our natural kindred—your sisters, daughters, relatives. The fortunes of domestic life have doomed them to a spiritual solitude, of which it is not easy to form a full conception. Some of them I have found, and heard the story of their loneliness and destitution till my heart was sick. And still worse, many of them have become almost indifferent to the spiritual advantages they have left. Oh! shall we leave them to forget the counsel of their fathers, and the law of their mothers? Then, for very shame, let us relinquish our pretensions to natural affection.

2. Our business relations to our neighbors across the hills,

make it a matter of self-preservation to give them the home missionary. Their influence upon us and our children, being coincident with our native depravity, more readily works ill to us than our ordinary example works good to them. If we can ill afford to give them missionaries, still worse can we afford not to do it.

And then, here comes your railroad. May kind Providence speed it, for it will bring its blessings, and its evils have to be endured, let it come when it may. It will concentrate the moral influences of the country for good or ill, and unless we throw out the influences of truth and Presbyterianism upon the homes of the mountaineers, their influence will roll in upon us from either side, terrible as the collapse of the Red Sea, and we shall be swallowed up. And besides, that line of travel will bring its daily importation of vices and follies from north, south, east and west, and leave them mingled and aggravated for the undoing of our children. Brethren, we cannot stand just as we are. We must communicate life to our mountains, or they will impart death to us.

3. Look at the condition of Popery in Europe, and her designs here. God has turned the hearts of the kings who had given her their strength, "to hate her, and to make war upon her, and to eat her flesh, and burn her with fire." With one hand they brandish a sword in her support, and with the other seize her prerogatives and pull down the towers of her strength. Her priests and nuns are flying in affright from her crumbling fortresses, and you may almost hear them crying to the mountains to cover them. They are seeking a foothold among these very hills of ours, which God built for honest men to live in. Already are they throwing up their chapels where there are scarcely a dozen Catholics within a score of miles, as at Wytheville and Jeffersonville, Va. Ah, who shall lift up a standard against them? Who shall point them from the Virgin to the Lamb of God? It is not enough that the circuit riding brother pops away at them, as he flies round with his "religion on horseback,"* for he cannot stay, and before he is round again they have insinuated forty fooleries into the people that he never can eradicate. And, indeed, the question never was between Romanism and Episcopacy in any of its

*See motto of the Southern Methodist.

forms; but between Rome and Geneva—Popery and Calvinism—popes, kings and prelates themselves being judges. And besides, if men must be lured into church communion with unregenerate, anti-christian hearts; it matters little whether it be done by a seeker system in a Protestant church, or by baptismal regeneration in a Catholic church; except, perhaps, that the name of Protestant is, in this country, the stronger, deadlier delusion.

4. Once more. The preservation of our American union demands this service at our hands. Peaceful counsels have at last prevailed in Congress; but is the vexed question settled? Are there not demagogues in both ends of the country, and on both extremes of the question, who do not intend it shall be settled? They will have it for a hobby, and would see the ship of state riven to splinters, each in hope that he may find a plank on which to ride in stormy, ruinous triumph.

Now, by what conservative power is this great nation to be preserved from suicidal disunion? What can avail if its religious affinities are snapped asunder? Are they not the strongest affinities known to man? Said not Mr. Clay the same, years ago, when he conjured the Methodist Church not to divide?* Said not Mr. Calhoun the same thing in his last dying speech in Congress? He was mistaken, however, about some strands of the Presbyterian cord parting. It was only a little lint flying off.

But what religious affinities are to bind us? Our sister church, the Methodist, is already divided, North and South, and her mutual repulsions are aggravating the evils of political sectionality. It is much the same with our other sister, the Baptist church. We too have had our unhappy division, but not geographical, nor on the dangerous subject; and for all purposes of maintaining the integrity of the country, the branches of the Calvinistic Presbyterian church are as strong as before the division.

There are left, of the four great denominations of the country, almost the whole family of Presbyterians and the Protestant Episcopalians. The last, however, are too busy preserving the integrity of their table of episcopal genealogies, and their line of apostolical succession, to exert much religious

*Letter to a Methodist Minister.

influence for preserving the integrity of the country. If any two of them can trace each his ecclesiastical life back to an apostle, through some Pope Gregory or Pope John, it is a fig to them, religiously, whether the line of hand on head that establishes *their union* away back there winds around this *country's union* or not, though they may have all the ordinary reasons of good citizenship to seek its preservation.

On you, Presbyterians, it therefore devolves, to exert all the moral power that belongs to ecclesiastical organizations for the salvation of this country from the perils that hang over her, and for the transmission of her blessings to future generations.

May God give us an eye to see our responsibilities, a heart to feel them, and a hand to meet them, for the glory of his name, in Christ Jesus. Amen.

Editorial Farewell.

THE Editors of the Calvinistic Magazine, in closing their editorial labors, which have now extended through a period of five years, feel themselves called upon to render their most grateful thanks to the Great Head of the church, for the success with which he has crowned their enterprize. We are not conscious of having been influenced, in their "earnestly contending for the faith once delivered to the saints," by any motive, but a sincere love of the truth, and an earnest desire for the Divine glory. Therefore we have sought, we have expected, and, believe we have obtained, the Divine blessing. We are under great obligations to our patrons for their patronage, and their interest in our undertaking, for which we tender them our heart-felt acknowledgments. We feel ourselves especially indebted to the contributors to our pages, who, like ourselves, have employed their pens without pecuniary compensation. We have had toils and trials neither few nor light. So have we had joys and rewards which the world knows not of. We now leave all that we have done in the hands of the blessed Master, asking his continued blessing on what has been in accordance with his will, and his forgiveness for all that has been amiss. We most cordially commend "The Presbyterian Witness" to all our friends, and to all

Presbyterians of the Southwest, and trust they will not bring upon themselves the disgrace of leaving it to fail.—EDS.

To our Patrons.

THE magazine closes with the present No.—but “the end is not yet.” The printers claim a heavy balance—and the printers must be paid. Now, who shall pay them? The editors have it to do, of course, having made themselves liable. But from whom is the debt due? It is due from our delaying subscribers, and having advanced more than *three hundred dollars* for them, we make an earnest appeal to their sense of justice to forward us at once, (through the mails, if other means cannot be found, and at our risk,) whatever balances may be due.

Subscribers in Washington county, Va., will please pay to Rev. JAMES McCHAIN. All others will make their remittances to SAM’L RHEA, Esq., Blountville, Tenn.—EDS.

The Inauguration at Maryville.

Rev. JOHN J. ROBINSON, elected by the Synod of Tennessee to fill the Chair of Sacred Literature in Maryville College, was inaugurated into office on the 28th December, 1850. The ceremony took place in the Presbyterian Church at Maryville, in the presence of the Faculty and Students of the College, together with several Ministers of the Gospel and a respectable congregation assembled on the occasion. According to previous appointment of the Board of Trustees of the College, the inauguration sermon was preached by Rev. F. A. Ross. The questions were propounded, prayer offered, and the charge given by Rev. Thomas Brown, after which a sermon was delivered by Professor Robinson. The agent for the professorship is now on his agency collecting the subscriptions.

A virtuous and holy character is not built up in a day—it is the work of a long life. Begin the work at once, and make it as really a part of your duties daily to cultivate the heart, as it is to take care of the body, or to cultivate the intellect.



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